



The composition "Judgment day" in Macedonian sacral fresco art and its influence on building of youths moral in Republic of Macedonia

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The aim of Christianity ethic is to struggle against the selfloving and cultivating unselfish love which is impossible without human self-denying. Self-denying is prerequisite and mark of Christian life because without that can't win selflove and can't exist true love toward God and close one.

In Christian dogma main postulate is emphasizing love for God and necessary hypothesize respect of moral norms and moral values given from God - understand as moral ideal and ideal value. But, except from God, the Judgment day also is understand as keeper of moral absolutism from human sin.

Faith in God as a judge in that last Judgment day in "other" world and believing in immortality of soul is justify and needed because expectation of reward and punishment in "other" world is guiding the man to live morally on this world.

A lot of theologies emphasized that reward and punishment mustn't and shouldn't be the central motive in Christianity. Still, they concluded that obedience and love include the motive of reward and punishment that are based on Gods justice.

Compensatory function of religion has emphasized American sociologists of religion Stark and Bembridge. The essence is in believe that if individual is acting on certain way, than it will be rewarded. Religion as they saw it, gives assurance that if rewards cant get here and now, than they can get it in the future as it is for example the wish for immortality - eternal life. Because this is unsure to happen, compensators are created, with value which can not empirically be confirmed and proved, and in them believing is unconditional.

According to Veber religion is one type of "rationalization" of suffering, or some way of giving a sense to suffering which is coming from human need to fight with many brutal live facts as are suffering, unfortunate and death which objectively can't be carry off.

Basic reason for appearance of religion according to Malinovski is believe in immortality of the soul. Consciousness for loosing, in this manner with intervention of religion is substitute with consciousness for everlasting.

The question arises: Does the distancing from God or not having fear from God is bringing growth of deviant youth's behavior?

In this paper we won't retain on reasons that push youth to reach for drugs, alcohol or prostitution, our attention will be focused on topics with eschatological importance in Macedonian sacral art and its influence on building of moral values in youth in R. Macedonia. First of all, this is related with negative social phenomena that Christian Church condemned as unmoral, and the sinners are regularly painted in Fire River of Judgment day. Special accent is put on adultery (infidelity), degradation

(prostitution) then alcoholism etc. Whole pleiad of sinners (alcoholics, prostitutes etc.) suffers in hell, speak silently what shouldn't do for getting reward which is eternal bliss in heavens kingdom.

The greatness of painters idea, strong dramatic of content and deep theological thought always brings big interest for themes with eschatological content. There often presentation in Macedonian sacral fresco art especially during XIX century has a goal to make influence on conscience on believers for better moral and perfect behavior. In addition of this conclusion is the place where these themes with eschatological importance are presented and there incredible dimensions spread all over the walls. In early samples the composition Judgment day usually has taken whole west anterior (from out side) and serves as kind of warning for all who walk by the church. Later during the XIX century the composition Judgment day was painted on west anterior from inside or outside in case when the west entrance serves as main communication with the church. If the north entrance serves as main entrance than composition Judgment day was painted on south wall or north wall around the entrance. The idea of the responsible person was clear. The composition Judgment day was made to be the first or the last thing that believers should see when they enter the Church so they should remember for a long time. During the XIX century the part which represents hell from the composition Judgment day significantly spread with increase number of individual suffers. All negative social phenomena and its visual sanctions find its place in composition Judgment day. These individual suffers regularly were painted in the height of the eyes so that the visitors of the sacral objects must registered them.

Enormous power of religious art then written word has discover and talk about it huge number of Vizantian philosophers.

Priority on fresco art and its didactical significance is emphasized on Seventh Cosmically Assemblage in year 787 in Nikea. According to Christian thinkers if the books are available for a few people, and reading can't always be heard in the temples, than the pictures in the morning, at noon and in the evening can talk and narrate for true theological cases. Assemble fathers has called them "sense symbols", religious literature texts and religious art, or theology in words and theology in picture.

Actually, theological literature can't touch the consciousness of ordinary man who don't have time or place or in many cases the ability to enter deeper in theological explanations.

The period of socialism, which in essence was representing one totalitarian political system, based on supreme authority of the party, and supporting on rough collectivism has strong repercussions on phenomenon religion in Macedonian society. Socialistic ideology was built on permanent anti-religion attitude and was directed toward radically new pattern, which was needed to perform global identification of all members of the society. In that direction, the aim of new social community was to destroy the integrity of classical religion which was presenting object of social identification of members of same society in last period, and in some manner to erase all differences between different social groups.

But, with the brake down of communistic ideology has appear crisis of identity on individuals in Macedonian society. Members of different ethnic groups in R. Macedonia simply felt the need for identity which will distinct them from the others. The period of transition, which made deep structural reforms in Macedonian society, has contributed in revival of religion. The need for belonging of some group and identification with that group in transitional period individuals has found in frames of Church and religion.

Belonging to the Church include itself more or less explicit acceptance of the truths of faith and moral principles, but also and some participation in religious ceremonies and rituals. All these contribute for enlargement of visitors of sacral objects.

Having in mind the fact that themes with eschatological significance today still exists on walls in Macedonian Christian temples the need has impose to see how much is its influence in building of moral norms through Orthodox Christian population in R. Macedonia.

The research was made in populated places in which sacral objects has themes with eschatological content and focus group was orthodox Christian population from that places, guided with hypothesis that all of them at least once have visual contact with eschatological themes.

In this paper we will present some results gained from the research, which are related with youth population. Basic instrument for gathering systematic empirical data, was survey as method. Questionnaire had 30 structural questions. From young population was examined 116 representatives or 22,2% of entire number of representatives which were in sample. Smallest percent of them (8,7%) are with finished elementary school and didn't continued with their education, 24,1 of questioned persons were high school pupils, and 13,7% students. Largest number of them (53,5) is with finished high school education.

To determine how much is the influence of themes with eschatological significance on building moral norms and values with youth, part of the questions were made with goal to reveal some aspects of level of religiosity through representatives as fundamental indicator in defining of degree of influence from visual messages gain through fresco art.

Here we will not explain the data from the research which refer to comprehended emotional component of religiosity and religious participation, although in general we can conclude that bigger part of the representatives under conception religiosity understand only emotional component as love, respect and admire toward God.

Results of the research has shown that young people as modern believers in R. Macedonia doesn't believe in whole dogmatic content, but some believes are accepted and some not. The youth has doubts not just in some dogma, but also in some basic religious dogmas as it is the story for the Genesis and human-text with which actually The Holy book starts (40,3% of young believers are with attitude that the human become through evolutionary path, rejecting the thesis that God has created the man) and the idea of life after death on what is based the hole Christian thought in what are convinced 43% of representatives which has declared as believers.

Regarding to religious practice young believers are showing even smaller consistence. Large number of them 53% are going in Church only during the greatest Christian holidays, and only 15,5% are going on weekly liturgy. The same situation is with the fast and confession.

According to Macedonian theologizes the number of believers which regularly are conducting confession actually is showing the number of those believers which factually are belonging to the Church and identify with it. From questioned young believers 13,7% has responded that regularly are going to confession, which speaks about the fact that young people more seriously are approaching to spiritual life. The number of believers, which are going to the Church from religious reasons, is getting bigger in comparison with past period. After the independence of R. Macedonia has appears devotion as a fashion and going to the Church was related especially with practical reasons.

In last period the Church especially loudly emphasize its attitude for introducing of religious education in public schools as a way to prevent deviant and unmoral behavior between the youth. This attitude is supported by part of the scientific elite who believe that with introduction of religious education the number of deviant phenomenon's which affects on Macedonian modern society will be decrease. Especially is interesting thinking of young people on relation religion - moral. 68,9% from questioned youth are on opinion that only religion makes possible for human to be highly moral. Smaller is the number 22,5% of those who think that religion has no significant influence on moral values and human morality is independent from the faith, 8,6% from questioned people were without attitude regarding this question.

From presented data can be conclude that biggest part from the questioned young people are agreeing that religion has positive influence on building moral norms through individuals. Actually this is the same percent of those who believe that moral norms are from God origin.

According to them God is highest criterion for evaluating human acting and one man who is by nature sinner can not present criterion for good and evil for other man or for himself. So the Gods origin of moral norms gives them the force which can not be found in other source.

In composition Judgment day on very explicit way are presented all negative social phenomena. The fact that these phenomena were erected to level of sin should make pressure on believers to follow the right path. Dressing of actors in these pictures with eschatological content in national costumes was with purpose to show that this which is presented is not somewhere else but here and now.

The themes with eschatological significance even today has some influence on youth consciousness is shown by the number of the representatives which has declared that composition Judgment day in them awake feeling of anxiety and fear. From total number of questioned young people 34,3% has stated that they felt fear during the visual contact with the composition Judgment day, 20% have feeling of anxiety, 32,7% have calm feeling and only 1,7% has stated that this composition arise in them only esthetic satisfaction.

Our present characterize expansion of mass media which much more push out from life of individuals written word (books) and pictures (art). This presents radical change in form of communication because today the accent is on the messages received from mass media, and "theology in picture" which in the past had a big importance and influence on believers through which they enter in the secrets of the Bible, but today they had not that effect.

The number of questioned young people which stated that themes with eschatological significant have influence on their moral behavior through feelings of fear and anxiety can be explained with the fact that a lot of them are from rural areas, they are distance from main traffic communications where mass media does not enter with such intensity. They live in closed world in which a picture of their sacral objects even today has influence to their spiritual life.

To this is connected the fact that in this rural area ceremony and liturgy are conducted only on big religious holidays. Lack of "theology in words" is compensate with "theology in picture" which on young believers is available at any daytime.