

Editorial

Variety

This word could be used for two reasons to indicate the issue you are opening and starting to read (or have already read if you are returning to the Editorial later). The first reason is the focus of each article (they deal with literature, virtual reality, spirituality, love, etc.). The second reason lies in the fact that the originally planned thematic issue (on death and mourning – which corresponds to the content of the interview with Magdalena Ondra) has been moved to a future time and the current issue is composed of so-called variations. That is to say, it consists of texts that reflect the focus of the journal in terms of their content and that were under review at the time of other topics. The word ‘*varia*’ refers to variety, diversity, and mixture. However, I would be shy to describe the texts presented here as mixed. Rather, they are indeed diverse and varied – not only in content, but also in terms of sources, emphases, and forms of treatment.

Jan Kaňák’s text is devoted to mourning and describes attitudes towards spiritually attuned interventions in bereavement care from the perspective of experts working in Czechia. He also discusses the experience with these interventions and verifies to what extent they may be related to the professionals’ own spirituality and also to their education in theology or religious studies. The author collective of Jaroslav Šetek, Jiří Alin, and Tomáš Volk offers insight into, as they write, literary art. In the article, we can thus encounter both Honoré de Balzac and Božena Němcová, within the sociology of literary art. The authors focus on a reflection on literary art and economic thought, more specifically in the context of the Czech countryside in the 19th century. Věra Suchomelová presents findings from 12 interviews with seniors in which they jointly addressed the topic of virtual reality. The seniors attended a virtual reality session, and subsequent interviews focused on firstly the seniors’ ideas and experiences associated with virtual reality, secondly their ideas about what the application should look like, and thirdly their past experiences of completing a virtual reality experience. Jana Karlová and Pavlína Nalevanková address the topic of donation (in the context of the Adoption at a Distance project). They present the results of a qualitative study based on the principles of grounded theory and describe in a rather comprehensive way the proposed model, which maps, for example, anonymous vs. concrete notions of a fostered child. At the same time, they also mention the view of living in excess and the so-called ‘black conscience of the West’.

In the text by Veronika Blažek Iňová you can find suggestions for school religious education. The author assumes that this framework of education should ‘offer a space for seeking answers to the basic questions of life’ of pupils, students. In this regard, it is based on the values of goodness, beauty, and truth. Towards this goal, it offers a new concept *amaze – experience – transform*, which is a creative intersection of the results of her own research work, which she confronts here with the ideas of Czech and foreign theologians. Karel Šimr also contributes on the theological

ground. The author treats the topic of love towards one's neighbour and love of God. On the basis of the 'representatives of the Finnish school' he presents Luther as a 'theologian of love'. He deals with the nature of love in the sense of a certain intention and desire for the good. Human love is understood as that which shapes the good for oneself and for others. God's love is then seen as that which is 'directed towards that which is not' because it can share its essence without wanting anything for itself. The last text (not counting the reviews presented in *The Theology of Liberalism and Social Psychology: Theory, Methods, Applications*) returns to the field of helping professions, from which the first text is based. In her contribution, Nicole Emrová analyses the conceptual content of the term 'spirituality' in selected fields of the social sciences and humanities. She suggests that if we want to integrate spirituality into any area of the helping professions, specifically social work, we need to define what is actually meant by the term. She then offers different emphases of views of spirituality according to the disciplines that treat it, and concludes by also posing questions that she believes are appropriate to consider when spirituality is reflected upon within social work.

I wish you good reading of the issue and may it guide you to think about that which will be of use.

Jan Kaňák
Coeditor of the issue