

# SPORT DOES NOT MAKE MAN

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UDK 599.9:070.11

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## SUMMARY

Syncretism, by which the man is being destroyed, connects the sport and the industry with different philosophical-religious stances toward the world, and it hides behind a mask of progress whose real face is greed – an insatiable wish to own the new world, which is without man and without God, and to create a “new” man. The world of progress is a world of greed which has its own laws, i. e. its ethics, in which a man as a creature which bears the image of God does not fit. It only fits if it is just a lever of this same progressive greed. The man by its nature shows himself through the work, and hence man has the right to work, for man makes work being work, it is not that the work makes man being a man. In such a context the game/sport is in the category of man’s work and the showing (accomplishment) of human God-likeness and by that the central (man-centered) role of the man concerning the world around him, which is only preparation to accomplish the full theanthropocentricity (having Christ as center) of the whole creation. Sports industry requires the new ethics by its own measures, and by them it shapes the sportsmen as its indispensable, not self-aware parts. Regardless of being wounded by sin, corruptibility and death, by the gift of Lord, each grace-filled synergetic move (hence the game/sports) of the man toward the world is the confirmation of the theanthropocentricity of the creation and Christ-centered nature (theanthropocentricity) of man.

**Keywords:** man, synergy, activity, sin, ethics, sports, culture, civilization, theanthropocentricity

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## PROLOGUE

The ecclesiastical-theological attempts to divulge the secret of man's existence in the world inevitably force us to face his acts, based on which man is recognized as one who strives for well-being, or as one who succumbs to ill-being.<sup>1</sup> The difference between the ecclesiastical and non-ecclesiastical considerations of man is that the former are based on the truth revealed to us by God, that man was created by God as an iconic being, in the image and likeness of God, that is, as a living soul.<sup>2</sup> Having created man, *The Lord God took the man and put him in the Garden of Eden to work it and take care of it* (Gen 2,15), since before there was man, there was no one to tend (till) the soil. The Biblical truth regarding man is confirmed by the Church, when liturgy bears witness to the following truth about man: "you created man, having taken dust from the earth and glorifying it with your image, oh Lord, you let him live in joyful paradise, and promised him life immortal and the enjoyment of what is forever good, if he obeys your commandments".<sup>3</sup> For the Church, *man* is, compared to the world, always a man of action – even when he is not making visible movements with his limbs or his senses. Man is the one who through synergistic work with God designs, organizes the world within himself and the one around him, as his own creation. Man is, through the graceful gift of the Creator, both the creator of his own work and the beneficiary of it. In part man moves towards his Goal – his Creator, the God-Man Christ – for whom he was created and for whom as charged by his gift, he creates. Simply put, work did not make man, instead man makes use of work and through it he manifests himself,<sup>4</sup> because he was made in the image of our Lord and as a synergistic being in the image of God.<sup>5</sup>

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<sup>1</sup> On the concepts of *well-being* and *ill-being* see more in bishop Artemije Radosavljević, bishop, *Komentari, odgovori, obraćanja* (Comments, responses, addresses), *Sa Hristom kroz život* (With Christ at our side through life), Proceedings, Misionarski i duhovni centar ATOS, Beograd, 2005, p. 241-250.

<sup>2</sup> For more see *Μετάφραση των Εβδομήκοντα* (Septuaginta) – "κατ' εικόνα Θεοῦ" – Gen. 1, 27; "ψυχὴν ζῶσαν" – Gen. 1, 7.

<sup>3</sup> *Božanstvena Liturgija Svetog Oca našeg Vasilija Velikog* [The divine liturgy of our Holy Father Vasilije the Great], *Božanstvene Liturgije*, translated by the Reverend Father Justin Čeljski, Beograd, 1978, p. 113.

<sup>4</sup> From a Biblical perspective, the Serbian saying that *Work created man* does not reflect the truth, since man did not originate from work, but instead work originated from man.

<sup>5</sup> *Συν-εργία, ή, poz.* co-authored paper - Stjepan Senc, *Grčko-hrvatski rječnik* (A Greek-Croatian dictionary), Trošak i naklada KR. HRV.-SLAV.-DALM. ZEM. VLADE., Zagreb 1910, reprint 1991, 893. The synergistic being – a being capable of cooperating with God of his own free will, with his own Creator and final goal towards which it gracefully, as per Christ's gift, aspires. It is in synergy that God

He manifests himself through the gift of work, and through synergy aspires towards his Creator, or better said – man is in his visible manifestation an iconic image of God<sup>6</sup> – that is, one who runs the world as his own home, bestowed upon him by our Lord. The transfer, or better said, the filling of the world with man's God-like image is not the path to idolatry or self-worship of man before the world and before himself. The process of which we speak is the path and way of the deification of man (and the world through him) in the God-Man Christ, the only Reason and Goal of both man and the world. The goal of the deification of man in the God-Man Christ, which man had before him in Eden, was not severed due to the sin of Adam, quite the contrary; the Goal (God-Man Christ) is immutable, and for man, everything outside of Him is senselessness and hell – an everlasting death. Giving sense to his own work, man designs nature (the world) around himself through his goal – the deification of everything he touches – turning the world into a temple of worship<sup>7</sup> and the recapitulation in Christ the God-Man.<sup>8</sup> All this is possible considering that Christ himself through the Holy Spirit acts through man and with man, by the will of God our Father.

In the realized synergy between God and man, according to the testimony of the Fathers of the Church, man acts through his virtues – which were through creation bestowed upon his nature – through whose use, through the gift of Christ,<sup>9</sup> he makes progress in the divine knowledge of God, and his knowledge of oneself – to the deification in Christ the God-Man.<sup>10</sup> Man in this synergy acts

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descends, reveals himself to man until the point of incarnation (the God-Man Christ), so that in that way man could aspire towards God until the deification in the God-Man Christ.

<sup>6</sup> **οἶκο-νόμος**, 2. (νέμω), one who runs the household, poetically, one who abides in the home or is found there. Synonyms include host, master, also housekeeper, N. T. manager, ὁ οἶκ. τῆς πόλεως the city chamberlain. – S. Senc, *ibid* p. 649.

<sup>7</sup> "In its hypostatic nature, the Church is undoubtedly a unique organization in the physical world. ... In fact, it is a hypostatic workshop for the consecration of people, and through them, everything else." – the Reverend Father Justin Čeljski, *Pravoslavna Crkva i ekumenizam* (The Orthodox Church and ecumenism), Manastir Hilandar, Solun 1974, p. 66.

<sup>8</sup> "The basic attitude of the Holy Maximus the Confessor is that the secret of the "deification" of man is based and constructed as a whole on the secret that exists outside of the human mind, one of God assuming the human form, and God-incarnate. These two secrets in Orthodox theology together stand or fall, since they are mutually indelibly connected." – Bishop Artemije Radosavljević, *Problem neuslovljenosti ili uslovljenosti ovaploćenja Boga Logosa* (The problem of the non-conditioned or conditioned incarnation of the God Logos), *ibid*, p. 19.

<sup>9</sup> "Even the most righteous of men receives deification as a gift from God: 'We receive the deification and we do not create it, as it is supernatural'" – G. I. Mantzaridis, *Oboženje čoveka po Sv. Grigoriju Palami u pravoslavnom Predanju, Pravoslavlje i mistika svetlosti* (The deification of man according to St. Gregory Palamas and the Orthodox tradition), (Collected works on St. Gregory Palamas), Beograd, 2003, p. 303.

<sup>10</sup> "That is a blissful goal, for which everything has come into being. It is a divine aim, which had been fore planned, before the creation of the being, whose goal we define as: a predetermined goal, for which everything exists, and it exists for nothing [that is, everything is for God-Man, and He is not for anything]. Try and become part of that goal, God has created the essence of all beings. It is undoubtedly

according to the freedom bestowed upon him, and not through impulse, which enables man to be known for his actions, but not to be reduced to them – thus the world around him becomes anthropocentric, but man remains theo-anthropocentric (christocentric).

In order to for the aforementioned man to be realized, from his Creator he received the commandments on how to properly use the bestowed gifts,<sup>11</sup> which leads us to ethics. However, the sin of Adam disturbed the initial state of man and man's activity – which demons, through the force of sin, attempt to impose as the final goal of mankind. The violence of sin over man produces a quasi-ethics which leads man to become a slave to Mammon<sup>12</sup> through idolatry and his profession – and this negates man as a god-like being and graceful actor. Since the fall of Adam,<sup>13</sup> in reality we have come across two essentially differently founded ethics – the graceful-revelatory ethics of the Church and the non-graceful or fallen ethics.

## ETHICS

Ethics<sup>14</sup> is a practically applied dogma of our commitments in life<sup>15</sup> – and is in accordance with all our religious-philosophical vital pulses and other secrets that

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the pinnacle of every deliberation and of everything on which God deliberates, the highest peak on which the sum (ανακεφαλαίωσις) in God, of all the creatures He has created.” – Bishop Artemije Radosavljević, *ibid*, p. 21.

<sup>11</sup> Of this the Holy Prophet Moses tells us at the very beginning of his revelatory testimony: The Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” (Gen. 2, 15-17).

<sup>12</sup> See the Gospel of Matthew 6, 24; of Luke 16 9, 11, 13; also see Theological Dictionary Of The New Testament (Abridged in one Volume), edited By Gerhard Kittel and Gerhard Friedrich, W.B. Eerdmans 1985, p. 492.

<sup>13</sup> It behooves us to point out that God tells man, even after his descent into sin to be strong and very courageous. Be careful to obey all the law my servant Moses gave you (Josh 1, 7).

<sup>14</sup> “The word ethics is of Greek origin and is derived from two originally very similar terms *ἔθος* and *ἦθος*. According to Wilhelm Wundt, these two terms existed back in the day of Aristotle (384— 322 B.C.) and differ in their meaning. While *ἔθος* primarily denoted a habit “of a habituated, external, usual activity, *ἦθος* referred primarily to the internal, voluntary, spiritual features and characteristics (although the original meaning of the word also included — a place of residence). ... morality, on the other hand, originates from the word *mos-moris*, which means both a habit and temper.”- Vuko Pavićević, *Osnovi etike* (An introduction to ethics), Kultura, Beograd, 1967, p. 9.

<sup>15</sup> We learn more about the topic from George Mantzaridis and his work *Hrišćanska etika I* [Christian ethics I] (Kalenić, Kragujevac, 2011, p. 23): “John Chrysostom, citing and emphasizing the organic connection between Christian ethical teaching and the dogmatic teaching of the Church, asks the following question: “To whom, pray tell me, is this faith of use, if he lives not a pure life?” Theodoret of Cyrus, interpreting the First Psalm, points out that it is dogmatic and ethical, while Gennadius the Patriarch of Constantinople, in his elaboration on the Romans mentions that, just like the end of its eleventh chapter proposes a dogma, the very first verse of its twelfth conveys ethical learning.” And,

each of us hide within us. To be more precise, ethics comes from the inside – it is the law based on which man designs, organizes the world by staying true to the spirit of his Creator, and to himself. As such, ethics is the external mirror of the internal fulfillment, or void.<sup>16</sup> Therefore, ethics is not always a synonym for morality; quite the contrary, ethics originally indicated that the external, expressive or active, is based on the internal (natural-hypostatic). In man Morality (*habit*), however, is a matter of automatism, and the everyday, reduced to “habitual activities”.<sup>17</sup> Morality often originates from the unnatural external, something outside of man, but it conditions him and forces him to subject himself to it. The external, which is the focus here, is a force which would like to essentially change the nature of man and the world, and it is based on the non-human means of using and understanding creation that are contrary to the nature of man. Simply put, man has neither designed it nor has he been bestowed with it by God, but it has been imposed upon him through the sin of Adam.<sup>18</sup> The external originates neither from God nor from man but from demons through sin, decay and death (see Rom 7). Man found himself in this unnaturalness when he “disobeyed You, the true God, his Creator, and was seduced by the deviousness of the serpent”.<sup>19</sup> Viewed from this perspective, ethics and morality as synonyms are often incongruent. The simultaneous and current division of a single ethics into numerous “ethics” testifies only to man’s internal fragmentation and the fact that the external has won over the internal.

When we say *connection with the external*, what we mean is the fact that man, through his ethical manifestation, becomes an active manager of time and space. He joins up with the world around him giving up to it what is most important to his – his god-like nature – and so transforms time and space into his accomplices in deification. Through his work Adam kept Eden, and thus made it closer to God –

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finally, let us say that in the Christian ascetic literature there are Ethical Chapters which independently, on their own, deal with ethical topics.”

<sup>16</sup> Unfortunately, it often happens that we do not even notice that a void harder than diamonds fills us up.

<sup>17</sup> See Miloš M. Marković, *Fizička kultura i etika – teorijsko eksperimentalni model istraživanja* (Physical education and ethics – a theoretical-experimental model for research), Univerzitet u Beogradu Fakultet sporta i fizičkog vaspitanja, Beograd, 2016, p. 14. Aristotle also spoke of this when he said that “Moral virtue, quite the contrary, follows habit, based on which it got its name (ithos) which differs very little from the name for a habit (etos)” – Aristotel, *Nikomahova etika* (Nicomachean Ethics), 1003a – the Serbian translation was taken from the volume *Elementi Helenske etike* (The elements of Hellenic ethics), compiled by A. Đakovac - [https://www.academia.edu/38771504/Etika\\_-\\_D1%81%D0%BA%D1%80%D0%B8%D0%BF%D1%82%D0%B0](https://www.academia.edu/38771504/Etika_-_D1%81%D0%BA%D1%80%D0%B8%D0%BF%D1%82%D0%B0) 20.11.2019. 13:05.

<sup>18</sup> “Fallen man “does not on his own move towards evil”, but instead is drawn into it by succumbing to the temptation of the devil, even though the temptations that come his way from satan are not the only thing that leads man to sin”. - G. I. Mantzaridis, *Oboženje čoveka...* (The deification of man according to St. Gregory Palamas and the Orthodox tradition), p. 304.

<sup>19</sup> *Božanstvena Liturgija Svetog Oca našeg Vasilija Velikog ...* (The divine liturgy of our Holy Father Vaslije the Great), p. 113.

which is a cult.<sup>20</sup> Ethics is a means of achieving cohesion among people, but also between man and God, strictly conditioned both by its beginning and its goal, and always in a graceful-revelatory nature.

Bearing in mind the afore mentioned we could freely say that ethics in the church is not abstract (metaphysical), no matter how much, at first glance, it may sound paradoxical; it does not deal with and does not lead to the abstract (metaphysical). It spans, through God's providence, from a specific (man) to a specific man through the world in us and around us, which in turn makes everything more specific, renders immanent the deification of man and the world through synergy with God. Synergy between man and God does not take place through impulse/intuition, but instead through the grace of God which is a specific gift which permeates all of man, even though it cannot be comprehended either by man's mind or his impulses/intuition. It is important to mention that "the epistles or homilies of the holy writers and fathers of the Church present the Christian ethos more credibly than do the systematically written textbooks on Christian ethics".<sup>21</sup>

However, the state of man in Eden and of the world is disturbed, wounded by the sin of Adam, and so we now find ourselves in the post-fall state of man in which there is a demonic influence, which pushes man further from God, offering him another direction and goal.<sup>22</sup> Out of one cult there emerged many, out of culture there emerged civilization, and out of one ethics there emerged multiple ethics. In a word, from unity there emerged the fragmentation of man and the world, and from one goal (the God-Man Christ and the cult/culture that is both in the Lord and with the Lord) the multifaceted aimlessness of civilization emerged. That is why it is impossible to understand ethics outside the context of the culture/civilization in which it emerged, just like it is impossible to understand any culture/civilization without its guiding ethics.

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<sup>20</sup>On the emergence of cults/cultures following the fall of Adam and their transformation into civilizations, see Bogdan Bogdanović, *Urbanističke mitologeme* (Urban mythologems), Vuk Karadžić, Beograd, 1966.

<sup>21</sup> Georgije I. Mantzaridis, *Hrišćanska etika...* (Christian ethics I), p. 59.

<sup>22</sup> Unlike the external prior to the fall, when Adam was immersed in the graceful love of God and with it kept Eden (the world around him), now from Adam's environment comes temptation (attempts to deceive him) through which satan tries to keep man blind and non-(self)-aware in relation to God and to himself. The Lord's prayer testifies to this (The Lord's Prayer - *Božanstvena Liturgija Svetog Oca našeg Jovana Zlatoustog* (The divine liturgy of our Holy Father John Chrysostom), *Božanstvene Liturgije*, translated by the Reverend Father Justin Čelijski, Beograd 1978, p. 65), where we pray to our Father to deliver us from temptation, which in liturgical texts is always presented as something coming from the outside (*Molitva 5 - Poredak večernje*, Prayer book, the Holy Synod of the Serbian Orthodox Church, Beograd, 2017, p. 9.) in relation to man as a god-like creation of our Lord. Also, temptation can be recognized as the work of the devil who is our enemy and who acts against us (*Molitva priklanja glave*, Prayer book, *ibid*, p. 24.).

The emergence of culture was Biblically witnessed as inseparable from the first moment of the creation of Adam, since culture was the means of man's existence in Eden. Irrespective of the fall of Adam, God was not mad, nor did he renounce his creation (man); however, as the Church as a catholicion, and congregation, testifies to God that "when we fell, raised us up... and You never stopped doing everything until you lifted us up to heaven, and bestowed upon us thine Kingdom for the future." – which is an act of pure love of God for man - since – "You [God] have so fallen in love with this world of ours that you even gave unto it your Only Son, so that everyone who believes in Him shall not die, but shall have life ever after".<sup>23</sup> The quoted liturgical text reveals to us the first and basic law of the Church: that it is the will of the Father that all men be saved in Christ the God-Man – the True Son of God and the True Son of Man. The salvation we are referring to, as well as the very existence of man and the world, is an unconditional gift from God, considering that "every good gift, every perfect gift from above, comes down to us from You, the Father of Light...".<sup>24</sup> Led by such experience, the Church through prayer tells us, addressing God, that "the light of your commandments" we ask that He bestow upon us and "the sun of justice, and by the seal of your Holy Spirit preserve this life of ours, keeping it immaculate".<sup>25</sup>

The aforementioned regarding man and ethics was stated based on the ecclesiastical-Biblical testimony and the testimonies of the Holy Fathers on man and the world, considering that "the ethical life of the Christian is not something autonomous, but is instead the fruit of his union with Christ".<sup>26</sup>

In addition to graceful-revelatory ethics, the other, non-graceful, fallen ethics is self-contained and represents the ethics/morality of civilization, and not of culture.

## CULTURE AND CIVILIZATION

Through his work, man takes a step towards the world, man as an icon of God begins the creation of culture. Contrary to that, civilization is the enslavement and degradation of man on the level of the consumer machine which is consuming itself.<sup>27</sup> In culture, man, through the grace of God, forms a community and runs it –

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<sup>23</sup> *Božanstvena Liturgija Svetog Oca našeg Jovana Zlatoustog...* (The divine liturgy of our Holy Father John Chrysostom), p. 57.

<sup>24</sup> *Zaamnovna molitva*, ibid, p.78.

<sup>25</sup> *Molitva 3*, Poredak jutrenje, Prayer book, ibid, p.38.

<sup>26</sup> Georgije I. Mantzaridis, *Oboženje čoveka ...* (The deification of man according to St. Gregory Palamas and the Orthodox tradition), p. 303.

<sup>27</sup> Civilization, no matter how paradoxical it may sound, is primitivism at work. The problem lies in the fact that the very term primitivism is not easy to understand, since if it is viewed in the Biblical

in a word, a community is a gift from God to man – and as such it is man’s response (his aspiration) and God’s descent and revelation to man. In that meeting there is no enslavement or mutual negation or blending between God and man. In civilization, however, man is from the community and for the community, following certain laws which were given neither by God nor man. Civilization is one of the ways a group of men can exist in the mechanism which overpowers man and uses him in accordance with its own anti-human laws, leading him into self-destruction. The mechanism of civilization is most visible in the city as a way and a place where the cult disappears and transitions into civilization, which is why it comes as no surprise that the city is the basis for the definition of man as a civic (actually civilizational) animal.<sup>28</sup> The claim that “to be civilized means, above all, to live as a citizen of a city”<sup>29</sup> is completely true – since one can be cultured even without living in a city. The transformation of culture into civilization is aptly described in the following: “If the purpose is achieved, if the idea realized of the multitude of possibilities to be achieved in relation to the external<sup>30</sup>, all of a sudden culture stands still, it dies, its blood seeps away, its strength withers away – it becomes a civilization”.<sup>31</sup> This provides an accurate description of the process of secularization in which, through self-sufficiency and obstruction, external “abundance”, culture ceases to be the possibility of development of man and begins to be the collapse through which civilization emerges.

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historical framework, primitivism is nothing more (in its negative meaning) that the state after the fall of Adam in which what we know as civilizational culture (a culture wounded by sin) is born. However, for the man of civilization, primitivism is a state of man without any organized social order, a chaotic state of lawlessness and the like (which requires order inter alia). This cry for order is the only shared point between the Biblical and non-Biblical, and is related to primitivism, but at the same time is the starting point of complete destruction and mutual negation. The Bible (Revelations) calls to the rupturing of the original without any possibility of reverting back to it through transfiguration; the non-Biblical begins with the initial chaos with the new (old) rules and norms of behavior. Culture for Biblical (Revelations) knowledge is life free of the primitivism of sin, while for the non-Biblical, culture is a lower stage of development of one and the same circular movement from the primitive chaotic to civilization which crumbles under its own weight, and the cycle begins all over again.

<sup>28</sup> The term ζῷον πολιτικόν is translated as “the social animal” – Aristotel, *Politika* (Politics), translated by Tomislav Ladan, Globus, Zagreb, 1988, p. 4. – however, considering that society that is being referred to is the *society of the city* - κοινωμία της πόλης I retained the original translation. It is also important to point out the fact that for the Ancient Greeks the city as reality and means of existence of man was not open to every man but only to the one who met the requirements for life in it, and not every man on his own: “and in reality (the polis), which operations in the realm of probability and not truth, and in which, after all, man as such did not have access to, but only the “free” Greek”. – Hotimir Burger, *Filozofska antropologija* (Philosophical anthropology), Naprijed, Zagreb, 1993, p. 16.

<sup>29</sup> Horst.W Janson, *Historija umetnosti* (The history of art), Izdavački zavod Jugoslavija, Beograd, 1975, p. 25.

<sup>30</sup>Underscore added.

<sup>31</sup> Oswald Spengler: *Propast Zapada 1* (The decline of the West), Književne novine, Biblioteka Kristali, Beograd, 1989, p.159.

It is impossible to equate culture and civilization, irrespective of all their external similarities, considering that their internal beings are founded and focused differently. Civilization is the negation of the revelatory origin and focus of man, and his foundation in society (men) in itself as a (self)biological (and thus evolutionary) being. As a complete negation of the revelatory (cult), civilization still has its eclectic religion, consisting of the shattered fragments of the natural religiousness of man which binds, based on its progressive-evolutionary pattern, in the spirit of ecumenism.<sup>32</sup> In accordance with such a (civilizational) context in which modern man lives, an understanding emerged which is not only based on the fact that work created man and that every man has the right to work – since in that way he produces, and does not create – but also on the very existence of man, whose work is an absolute (participation in collective production and maintenance of civilizational norms) to the extent that man is bound to work and to fully subject (identify) himself with his work and his profession. Of course, ethics is subjected to it as well, ethics which is used as a causal justification of the progress of civilization, and not of man as an icon of God in this world. When it comes to sport in culture and civilization, it is with full right that we can accept the claim that: “Culture includes gymnastics, tournaments, agon; and civilization – sport.”<sup>33</sup>

## MAN AND HIS PROFESSIONS<sup>34</sup>

The equation of man with his profession or occupation is the negation of man as a free-willed, active, naturally hypostatic being, a reduction to something that once again only through something else (actually non-existent, or better said, potentially existing) derives its sense. That is how man is not the one who designs, but someone who is reduced (falsely created) by his profession/occupation. The creation in that sense comes before its creator, and that is the impossible existence. Irrespective of the entire smoke screen of profit (the amount accumulated in a person’s bank account) or media popularity (“fame”) and an “easier” life – behind it all there hides an abyss of death which breeds the sin of suicide – the idolatry of man.

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<sup>32</sup> See the Reverend Father Damaskin Kristensen, *Evolucionizam i religija budućnosti* (Evolutionism and the religion of the future), <https://www.scribd.com/document/373798255/Evolucionizam-i-Religija-Buducnosti> 18:39 19.04.2018.

B. Milenković, *Tajna ekumenizma* (The secret of ecumenism), Vizantijsko-slovenska čtenija I, Proceedings -- conference held on November 25, 2017, at the University of Niš, Niš 2018, p. 61-78.

<sup>33</sup> Oswald Spengler: *Propast Zapada ...* (The decline of the West), p. 75.

<sup>34</sup> “**Profession** as defined in the *Rečnik sinonima* [Synonym dictionary]: (f), business, career, craft, employment, field, line of work, occupation, pursuit, role, rat race (fig.), walk of life (fig.)” - Pavle Ćosić, *Rečnik sinonima* (Synonym dictionary), Kornet, Beograd, 2008, p. 591.

Of course, all the answers which are being provided in the field of sport as a profession and ethics rely on a certain anthropology, so that the “problem of ethics [and sport as a profession], actually belong to the problems of anthropology”.<sup>35</sup> In the contemporary sports industry, and thus in sports as a profession/occupation, anthropology is subordinate to economy, in which man is not a subject, nor is he an object, but is primarily a means of its realization. In that case, business ethics is not founded in anthropology, but in economy, which on the individual level means a forced conditioning of man through his profession (occupation) of choice. More simply put, neither anthropology nor ethics in economy look upon man and his manifestation as a god-like, self-aware and free-willed creation of God, but as something that ensures profit and the development of economy.

All the above mentioned is only the basis for the development of a new philosophy of human life, which strives towards severing the bonds with the previous religious-life experiences and the creation of new ones. It is precisely such a “new” philosophical basis that requires a contemporary business (industrial) ethics as a negation of Christian theo-anthropology, in which the worship of man is the goal, but also the reason for man’s existence. This closes the circle on the technological-magical yoke imposed on man by the spirit of civilization, in all segments of his life.<sup>36</sup> In theo-anthropology, work is a means of manifesting man, one of the components of the fullness of human manifestation as a god-like creation in relation to the world around him, but in such a way that work does not enslave man.

## SPORT AS AN OCCUPATION

For the same reasons it is impossible to understand ethics outside the context of culture/civilization, it is impossible to understand games/sport outside the context of the culture/civilization in which they are taking place.<sup>37</sup> It is necessary

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<sup>35</sup> Georgije I. Mantzaridis, *Hrišćanska etika...* (Christian ethics I), p. 59.

<sup>36</sup> There is no philosophy without man as the starting point, so therefore everything in philosophy is only anthropological; however hard you may try to overcome it, it is impossible. Philosophy is tied to man like the tree is bound to the earth with its roots. No matter how much the tree bears fruit, the fruit will always produce the seed of the root from which it has sprung. The fruit is merely the product of the root and the half-way point in the life of the root, just like the root is part of the process of the production of the fruit. It is an enchanted circle of man and philosophy, and each circle of itself is torturous for man and hellish, even though man thinks that he will by drawing this circle protect himself from the outside world and create his own independent world, other than that of the outside one. The only way out of this never-ending circle is the gospels’ philosophy of life as it is contained in God-Man Christ and the Church, His hypostatic body.

<sup>37</sup> “Always suited to the social environs within which it develops, it has accepted both political and economic influence, which often meant that it was placed in their immediate function. In environments

to focus our attention on the fact that the contemporary understanding of games/sport is permeated by a very important religious component which is quite present in contemporary Olympism, and thus the entire world of games/sport.<sup>38</sup>

However, we should not think that the abuse of games/sport is something new and only found in our modern times. Namely, in the words of professor N. Živanović, "At the end of the 16<sup>th</sup> and beginning of the 17<sup>th</sup> century, William Shakespeare understood sport to be games, fun and entertainment, since at that time sport was a replacement for work – for the squires, who were somewhere between the old feudal understandings and the requirements of the new times which emerged before them. But immediately with the emergence of civic sport during the 18<sup>th</sup> and 19<sup>th</sup> century, sport slowly began to lose this particular feature. Sports results were increasingly being used to realize various goals, primarily political and economic. The situation is much the same today, which can be seen at first glance. Even though today's sports actors sometimes wrap themselves up in patriotic fabrics of various colors, depending on the current trends, the cruel professionalization of sport cannot be masked".<sup>39</sup> It is clear that this kind of Shakespearian understanding of games/sport has no shared features with the games/sport of the Bible (Church). Games/sport for the Church (Bible) are the joy of living, and participation for joy and not boredom or business reasons. That is why games/sport in Shakespeare's works are not synonymous with the games/sport and joy in the Church. Joy is something that does not reside in the business of egotism; therefore, every athlete who can manage to save himself from his obsession with success (profit) and world fame is one who plays, and thus creates joy for himself and others. It is not a sin in and of itself to be a successful athlete, but it is a sin to merely be a sports machine and nothing more. If we lose our internal intimacy, and both the time and place for self-knowledge as one who is a god-like (Christ-like) being, then games/sport are transformed into a means of

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in which there is no service to the Lord but there is only secular or ecclesiastical rule, there is a completely different approach to sport, and thus, to its implementation. This tendency in the development of sport and its analysis originates from the standpoint of time in which we live, and of course, the civilizations and cultures we belong to." – Nenad Živanović, *Sport u 21. veku Pojmovno i strukturno određenje* (Sport in the 21<sup>st</sup> century, a conceptual and structural definition), Proceedings of the II Congress and III International scientific conference of the Montenegrin academy of sports, Časopis za sport, fizičko vaspitanje i zdravlje Sport Mont, br.10-11/IV, Podgorica, 2006, p. 27.

<sup>38</sup> On the constant intertwining between religion and sport see Violeta Šiljak, Georgios Fragkiadakis, *Sinkretizam religije i sporta od Konstantina Velikog do danas* (The syncretism of religion and sport from Constantine the Great to modern times), Antropološki i teantropološki pogled na fizičke aktivnosti od Konstantina Velikog do danas, Proceedings, Univerzitet u Nišu, Fakultet sporta i fizičkog vaspitanja, Niš, 2011, p. 117-124; Ljubodrag Duci Simonović, *Olimpijske igre – mit i stvarnost* (The Olympic Games – myth and reality), - <https://www.scribd.com/doc/264945182/i-s-t-o-r-i-j-a-Olimpijskih-Igara> 16.12. 2019. 17:57.

<sup>39</sup>Nenad Živanović, *Apologija fizičkog vežbanja* (In defense of physical exercise), Panoptikum, Niš, 2011, p. 122.

alienation. Teaching another being the joy of games/sport is a gift that not many possess, since there are many masters, but only a few artists. A trade is not art, just like a copy is not an original. The educator of athletes in the joy of games/sport is the poet, the laureate, he who creates; and if he is a worker who assembles factory machines in the sports industry, then athletes, his students, he condemns to slavery both from the inside and out. From the inside he enslaves them by reducing their spiritual – not intellectual! – world to the postulates of the set task – to win at all costs! Such a reduction of the spiritual view of things creates a cleft inside of man, since he cannot always realize himself, which the very nature of man tells the athlete, but at the same time it is not enough to fulfill a man and validate him as a self-aware being. No matter how hard they try, through such a reduction, to remove any basic questions related to man, such as who am I? And, where am I going? – they are still there, like an open wound in the project of the superhuman inhuman. Into that abyss, which to the athlete machines through these questions offers everything but the God-Man Christ, anything can enter – possibly far eastern philosophies, possibly spiritism, veganism – anything but Christ the God-Man. Why is that the case? Because Christ the God-Man does not deny the joy of the game/sport, but does reject profit and somatolatriy as well as everything that is sinful which leads to eternal death, and which is the basis of existence of the sports industry.

External slavery is clear since each athlete, no matter how good he may be, depends on the will of the sponsors whose profit he serves and in which he takes part. It is not infrequent that external slavery means both loneliness and alienation from one's family. This is compensated through profit and an easy way of life, while rewards and income are reaped from sponsors. This creates another abyss into which flow those internal abysses, and they are then filled following the same principle, only if possible, without Christ the God-Man. I am of course speaking of the spiritual abysses which breed the spiritual structure of the sports machine, and not of man. All this is an effort and attempt to avoid the prohibited fact that at the end of everything lies the darkness of the grave in which there are no spotlights. This darkness can be beaten by the light of the Crucified and Resurrected – Christ the God-Man, and it is not turned on by bank accounts or media glory. Not even a single chakra or mantra has the power to light it, not even the metaphysics from some “eternal” book. However, we can receive the Quiet Light into ourselves if we take part in the joyous game of the Wisdom of God through which God created us, for It.

In games/sport as the legacy of contemporary culture/civilization there is a clear indication of a new religion, and in its spirit everything takes place. We could say that this religiousness in sport is trying to completely suppress the original longing for the game itself, an unrestrained, and free-willed activity through which man celebrates life and rejoices in it. This joy is the mark of a fundamental, natural (but still imposed) human devotion to God. In order for man

to be separated from the original as much as possible, the actively creative part of himself, the thesis is propagated that man is a "lazy animal" who should through games/sport be motivated by the spirit Olympism towards the sports industry, which offers man the possibility of overcoming his passive nature.<sup>40</sup> Sport has and will have increasingly more of the religious, of the idolatry in itself, but it will never attain the free-will and non-imposed joy of the free celebration of life through a game. Ethics in sport, which has in and of itself become a branch of the industry, is also subjected to achieving the best results possible, and as a result, athletes stray in their attempts to understand themselves as humans, and not just as machines which compete with other machines.<sup>41</sup>

Sport has become one of the levers for controlling and guiding man, both individuals and entire nations.<sup>42</sup> Following and realizing a profit for a corporation is the reason why sport is promoted so much. Every individual who has succeeded in sport has transformed into a corporation in his own right, which in turn as such can be integrated and exist in accordance with other greater (superior to him – sponsors – corporations) and smaller (subservient to him – albeit at the moment – fans<sup>43</sup>) corporations. In this case sport becomes a means of replacing the meaningfulness of life, and an example of how there still is hope to succeed – in what? – in making a profit and being famous as someone who has their own fans.<sup>44</sup>

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<sup>40</sup>See Ljubodrag Duci Simonović, *Filozofski aspekti modernog olimpizma* (The philosophical aspects of modern Olympism), Lorka, Beograd, 2001, p. 133-135.

<sup>41</sup> An example of this inner void which ethics which is subservient to economy and the media-sponsor glory brings is that of Novak Đoković, who sways from Christianity towards far eastern religious-philosophical practices (religions), see:

Novak Đoković: meditacija, joga i veganizam pomogli su mi na putu ka uspjehu

<https://www.zdravija.com/novak-djokovic-meditacija-joga-i-veganizam-pomogli-su-mi-na-putu-ka-uspjehu/>

Novak Đoković vas uči tehnikama meditacije: Zatvorite oči i fokusirajte se na sebe (video)

<https://www.hellomagazin.rs/zivot/novak-dokovic-vas-uci-tehnikama-meditacije-zatvorite-oci-i-fokusirajte-se-na-sebe-video/>

NOVAK KAO SAMURAJ Teniser daleko od Srbije uživa u raju!

<https://www.blic.rs/zabava/novak-kao-samuraj-teniser-daleko-od-srbije-uziva-u-raju/2b0d7z3>

Satanisti Novak i Jelena Đoković uveli budističku meditaciju u vrtiće i škole u Srbiji (video) - <http://borbazaveru.info/content/view/10844/33/>

<sup>42</sup> See Jeffrey Grupp, *Korporatizam, Tajna vlada Novog svjetskog poretka* (Corporatism: The Secret Government of the New World Order), TELEDisk, Zagreb, 2011. p.ix

<sup>43</sup> - **fan** (eng. fanatic obožavalac) oduševljeni navijač y sportu i pop-muzici – Milan Vujaklija, *Leksikon stranih reči i izraza* (A lexicon of foreign words and phrases), Prosveta, Beograd, 1996/7, p. 927

<sup>44</sup>In essence, such an attitude towards life (and at the same time towards games/sport) is nothing new compared to the previous ones, and to be honest, existed even in antiquity which is so often idealized as a time when everything was subordinate to virtue and fair play. Even in antiquity we find the abuse of everything only with the aim of victory in mind. Evidence of this can be seen when Diogenes Laërtius states that men compete amongst themselves how to trample one another, while no one struggles for

Of course, many fans determine their own identities by the fact that they belong to a group of fans of some public “persona” whom they frequently claim as their idol. All this is done with the aim of realizing the imperative for an imposed order (and its values which negate God and man as a free-willed and close being) to be preserved at any price – everything that he did not agree with is undesirable and unacceptable. In a word, even in sport what we are dealing with is the “attempt to deify the established order in the form of worship of its highest symbols.”<sup>45</sup>

Multinational sports companies (sponsors), as well as many others “are not familiar with ethics. They will collaborate with the devil himself to achieve a profit.”<sup>46</sup> The question fully stands (even though it has been appropriated from a sci-fi movie): “Have you ever considered that we may be on the wrong side?... What if the democracy we thought we were serving no longer exists, and the Republic has become the very evil we've been fighting to destroy?”<sup>47</sup> - since that is exactly what happened with games/sport when they were ensnared by the sports industry – they became its very opposite. We would have every right to say that this new reality can be recognized “when, a few decades ago, the official creed of the Olympic Games – was cancelled – *The important thing in life is not the triumph, but the fight; the essential thing is not to have won, but to have fought well*”.<sup>48</sup> Games/sport, which were the hope and way out from the inevitability of work (the necessary and imposed industrial existence), became something non-human and something in which man cannot realize himself. Quite the contrary, through man as a means (the current medium, until that too is taken over by machines and clones) sport emerges, which devours man in its desire to achieve perfection – in what? There is no clear response, since it is clear that profit is not the only goal. The contemporary state in “sports” events is based on the principle of transport, the flow of machines (athletes!) from one stadium to another, where players pretend to play a game.<sup>49</sup> Athletes and viewers are mutually recognized (only) as a means of achieving some other higher goal. That is the co-dependent relationship between producers and consumers – in a word, industrialization at work, whose, at first glance, only goal is profit. However, every industrialization, including this

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the price of virtue. – Diogen Laertije, *Životi i mišljenja istaknutih filozofa* (Lives and Opinions of Eminent Philosophers), BIGZ, Beograd, 1979, p. 175.

<sup>45</sup> Ljubodrag Duci Simonović, *Filozofski aspekti modernog olimpizma...* (The philosophical aspects of modern Olympism), p. 130.

<sup>46</sup> Robert Steele, a former CIA secret operative in the Jeffrey Grupp, *Korporatizam ...* (Corporatism: The Secret Government of the New World Order), p. ix

<sup>47</sup> Padme, from *Star Wars, Episode III: Revenge of the Sith*, y Jeffrey Grupp, *Korporatizam...* (Corporatism: The Secret Government of the New World Order), p. ix

<sup>48</sup> Nenad Živanović, *Apologija fizičkog vežbanja...* (In defense of physical exercise), p. 123.

<sup>49</sup> “What dominates is industrial mimesis and the mechanization of the body and accordingly the struggle with eros and the natural human urges.” - Ljubodrag Duci Simonović, *Filozofski aspekti modernog olimpizma...* (The philosophical aspects of modern Olympism), p. 130.

one, is religiously colored – the industrialization of sport builds itself through the living idolatry of athletes of (their own) bodies<sup>50</sup>, as well as the audience of the athlete. Athletes self-deify through their own bodies, since they bring them fame (profit), while the audience identifies with them and bows down to them – deifying them – since they hold money in their hands, and therefore numerous god-like powers and glories.<sup>51</sup> There is no trace of ethics in such a machine, since manipulation is omnipresent, and through it, man is killed off as a self-aware, self-owned, free, psycho-somatic and ultimately god-like being. However, contrary to the afore mentioned, one thing is ruthlessly affirmed, and that is egotism. It can easily be described in Hegel's words, when he stated that goodness is merely a result of one's subjective choice, since it all depends on him<sup>52</sup> – considering that it is still valid in the ethics which is imposed by manipulation.

Sports today transfers the center of man into something outside of him, something termed success, which can easily change because it is amorphous, it has no shape and is not anthropocentric, and thus not theo-anthropocentric, as it has no clear goal before it or within it. Success is a void which is thrust upon man, and which is fulfilled as needed based on the direction given to man by his manipulators, hidden behind the manipulations of the world and of man. Nothing is fixed, everything is changeable and everything is equally anti-God (anti-Christ) and anti-man. First and foremost, the state<sup>53</sup> is also enslaved by the same blind forces, precisely at a time when it, as an imperative, was within the grasp of all the

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<sup>50</sup> Perhaps it would be better to say that an athlete views his body as a machine, a means to be served and to care for since it brings him profit. No care is taken regarding health, beauty and the like, and least of all is there a healthy spirit living in a healthy body. In the sports industry health of the spirit is not analyzed in any sense, except if there is word of it bringing an increasingly greater profit. The claim that "utilitarianism – an attitude in ethics which "relies on the basic principle and criterion of moral actions" is justified, and can also be found in sport, even if it is characteristic for contemporary consumer society. And finally, "All human beings are born free and equal in dignity and rights." (Article 1. UN Universal Declaration of Human Rights)." - Azra Kozarčanin, *Etika u sportu* (Ethics in sport), Sport Science, International Scientific Journal of Kinesiology Vol. 1 (2008), No. 1 (1-80), Faculty of Education – University of Travnik, Bosnia & Herzegovina 2008, p. 55.

<sup>51</sup> That is, "the world is based on the expansionist power of monopolistic capital." – Ljubodrag Duci Simonović, *Filozofski aspekti modernog olimpizma...* (The philosophical aspects of modern Olympism), p. 130.

<sup>52</sup> Georg V.F. Hegel, *Filosofija religije* (Lectures on the philosophy of religion), Prvi deo, EIDOS, Vrnjačka Banja, 1995, p. 147.

<sup>53</sup> **State** as defined on the online encyclopedia [enciklopedija.hr](http://enciklopedija.hr), is a political organization of society, or the body politic, or, more narrowly, the institutions of government. The state is a form of human association distinguished from other social groups by its purpose, the establishment of order and security; its methods, the laws and their enforcement; its territory, the area of jurisdiction or geographic boundaries; and finally by its sovereignty. The state consists, most broadly, of the agreement of the individuals on the means whereby disputes are settled in the form of laws. In such countries as the United States, Australia, Nigeria, Mexico, and Brazil, the term state (or a cognate) also refers to political units, not sovereign themselves, but subject to the authority of the larger state, or federal union. - <http://www.enciklopedija.hr/natuknica.aspx?id=16368> 14.12.2019. 22:13.

peoples or groups which wanted it. Like a soap bubble the state fell apart as a concept, and what emerged was a state as a means of manipulation for profit for masters operating in the shadows. A state could be made through the collectivization of the individual human (his personal negation) and the deification of the state as a super-being through which man attains his own purpose (the state does not get its strength from the individual). It was quite logical that this false god should topple and show himself as a mask for further, even worse extinction (the disincarnation and ungodliness) of man as an individual, who is quite unique and one-of-a-kind since he is Christ-like. This is the time of copies which compete against one another to see which one will be greater than the original – and what is the original? There is none, the original has been forgotten, and what is now being offered is hidden demonism.

In order for the aforementioned to be realized in a developed civilization, many methods are developed and used through which man, from childhood, is programmed how and where to function as a useful member of society. In that cyborgization of man a key role is played by secular-profit psychology, which in all its efforts locks the human brain into certain newly-created molds in order to distance man from his inherited, non-civilizational, cultural flows, which man in his god-like nature is always aspiring to. Contemporary psychologists (who have replaced their offices and couches with the media) do not care for the healthy development of your child. Their job is to help companies in the development of loyalty to a brand which lasts from the crib to the grave, so that these companies actually “own” your children.” “Perceptions are real” claims the internet page of Burson-Marsteller, the largest public relations company in the world. “They dictate what we see... what we believe in... how we behave. They can be governed...”.<sup>54</sup> When it comes to the specific physical exercise of children, it can be noted that within it, in part, “important components are missing, mutually connected with physical development, such as: education with a value-orientation, the psychological, moral and social development of the child, that is, there is the lack of a connection between a specific education and upbringing with the process of the integral development at all ages and levels of education; neglected formation, in theory and practice, of the needs and real motives of taking part in a chosen exercise, movement/dance and sports activities, in life in school and outside of it; the absence of the key competencies of independence and responsibility of students, that is, teachers regarding the planned (staged) focus on the formation of ethical and voluntary features, humanist relations, the manifestation acting in its own professionalism, including life values in schools, the adoption of fruitful, educational and designed forms of communication with

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<sup>54</sup> See Jeffrey Grupp, *Korporatizam...* (Corporatism: The Secret Government of the New World Order), p. 4.

students”,<sup>55</sup> According to media mages – these contemporary psychologists manipulators – what you see is not what is important (what happens in reality), instead what is important is how it is interpreted and that is that – there is no truth, only the fluid fog of information in a vacuum. That is an introduction to the virtual – matrix - a reality which takes place in our thoughts, but does not include our brains. The brain sleeps and is reduced to the level of the machine which repeats a set program. It is the negation of the world as a real creation, but also of man as one who can on his own create his reality, design it and to manage it. Instead there are matrices, and where they come from, how long they last, etc. is unimportant. Anyway, duration is not-existent in such a non-existent reality, considering that the only thing that exists is what the being has or was bestowed with upon creation. In a word, it is the end of time and space, only the virtual and nothing else. Nothing exists here that is based on any kind of being, and thus does not last or live, but tries to negate everything.

However, the virtual is trapped in time and space, which it negates, empties, renders them pointless, hides but cannot abolish or disrupt them as incontrovertible facts. Considering that time and space tell the producers of the virtual that they can do as they will, but not as long as they will be able to – they then try to hide any trace of sin and death. Since, according to some demonic logic, sin and death most clearly indicate that everything has a beginning and an end, and that everything in between (even the virtual itself) if it is not based on Christ the God-Man, is only endless decay. In the virtual, man is overcome by numerous goals, only to forget the main one, and that is to free himself from sin, decay and death. In addition to everything aforementioned, once again man is asked the old, in the guise of a new, two-part question: do you know yourself and do you view yourself and the world around you through your eyes, or does that happen somewhere else? The mages of the virtual as a response offer far eastern yoga techniques in order to numb man and to prevent him from determining the true cause of his constant stress,<sup>56</sup> which troubles man due to his imposed virtual

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<sup>55</sup>Dušan Sp. Ilić, Grujo Bjeković, *Osavremenjavanje školskog fizičkog vaspitanja -idejni, konceptualni principi i pristupi* (The modernization of school physical education – ideational, conceptual principles and approaches), The Fifth International Conference “Sports science and health”, Proceedings, Panevropski univerzitet Aperion, Banja Luka, 2015, p.167.

<sup>56</sup> The following statement of a proponent of yoga as a calming method and method of “progress” speaks to that effect: “For the past twenty years the western business world has increasingly been accepting the eastern methods, such as hatha yoga, breathing exercises, other branches of yoga and various combat sports as successful methods in the struggle against stress.” - Veljko Đukić, Biljana Đukić, Srđan Đukić, *Joga u svakodnevnom životu kao faktor borbe protiv stresa* (Yoga in daily life as a factor of the struggle against stress), The Fifth International Conference “Sports science and health”, Proceedings, Panevropski univerzitet Aperion, Banja Luka, 2015, p.162.

existence. At the same time the producers of the virtual neglect the truth that man can only create based on his gift from his Creator (to work, to act), and was from Him (God) created free – since they equally fight both against God and against man.

## CONCLUSION

Syncretism, through which man is destroyed, and which binds together sport and the industry with various philosophical-religious views of the world, hides behind a mask of progress whose true face is greed – the unlimited desire to possess a new world without man and God, and the creation of a “new” man. The world of progress is the world of greed which has its own laws (ethics) into which man does not fit as a god-like being, but fits only if he is a lever in the hands of the same progressive greed. Man, by his nature, manifests himself through work, and thus man has a right to work, since man makes work through work, and work does not make man. In that, games/sport are in the category of man’s work and the manifestation (realization) of man’s god-like nature, and thus the central (anthropocentric) role of man in relation to the world around him, which is only the preparation for the realization of the full theo-anthropocentric (christocentric) nature of all of creation. Unfortunately, man now finds himself in a situation where he is obliged to work (to produce, not to create!) and thus improve production and profit. All of this is reflected on games/sport and the laws which guide the industrialization of games. The sports industry requires a new ethics based on its own merits, and uses it to shape athletes as its necessary, non-self-aware parts. A desirable man, an athlete, is the one who is subservient and determined by his sports profession/occupation, which results in the fact that in the sports industry we do not compete (through sport) in good, instead we compete in order to fulfill work norms and realize profit. In order for the mimicry of enslaving to be as successful as possible, we use the mass media with ethical casuistry which is justified in accordance with profit. New sports are made up, much like new shaving lotions, in order to cater to the industrial greed, which stands in the background and pushes its spirit into sport. This spirit is used to falsify the truth that man, based on the gift from his Creator and in cooperation with Him, is the creator of work (his profession/occupation), and so games/sport and that work (sport) did not create man. Games/sport as work, in the Biblical sense, are also a means for man to manifest himself as a god-like being, a deity full of grace in this world. Therefore, games/sport as a profession are one of the manifestations of man acting in this world, which only underscores the truth that they (games/sport) must adhere to ethics based on man as a god-like being. One such ethics is of man and from man, and is in no case susceptible to the changes due to the buildup of external habits conditioned by life after the fall of Adam into

sin. Irrespective of being wounded by sin, decay, and death, based on the gift bestowed by our Lord, each graceful-synergistic step (including games/sports) of man towards the world is a confirmation of the anthropocentricity of creation and the christocentric (theo-anthropocentricity) nature of man.

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## СПОРТ НИЈЕ СТВОРИО ЧОВЕКА

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### САЖЕТАК

Синкретизам, којим се разара човек, спаја спорт и индустрију са разним филозофско-религиозним погледима на свет крије се иза маске прогреса чије је право лице похлепа – неограничена жеља за поседовањем новог света без човека и Бога и стварањем „новог“ човека. Свет прогреса је свет похлепе која има своје законе – етику – у које се не уклапа човек као боголико биће, већ само ако јесте полуга исте прогресивне похлепе. Човек по својој природи радом себе пројављује, па отуда човек има право да ради јер човек чини рад радом, а не рад човека. У том контексту је и игра/спорт у категорији човековог рада и пројављивања (остварења) како човекове боголикости, и тиме централне (човекоцентричне) улоге човека у односу на свет око њега, што је само припрема за остварење пуне теантропоцентричности (христоцентричности) читаве творевине. Спортска индустрија захтева нову етику по својим мерилима и њима обликује спортисте као своје неопходне, несамосвесне, делове. Без обзира на рањеност грехом, пропадљивошћу и смрћу по дару Господњем сваки благодатно-синергијски искорак (па и игра/спорт) човека ка свету потврда је човекоцентричности творевине и христоцентрично-сти (теантропоцентричности) човека.

**Кључне речи:** човек, синергија, делатност, грех, етика, спорт, култура, цивилизација, теантропоцентричност

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## СПОРТ НЕ ДЕЛАЕТ ЧЕЛОВЕКА

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### АННОТАЦИЯ

Синкретизм, который уничтожает человека, связывает спорт и промышленность с различными философско-религиозными позициями мира, и он прячется за маской прогресса, подлинным лицом которого является жадность – ненасытное желание владеть новым миром, где нет ни человека, ни Бога, и создать “нового” человека. Мир прогресса – это мир жадности, имеющий свои законы, то есть свою этику, в которую человек как существо, несущее образ Божий, не вписывается. Она подходит только в том случае, если является рычагом этой самой прогрессирующей жадности. Человек по своей природе проявляет себя через труд, и поэтому человек имеет право на труд, ибо человек делает работу работой, а не работа делает человека человеком. В таком контексте игра / спорт находится в категории человеческого труда и проявления (свершения) человеческого Богоподобия и тем самым центральной (человекоцентрической) роли человека по отношению к окружающему миру, которая является лишь подготовкой к совершению полной теантропоцентричности (имея в центре Христа) всего творения. Спортивная индустрия требует новой этики относительно своих собственных мерок, и с их помощью она формирует спортсменов как свою незаменимую, не осознающую себя часть. Независимо от того, что человек подвержен греху, тленности и смерти, обладает даром Господним, каждое благодатное синергетическое движение (отсюда игра/спорт) человека к миру есть подтверждение теантропоцентричности творения и Христоцентричности природы (теантропоцентричности) человека.

**Ключевые слова:** человек, Синергия, деятельность, грех, этика, спорт, культура, цивилизация, антропоцентризм.

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Received on 24.02.2020.

Accepted on 10.04.2020.