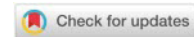


THE ANTHROPOLOGICAL VIEW ON HUMAN BODY AND SPORTS FROM THE CONSTANTINE THE GREAT TO NOWADAYS

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Abstract: Sport accomplishes humanity and acquires godliness. The culture of the spirit is in the service of bodily culture, which is why the sport is a great human victory over the ground, the road, the plot, the spiritual desert and the futility of culture without a cult. Sport in its pure form is not only a form of meaningless ritual, physical enjoyment, emphasis, form of idolatry, and fetishism, although it is obvious that sport is pushing into an abyss of total bodily activity. Sport is the answer to the innate man's need to examine and move the boundaries of his own abilities and to deal with physical and mental activities that bring a sense of fulfilment and satisfaction in human life. Undoubted is the contribution of sports in creating work habits and in combating the alienation of people and other negative phenomena. Sport brings joy and builds complete personalities with healthy feelings, able to cope with the most difficult problems that life brings. Between the body and spirit there is a permanent connection and mutual effect. All that is happening in the soul of man during his life is essential and necessary and in the most intimate way connected with the life of the spirit, in which all the acts of the soul and the body are imprinted in it. The basic postulates of religion and sport are very close. Both in sport and in religion, a person wants and tends to feel better and be better. In doing so, it is advisable to follow the famous saying: "In the victory not be extoled, in defeat not be humiliated". There are more and more doctors of science, but fewer scientists, more and more scientific papers, but less and less practical applicability of these... Unfortunately, schools and teachers teach pupils to repeat learned, instead of learning them to think and contemplate. The seemingly noble challenge 'CITIUS, ALTIUS, FORTIUS'- FASTER, HIGHER, STRONGER can forget the man and the God in athletes.

Keywords: alienation, physical activity, spirit, soul.

Field: Social Sciences, and Humanities.

1. INTRODUCTION

Nature and movement are the most urgent need for the health of a civilized person. These are the eternal sources from which we draw energy for further creativity. In his time, Aristotle noticed and noted that the man of his time is not able to be satisfied because he is too preoccupied with public life, wasting his spiritual and intellectual potentials. And then it suggests that less emphasis should be placed on economic power, and more to derivate of healthy life development, untouched by the struggle for proving, but simply understood by using free and working time (Aristotel, 1988). The struggle of material and spiritual is very actual even today. Scientific articles in books (Noth, Lampe, 2020), magazines (Henning, Henning, 2022), lectures at conferences, as well as discussions on electronic networks, could be considered as Aristotle's "supporters" nowadays.

The perceptions prevail, although there are also different opinions, is that one can not adapt to all and endless changes. For example, man can not be adapted to the lack of oxygen, contaminated foods or the activity of toxic chemicals (for the time being).

In the modern society, man sometimes loses consciousness about life as a gift from God, and sometimes even the very meaning of his life, which occasionally comes down to pure physical existence.

'Everyone should consider his body as a priceless gift from one whom he loves above all, a marvellous work of art, of indescribable beauty, and mystery beyond human conception, and so delicate that a word, a breath, a look, nay, a thought may injure it. Moral relaxation is a terrible evil that poisons the spirit and the body' (Tesla, 1900, pp 179).

Today we are confronted with poor public education, unemployment, crime, youth alignment, socio-economic problems, as well as the destruction of those human resources by which a man was recognized as a human being (Ilić et al., 2023).

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2. METHODS

In addition to the bibliographic and causal methods in the research, the method of theoretical analysis with inductive and deductive methods of conclusion was applied. Beside of the experiences from sports practice and knowledge about religion, the speculative method was used as well.

3. RESULTS

A modern man is increasingly becoming a degenerate spiritual being, which as such leads to degeneration of the environment in which he resides. People are created to love, and things to use. Unfortunately, in the time in which we live people are used and things are liked.

According to the thought of the antediluvian Maximus of the Confessor, a man will be able to turn the whole earth into paradise only then when he carry the paradise in himself (Treiger, 2023). If we want to live true and morally, we must morally believe. And the sure way leading in this direction is the path of revelation, cognition and divine knowledge.

It is widely known that the Bible is cram-full with "sports" terms such as: the battlefield, the stadium, the racecourse, the race, the competition prize, I am fighting, rejected, defeated, etc...

Humanity accomplishment and godliness acquires gained from sport. The culture of the spirit is in the service of bodily culture, and therefore sport is a great human victory over the pricelessness of the body, above the path, the plot, the spiritual desert and the futility of culture without a cult. It is a misconception that sport in its pure form is only a form of meaningless ritual, physical enjoyment, emphasis over the near ones, the form of idolatry and fetishism (Miletic, Rajkovic, and Vidakovic, 2016) although it is obvious that the sport is pushing into a breakdown of total corporeality.

All limitation and abuse of body and bodily culture are antisportal as well as anti-God.

4. DISCUSSION

Physical education, sports, games, recreation and dances are performed in early childhood in the form of a cheerful game, with cheerfulness, enthusiasm and laughter. This is all that goes on until a competition for some championship is involved (Видаковић, 2007). Then those joys disappear. There is no more laughter, joy, there is a serious face, indignation and finally at the very goal distorted face of the winner. The more we move away and separate the sport from the game, the more we lose from the sport, and "get" on useless spectacle.

Where and when one emotional state disappears, and when the other (degenerative) begins, it is difficult to say. The question arises, should these two states be distinguished, separated, removed? One of the key questions to be answered is: Where does sport go as a part of physical culture?

'Sport as a cult and as a spectacle has deep religious foundations. The Gods come into human play, in a striking way, the way that drives us. Cult, myth, feight, as well as art, have deep root sin the existential phenomena of the game' (Fink, 2002). Sport has a broader Christian - religious – ethical framework; starting from elementary questions, starting from a source in God that appears in the movements, waves and dynamics of the game for which the athlete aspires.

It is very difficult to clearly define the answer when the game pass into combat and when it comes to sports. Perhaps the answer lies in the mutual relationship of all participants in this complex process: athletes, teammates, opponents, trainers, doctors, judges, delegates, organizers, viewers, commentators with various initiatives.

It is known that sport has a pagandom origin. In ancient Greece and Rome, only to the Gods and demigods-athletes winners sang hymns, slavopoies that had the meaning of prayer (Ćiric, 1996). Nevertheless, in this quest for the God, man's tendency for immortality is obvious.

The Greeks organized the Olympic Games, and the Romans of the gladiatorial struggle. As in the Greek Olympic Games (Ćirić, 1996), and even more on Roman gladiatorial struggles (Mannix, 1975), participants often competed or, rather, fought to death. Often, victories at the Olympic Games have raised athletes to apotheosis.

In Rome in 403, a victory over the eastern Goths was celebrated in a grand and pompous manner. In honour of the victory, gladiator games were played in which captured enemy soldiers were thrown in front of an angry beast or forced to fight among themselves. From long ago the church's preachers raised their voices against this kind of inhumanity, against this vicious game - the shedding of human blood on gladiatorial games - there were also philosophers, moralists, and clerics as well. The Christian poet Prudential addressed Honorius with a touching poem, asking him to abolish bloodshed for the sake of joy,

but unfortunately, everything was in vain:

'A huge amphitheatre is full of angry mobs. See, blood-stained and terrified pop-eyed eyes, waving his hands, running into his chest, leaning forward and spreading his hands, shouting how much their throat carries, spectators jumped from their places, gnawed their teeth, threatened and crying, cursing, lose consciousness... And on the scene, along with the prodigious sounds of music, the human blood is spilled, echoes the wailing of the wounded and those who are about to drop their souls away... But suddenly... suddenly something unexpected happens - something that is not at all foreseen by the program of games: some poorly dressed man casts among the gladiators and without a word begins to separate them... The audience was silenced in a moment, defeated by an unexpected happening. In the sudden silence, the thunderous words of enlightenment will be swayed... What happened then was not possible to describe. From the throat of all the attendants, an adulterous outcry stumbled, a hurricane of malice and frenzied up, and a massive mass, like a jet of an incendiary lava, rushed into the arena like angry beasts. It's hard to figure out what was going on in this chaos. And when the mobs retreated, there was only one breakaway corpse in the arena. It was the body of Holy Telemachus, the East Coast escort. The people were scared of horror. Honorius will soon issue laws by which will bloody victim sacrifice, this shameful page in the history of mankind, be abolished'(Видаковић, 2007, pp 189-190).

The two sons of Diagoras won the Olympic Games, carried away by glory, saw their father, who in astonishment carried a crowd and called: 'Die, Diagoras, because you can not be God, and only that it still remain! 'Diagor died of joy (Дучић, 2004, pp 45).

It is very difficult to clearly define the answer when the game goes into combat, and when it comes to sports.

The game is a presumption of sport, abyss, challenge and often consequences, and essentially an inevitable function of sports. Walking along the edge of the abyss is a precious temptation to which no athletes can resist, and every serious investigator must think of it (Stojković, 1989).

Modern sport is an organized system of the exercise body activities that seeks to improve personality in order to achieve maximum sports results (Mašić, 2006).

Modern sport is apparently ruled by profanity, and secretly by pagan decadence of religion, magic. Sports spoils and degrades politics and ideology. That is why he is distorted into an industrial branch and commercialization, into a lust (libido), into forced labour and alienation. When the game becomes a mercenary and exploitative work, man is thrown out of sport, but God as well. The decadence of sports destroys the athlete to the Gods, but also Gods, at the same time (Видаковић, 2018). That is why he is guilty of industrialism and commercialization, into a lust (libido), into forced labour and alienation. When the game becomes a mercenary and exploitative work, man is thrown out of sport, but God is also. The decadence of sport downgrade the athlete to the slave, but also slave, at the same time (Видаковић, 2018).

Unfortunately, in addition to the healthy and useful substances which are necessary to organism, modern sports also use those substances that the body can synthesize itself as hormones. These substances are called doping and are not allowed. The use of those stimulants is the cause of major damage to the organism, and even the death of athletes (Burk, 2009; Dikić, 2007).

The chemical and pharmaceutical industries want to take their part of the "cake" by creating and offering a wide range of ever-increasing doping resources to the market, using the athletes' desire to achieve the goal as soon as possible, which brings, beside the glory significant financial effect. It is not uncommon for an athlete to recognize that he was using doping several years after winning the Olympic medal or the world record, although the tests at the time showed the opposite (Dikić, 2007).

In the modern world there is a growing presence of instrumentalisation of a person (Simonović, 1981), in other words personality deflation. We are witnessing the industrialization of sports (Simonović, 1981), as a suitable resource for enriching corporations, where the individuality of an athlete is subordinate to a particular interest groups (Simonović, 1995). Today, it is usual to mention with the sporting successes how much these successes have earned (Simonović, 1995). This only speaks about the fact that the sport has overcome, but in a negative way, its purpose and ethical principles and becomes slowly only a segment of mere entertainment and a source of income for certain groups. Also, politics led to vulgarization of sports, by negative strengthening of national consciousness through awakening negative emotions towards sports opponents of other nationalities (Simonović, 1994). Sports workers are marginalized, and management of sports societies is largely subordinated to the political line (Simonović, 1995).

In addition to the above, the modern era is characterized by the absence of ideology. The global neglect of religion, along with the significant reduction of socialist and communist influences, leaves societies special those in transition without moral and ethical criteria, as well as regulatory mechanisms (Rajković, Miletić, Mitrović, 2019)

Athletes Florens Griffith Joyner, Olympic and World Recorder, due to extreme sporting efforts and stimulation, suddenly died at the height of her career at age 38 (Видаковић, 2018). Cyclist Marco Pontani (Dikić, 2007) also. At the biggest sporting event in Athletic Gymnastics Mr. Olympia, on the scene, dies Mohamed Benaziza in his 30th year. The famous sports name in the world of body-building, German Andreas Mencil suddenly dies at age 32. Subsequent analysis found that at the time of death, the body had 23 types of doping in itself. His body literally disintegrated (Видаковић, 2007).

Unfortunately, today's modern sport, like in the time of the gladiator, takes his "blood thirst" irreconcilably, destroying the spirit of Olympism, degrading the athletes, "to the merchandise", and thus turning it into a gladiator who subordinate his health to top sporting results and life. In the battle for winning and achieving better results, no funds are selected. Human sacrifices are returned to the altar (Miletic, Rajkovic, and Vidakovic, 2016).

It is paradoxical that sport that needs to be in the service of health is increasingly one of the main factors of its disruption (Simonović, 1994). The cause of this is certainly abandonment and move away from the religion and ever-growing aspirations of non-religious ideals: greediness, money, selfishness, worship, and disrespect for opponents and basic Olympic principles, victory over the price of health and life...

Medicine, medicaments and in general the development of positive science, Saturday and Sunday entertainment and enjoyment (and exaggeration), television, video, car, plane, computer, money and everything that makes life on the outside richer and seemingly more fulfilled can not be a satisfactory "supplement" of the meaning of life that is true in God.

Some managers and trainers see sports as a business, which brings them great profits, and public opinion of sports is a form of entertainment and program show. For most athletes, sport is still a chivalry competition, or it just should be. Besides very few people enjoy the benefits of sports. Modern society has not yet reached the level of care for each individual citizen (Mitrović at al., 2019).

The culture of the spirit is in the service of bodily culture, and therefore sport is a great human victory over the pricelessness of the body, above the path, the plot, the spiritual desert and the futility of culture without a cult. Today, the culture of sports, as well culture in sports, is becoming questionable, since there are fewer athletes who, by their example, can serve as a role model (Nešić, Radenović, 2016), not only as a sport but also as a human dimension.

The sport, which originated from the game (Skempler, 2008), basically kept many of its characteristics and in fact meant entertainment, passion and fun for many wealthy people (Skempler, 2008; Đulijanoti, 2008), over the centuries, who with various competitions wanted to fill their free time (Skempler, 2008). Sport is also a social category, taking into account the existing system of financing (ownership of clubs, sponsors, etc.) and the way of presentation of success (for example, in tennis, besides the titled title, the amount earned by it is immediately mentioned).

In its essence, sport is the answer to the innate man's need to examine and move the boundaries of his own possibilities (Lazarević, 1987) and to deal with physical and mental activities that bring a sense of fulfilment and satisfaction in human life (Bačanac, Petrović, and Manojlović, 2009). Undoubted is the contribution of sports in creating work habits and in the fight against alienation of people, addiction diseases and other negative phenomena. Sport brings joy and builds complete personalities with healthy feelings, able to cope with the most difficult problems of life (Bačanac, Petrović, and Manojlović, 2009).

The lack of emotional stability is associated with poor psychological preparation and lack of faith (Пајо, 1989; Tomić, Šoše, 1983). The awakening and strengthening of the spiritual and psychic in man-athletes should strengthen it and prepare it for achieving even better results with optimal physical and spiritual burdens (Kejn, 1984; Obasa, Borry, 2019). Psychological factor is even more important in real battles. Wounds of winners healing faster than wounds of losers. This was spoken often by Larrey - Napoleon's surgeon (Platonov, 1983).

This "two way street" could be recognized also in educational system. The influence of the entire program and activities at the Faculty of Sport and Physical Education in Belgrade, with the dominant subjects in the field of physical activity, influenced the positive changing attitudes of students on the phenomenological understanding of ethics and morality (Марковић, 2019).

Continuous physical activity, through physical education, sports and recreation, can be considered as one kind of religious experience. The greatest common content of religious and sports education is forming and maturation of the ethical and moral system in individuals and groups.

As the influence of religious education in sport is often neglected, so is sport insufficiently recognized in the systematization of religious education (Freathy at al. 2014). It is pre-emptive that in modern society Sport will play an increasingly important role in the professionalization of religious education.

Christianity for centuries teaches us that the body is the temple of the Holy Spirit, and as Apostle

Paul says: 'Glorify God, therefore, in your bodies'(Драмићанин, 2009).

Particular physiological adaptations are required of athletes who are subject to special loading conditions during sporting competition. Adjustment of the respiratory, cardiovascular and energy supply systems for the providing of muscular work in conditions of severe burden (hypoxia or major arousal...) is better achieved with exceptionally well-trained, but above all morally strong athletes (Vidaković, 2007).

The road to hell is paved with good intentions. This famous proverb was often proved in praxis when large number of the worst evil that man has done to man came from firm conviction, in the the correctness of false beliefs. Mentioned proverb is a clear warning that desires and opportunities must be harmonized both in the life of an ordinary person and in the life of athletes.

By the words of His Holiness Patriarch of the Serbian Lord Paul, by ours growing and spiritual strengthening, we need to determine the boundary. So if we give the body more than it belongs, we must take it from the soul (Јањић, 2009).

Between the body and spirit there is a permanent connection and mutual effect. Everything that is happening in the soul of a person during his life is essential and necessary because all thoughts, feelings, willing acts from sensory perceptions are connected in the most intimate way with the life of the spirit. In the spirit they are imprinted, formed and kept in all the acts of the soul and the body.

The great Roman satirist Juvenal in one verse said that for a healthy spirit in a healthy body one should pray to the Gods. Over time, a sentence was drawn from the context, as in a healthy body is healthy spirit, while Juvenal gave greater importance to the reverse, emphasizing in a healthy spirit the body is healthy (Nosvelli, 2023).

The principle of Christian morality is contained in a single sentence of Christ: All that you want people to do for you, you also do to them; because it is the law and the prophets (Драмићанин, 2009). Thus, the core of the Christian education of children and athletes is not to ask them to be what we have not achieved in our lives, but rather ourselves to be as we want our children and athletes to be.

St. John Chrysostom says: 'It is not good only that father who dances in the sweat of his face while plow deep furrows in the field to feed his children; a good father is'(and can be added a professor and coach) 'who also plow deep furrows in the souls of their children'(in this case, pupils and athletes) (Vidaković, 2007). These furrows can not be shaken without love and family life achieved through a warm domestic atmosphere, both in the family and in sports.

5. CONCLUSIONS

The basic postulates of religion and sport are very close. Both in sport and in religion, a person wants and tends to feel better and be better. In doing so, it is advisable to follow the famous saying. In the victory not be extoled, in defeat not be humiliated.

To those who believe no explanation are needed. To those who do not believe any explanation will not be enough.

There are more and more doctors of science, but fewer scientists, more and more scientific papers, but less and less practical applicability of these... Unfortunately, schools and teachers teach pupils to repeat learned, instead of learning them to think and contemplate.

The struggle for progress, career advancement, and job title, the SCI (Scientific Citation Index) list, material goods and more money, the struggle for power and prestige, are markers of the times we live in.

The seemingly noble challenge 'CITIUS, ALTIUS, FORTIUS, - FASTER, HIGHER, STRONGER can forget the man and the God in athletes.

And therefore: Let us be great in the faith in God. Let us be great in our hopes. Let's be great in love. Let's be great in perseverance. Let's wade the thorns and climb to the height persistently.

According to the Creator: 'BE WISE AS SNAKE AND UNSUSPECTING AS DOVES'.

Or, as Blessing the Patriarch Pavle used to say, you should develop your mental faculties more and more, under the condition that you develop goodness in parallel. But the mind is cold, and goodness is warm, but blind; therefore, we need the mind and the goodness, to balance each other that the mind does not go into evil, and the goodness does not go into stupidity (Требјешанин, 2009).

This is our testament,

Our obligation and

Our legacy for the future.

Or simply we can close our eyes, hopefully the best and pay the price when the bill arrives.

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