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## Clovek ve starovekem Izraeli: zakladni otazky staroza konni antropologie

Author:	Bernd Janowski
Abstract:	<p><b>THE HUMAN BEING IN ANCIENT ISRAEL – FUNDAMENTAL QUESTIONS OF OLD TESTAMENT ANTHROPOLOGY</b></p> <p>Článek prezentuje stav diskuse o biblické antropologii, jak se vyvíjela v návaznosti na epochální monografii H. W. Wolffa z roku 1973 (20027). Autor do svého přístupu zahrnuje širší kulturně vědní a religionistickou perspektivu, která v posledních desetiletích výrazně modifikovala tradičně filosoficky pojímanou antropologii. Pojetí lidské osoby v biblickém myšlení vychází z člověka jako vitálního subjektu, pro něhož je příznačná vzájemná korelace tělesných orgánů (např. „srdce“, „ruce“, „rty“, „oko“ aj.) a emocionálních či kognitivních procesů. Nadto je člověk v biblickém myšlení i v biblické etice vždy definován svými vztahy (zasazením do společenství, sférou sociálních vztahů) a vymezením svého místa ve světě (vnímání světa). Last but not least je člověk v biblickém pojetí také určen svým vztahem k Bohu, jak to vyjadřuje výraz „stvoření k Božímu obrazu“ (Gn 1,26 e.a.). V těchto dimenzích je přiměřené hledat biblickou odpověď na základní otázku „Co je člověk“ (srv. Ps 8). Pro současnou filosofickou diskusi o pojetí antropologie to znamená, že člověk není pojímán jako v sobě samém zajištěný subjekt, nýbrž jako „člověk Boží“, což může být podnětné i pro postsekulární veřejný diskurs.</p>


Cite As:	Bernd Janowski. "Clovek ve starovekem Izraeli: za?kladni? ota?zky staroza?konni? antropologie." <i>Teologická reflexe</i> . 11/2 (2005), pp. 117-143.
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## Geneza apokalyptiky a stav jej vy?skumu v posledny?ch aesat?roc?iach


Author:	Sidonia Horňanová
Abstract:	<p><b>THE ORIGINS OF APOCALYPTIC AND THE STATE OF RECENT RESEARCH INTO IT</b></p> <p>In order to understand the historical connection between Jewish apocalyptic and Christianity it is necessary to gain a historically accurate understanding of the phenomenon of Jewish apocalyptic. The message of apocalyptic is often reduced to a fantastic description of the end and renewal of the world and a calculation of time when this will happen. Apocalyptic, however, is a much more complex phenomenon, giving rise to many questions. Jewish apocalyptic drew on genuine Israelite sources, the eschatological predictions of the prophets, and it also drew on alien sources, especially Persian dualism and Babylonian mantic wisdom. Apocalyptic eschatology reversed the historical eschatology of the Old Testament prophets, and transformed it into a dualistic and cosmological eschatology. Eschatology is a dominant motif in the message of apocalyptic. The common element of all the Jewish apocalypses is a transcendental eschatology, with the motif of the final judgment and retribution. Jewish apocalypses always have the form of supernatural revelation. Apocalyptic ideas nourished the faith of Jews and Christians in the Greco-Roman context during times of social and religious crisis and persecution. Apocalyptic has also become a starting point for certain modern religious groups and movements looking for solutions to the world's crisis. There are at least two reasons for the need to understand and evaluate apocalyptic. It is necessary for perceiving and rightly evaluating modern apocalyptic phenomena and it is also necessary for accurately interpreting apocalyptic ideas and motifs in the texts of the New Testament.</p>
Cite As:	Sidonia Horňanová. "Geneza apokalyptiky a stav jej vy?skumu v posledny?ch aesat?roc?iach." <i>Teologická reflexe</i> . 11/2 (2005), pp. 144-159.
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## S. Mark Heim a jeho r?es?eni? ota?zky spa?sy nekr?est?anu?


Author:	Marek Řičan
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Abstract:	<p><b>S. MARK HEIM AND HIS SOLUTION OF THE ISSUE OF THE SALVATION OF NON-CHRISTIANS</b></p> <p>S. M. Heim's contribution to the discussion on the salvation of non-Christians can be deemed even more controversial than the issue itself. The focus of Heim's deliberations is directed on religious aims. Being dissatisfied with pluralistic and exclusivistic interpretations that end up in blurring the particular character of religious fulfillments he sets the question of religions into the framework of the Trinity. The doctrine of Trinity is presented as an interpretational key enabling the plethora of religious ends as envisioned in the religions. Another source of Heim's conclusions is Dante's Divine Comedy. The author's proposal thus remains Christian and at the same time pluralistic while allowing for the realization of numerous religious ends. Heim's concept is a new challenge for theologians of religion and entails a shift in contemporary debate on this issue.</p>
Cite As:	Marek Říčan. "S. Mark Heim a jeho řešení otázky spasení nekréšťanů." <i>Teologická reflexe</i> . 11/2 (2005), pp. 160-174.
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## Romano Guardini: jeho život a studie o křesťanské etice

Author:	Zdeněk Ambrož Eminger
Abstract:	<p><b>ROMANO GUARDINI – HIS LIFE AND STUDY OF CHRISTIAN ETHICS</b></p> <p>The aim of this article is to acquaint the reader with a Catholic theologian, preacher, writer and scholar, who influenced the theology of and course taken by his church over several decades, including certain reforms of the Second Vatican Council. Biographical details shed light on Guardini's personal and professional life and his desire to seek the truth through theology, not however without obstacles and personal bravery. The article emphasises Guardini's intention to make Christian theology something that is alive in the practical life of Christians and to rediscover ethical values where they had existed for centuries – in culture, in Christian aestheticism, in art, and especially in poetry and in human language in general. References to primary and secondary Guardini literature are intended to help the reader discover Guardini not just as a scholar but as the author of spiritual literature and a poet.</p>
Cite As:	Zdeněk Ambrož Eminger. "Romano Guardini: jeho život a studie o křesťanské etice." <i>Teologická reflexe</i> . 11/2 (2005), pp. 175-186.
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# Du?stojnost c?love?ka a r?ec? biblicke? reflexe v di?le Boz?eny Koma?rkove?

Author:	Pavel Keřkovský
Abstract:	<p><b>HUMAN DIGNITY AND THE LANGUAGE OF BIBLICAL REFLECTION IN THE WORK OF BOŽENA KOMÁRKOVÁ</b></p> <p>Božena Komárková is one of those thinkers who have made a major contribution to the dialogue between philosophy and theology. Through interpreting selected biblical texts she arrived at the conclusion that some biblical authors/speakers made use of legal rationality and terminology in order to proclaim God's working in this world. The consistent use of legal terms (justice, covenant, grace, filiation, law, debt, redemption, forgiveness, etc.) is to be found in narratives, sayings, songs, parables, and in the torah. It is therefore possible to talk of a rational language of the law/justice, which in its rationality is comparable with philosophical language, inspired by mathematical-geometrical logic, i.e. it is similarly functional and paradoxically also imperfect, because it makes use of human metaphors. Komárková is convinced that the biblical language of the law/justice is more appropriate for expressing God's justice precisely because this language makes use of anthropomorphic metaphors that transcend the possibilities of the legal and philosophical methods of expression. The categories with which it transcends the boundaries of these two forms of expression are mercy and divine love. We do not come closer to God through the use of metaphors, but thanks to them we do become worthy partners in the dialogue with God. We become people who respond responsibly, and who paradoxically receive as a gift the promises and rights that we are to give to ourselves and to others. It is because of this that our existence has a historical dimension and is played out in this world, and not in some intellectual or social ghetto. Thanks to Christ dignity is offered to all – even to those outside the church. Komárková is convinced that it is this mercy that Christians have to talk about and have to pray for it to become a reality through their lives.</p>
Cite As:	Pavel Keřkovský. "Du?stojnost c?love?ka a r?ec? biblicke? reflexe v di?le Boz?eny Koma?rkove?." <i>Teologická reflexe</i> . 11/2 (2005), pp. 187-205.
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## Reviews

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