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## Descensus ad inferos – Hromádkův christologický výklad Dostojevského Zločinu a trestu

Author:	Kristýna Kupfová
Abstract:	<p>DESCENSUS AD INFEROS – HROMÁDKA'S CHRISTOLOGICAL INTERPRETATION OF DOSTOJEVSKI'S CRIME AND PUNISHMENT</p> <p>In the third chapter of his book <i>Doom and Resurrection</i> (1944) J. L. Hromádka deals with the thought of F. M. Dostoyevski. The chapter is called „Descensus ad inferos“ and involves an analysis of civilization's doom and the crisis of modern man on the one hand and the vision of resurrection and new beginning on the other. Hromádka claims that there is the figure of the Crucified and Risen Christ behind almost all Dostoyevski's writings. Christ is the supreme authority and he is also someone who descends with a man into hell and gives him real life. Dostoyevski's novel <i>Crime and Punishment</i> is an example which Hromádka gives. Hromádka aims to „read between the lines“ and to show Christ hidden in the story. He interprets two passages in the novel: In the first one, the murderer and rebel Raskolnikov and an innocent prostitute Sonia are reading the gospel story of the raising of Lazarus; Christ is hidden in this event and changes both of the readers. In the second one, Sonia goes with Raskolnikov to Siberia; Christ is hidden behind Sonia and by His presence prevails over the revolt in the Raskolnikov's heart.</p>


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## Nová paradigmata pro diakonii?


Author:	Pavel Filipi
Abstract:	NEUE PARADIGMEN FÜR DIAKONIE? Der Aufsatz rekapituliert verschiedene Modelle der diakonischen Arbeit, wie sie sich im Lauf der Geschichte entwickelten. Besondere Aufmerksamkeit gilt den theologischen Dimensionen, die in die neuere Diskussion eingebracht wurden (Collins, Moltmann, Benedict, Bach, Nordstokke). Die Frage ist, ob die heutige Gestalt der Diakonie, nämlich ihre Eingliederung in das öffentliche soziale System, diesen theologischen Dimensionen Raum geben kann oder sie eher hindert. Sollte die Diakonie nicht ihre eigene, unabhängige Modelle, zumindest insularisch, dem Sozialstaat anbieten, die sich am Horizont des Reiches Gottes orientieren?
Cite As:	FILIPÍ, Pavel. Nová paradigmata pro diakonii?. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 24-33.
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## Napětí mezi eschatologickým a utopickým pojetím tradice v teologiích XX. století: Tillich, Florovskij, Congar

Author:	Ivana Noble
Abstract:	TENSION BETWEEN AN ESCHATOLOGICAL AND A UTOPIC UNDERSTANDING OF TRADITION OF PAUL TILLICH, GEORGE FLOROVSKY AND YVES CONGAR This study explores how these three major theologians from respectively Protestant, Orthodox, and Roman Catholic backgrounds speak about tradition not only as historical but also as eschatological reality. It shows the achievements of these theologians, such as Tillich's participatory notion of the ultimate reality that needs a permanent purification by prophetic critique, Florovsky's rehabilitation of the living tradition to which we go forwards and not backwards, and which we experience in the liturgy and sacraments as coming from the realm of God, and Congar's emphasis on the centrality of the Holy Spirit holding together the unity and the open plurality of tradition. At the same time it tracks where each of the concepts lies open to reification of tradition, to utopic dreams and to justifications of power interests, and how awareness of their weak points can help in seeking for a better balance between the non-reifiable eschatological and the symbolic-utopic dimensions of tradition


Cite As:	NOBLE, Ivana. Napětí mezi eschatologickým a utopickým pojetím tradice v teologiích XX. století: Tillich, Florovskij, Congar. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013), s. 34-52.
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## Lawrence Crabb: Pastorce ve společenství a skrze společenství


Author:	Jana Hradová
Abstract:	LAWRENCE CRABB: PASTORAL CARE WITHIN COMMUNITY AND THROUGH COMMUNITY Texts of pastoral counselor and psychologist Lawrence Crabb (that have been published also in Czech since the 90's) present models and descriptive systematization of pastoral counseling and human needs, as well as very personal seeking for the essential relational aspects of pastoral care. Being faithful to the spirit of biblical revelation, they are concrete and draw from the author's many years of counseling experience. Crabb assumes that pastoral care should be performed by pastors and professional counselors, yet warmly highlights the role of a community in it, and recommends also pastoral work of non-professionals. He speaks about the need of intensive fellowship of believers and about their repeated meetings based on trust, during which the specific "soul talk" is applied, opening the way to communicate even the deepest human matters and reflect them in the context of personal faith in God. It is a form of empowerment by the Holy Spirit, the ability to talk to each other a genuine living Word of God, to preach the Gospel in a specific way and context suited for the personal story of the entrusted and entrusting person.
Cite As:	HRADOVÁ, Jana. Lawrence Crabb: Pastorce ve společenství a skrze společenství. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 53-62.
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## Etické konsekvence křtu v Římanům 6


Author:	Štefan Paluchník
Abstract:	ETISCHE KONSEQUENZEN DER TAUFEN IM RÖMERNBRIEF 6 Dieser Text bleibt immer als so genannter Locus classicus bei der Erklärung der Taufe für die Kirche überall. Der Autor dieser Erarbeitung versucht die Erfassung der ethischen Konsequenzen, die dieser Abschnitt über die Taufe nennt, nahe zu bringen. Es handelt sich besonders um die Verse 3, 4 und 11 aus diesem erwähnten Kapitel. Der Grund für die Motivation des ethischen Handelns beim Christ, die aus der Taufe kommt, befindet sich im Werk Jesus Christus, in seinem Tod und seiner

	Auferstehung. Der Christ meldet sich mit seiner Taufe zu diesem Grund, der im Text als – mit ihm begraben durch die Taufe in den Tod – (v. 4a) und im Kontext der Auferstehung Christi – sollen auch wir in einem neuen Leben wandeln – (v. 4b), ausgedrückt wird. Die Motivation zum neuen Leben, die sich in den ethischen Konsequenzen spiegelt, wird auch mit grammatischer Form des Verbs – von einem Imperativ, über den Indikativ, wieder u dem Imperativ, beschrieben. Die Konzentration auf die ethischen Konsequenzen, die aus der Taufe herauskommen, wird besondere Aufmerksamkeit zum Ausdruck gebracht werden.
Cite As:	PALUCHNÍK, Štefan. Etické konsekvence křtu v Římanům 6. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 63-77.
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## Review: Ivana Noble a kol.: Cesty pravoslavné teologie ve 20. století na Západ

Author:	Jaroslav Vokoun
Cite As:	VOKOUN, Jaroslav. Recenze: Ivana Noble a kol.: Cesty pravoslavné teologie ve 20. století na Západ. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 78-80.
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## Review: Jiří Beneš (ed.): Otevřené dveře: Leviticus 19

Author:	Ondrej Zatroch
Cite As:	ZATROCH, Ondrej. Recenze: Jiří Beneš (ed.): Otevřené dveře: Leviticus 19. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 80-88.
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## Review: Ian P. Wei: Intellectual Culture in Medieval Paris

Author:	Milan Žonca
Cite As:	ŽONCA, Milan. Recenze: Ian P. Wei: Intellectual Culture in Medieval Paris. <i>Teologická reflexe/Theological Reflection</i> . 19/1 (2013): 88-95.
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