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Žádnou církevně lhostejnou teologii - žádnou teologicky bezcharakterní církev

Author:	Jan Štefan
Abstract:	<p>KEINE KIRCHLICH GLEICHGÜLTIGE THEOLOGIE - KEINE THEOLOGISCH CHARAKTERLOSE KIRCHE</p> <p>In dem ursprünglich deutsch geschriebenen und vorgetragenen Vortrag denkt der Verfasser – anhand eines Barth-Zitates (Calvinfeier 1936, 5) und auf dem Hintergrund seiner Erfahrung aus der Vor- und Nachwendezeit – über die Wissenschaftlichkeit und die Kirchlichkeit heutiger evangelischen Theologie nach. – 1. Keine kirchlich gleichgültige Theologie: Ein an der Kirche desinteressierter Theologe ist entweder faktisch oder methodisch oder existentiell a-kirchlich. Biblische und historische Theologen fürchten Instrumentalisierung, systematische Theologen Ideologisierung, praktische Theologen Funktionalisierung ihrer theologischen Arbeit. Im Extremfall droht, dass eine Krypto- bzw. Pseudotheologie getrieben wird. Dagegen sind die kirchen-kritischen Theologen keineswegs kirchen-indifferent. – 2. Keine theologisch charakterlose Kirche: Eine an der Theologie desinteressierte Kirche zeichnet sich entweder durch eine faktische oder durch eine programmatische oder durch eine pragmatische A-Theologizität aus. Bei aller Behutsamkeit der Kirchenleitungen den Theologen gegenüber trifft man</p>


	in den evangelischen Kirchen auf eine antitheologische Aversion nur selten. Drohte bei uns vor der Wende die Gefahr eines Über-Theologisierens, so besteht heute die entgegengesetzte Gefahr eines Unter-Theologisierens. – 3. Unseren Kirchen sind die kirchen-freundlichen Theologen, uns Theologen die theologie-freundlichen Kirchen zu wünschen.
Cite As:	ŠTEFAN, Jan. Žádnou církevně lhostejnou teologii - žádnou teologicky bezcharakterní církev. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 117-131.
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Pentekostální Ježíš: Vývoj, potenciál a rizika letničně-charismatické teologie


Author:	Pavel Hejzlar
Abstract:	<p>THE PENTECOSTAL JESUS: DEVELOPMENT, POTENTIAL, AND RISKS OF PENTECOSTAL AND CHARISMATIC THEOLOGY</p> <p>Pentecostalism has much in common with Evangelicalism. It endeavors, however, to intensify its Evangelical heritage. Jesus was seen by the first generation of U.S. Pentecostals as an actively present agent who saves, baptizes with the Holy Spirit, heals, and is coming again. Of the four points, only Spirit-baptism was novel and became a Pentecostal distinctive, while the remaining doctrines were rather commonplace among radical Evangelicals during the last two decades of the 19th century. The Fourfold Gospel is christological in nature. Likewise, the confession that Jesus Christ is the same yesterday and today was axiomatic for early Pentecostalism. Subsequently, however, the simple Pentecostal gospel has been expanded as other doctrines claimed attention: the prophetic, deliverance from demons and spiritual warfare in terms of territorial spirits, and the reestablishment of the apostolic office in the church. The author further elaborates the Pentecostal proclivity toward Luke–Acts, but explains that thereby the Pauline gospel of God’s grace justifying the sinner based on Christ’s sacrifice is by no means undermined.</p>
Cite As:	HEJZLAR, Pavel. Pentekostální Ježíš: Vývoj, potenciál a rizika letničně-charismatické teologie. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 132-143.
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Žebřík mezi zemí a nebem: Jákobův sen v duchovním výkladu Jana Klimaka a Petre Țuțea

Author:	Ivana Noble
Abstract:	THE LADDER BETWEEN HEAVEN AND EARTH – JACOB’S DREAM IN SPIRITUAL INTERPRETATION OF ST JOHN CLIMACUS


	The article focuses on Genesis 28: 10–22 that recounts Jacob's revelatory dream when he was on the run from his brother Esau, having deprived him of the blessing of the first born. It examines in particular the symbol of the ladder which connects the earth and the heavens in a foundationally different way to the tower of Babel. The main body of the article is then dedicated to two spiritual interpretations of the text, one coming from St John Climacus, a monk and a hermit of Mount Sinai from the turn of the 6th and 7th century, the other from a 20th century Romanian intellectual, political prisoner and hesychast Petre Țuțea. In them the following themes are re-opened for the contemporary western reader: the primacy of grace, the synergy between God and people from within human experience, the relationship between the common call to deification/sanctification and the plurality of human vocations and the inclusion of nature into the human-divine relationship.
Cite As:	NOBLE, Ivana. Žebřík mezi zemí a nebem: Jákobův sen v duchovním výkladu Jana Klimaka a Petre Țuțea. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 144-163.
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Písmo ako kánon: Niekoľko ponetov z diskuze o biblickom kánone a jeho význame pre výklad Písma

Author:	David Benka
Abstract:	SCRIPTURE AS CANON: SOME IMPULSES FROM THE DEBATE ON THE BIBLICAL CANON AND ITS MEANING FOR INTERPRETATION OF THE SCRIPTURE The article discusses selected impulses from the debate about biblical canon and its significance for the interpretation of Scripture. After a brief outline of the research of Scripture and canon in the context of historical criticism, the author mentions the voices speaking of the change of paradigm in biblical studies and renewed interest in canon. The prominent scholars, who brought up new perspectives of canon research, are B. S. Childs and his Canonical Approach and J. A. Sanders and his Canonical Criticism. Finally the chosen impulses such as canon, community and intertextuality are addressed with respect to the interpretation of Scripture in the church praxis.
Cite As:	BENKA, David. Písmo ako kánon: Niekoľko ponetov z diskuze o biblickom kánone a jeho význame pre výklad Písma. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 164-176.
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Etická reflexe, paralelismus a apodiktické právo

Author:	Pavel Keřkovský
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Abstract:	<p>ETHICAL REFLECTION, PARALLELISM AND THE APODICTIC LAW</p> <p>Apart from Israel, we come across “parallelism membrorum” in Sumerian, Akkadian, Ugaritic, and Egyptian literature as well. It is therefore not specific to the biblical canon. Both these literary genres came into being in the legal culture and religious context of the Near East in the period before the birth of the Hellenic culture. Through the use of biblical parallelism, readers are invited to engage in theological reflection with the help of a method of interpretation which arises out of the grammatical and syntactic structure. The text thus cannot be understood as a magic formula that can directly bring about a transformation in the views of the reader or of another person simply by reading it out loud or silently. The semantic side of the text opens up to the readers or listeners an understanding of the message of the testimony it contains. At the same time they are called on to put into practice what they have come to recognise, in two separate spheres – that of understanding of God (including the cultic domain) and that of interpersonal relationships. The author of an apodictic statement or a synthetic or analogous parallelism offers a change in self-understanding; the author of a synonymic or antithetic parallelism offers a change in the way a certain social or religious phenomenon is viewed.</p>
Cite As:	KEŘKOVSKÝ, Pavel. Etická reflexe, paralelismus a apodiktické právo. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 177-203.
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Jednání a nároky: „Odpověď“ Lence Karfíkové“

Author:	Jakub Čapek
Abstract:	<p>HANDLUNG UND ANSPRÜCHE. EINE ANTWORT AN LENKA KARFÍKOVÁ</p> <p>Der Autor fasst in Reaktion auf eine kritische Besprechung seines Buches „Handlung und Situation“ dessen Gedankengang zusammen und nimmt zu den erhobenen Einwänden Stellung. Es wird – neben der Klärung einiger Grundbegriffe – die Frage untersucht, ob die Verpflichtungen, die wir anderen Menschen gegenüber haben, in die Handlungsdefinition selber einbezogen werden müssen. Eine Handlung antwortet zwar auf Herausforderungen, diese werden jedoch nicht nur von den Anderen gestellt und müssen nicht nur die Bedeutung einer ethischen Verpflichtung haben. Der Aufsatz wehrt sich gegen die Einschränkung des Handlungsbegriffes auf ethisch belangvolle Beziehungen zu Mitmenschen, schließt diese jedoch nicht aus.</p>
Cite As::	ČAPEK, Jakub. Jednání a nároky: „Odpověď“ Lence Karfíkové“. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 204-212.
	Full text (pdf)

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Book review: Jiří Hoblík: Proroci, jejich slova a jejich svět

Author:	Milan Balabán
Cite As:	BALABÁN, Milan. Recenze: Jiří Hoblík: Proroci, jejich slova a jejich svět. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 213-220.
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Book review: Pavel Filipi: Pozvání k oslavě. Evangelická liturgika

Author:	Petr Gallus
Cite As:	GALLUS, Petr. Recenze: Pavel Filipi: Pozvání k oslavě. Evangelická liturgika. <i>Teologická reflexe/Theological Reflection</i> . 17/2 (2011): 220-222.
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