

# 2005/1 (11)

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## Filosofie na přelomu tisíciletí. Stručný přehled na léta devadesátá a na hlavní proudy dneška

Author:	Jan Kranát
Abstract:	<p>PHILOSOPHY ON THE THRESHOLD OF THE NEW MILLENIUM</p> <p>The article provides a brief overview of the current philosophical discussion, its themes, schools of thought, and main protagonists. In the author's view, "contemporary" philosophy begins in the early 1980s, heralded by works such as Lyotard's <i>La Condition postmoderne</i>, Rorty's <i>Philosophy and the Mirror of Nature</i> or Sloterdijk's <i>Kritik der zynischen Vernunft</i>. The author proceeds to examine three prominent schools of thought in contemporary philosophy: post-analytical philosophy (Quine, Rorty, Putnam), post-structuralism (Deleuze,</p>


	Lyotard, Derrida) and so-called post-phenomenology (Levinas, Marion, Henry), which is also described as the “theological turnaround in French phenomenology”. It is interesting to note that these different schools of thought are linked by a common criticism of scientism and all claims to absolute validity. As a result the clearly defined borders between individual philosophical schools become blurred.
Cite As:	KRANÁT, Jan. Filosofie na přelomu tisíciletí. Stručný přehled na léta devadesátá a na hlavní proudy dneška. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 5-22.
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## Spravedlnost ve Starém zákoně


Author:	Milan Balabán
Abstract:	JUSTICE IN THE OLD TESTAMENT Justice (zedaqa, dikaiosyne, iustitia) is originally “metaphysics” rather than the essential ethical orientation of society. It is “God’s milieu” in which the main being is a king and the religious aspect is a cult. Justice signals the mystery of the fact that God is at work in Israel and subsequently in the entire world. The “incarnation” of justice is practice guaranteed by the regulation of law. In Israeli-Jewish history, the Lord’s justice has been promoted mainly by prophets. The prophet Amos adopted a radical stand in favour of poor and exploited people. Justice will be fully realized only in the eschatological future.
Cite As:	BALABÁN, Milan. Spravedlnost ve Starém zákoně. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 23-31.
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## Peccatum radikale. Lutherovo učenie o dedičnom hriechu vo výklade Žalmu 51 (1532)

Author:	Ľubomír Batka
Abstract:	PECCATUM RADICALE. LUTHERS LEHRE VON DER ERBSÜNDE IN DER AUSLEGUNG DES 51. PSALMS Es mag überraschend erscheinen, dass Luther gerade im Rahmen seiner Vorlesung zum Psalm 51 von 1532 und nicht etwa in einer theologischen Disputation, die vorgegebene wissenschaftstheoretische Fragen aufgreifend den Gegenstand der Theologie als das Verhältnis von „homo reus et perditus et deus iustificans vel salvator“ (WA 40 II, 328, lf.) bestimmt hatte. Demnach artikuliert die Theologie Themen zu Sünde und Tod an der Seite des Menschen und der Rechtfertigung und Erlösung an der Seite Gottes, die sich theologisch im Sinne Luthers als Erbsündenlehre und Rechtfertigungslehre entwickeln lassen. Im Unterschied zur Auslegungstradition, die ihre Aufmerksamkeit eher dem siebten Vers des 51. Psalms


	schenkt, erkannte Luther die Bedeutung der Verbindung von Psalm 51,6 und Römerbrief 3,4 und arbeitete sie theologisch aus. Das ermöglichte Luther, das Bußgebet von König David zu einem Fundament zu machen, von dem aus er die Universalität, Individualität und Radikalität des Sündenseins im Sinne von „peccatum radicale“ als den Gegenstand der Theologie konstituierenden Topos ausbauen konnte. Zugleich eröffnete ihm dies den Weg, das Verhältnis zwischen dem sündigen Menschen und dem rechtfertigenden Gott in der Unterscheidung von Gesetz und Evangelium zum Ausdruck zu bringen. So konnte Luther die Dramatik und den Ernst des Bruches zwischen Gott und Mensch aufzeigen und zugleich die Rechtfertigung und Rettung des verlorenen Sünders nicht anders als christologisch begründen.
Cite As:	BATKA, Lubomír. Peccatum radikale. Lutherovo učenie o dedičnom hriechu vo výklade Žalmu 51 (1532). <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 32-46.
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## Dorothee Sölle a potřeba jazyka náboženství a literatury


Author:	Jan Zámečník
Abstract:	DOROTHEE SÖLLE AND THE NEED FOR RELIGIOUS AND LITERARY LANGUAGE This study analyses the relationship between theology and literature in the work of Dorothee Sölle in the broader context of theology and literary criticism. The analysis concentrates on three main areas: the general anthropological significance of religious and literary language, the relevance of fairy-tales and their relationship to human experience, and the concept of literature as “realisation”, which is unique in theology as a coherent attempt to relate to literature. The study came to the conclusion that, in spite of the originality of Dorothee Sölle’s concept, her understanding of literature here is somewhat ideological.
Cite As:	ZÁMEČNÍK, Jan. Dorothee Sölle a potřeba jazyka náboženství a literatury. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 47-71.
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## Vědecká teologie Alistera McGratha


Author:	Petr Macek
Abstract:	SCIENTIFIC THEOLOGY OF ALISTER MCGRATH This work of a scientist and theologian in one person, the outcome of some twenty years of preparation, argues for a direct engagement between Christian theology and the natural sciences and sets forth a concept of theology which is ready to draw upon the working assumptions and methods of the latter. The project’s primary concern

	with method is expressed in its division which sets three specific topics for a thorough reflexion: nature, reality and theory. The first volume argues for the legitimacy of such an approach, and, reminding us that the concept of 'nature' actually represents a socially mediated construct, asks what implications this might have for the Christian understanding of nature as creation. The second volume deals with the issue of realism in science and theology and develops the theological potentials of the program of critical realism vis-a-vis the stratification of reality, argued for in the writings of Roy Bhaskar. The final volume deals with the manner in which reality is represented, paying especial attention to the obvious parallels between theological doctrines and scientific theories concerning their origin, development and reception, arguing for a christocentric approach. It also makes a case for metaphysics in Christian theology.
Cite As:	MACEK, Petr. Vědecká teologie Alistera McGratha. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 72-89.
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## Review: Jaroslav Boubín: Petr Chelčický. Myslitel a reformátor


Author:	Noemi Rejchrtová
Cite As:	REJCHRTOVÁ, Noemi. Recenze: Jaroslav Boubín: Petr Chelčický. Myslitel a reformátor. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 90-91.
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## Review: Jiří Mrázek: Podobenství v kontextu Matoušova evangelia

Author:	Peter Cimala
Cite As:	CIMALA, Peter. Recenze: Jiří Mrázek: Podobenství v kontextu Matoušova evangelia. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 91-93.
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## Review: Jan Keřkovský: Pozvánka pro nezasloužilé

Author:	Josef Smolík
Cite As:	SMOLÍK, Josef. Recenze: Jan Keřkovský: Pozvánka pro nezasloužilé. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 93-96.

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## Review: Luděk Rejchrt: Postila. 54 kázání na evangelijní texty

Author:	Tabita Landová
Cite As:	LANDOVÁ, Tabita. Recenze: Luděk Rejchrt: Postila. 54 kázání na evangelijní texty. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 96-100.
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## Review: Bernard S. Jackson: Studies in the Semiotics of Biblical Law

Author:	Filip Čapek
Cite As:	ČAPEK, Filip. Recenze: Bernard S. Jackson: Studies in the Semiotics of Biblical Law. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 100-104.
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## Review: Jean Delumeau: Dějiny ráje, zahrada rozkoše

Author:	Pavel Kůrka
Cite As:	KŮRKA, Pavel. Recenze: Jean Delumeau: Dějiny ráje, zahrada rozkoše. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 104-105.
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## Review: Kurt Schubert: Ježíš ve světle tradiční židovské literatury

Author:	Andrea Korečková
Cite As:	KOREČKOVÁ, Andrea. Recenze: Kurt Schubert: Ježíš ve světle tradiční židovské literatury. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 105-108.
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## Review: David E. Aune: The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric

Author:	Jiří Lukeš
Cite As:	LUKEŠ, Jiří. Recenze: David E. Aune: The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric. <i>Teologická reflexe/Theological Reflection</i> . 11/1 (2005): 108-109.
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