

# 2000/1 (6)

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## Není dobré theologu býti samotnému (význam církevních tradic pro teologii)

Author:	Jan Štefan
Abstract:	ES IST FÜR DEN THEOLOGEN NICHT GUT, ALLEIN ZU SEIN (DIE BEDEUTUNG DER KIRCHLICHEN TRADITIONEN FÜR DIE THEOLOGIE)

	In seinem Vortrag für den I. Kongress des Südmitteleuropäischen Fakultätenlages für evangelische Theologie (Budapest, Juli 1999) versucht der Verfasser der Haltung der evangelischen Kirchen zur gemeinsamen katholischen Tradition und zu den eigenen evangelischen Traditionen näherzukommen. Er selber versteht die Tradition in Anknüpfung an die trinitarisch-theologische Anthropologie K.Barths (KD III) als Hilfe, dank derer der Theologe in seinem Theologisieren nicht allein bleiben muss. Seine eigene theologische Aufgabe versteht er dann als Tradieren der klassischen theologischen loci im post-christlichen Tschechien nach der Jahrtausendwende (im Nebenamt das philosophische, kulturelle und zivilisatorische Erbe des Christentums mitverwaltend).
Cite As:	ŠTEFAN, Jan. Není dobré theologu býti samotnému (význam církevních tradic pro teologii). <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 5-12.
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## Židovská biblická teologie - iluze nebo skutečnost?

Author:	Filip Čapek
Abstract:	<p>JEWISH BIBLICAL THEOLOGY - ILLUSION OR REALITY?</p> <p>Concerning the new emerging discipline of the Jewish Biblical Theology that has been severely refused by J. D. Levenson at the end of 1980s, M. Z. Brettler writes: "Tastes, however, have begun to change." Jewish Biblical Theology in the second half of the 1990s is not a freak idea any longer. Our essay starts with a brief overview of, mostly by the Christian theologians elaborated, Biblical Theology commencing with Marcion and concluding with canonical approach and psychologically orientated approaches which followed after magisterial work of G. von Rad. A fourfold division of the post-Radian Biblical Theology, as presented by M. Oeming, is shortly presented. Consequently, works by Jewish scholars Tsevat, Levenson, Kalimi, Brettler and Sweeney are scrutinised in order to exhibit varieties of proposals that might become a good basis for any other study of the Jewish Biblical Theology. Also Rendtorff's famous response to Levenson is taken into account to elucidate that the Jews and the Christians are working at the common heritage of the Tanak/Old Testament and its subsequent, divergently developed, traditions. According to my persuasion based on minutely undertaken studies of the subject, Jewish Biblical Theology has started its way from illusion to reality. Nevertheless, the Jewish scholars are those who should decide whether to work out this discipline further or not.</p>
Cite As:	ČAPEK, Filip. Židovská biblická teologie - iluze nebo skutečnost? <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 13-25.
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## Problémy s "ekumenickými" sněmy


Author:	Jiří Hanuš
Abstract:	THE PROBLEMS WITH "ECUMENICAL COUNCILS" The article by Jiří Hanuš presents the current Catholic Church history discussion on the so-called ecumenical councils, especially the approach of the Frankfurt Jesuit Klaus Schatz. Klaus Schatz deals with the classification of the councils (imperial ancient councils, medieval councils of western Christianity, modern councils of the Catholic denominational tradition), and also with underlying issues, e. g. the issues of the authority of the councils and their function. The current Catholic discussion also requires the consideration of the „ecumenical character“ of the first millennium councils and the possibilities leading to the respect for council conclusions in the broader ecumenical community. Jiří Hanuš also tries to identify new research areas waiting for Church historians in Bohemia and Moravia.
Cite As:	HANUŠ, Jiří. Problémy s "ekumenickými" sněmy. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 26-34.
	<a href="#">Full text (pdf)</a>

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## Úloha farára pri obnově cirkvi

Author:	Jozef Benka
Abstract:	THE ROLE OF THE MINISTER IN THE CHURCH RENEWAL At present the need to adjust the concept of ministry to the emerging new conditions in the Slovak church is becoming evident. The conservative concept of ministry where the minister has been considered the only unquestionable spiritual authority is becoming untenable. An apparent shift toward a more participatory model of ministry is in process. It brings, however, higher demands on the ministers' ability to communicate, to organise team-work and to recognise and encourage different gifts for mutual service in the church. The role of psychological training and abilities will undoubtedly increase but it must not weaken or even become substitute for spiritual growth and formation. The renewal of the church in the direction toward more participatory, sharing community, toward greater involvement of the laity in the ministry is a necessary process. It brings increased demands on the intellectual, psychological and spiritual qualification of ministers together with personal maturity. New forms of continuing education (e. g. clinical practice, supervisory programs) will be necessary.
Cite As:	BENKA, Jozef. Úloha farára pri obnově cirkvi. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 35-40.

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## Obhajoba theologicky odpovědného synkretismu

Author:	Walter J. Hollenweger
Abstract:	<p>AN APOLOGY FOR THEOLOGICALLY RESPONSIBLE SYNCRETISM</p> <p>The refusal of religiosity and of other religious traditions on the grounds that we want to evade syncretism is one of the mistakes of modern theology and its mission strategies. In fact we observe the syneretism of others and are unaware of our own syncretism. Different forms of the Pentecostal movement are evidently using syneretistic methods and they are effective in terms of mission. It is necessary to ponder which forms of syncretism are unacceptable and which are theologically responsible. Examples of theologically responsible use of other religious traditions are found by the author in the appropriation of the Babylonian traditions in the Old Testament or the hymn Colossians 1,15-20 in the New Testament. Our present European „culture of economics“ includes a number of religious elements and it is frequently idolatrous. Are we able to raise the question consequently of whether a theologically responsible syncretism between Christianity and free-market economics can exist?</p>
Cite As:	HOLLENWEGER, Walter J. Obhajoba theologicky odpovědného synkretismu. Přeložil M. Heryán. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 41-50.
	<a href="#">Full text (pdf)</a>


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## Etika gentechologie z hlediska teologa

Author:	Igor Kišš
Abstract:	<p>ETHICS OF GENE TECHNOLOGY FROM A THEOLOGIAN'S STANDPOINT</p> <p>Gene technology is one of the most serious challenges of today. It offers great opportunities and brings great threats. If it is not to become a curse it must be intimately connected with ethics. Genetics must become gene ethics. Some theologians condemn gene technology a priori as an interference with the sovereignty of God. But gene technology is a legitimate expression of the human task in the creation if its use is theomorphic, that is, corresponding with God's action in this world, a) God is the preserver of the universe. Therefore, gene technological research must not serve for the destruction of the universe or humankind, b) If gene technological research is to be theomorphic it must be wise. Science must be monitored by a kind of ethics which would not allow the misuse or abuse of science. c) Because God is love every result of gene technological research must be an expression of love. d) God is just. Justice cannot allow experiments upon children, convicts or the handicapped, e) God always</p>

	acts for the benefit of humankind. So must a meaningful gene technology. We are entering a new age of humankind. The answer to the question of whether it will be a golden age or an age of apocalyptic destruction will be given by humankind itself.
Cite As:	KIŠŠ, Igor. Etika gendotechnologie z hlediska teologa. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 51-57.
	<a href="#">Full text (pdf)</a>
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## Opatření proti šíření husitství v provinciálním zákonodárství hnězdenských arcibiskupů z let 1420-1435

Author:	Pavel Krafl
Abstract:	THE MEASURES AGAINST THE SPREAD OF HUSSITE THOUGHT IN THE PROVINCIAL LEGISLATION OF THE ARCHBISHOPS OF GNIEZDNO 1420-1435 The study deals with the role of the Czech Hussite movement in the Polish provincial synods in the 1420s and 30s. The author brings evidence of the effort to prevent the influence of Hussite thoughts and ideas on the church in the Gniezdno province. Three of the six known synods of this province between 1420 and 1435 dealt with the Hussite movement. The papal documents addressed to the archbishops of Gniezdno urging them to summon the provincial synods prove the interest of the papal see in ensuring the ideological "purity" of the Polish clergy and church and the effort to prevent any possible support for the Czech reform movement. The provincial statutes issued by the archbishop Nicholas Traba in 1420 represent a well-considered system of measures to stop the spread of the Hussite influence in the church province of Gniezdno. The system includes the hierarchy and clergy on the part of the church, the ruler, knights and local officials on the part of the secular authorities and even the common parishioners.
Cite As:	KRAFL, Pavel. Opatření proti šíření husitství v provinciálním zákonodárství hnězdenských arcibiskupů z let 1420-1435. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 58-62.
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## Proslov prof. Dr. Jaroslava Pelikána při udělení čestného doktorátu Univerzity Karlovy v Praze

Author:	Jaroslav Pelikán
Cite As: Citace: Cite As:	PELIKÁN, Jaroslav. Proslov prof. Dr. Jaroslava Pelikána při udělení čestného doktorátu Univerzity Karlovy v Praze. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 63-67.
	<a href="#">Full text (pdf)</a>

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## Oficiální společné stanovisko Světového luterského svazu a katolické církve

Cite As:	Oficiální společné stanovisko Světového luterského svazu a katolické církve. Přeložil Pavel Filipi. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 68-71.
	<a href="#">Full text (pdf)</a>

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## Review: Lawson Younger: Ancient Conquest Accounts. A Study in Ancient Near Eastern and Biblical History Writing

Author:	Viktor Ber
Cite As:	BER, Viktor. Recenze: Lawson Younger: Ancient Conquest Accounts. A Study in Ancient Near Eastern and Biblical History Writing. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 72-74.
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## Review: Elian Cuvillier: Apokalypsa byla zítra - Vyznání naděje v Novém zákoně

Author:	Filip Čapek
Cite As:	ČAPEK, Filip. Recenze: Elian Cuvillier: Apokalypsa byla zítra - Vyznání naděje v Novém zákoně. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 74-75.
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## Review: Rabbi Yechiel Eckstein: How Firm A Foundation. What You Should Know About Jews And Judaism

Author:	Jaroslav Sýkora
Cite As:	SÝKORA, Jaroslav. Recenze: Rabbi Yechiel Eckstein: How Firm A Foundation. What You Should Know About Jews And Judaism. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 75-77.
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## Review: Diogenes Allen: Filosofie jako brána k teologii

Author:	Pavel Keřkovský
Cite As:	KEŘKOVSKÝ, Pavel. Recenze: Diogenes Allen: Filosofie jako brána k teologii. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 77-79.
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## Review: K.-H. Peschke: Křesťanská etika

Author:	Jakub S. Trojan
Cite As:	TROJAN, Jakub S. Recenze: K.-H. Peschke: Křesťanská etika. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 79-81.
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## Review: Thomas E. Levy (ed.): The Archeology of Society in the Holy Land

Author:	Petr Sláma
Cite As:	SLÁMA, Petr. Recenze: Thomas E. Levy (ed.): The Archeology of Society in the Holy Land. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 81-84.
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## Review: Ivana Dolejšová: Accounts of Hope: A Problem of Method in Postmodern Apologia

Author:	Tim Noble SJ
Cite As:	NOBLE, Tim. Recenze: Ivana Dolejšová: Accounts of Hope: A Problem of Method in Postmodern Apologia. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 84-86.
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## Review: Martin Prudký: Zvláštní lid Páně. Křesťané a židé

Author:	Pavel Filipi
Cite As:	FILIPÍ, Pavel. Recenze: Martin Prudký: Zvláštní lid Páně. Křesťané a židé. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 86-89.
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## Review: Otto Hermann Pesch: Cesty k Lutherovi

Author:	Jan Štefan
Cite As:	ŠTEFAN, Jan. Recenze: Otto Hermann Pesch: Cesty k Lutherovi. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 89-90.
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## Review: BibleWorks for Windows, Version 4.0

Author:	Martin Prudký
Cite As:	PRUDKÝ, Martin. Recenze: BibleWorks for Windows, Version 4.0. <i>Teologická reflexe/Theological Reflection</i> . 6/1 (2000): 90-95.
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## Práce přijaté a obhájené v roce 1999

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