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## Observations from the World of Kafka, Schweik and Havel

Author:	Peter C. A. Morée
Cite As:	Morée, Peter C. A. "Observations from the World of Kafka, Schweik and Havel." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 101–4.

## Defining Ecumenics Fifty Years after Mackay

Author:	Stefan Ho?schele
Abstract:	The main question of this study is: What do we actually study when we engage in "ecumenics"? In its short history, this academic discipline has been defined in a variety of ways. The article presents a classification of approaches to what John A. Mackay called "the Science of the Church Universal," discusses the role of "wider" approaches for ecumenics, and suggests a comprehensive definition of the discipline for the 21st century.
Keywords:	Ecumenics - the study of ecumenism - John A. Mackay - Christian unity and diversity.
Cite As:	Ho?schele, Stefan. "Defining Ecumenics Fifty Years after Mackay." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 105–36.

## Possibilities of Christian Acting in Bonhoeffer's Theology

Author:	Michaela Kus?nierikova?
Abstract:	According to Bonhoeffer, every Christian and the church are to respond to Christ's calling to discipleship with a

	life lived for others. This article inquires whether there is God's call to act together with others not only for others in Bonhoeffer's theology. Even though this dimension of acting is present in his own life, it seems to be absent in his theological reflections. I will suggest several reasons that might be behind this riddle: individualism of his Lutheran background; limited understanding of action within the mandates; and a lack of Trinitarian theology. I complement Bonhoeffer's voice by that of Hannah Arendt, who brings a participatory understanding of action in her political theory. With that extension I indicate possible consequences, which acting understood also in its common, not only communal aspect, might have for ecclesiology and political acting of the church within Bonhoeffer's theology.
Keywords:	Bonhoeffer - Christian action - the other - Arendt - common action.
Cite As:	Kusnierikova?, Michaela. "Possibilities of Christian Acting in Bonhoeffer's Theology." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 137–58.

## Das Modell einer friedlichen Weltordnung aus der Sicht der Theologen Hans Küng (Projekt Weltethos) und der Baha'i-Religion (Glaube)

Author:	Kristýna Gallasová? Pilecká?
Abstract:	In meinem Beitrag beschäftige ich mich mit zwei religiösethischen Modellen, die zur menschlichen Situation Stellung nehmen und diese Situation in Bezug auf die Bedeutung der Religion verändern möchten. Worin diese Umstellung besteht, wird eine der Fragen, die ich in meinem Beitrag beantworten möchte. Ich nehme Bezug auf die normativen Aussagen beider Modelle, die für die gewünschte friedliche Weltordnung von konstituierender Bedeutung sind. Mein Beitrag ?tat das Ziel, die theoretischen Bedingungen für die Gestaltung der friedlichen Weltordnung sowie die praktischen Konsequenzen der festgelegten normativen Aussagen beider Modelle aufzuzeigen.
Keywords:	Consensus - Religion - Global Ethics - Dialog - Peaceful - Unity.
Cite As:	Gallasová? Pilecká?, Kristýna. "Das Modell einer Friedlichen Weltordnung aus der Sicht der Theologen Hans Küng (Projekt Weltethos) und der Baha'i-Religion (Glaube)." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 159–90.

## From Logos to 'Dialogos': The Problem of Ignorance and the 'Dialogical' Knowledge according to St. Maximus the Confessor

Author:	Nevena Dimitrova
Abstract:	The aim of this article is to analyze the unifying activity of human knowledge that includes rational activity and faith simultaneously. According to St. Maximus the Confessor (580-662), who shares this view with the early Church fathers, even if rationality cannot lead to deification, or participation, or true knowledge of God, it is not excluded of hum an experience and knowledge of

	God. Ignorance as the misuse of rational capacity then, is not only the starting point as St. Maximus warns, but the constant danger that prevents the actualization of virtues which on its side is the aim of the Christian practical life. Following his texts we see how human beings are called to actualize the potential, to reveal the logos in the dialogue with(in) the Logos, and why the Logos on the other hand, is the fully realized virtues. Thus we can conclude that the realization of divine-human communion is possible in this 'dialogical knowledge'.
Keywords:	Knowledge - Ignorance - Virtue - Vice - Psychology - Maximus the Confessor.
Cite As:	Dimitrova, Nevena. "From Logos to 'Dialogos': The Problem of Ignorance and the 'Dialogical' Knowledge According to St. Maximus the Confessor." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 191–210.

## Book review

Author:	Reid Smeal Weber
Abstract:	Review of the book: FUDGE, Thomas A. <i>Jan Hus: Religious Reform and Social Revolution in Bohemia</i> . London ; New York : I B Taurus, 2010. ISBN: 9781848851429.
Cite As:	Weber, Reid Smeal. Book review: Thomas A. Fudge, "Jan Hus: Religious Reform and Social Revolution in Bohemia." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 211–15.

## Book review

Author:	Vladimír Rafaj
Abstract:	Review of the book: FETTKE, Steven M. <i>Old Testament Literature: His Story</i> . Springfield, Mo : Global University, 2006. ISBN: 9780761721130.
Cite As:	Rafaj, Vladimír. Book review: Steven M. Fettke, "Old Testament Literature: His Story." <i>Communio Viatorum</i> 55, no. 2 (December 31, 2013): 216–18.