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Věčnost, čas a dějiny v patristickém myšlení

Uspořádala: Magdalena Marunová

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„Správná chvíle, která rodí do života“; Čas a ctnost v Homiliích na knihu Kazatel Řehoře z Nyssy

Autor:	Markéta Dudziková
Abstrakt:	“One Moment which Produces Live Offspring”: Time and Virtue in Gregory of Nyssa's Homilies on Ecclesiastes. According to Gregory of Nyssa, the aim of the Book of Ecclesiastes is to show the futility, that is the unsubstantiality, of the sensible nature, thereby turning a reader from the sensible towards the intelligible. Gregory's description of right and wrong desires makes clear that the intelligible could be understood through its difference as well as its similarity to the sensible. This paper focuses on Gregory's concept of the right moment (?????) for virtue, which is not determined by any specific time but rather by human decision – yet there are still some temporal characteristics to the right moment for virtue.
Klíčová slova:	Gregory of Nyssa, In Ecclesiasten homiliae, Time, Kairos, Virtue
Citace:	DUDZÍKOVÁ, Markéta. „Správná chvíle, která rodí do života“; Čas a ctnost v Homiliích na knihu Kazatel Řehoře z Nyssy. <i>Studie a texty Evangelické teologické fakulty</i> . 2021, č. 1, s. 1-21.
	Článek ke stažení (pdf)

Čas a intence u Augustina

Autor:	Lenka Karfíková
Abstrakt:	The article elaborates Augustine's concept of the intention of the soul, which is substantial for his idea of time. This motif, very important in the eleventh book of the

	“Confessions”, gradually crystallises in Augustine’s earlier works. In the treatise “On the Immortality of the Soul”, both intention and time are dealt with in the analysis of movement. In connection with sense perception, time and intention are discussed in the sixth book “On Music”. Having analysed both these texts, as well as the eleventh book of the “Confessions”, the article tries to summarise Augustine’s idea of time as an interval with its beginning and end centred through the intention of the soul.
Klíčová slova:	Late Ancient Philosophy; Patristic Thinking; Augustine; Time; Intention; Perception
Citace:	KARFÍKOVÁ, Lenka. Čas a intence u Augustina. <i>Studie a texty Evangelické teologické fakulty</i> . 2021, č. 1, s. 23-43.
	Článek ke stažení (pdf)

Spása a čas u křesťanského novoplatonika Synesia

Autor:	Filip Horáček
Abstrakt:	Although Synesius considered himself a Christian, his Neoplatonic world-view reaches so far as to dominate even his Christianity; time seems to run in cycles for him and its course is expressis verbis held for endless. The Christ he talks about in his Hymns (especially H. 8) is rather the highest metaphysical principle, Purifier of the sub- and supralunar worlds and described from the perspective of his eternal being born of the Father within the scope of the orthodox Trinity. There are only isolated mentions in the hymns that just barely prove the author actually conceived of Christ’s having come into the world in history (it is repeatedly shown by his mentions of Christ’s birth). The two worlds, Neoplatonic and Christian, cannot be reconciled in Synesius’ thought, with the result that his Christianity is manipulated by his Neoplatonism. Without that which he held for Christian faith, his Neoplatonic doctrine would have been unproblematic. So it is precisely this fact what shows that he, for all his deepest Platonic convictions, was a Christian, even though of a very problematic sort.
Klíčová slova:	Synesius of Cyrene; time; eternity; Christology; Neoplatonism
Citace:	HORÁČEK, Filip. Spása a čas u křesťanského novoplatonika Synesia. <i>Studie a texty Evangelické teologické fakulty</i> . 2021, č. 1, s. 45-70.
	Článek ke stažení (pdf)

Vyjadrenie časnosti a večnosti v epose Venantia Fortunata Život svätého Martina

Autor:	Róbert Horka
Abstrakt:	The hagiographic Epic Life of St. Martin is the only epic composition within the work of Venantius Fortunatus, who is rightly called the last ancient and first medieval Latin poet. In four books, he poetically rewrites two prose writings of Sulpicius Severus: The Life of St. Martin and The Dialogues, but he adds his own perspective to the matter too. Martin is in his poem described as a Christ on earth incarnate, who walks across the country and performs many kinds of miracles. Fortunatus tells the life stories of the saint as a journey and therefore the timeline of the miracles contains such terms as ‘then’, ‘from

	<p>this', 'after this', 'next' etc. as a dynamic principle, which connects individual episodes of Martin's life into a true story. Nevertheless, at the end of the 2nd, 3rd and 4th book of this work Fortunatus has placed his own vision of the apotheosis of the saintly bishop, which is described as a static ekphrasis, as a document of immutability and stability in the blessed eternity in heaven. In these parts Fortunatus stops the whole stream and turns it into a picture, or a mosaic, full of gold and gems. In this way, he was also able to express the temporality and finiteness of earthly life in the form of a journey and the stability and immutability of eternal life in the form of a picture.</p>
Klíčová slova:	St. Augustine, distentio animae, ekphrasis, intentio animae, jewels, Life of St. Martin, Venantius Fortunatus
Citace:	HORKA, Róber. Vyjadrenie časnosti a večnosti v epose Venantia Fortunata Život svätého Martina. <i>Studie a texty Evangelickej teologickej fakulty</i> . 2021, č. 1, s. 71-81.
	Článek ke stažení (pdf)