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(Ne)svátost pokání v Calvinových Institucích učení křesťanského náboženství

Autor:	Lucie Matulová
Abstrakt:	<p>CALVIN'S DOCTRINE OF NON-SACRAMENTAL PENANCE – COMPARISON OF THE INSTITUTES 1536 AND 1559</p> <p>Penance is a crucial term in Calvin's ecclesiology. A conversion of our life to God, consisting in the mortification of the flesh and the vivification of the spirit, constitutes one of the most important parts of his teaching. However, Calvin considers penance as a false sacrament for it lacks divine institution and a promise. The last edition of his Institutes, published in 1559 (eight years after the Council of Trent), offers another view on auricular confession. Although baptism is a real sacrament of penance, a private confession in the presence of a pastor can give</p>


	reassurance to the restless conscience. It is a remedy offered by the Lord himself. The role of discipline is of decisive importance in the Genevan Church and can require public penance and forgiveness. Believers can be allowed to participate in the Lord's Supper on condition of repentance. The more Calvin intends to distance himself from the Catholic tradition the more he approaches it. According to Calvin's definition of a sacrament, I think penance should be considered as a sacrament for it has divine institution and a promise (based on John 20: 21–23)
Citace:	MATULOVÁ, Lucie. (Ne)svátost pokání v Calvinových Institucích učení křesťanského náboženství: Srovnání prvního a posledního vydání (1536, 1559). <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 117-128.
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Apokalyptické motivy ve vizích Kristýny Poniatowské a jejich význam

Autor:	Pavel Heřmánek
Abstrakt:	APOCALYPTIC MOTIVES IN VISIONS OF KRISTÝNA PONIATOWSKÁ This article was inspired by the study of German researcher Wilhelm Schmidt-Biggemann about Comenius' political apocalyptic – a concept which is used in commentaries to his famous edition of prophecies <i>Lux in tenebris</i> , 1657 (prophecies of Kryštof Kotter, Kristýna Poniatowská and Mikuláš Drabík). In his study Schmidt-Biggemann tries to analyse some of the visions – in the case of Kristýna Poniatowská it is the vision from 23rd January 1628. After a brief biographical preface about the young visionary the author strives to analyse the most important apocalyptic motives in all the Poniatowská's visions. Thus, he focuses on the main apocalyptically toned figures in the revelations, the unusual motif of the Book and then the topic of destruction of all the godless people, which hangs together with the motif of a ruler chosen by God. The variety of apocalyptic themes closes by personification of Kristýna as the dispersed church and mainly by her identification with the figure of Christ's Bride. Primarily these two components give Poniatowská's revelations a symbolic dimension and thus cannot be perceived as just politically-confessional anti-catholic prophecy, but could be read even later as some kind of religious poetry in prose.
Citace:	HEŘMÁNEK, Pavel. Apokalyptické motivy ve vizích Kristýny Poniatowské a jejich význam. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 129-144.
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Josef Bohumil Souček (1902–1972)

Autor:	Petr Pokorný
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Abstrakt:	JOSEF BOHUMIL SOUČEK (1902–1972) J. B. Souček, professor of the New Testament exegesis at the Protestant Theological Faculty in Prague, was an outstanding personality in biblical studies and theology. 1) In the late thirties he defined the Early Christian re-interpretation of Jewish apocalyptic as a “doubled” or “split” eschatology (today “telescopic” eschatology): Jesus as the Messiah who revealed in history is the guarantee of the still expected hope, of the future fulfillment. 2) After the war he described the social inspiration of the Pauline teaching on justification by analyzing the problem of table fellowship of the Jewish and uncircumcised Christians (Gal 2). 3) During the war, in discussion with R. Bultmann, he defined the role of myth as a narrative expression of the supra-individual setting of human life.
Citace:	POKORNÝ, Petr. Josef Bohumil Souček (1902–1972). <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 145-148.
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Křesťanství v pohledu Gianni Vattima

Autor:	Pavel Roubík
Abstrakt:	CHRISTIANITY IN THE SIGHT OF GIANNI VATTIMO This article deals with the interpretation of the Christian doctrine and tradition in the work of one of the most renowned philosophers of the present time Gianni Vattimo. His philosophy in general as well as his view of Christianity reflects various philosophical currents and emphases (particularly Nietzsche, Heidegger, H.-G. Gadamer, and postmodern philosophical discourse). Crucial position is occupied by the concept of weak thought that became particularly typical of Vattimo’s philosophy. It expresses the “end of the facts” which, however, includes the ultimate end of the metaphysics, as well as the assessment of nihilisms as the only way toward promising intellectual post-metaphysical progress. The major reason for writing the book <i>Belief</i> (1999), which presents our theme in the most complex form, was Vattimo’s insight in the mutual proximity of his ontology and the substance of Christianity – Christian love, caritas, which is revealed in the retreat of the transcendence of God, kenosis. Through the weak thought, which is “the transcription of the Christian message”, the transcendent God emerges as a residue of natural religions. According to Vattimo, the Christian doctrine is also in its central matters deeply trapped in the ideas of metaphysical natural religious divinity. He significantly emphasizes the personal interpretation of Bible based on the inward religious experience. Therefore Vattimo considers the secularization, which means the “original relation to the core of the holiness”, as the “genuine Christianity”
Citace:	ROUBÍK, Pavel. Křesťanství v pohledu Gianni Vattima. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 149-170.
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Je nakonec možné oslovit všechny? Civilní náboženství


Autor:	Jan Jüptner
Abstrakt:	IS IT POSSIBLE TO SPEAK TO ALL? CIVIL RELIGION This article deals with civil theology, a theme often neglected at present by the theology and sociology of religion. Briefly introducing the topic's history (Varrus, Vico, Rousseau), it presents the concept of civil religion of Robert Bellah. The basic thesis reads: In the Czech environment at the turn of the 19th and 20th centuries, a discourse was established which in a remarkable way resembles Bellah's civil religion. This civil religion of Czech hue relies on the semi-secularized categories of Truth and Justice and manifests itself only in certain situations. In the epistemological plane it projects into expectations harboured by a minority segment of the public in relation to political leaders. This cultural practice also converges with one of the traits of evangelical thought as illustrated by the rhetoric of the pastor of the Evangelical Church of Czech Brethren, Jakub S. Trojan.
Citace:	JÜPTNER, Jan. Je nakonec možné oslovit všechny? Civilní náboženství. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 171-185.
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Skutečnost jako duhová koule: Subjekt a objekt v díle Plótína a Owena Barfielda


Autor:	Matěj Hájek
Abstrakt:	REALITY AS A "DIAPHANOUS SPHERE": SUBJECT AND OBJECT IN PLOTINUS AND OWEN BARFIELD The subject matter of the study is comparison between main epistemological aspects of the thought of the late antiquity philosopher Plotinos and the 20th century British intellectual Owen Barfield. Although there is not any explicit evidence for literal dependency of Barfield's thought on Plotinus philosophy, we can find significant parallels in several fundamental points of their philosophical theories. For both thinkers the key philosophical topic was the relation between perceiving self, the world and the very process of perceiving. They both indicated a fundamental problem of human situation as an "estrangement" or "separation" between subject (self) and object (world). To find the bridge across the chasm of this estrangement is their existential aim, their philosophical conceptions are supposed to be the elaborate tool leading towards this aim. The study explores the main similarities in philosophical tools of Plotinus and Barfield and evaluates their inner plausibility with regard to the abovementioned aim.

Citace:	HÁJEK, Matěj. Skutečnost jako duhová koule: Subjekt a objekt v díle Plótína a Owena Barfielda. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 186-203.
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Recenze: Eduard Lohse: Teologická etika Nového zákona

Autor:	Peter Cimala
Citace:	CIMALA, Peter. Recenze: Eduard Lohse: Teologická etika Nového zákona. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 204-206.
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Recenze: Ludger Schenke a kol.: Jesus von Nazareth – Spuren und Konturen

Autor:	Tamas Ficzer
Citace:	FICZERE, Tamas. Recenze: Ludger Schenke a kol.: Jesus von Nazareth – Spuren und Konturen. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 206-208.
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Recenze: Daniel Slivka: Hermeneutický zmysel posvätných spisov kresťanstva

Autor:	Július Pavelčík
Citace:	PAVELČÍK, Július. Recenze: Daniel Slivka: Hermeneutický zmysel posvätných spisov kresťanstva. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 208-214.
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Recenze: John Barton: The Nature of Biblical Criticism

Autor:	Pavel Hejzlar
Citace:	HEJZLAR, Pavel. Recenze: John Barton: The Nature of Biblical Criticism. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 214-217.
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Recenze: Michal Valčo – Andrej Braxatoris-Sládковиč: Slovenské národné zhromaždenie v Turčianskom Sv. Martine 1861

Autor:	Pavol Bargár
Citace:	BARGÁR, Pavol. Recenze: Michal Valčo – Andrej Braxatoris-Sládковиč: Slovenské národné zhromaždenie v Turčianskom Sv. Martine 1861. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 217-219.
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Recenze: Gerhard Sauter: Das verborgene Leben. Eine theologische Anthropologie

Autor:	Petr Pokorný
Citace:	POKORNÝ, Pter. Recenze: Gerhard Sauter: Das verborgene Leben. Eine theologische Anthropologie. <i>Teologická reflexe/Theological Reflection</i> . 18/2 (2012), s. 219-220.
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