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Svatost v pojetí apoštola Pavla

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| Autor: | Mireia Ryšková |
| Abstrakt: | Holiness according to Apostle Paul Paul develops the Jewish concept of sanctity which unites the cultic and ethical dimensions, but he radicalises this concept and of course perceives it in a relation with Christ. Sanctity is a prominent characteristic of God and the participation in it is given to human beings in the form of their being chosen. Primarily it was given to Israel, through Jesus Christ then to all who have accepted him in faith. Humankind can experience it in worship and bring it to fruition as a reply to God's offer in a person's life. For Israel it meant keeping God's commandments, for a Christian it means radical following of Jesus Christ. Paul emphasises sanctity as a reply to God's offer that is materialized in everyday life in "imitation" of Jesus' total obedience to God and in total giving of oneself in favour of people (cf. 2 Cor 5:14–21). It is expressed quite clearly by Paul in the 12th chapter of the Letter to the Romans when he characterizes the everyday life of a Christian as presenting a living sacrifice, holy and pleasing to God. Another expression for the sanctity of the human being is new creation. The person becomes a new creation in baptism and at the same time this transformation (passing from the transience and sinfulness of this world into the sphere of God's sanctity) is a lifelong task that is to be put into practice in this world. |
| Citace: | Ryšková, Mireia. "Svatost v pojetí apoštola Pavla." <i>Teologická? reflexe</i> , sv. 24, č. 1, 2018, s. 3–18. |
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Christologické kořeny konceptu svatosti

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| Autor: | Petr Gallus |
| Abstrakt: | <p>Christological Roots of Holiness</p> <p>Holiness is primarily an attribute of God but at the same time a task for believers. Therefore, for an appropriate conception of holiness we need to find a point of intersection between the real holiness of God and the possible holiness of men. This point is in Jesus Christ as the true God and the true human at the same time; the roots of any theological conception of holiness therefore need to be Christological. Christology came to its fundamental expression and differentiations in the Creed of Chalcedon (451). The most important element is the notion that in Jesus Christ God remains God and the human remains human. But precisely this point was developed differently in the subsequent Eastern and Western theological traditions. This paper tries to argue from the Western Protestant perspective for the notion that all human holiness can be only a derived holiness from the holiness of Jesus Christ, who was as true God and true human unique and hence salvific once for all. Human holiness cannot therefore have any soteriological function. Its aim is not theosis, divinization, but anthroposis, becoming truly human.</p> |
| Citace: | Gallus, Petr. "Christologické kořeny konceptu svatosti." <i>Teologická? reflexe</i> , sv. 24, č. 1, 2018, s. 19–29. |
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Prostředkování svatosti v bohoslužbě: Evangelická perspektiva

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| Autor: | Tabita Landová |
| Abstrakt: | <p>Mediating Holiness in Worship: A Protestant Perspective</p> <p>What is the role of Christian rituals in striving for holiness? Could the liturgy help to achieve holiness in any way? The attempt to answer these questions depends on how we define the holiness and how we conceive the liturgy. The author comes out from the Protestant theology of worship stressing the eschatological character of liturgy (P. Filipi, G. W. Lathrop) and opened to the discussion with the Catholic perspectives (F. Kunetka, L. M. Chauvet). The study starts with a short interpretation of the biblical concept of God's holiness as the openness for the relationship to the other whose radical manifestation is Christ's death on the cross. To mirror the holiness in this sense is the fundamental purpose of a Man (Gen 1,26f). Then it deals with the role of rituals in mediating the holiness in Christian communities and stresses the eschatological and pneumatological character of this process. The <i>communio sanctorum</i> arising in liturgy remains the community of justified sinners expecting the fullness of the salvation. Finally it reflects some theological and anthropological aspects of liturgy with respect to the category of holiness and points out the necessity of its ethical implications.</p> |
| Citace: | Landová?, Tabita. "Prostředkování svatosti v bohoslužbě: Evangelická perspektiva." <i>Teologická? reflexe</i> , sv. 24, č. 1, 2018, s. 30–45. |
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Obnova pravoslavného hesychasmu dvacátého století a jeho obraz svatosti: Kritické zhodnocení

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| Autor: | Viorel Coman |
| Abstrakt: | The Twentieth-Century Orthodox Hesychast Revival and Its Image of Holiness: A Critical Appraisal This article reflects on the Neo-Hesychast movement and the impact of its image of holiness on contemporary Eastern Orthodox spirituality. This article does not intend to offer a detailed presentation of Neo-Hesychast understandings of holiness but rather to point out some of its major shortcomings: (2.1) a strong emphasis on the vertical aspect of the spiritual life with very little concern for its horizontal or social dimension; (2.2) almost exclusive identification of holiness with monasticism; and (2.3) attachment to a type of holiness which encourages anti-ecumenical and anti-Western attitudes. To this purpose, the article is divided into two main parts: the first part offers a short introduction into the Hesychast movement and its twentieth-century renaissance; the second part focuses upon the problematic aspects of the Neo-Hesychast image of holiness. |
| Citace: | Coman, Viorel. "Obnova pravoslavného hesychasmu dvacátého století a jeho obraz svatosti: Kritické zhodnocení." <i>Teologická? reflexe</i> , sv. 24, č. 1, 2018, s. 46–56. |
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Utrpení, naděje a svatost: Dva pohledy na Ř 5,1–5 a jejich důsledky pro pastorační

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| Autor: | Marion Carson |
| Abstrakt: | Suffering, Hope and Holiness: Two Views of Romans 5:1–5 and their Implications for Pastoral Care In Romans 5:3 Paul says that believers rejoice in their sufferings because they ultimately lead to hope. How should this statement be applied in the pastoral setting? This paper argues that an interpretation of Romans 5:1–5 based on character ethics provides the basis for a more compassionate pastoral application than the more commonly adopted "foundationalist" approach. The link between suffering and hope is less a matter of what we ought to be doing as something we are enabled to do because of our new identity in Christ. Accordingly, pastoral care involves accompanying those who are suffering rather than prescription and exhortation, and sharing rather than attempting to fix. |
| Citace: | Carson, Marion L. S. "Utrpení, naděje a svatost: Dva pohledy na Ř 5,1-5 a jejich důsledky pro pastorační." <i>Teologická? Reflexe</i> , sv. 24, č. 1, 2018, s. 57–68. |
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Múdrosť ako spôsob poznania sveta a Boha u Paula Fiddesa

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| Autor: | Matej Kováčik |
| Abstrakt: | Wisdom as a Way of Knowing the World and the Holy in Paul Fiddes This paper tries to introduce the way systematic theologian Paul Fiddes works with the biblical wisdom tradition. Fiddes sees surprising parallels between the way the wisdom |

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| | <p>tradition and today's late-modern period approaches the world and the knowledge of it. The article will show what he means by late-modern and where he sees the parallels. Then it will move to the epistemological claims, which can be derived from this notion, especially concerning the knowledge of the worldly and the holy and show what kind of theology Fiddes suggests in connection to them. It concludes with a short evaluation.</p> |
| Citace: | <p>Kováčik, Matěj. "Múdrost' ako spôsob poznania sveta a Boha u Paula Fiddesa." <i>Teologicka? reflexe</i>, sv. 24, č. 1, 2018, s. 69–81.</p> |
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