

2014/1 (24)

Rok: 2014
Ročník: 24
Číslo: 1

Název: **Písmo, církev a tradice: Studie k hermeneutice křesťanských tradic 2**

Uspořádal: Jiří Mrázek

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Chrám a chrámový personál ve starobabylonském období

Autor:	Eva Pinková
Abstrakt:	Temple and temple servants in Old Babylonian Period: In general, the cultic activities in the old babylonian period were closely linked to the economic and financial sector, from which flowed revenues to finance offerings, operating costs and pay rent for the workers. Temple's function was undeniable milestone in the evolution and development of intellectual society, literacy, arts and sciences. Some temple offices were hereditary, others were given by sovereign. Temple owned large amounts of land that has been cultivated from the permanent staff of the temple or at the time of harvest additional staff was hired. On clerical

	positions appeared also women. Number of women who become priestesses is surprisingly high. The clergy lived in the temple, but its cultic functioning is unknown. The high priest was sovereign actually. Later, the kings divinity changed and he was only a servant of the state supreme deity. His main task was to extend the power and influence of the deity. The influence of the clergy increased during time, creating a group of about thirty groups of priests and priestesses.
Citace:	PINKOVÁ, Eva. Chrám a chrámový personál ve starobabylonském období. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 4-15.
	Článek ke stažení (pdf)

„Bílá sobota“ v Markově evangeliu, v christologii A. Geschého a ve filmu Hand Luke

Autor:	Kristýna Kupfová
Abstrakt:	Holy Saturday in the Gospel of Mark, in Adolphe Gesché's Christology and in Cool Hand Luke: There are diverse theological interpretations of Holy Saturday – the day of Jesus' rest in the grave and of his victorious descent into hell, the day of the silence of God and of the proclamation to the spirits in prison, etc. In the Easter narratives, Saturday represents the turning point from Jesus' death and burial to the announcement of his resurrection. This article focuses on the moment of this turn and aims to create a constructive dialogue between three different sources: the ending of the Gospel of Mark, the Christological work Dieu pour penser VI. of Belgian theologian Adolphe Gesché (1928–2003) and Stuart Rosenberg's film Cool Hand Luke (1967). In Mark's narrative, there is a gap between Good Friday and Easter Sunday. Methods of narrative analysis and reader-response criticism open some possibilities of reading this text. The film Cool Hand Luke is commonly referred to by authors dealing with the relationship between theology and film. Two of its scenes can contribute to the interpretation of Holy Saturday. Adolphe Gesché deals with Holy Saturday and the doctrine of the descent into hell to better understand the resurrection of Jesus Christ. Gesché places great emphasis on the significance of the day between Christ's death and the announcement of the resurrection in the Gospel story.
Citace:	KUPFOVÁ, Kristýna. „Bílá sobota“ v Markově evangeliu, v christologii A. Geschého a ve filmu Hand Luke. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 16-47.
	Článek ke stažení (pdf)

Příspěvek k diskuzi o christologickém titulu Syn člověka – význam pro křesťanskou eschatologii

Autor:	Martin Šály
Abstrakt:	Contribution to a Discussion on the Christological Title Son of Man – The Significance for the Christian Eschatology: There is hardly any doubt in scholarly discussion that the historical Jesus of Nazareth was using the expression “son of man” during his earthly ministry. Surprisingly, the meaning of such phrase in the speech of Jesus is evaluated quite differently. One group of scholars tends

	to point out mainly the human aspect, focusing on the Aramaic meaning of bar enaš (a), the second group tends to concentrate on the heavenly figure of the Son of man from Dan 7,14. Newer research tries to consider the two possible ways of understanding being the two sides of one coin. An example of such author is the position of James Dunn stating the usage of “son of man” by Jesus to be an “allusion” between the two mentioned meanings. The article discusses a possible extrapolation of such initial considerations from the perspective of the “Christian eschatology”: if historical pre-Eastern Jesus of Nazareth really lived such “allusive ambiguity” between earthly and heavenly “son of man” then a “Christian eschatology” is not only (or mainly) post-Eastern development. On the contrary: pre-Easter Jesus of Nazareth is the real founder of “Christian eschatology” in personalized sense of meaning: the usage of the Son of man as a Christological title in newer NT text fades but initial ambiguity between earthly and heavenly characteristics of the Son of man is now identified with Jesus Christ. This could be true if the historical Jesus of Nazareth himself was finding how the “man as Jesus of Nazareth” can here and now on earth already be an appropriate representation (sign, metaphor) of the heavenly Son of man coming in the future.
Citace:	ŠÁLY, Martin. Příspěvek k diskuzi o christologickém titulu Syn člověka – význam pro křesťanskou eschatologii. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 48-55.
	Článek ke stažení (pdf)

Eschatologický sabat v Žd 3,7–4,11 a Bar 15

Autor:	Eliška Havelková
Abstrakt:	Eschatological Sabbath in Heb 3,7–4,11 and Bar 15: This article discusses the transition of the first and second century church out of the Synagogue in respect to the understanding of the Sabbath. While the rabbinic stream leads to specification of required behaviour during this feast, Christian church tends to loosen the binds connected with its practices. This free approach to Sabbath is foremost shown in the work of the authors of the letter to Hebrews and of the Barnabas' epistle, which both build upon the Jewish apocalyptic. The author of this article comes out of the Rordorf's classification of mathematics of eschatological aeons and in narrative exegesis of Heb 3,7–4,11 and Bar 15 shows how their concept of eschatological Sabbath, despite many similarities, differs. The author of Hebrews speaks of katapausis, the rest of God, prepared for everyone from the creation of the earth, the seventh day of creation. It is also the place of the ultimate rest, heavenly Jerusalem. In the epistle of Barnabas, on the other hand, the eschatological Sabbath is a matter of the end of the days.
Citace:	HAVELKOVÁ, Eliška. Eschatologický sabat v Žd 3,7–4,11 a Bar 15. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 56-81.
	Článek ke stažení (pdf)

Dvě zprávy o raně křesťanské liturgii. Pokus o analýzu narativní struktury

Autor:	Radka Fialová
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Abstrakt:	Early Christian liturgy based on the reports in the Didache and Justin's First Apology: In the 2nd century of the Christian era, we find two highly important reports on Christian liturgy: One is from the mystery-shrouded, "church order" known as the Didache; the other is the chapters on baptism, the post-baptismal Eucharist and Christian gathering on Sunday in the First Apology written by Justin Martyr around the middle of the 2nd century. Because of the striking structural similarities between both reports on early Christian liturgy, the question has been raised: Was Justin familiar with the Didache? Did he use this ancient church order in his account on Christian liturgy in the Apology? Nevertheless, the detailed analysis found in this paper of both texts' ancient sources, terminology, narrative structure and literary genre shows that the texts differ in many ways. The nature of the information that can be identified from them is significantly influenced by the texts' literary genre and their intended audience. It is thus more useful to view these unique reports as complementary.
Citace:	FIALOVÁ, Radka. Dvě zprávy o raně křesťanské liturgii. Pokus o analýzu narativní struktury. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 82-110.
	Článek ke stažení (pdf)

Mojžíš, vzor ctnosti podle Řehoře z Nyssy

Autor:	Markéta Bendová
Abstrakt:	Moses, the Example of Virtue by Gregory of Nyssa: This paper focuses on two characteristic features of Gregory of Nyssa's biblical exegesis in his Life of Moses (De vita Moysis): first, the emphasis on the person of Moses and his "historical" deeds and second, on the succession (akolouthia) of events of his life. It shows how these two emphases correspond to the aim of Gregory's interpretation as it is formulated in the preface to his work: to show Moses as an example of virtue, an example to be imitated. To contemplate Moses and his deeds is an important condition of imitating him. And since the real virtue in human life can never be something static, but only dynamic, a never-ending change towards a better state, to imitate Moses' virtue means to imitate his progress.
Citace:	BENDOVÁ, Markéta. Mojžíš, vzor ctnosti podle Řehoře z Nyssy. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 111-125.
	Článek ke stažení (pdf)

Jan Hus a použitelnost jeho odkazu v budování národní identity v interpretaci T. G. Masaryka, J. L. Hromádky, M. Machovce

Autor:	Jonáš Plíšek
Abstrakt:	Jan Hus und die Möglichkeit der Verwendung seines Vermächtnisses zur Bildung einer Volksidentität in der Interpretation von T. G. Masaryk, J. L. Hromádka, M. Machovec a J. Macek: Dieser Text hat die Interpretation von Jan Hus im Werk von J. L. Hromádka? als Ziel – und dies im Vergleich mit den Werken von T. G. Masaryk, Milan Machovec und Josef Macek als symptomatische Persönlichkeiten aus verschiedenen

	Epochen des zwanzigsten Jahrhunderts, für die die Frage der tschechischen Identität und ihre Beziehung zum Protestantismus (vornämlich denn die tschechische protestantische Tradition) und zum Sozialismus ein Thema der lebenslangen Suche war – zu erklären. Es wird untersucht, wie sie die Personalität und Bedeutung von Hus interpretiert haben, vor allem hinsichtlich der Frage der Aktualisierung des Vermächtnisses von Jan Hus für die Zeit, in der sie ihre Werke verfassten. Vornämlich wird hier von dem Autor versucht, auf die Rolle hinzuweisen, die Jan Hus für diese vier Autoren in dem Identitätsaufbau des modernen tschechischen Volkes vertritt (für Machovec, Macek und auch teilweise Hromádka hieß das, dass das Volk ein kommunistisches Volk ist), und inwiefern sie die Werke von Jan Hus als etwas, das eine so umfassende Identität legitimiert – oder problematisiert – betrachten. Die Studie erstrebt, inwiefern es möglich ist, nur die Interpretation von Hus selbst – das heißt nicht die Hussitenbewegung oder die „Tschechische Reformation“ allgemein – zu reflektieren. Das würde nämlich die Frage öffnen, inwieweit diese Bewegungen selbst gerechtfertigt wurden, ihre Identität von Hus zu ableiten.
Citace:	PLÍŠEK, Jonáš. Jan Hus a použitelnost jeho odkazu v budování národní identity v interpretaci T. G. Masaryka, J. L. Hromádky, M. Machovce. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 126-143.
	Článek ke stažení (pdf)

Ontologický argument pro Boží existenci. Hartshornova obrana Anselmova filosofického objevu

Autor:	Petr Macek
Abstrakt:	The Ontological Argument for the Existence of God: Hartshorne's Defense of Anselm's Philosophical Discovery: Although the common view is that the so called ontological argument for the existence of God has already been definitely refuted, Charles Hartshorne is convinced that this is a misapprehension. The statement that "existence is not a predicate" is not valid for the analytic truth of "necessary existence", which is not concerned with empirical observance and cannot thus be verified or falsified by any experience. The only refutation of an analytical truth is the manifestation of its incoherence. While not even this interpretation and "neoclassical" revision of the ontological argument can function as a "proof", it can, however, together with other similarly revised arguments strengthen the intuition of faith with which it complies.
Citace:	MACEK, Petr. Ontologický argument pro Boží existenci. Hartshornova obrana Anselmova filosofického objevu. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 144-174.
	Článek ke stažení (pdf)

Duplex regimen

Autor:	Lucie Matulová
Abstrakt:	A Twofold Government in Man: Calvin is one of the famous theorists of a twofold government, together with Augustine and Luther. Despite some inspiration from them, his approach is different. A teaching of a twofold

	government is crucial for an understanding of the state-church relationship. God is the ruler in both kingdoms. Man as the image of God is placed under a twofold government. Calvin carefully balances the relationship between the two. The state does not interfere in the internal affairs of the Church (doctrine, election of pastors, preaching the Gospel, administration of sacraments, church discipline). The Church does not influence the exercise of state power (protection of citizens and property, tax collection, warfare, jurisdiction). Thanks to the delimitation of their relations, a space for mutual collaboration arises. Calvin offers a model which can be an inspiration for the present.
Citace:	MATULOVÁ, Lucie. Duplex regimen. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 175-188.
	Článek ke stažení (pdf)

Pojetí praktické teologie u F. D. E. Schleiermachera v kontextu jeho rozvrhu teologického studia

Autor:	Jiří Šamšula
Abstrakt:	The concept of the Practical Theology of Friedrich Schleiermacher in the context of his outline of theological studies. Translation of the theses pertaining to the Practical Theology According to the First Edition of Schleiermacher's Book: The Brief Outline on the Study of Theology: Friedrich Schleiermacher, known for being the father of liberal theology, is also responsible for creating and unfolding Practical Theology and raising it to the status of a theological discipline with its own methods and tasks. In this article, the author describes and analyzes Schleiermacher's overall concept of Practical Theology, which received little attention (as did his theological works as a whole) within contemporary Czech Protestant theological discourse, with a few exceptions. The main source of this article is Schleiermacher's theological encyclopedia, The Brief Outline on the Study of Theology. In this book, Schleiermacher tried to innovatively define the whole of theology (divided into "Philosophical Theology", "Historical Theology" and "Practical Theology") and he prescribes its tasks, methods and interdependencies. Part 1 of the article is introductory and in Part 2, I will pay closer attention to the whole of Schleiermacher's concept of theology as depicted in the Brief Outline. It will be shown that this concept is characterised by its practical orientation, which means, that all theology is purposed for leading the church. In Part 3 I will examine specifics to support this design in Schleiermacher's Practical theology. Part 4 closes off my paper with critical and conclusive remarks. I conclude that Schleiermacher's concept of theology and moreover, of practical theology, is for us today, still substantial despite some of its shortcomings, for its attempt to mediate between the Gospel and the actual church praxis, in its multi-faceted, ecclesial, religious and cultural contexts, and to as well serve as a mediator within and between theological disciplines.
Citace:	ŠAMŠULA, Jiří. Pojetí praktické teologie u F. D. E. Schleiermachera v kontextu jeho rozvrhu teologického studia. Překlad tezí o praktické teologii podle prvního vydání Krátkého nástinu teologického studia. Studie a

	texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 189-222.
	Článek ke stažení (pdf)

Bahá'í konzultace, její zdroje, aspekty a aplikace v praxi

Autor:	Kristýna Gallasová Pilecká
Abstrakt:	Bahá'í consultation, its sources, aspects and practical application: In this contribution, I am going to focus on the most important aspects of the Bahá'í consultation method which is regarded as both theological and administrative tool within the Bahá'í Faith (religion). The paper aims to clarify the application of the Bahá'í consultation method to local, national and international levels, and I am going to emphasize how it is embedded in the Bahá'í authoritative texts which are considered the principal and authoritative source of Bahá'í administration. I am going to present a practical application of Bahá'í consultation within the Bahá'í administration with regard to the possibility of comparing the principle of consultation with the Global Ethic Project.
Citace:	PILECKÁ, Kristýna Gallasová. Bahá'í konzultace, její zdroje, aspekty a aplikace v praxi. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 223-248.
	Článek ke stažení (pdf)

Krizová pomoc v pastoraci?

Autor:	Jana Hradová
Abstrakt:	Crisis Intervention in Pastoral Care? Does the fusion of crisis intervention theory and practice with pastoral care occur somewhere in our environment? This text explains why the concept of secular crisis intervention is important for pastoral workers, how the crisis state of an entrusted man is demonstrated, what consequences it has, and what methods of work, types of questions etc. are recommended. The concept of pastoral care itself may vary – e.g. pastoral care taking place in some type of institutional or hospital department can essentially imply crisis and therapeutic guidance of clients through certain life situations, with regard to their spiritual needs, whether they are associated with practicing of Christian or any other religion, or even just knowing “something spiritual over us”; on the other hand, pastoral care applied within a local church is based on encouraging faith, within the biblical, systematically theological foundations. In this context I pay some attention to the question of how pastoral care can be offered to nonbelievers. Besides the already mentioned facts, I touch also upon the practical need for education of pastoral workers that should equip them with knowledge and skills necessary for working with people in a situation of acute crisis, with reference to existing projects. Pastoral counseling is perceived as a relation-based process reflecting compassion and solidarity, which is carried out within certain limits.
Citace:	HRADOVÁ, Jana. Krizová pomoc v pastoraci? Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 249-262.
	Článek ke stažení (pdf)

Manželství jako archetyp a mytická skutečnost

Autor:	Tomáš Najbrt
Abstrakt:	Marriage as an Archetype and a Mythical Reality: This Text works with several selected approaches to marriage, which are closely linked to marriage and enclose a marriage phenomenon in a broader context and history, and were involved in creating the archetype of marriage. The main thesis of this article is based on an approach of C. G. Jung, who sees marriage as a psychological relationship that fulfills the desire for relational wholeness. On this basis, this thesis shows that marriage is the reality of a mythical union of two people and as an archetype influences the shape of society and the collective unconscious of humanity.
Citace:	NAJBRT, Tomáš. Manželství jako archetyp a mytická skutečnost. Studie a texty Evangelické teologické fakulty. 2014, sv. 24, č. 1, s. 263-270.
	Článek ke stažení (pdf)