

Summary

Matouš Holeka's dissertation examines various interpretation methods of the Scriptures by theologians in the Roman-Catholic, Orthodox and Protestant traditions. These interpretation methods can be most clearly identified in the relationship between the Scriptures and tradition, in historical-critical methodology, and in political-cultural readings of the biblical texts. In this dissertation, these themes are shown as representing different ways of common critical reading of the sacred texts. As well as the historical-critical approach, there are also pre-critical and ideological readings. The dissertation starts by looking at this diversity in documents of the World Council of Churches. It shows that the differences in understanding the Scriptures are no longer connected primarily to the specific views of the respective traditions, but rather that similarities or differences in readings across churches. Christians within these traditions refer to their own sources: in the case of the Roman-Catholics to Church documents, in the case of the Orthodox to the Church Fathers and as far as Protestants are concerned, to the Confessions. However, their reception in each of these traditions only confirms the diversity of readings. This is also true for the theological interpretation of the Scriptures, which looks back to previous readings and their regulation, as well as for liberation theology and postcolonial theology, for which the specific situation of every reader is importance, and which encourage an unlimited number of interpretations. In this respect, the context of oppression plays a significant role, as theologians of various traditions share common readings. Thus the dissertation argues that in the current ecumenical dialogue, the differences among various churches have in many ways been overcome. Today the heart of the struggle lies in the contrast between an approach which, on the one hand is based on the passed-on resources and regulation of interpretations, and on the other hand on the situation of those who are excluded/oppressed, and on the variety of readings. It concludes, that a very important role in reading the Bible is played by eschatology, i.e. a situation where plurality is maintained, but its borders are not set by people only.