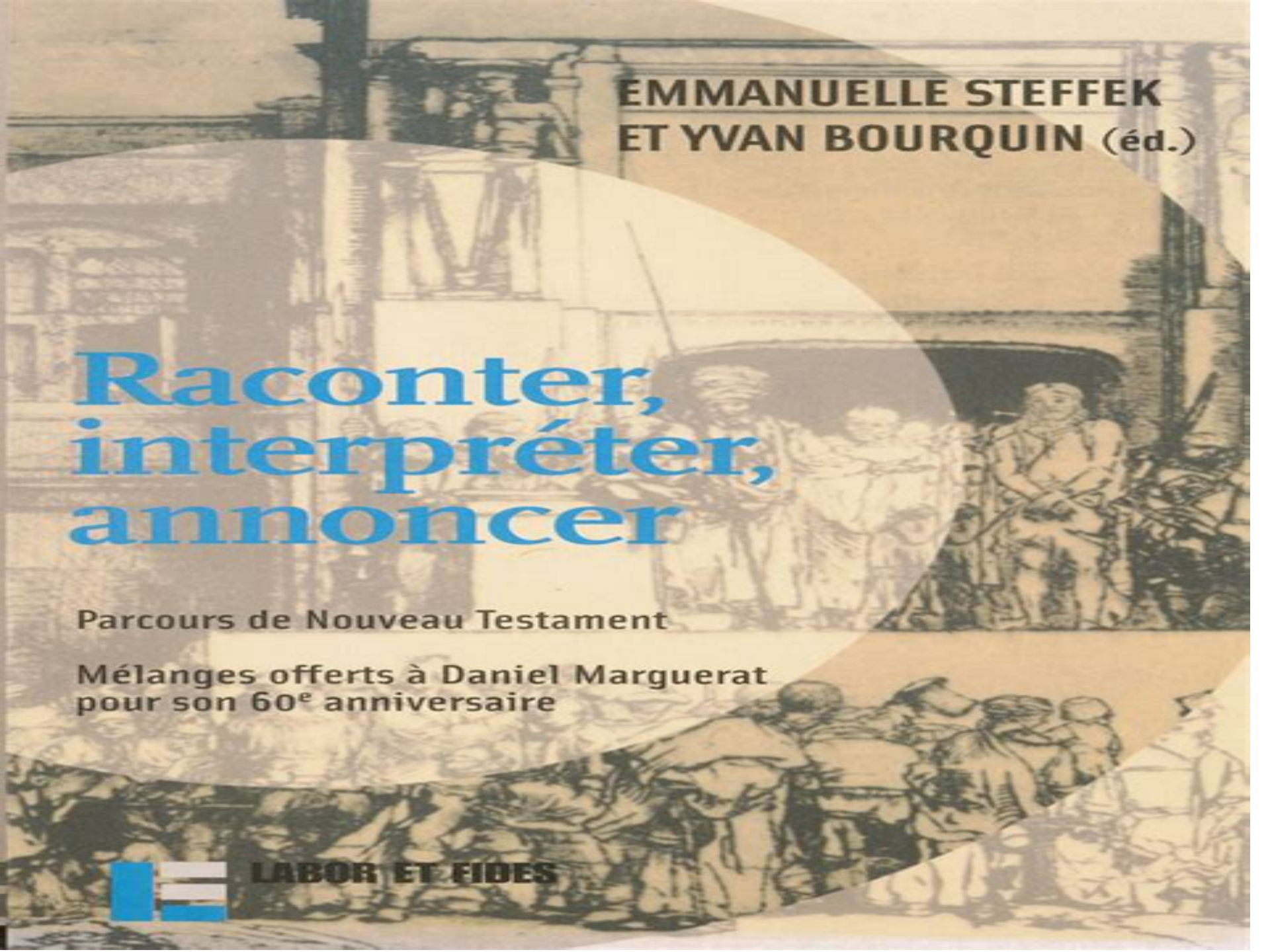


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**Mélanges offerts à Daniel Marguerat
pour son 60^e anniversaire**



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Aufbruch und Widerspruch Angela Berlis, Stephan Leimgruber, Martin Sallmann, 2019-05-15 Das kumenische Handbuch versammelt Biografien von 55 massgeblichen theologischen Persönlichkeiten die im 20. Jahrhundert und bis in die jüngste Zeit in der Schweiz gewirkt haben. Die von verschiedenen Autoren und Autorinnen verfassten Artikel konzentrieren sich auf exemplarische Werkanalysen, persönliche Begegnungen und die spezifische Stossrichtung des theologischen Denkens und bieten jeweils eine Bibliografie ausgewählter Werke. Zugleich wird damit die aktuelle Landschaft der römisch-katholischen, evangelisch-reformierten und christkatholischen Theologie der Schweiz skizziert. Mit Beiträgen zu Hans Heinrich Schmid, Helen Schöngel, Straumann, Pierre Bonnard, Hermann Josef Venetz, Clemens Thoma, Fritz Stolz, Andreas Lindt, Victor Conzemius, Heinrich Ott, Johannes Baptist Brantschen, Alphons Koechlin, Christine Lienemann, Perrin, Adolf Thürlings, Markus Jenny, Walter Neidhart, Leo Karrer, Klaus Wegenast, Fritz Oser, Gertrud Heinzemann, Alois Maria Haas und vielen anderen.

Die Apostelgeschichte Daniel Marguerat, 2022-02-14 Die Lektüre der Apostelgeschichte ist nach wie vor für unsere Kenntnis der Anfänge des Christentums unverzichtbar. Die Frage ist, wie glaubwürdig der historische Bericht des Lukas aus heutiger Sicht ist. Der Kommentar von Daniel Marguerat will die Alternative zwischen historischer Glaubwürdigkeit und erzählerischer Fiktion überwinden. Dazu kombiniert er in innovativer Weise historische Kritik und narrative Analyse. Einerseits untersucht er die erzählerische Kunst des Lukas, um dessen Deutung der Ereignisse zu erfassen. Der Vergleich mit den griechisch-römischen Historikern erlaubt es, die dabei verwendeten Regeln der Komposition zu erkennen. Auf der anderen Seite sucht Marguerat nach den möglichen Traditionen, die Lukas benutzt hat. Dieser methodologische Ansatz erlaubt eine neue Sicht auf die Arbeit des Lukas als des ersten christlichen Historikers. Dieser Kommentar wurde ursprünglich auf Französisch verfasst und liegt jetzt erstmalig in deutscher Übersetzung vor.

Lukas, der erste christliche Historiker Daniel Marguerat, 2011-01-01 Mit der an sein Evangelium anschliessenden Apostelgeschichte hat Lukas die erste Geschichte des Christentums geschrieben. Sein Werk ist einmalig und entspricht mit seinen 52 Kapiteln rund einem Viertel des Neuen Testaments. War aber Lukas der erste christliche Historiker, ein guter Historiker? Die aktuelle Forschung macht ihm verschiedene Vorwürfe: Sein Werk sei einseitig und unvollständig, unpräzise, antijüdisch und vermittele ein verzerrtes Bild von Paulus. Dagegen wehrt sich Daniel Marguerat in seiner Studie. Bevor wir Lukas der Fälschung christlicher Geschichtsuberlieferung beschuldigen, gilt es, sich Gedanken zu seiner theologischen Motivation und seinem literarischen Arrangement zu machen. Daniel Marguerat kombiniert solide Kenntnis der jüdischen und griechisch-römischen Geschichtsschreibung des ersten Jahrhunderts mit modernen Werkzeugen der narrativen Analyse, ein frischer und ursprünglicher Zugang zu den klassischen Themen der lukanischen Theologie.

Das Johannesevangelium Jean Zumstein, 2015-12-09 Das Johannesevangelium ist in methodischer und inhaltlicher Hinsicht ein Brennpunkt der neutestamentlichen Exegese. Der Kommentar von Jean Zumstein ist dem Modell der Relecture verpflichtet. Die Auslegung

nimmt beim vorliegenden Endtext ihren Ausgangspunkt den sie sorgfältig interpretiert rechnet jedoch mit der Möglichkeit dass der Text eine Entstehungsgeschichte hatte in der verschiedene Relecture Vorgänge zu Ergänzungen und Vertiefungen des Textes geführt haben Inhaltlich zeigt der Kommentar auf wie vielfältige Weise im 4 Evangelium das Verständnis der Offenbarung die Christologie und die Passion aufs Engste miteinander verknüpft sind Dieser forschungsgeschichtlich innovative Kommentar ursprünglich auf Französisch verfasst liegt hier in deutscher Übersetzung vor und ist ein wichtiger Beitrag zur aktuellen Diskussion über das Johannesevangelium

Weihnachten Maurice Baumann, Roland Hauri, 2008 Wie feiern heutige Familien Weihnachten Welchen Sinn hat dieses Ritual für sie Ist diese Feier etwas anderes als eine durch Konsum geprägte Oase der Nostalgie Wie wird Familie an Weihnachten dargestellt Dieser Band dokumentiert aus verschiedenen Perspektiven Ergebnisse einer umfassend angelegten Untersuchung Rituale und Ritualisierungen in Familien Interviews mit drei Generationen aus achtzehn Schweizer Familien sowie die Befragung von über 1000 weiteren Familien Die Beiträge in diesem Band machen deutlich wie kreativ heutige Familien mit dem Weihnachtsfest umgehen Es ist die rituelle Inszenierung der Familiengeschichte mit ihren Brüchen ihren traurigen und schwierigen aber auch lustigen und erfreulichen Erlebnissen Weihnachten ist der Ort einer lebendigen intergenerationellen Tradierung und Gestaltung von Werten Solidaritäten sowie persönlicher und familiärer Religiosität

The Gospel according to Mark Camille Focant, 2012-07-06 The world to which the Gospel of Mark introduces its reader is a world of conflicts and suspense enigmas and secrets questions and overturning of evidence irony and surprise Its principal actor Jesus is perplexing in the extreme He is evidently so for the religious authorities who oppose him but also for his disciples who shift from incomprehension to opposition and flight Questions of meaning life and death good and evil are continually broached This narrative is a subtle invitation to enter into a new world that of the coming Reign of God in which the first are last and whoever wants to save his life must lose it This commentary on the Gospel of Mark has been enthusiastically reviewed in the French edition as one of the best current commentaries on Mark As a narrative critical commentary it favors an interpretation of the Gospel that tries to grasp the dynamic of the text taken as a whole Even if the technical vocabulary of narrative analysis is not used and the main results of the historical critical criticism particularly those of redaction criticism are not neglected as the notes will reveal it is narrative criticism that guides the proceedings

Das Lukasevangelium Michael Wolter, 2008 English summary In this commentary Michael Wolter places Luke's story of Jesus in its cultural context and elaborates on its relationship to the early Jewish and the Graeco Roman environment He also focuses on the form critical and narratological analysis of the individual narratives and in addition on the theological profile of Luke's gospel Luke narrates the story of Jesus as an integral part of the history of Israel and he shows that God himself is represented by Jesus authentically The readers for whom this is intended are not a single community but all Christians of his own time and possibly also of future generations German description Michael Wolter legt einen ausführlichen Kommentar zum dritten Evangelium vor der in der

Tradition des Handbuchs zum Neuen Testament steht Er stellt die Jesusgeschichte des Lukas in ihren kulturellen Kontext und arbeitet ihre Beziehung zur jüdischen und griechisch-romischen Umwelt heraus. Ein Schwerpunkt liegt auf der formgeschichtlichen und narrativen Analyse der einzelnen Erzählungen. Über die rein philologische und traditionsgeschichtliche Untersuchung hinaus legt der Autor auch Wert darauf, das theologische Profil des Lukasevangeliums sichtbar zu machen. Demnach erzählt Lukas die Geschichte Jesu als ersten Teil eines Geschichtswerks, zu ihm gehört auch noch die Apostelgeschichte, das eine Epoche aus der Geschichte Israels darstellen will. In immer wieder neuen Anläufen macht er deutlich, dass Gott selbst es ist, der im Wirken Jesu an Israel zum Heil handelt und der durch Jesus in authentischer Weise repräsentiert wird. Gegen eine in der deutschen Lukasforschung lange vorherrschende Sichtweise zeigt die Kommentierung, dass es Lukas gelingt, die Geschichte Jesu vor einem Absinken in die Historie zu bewahren und im Glauben der Christen lebendig zu halten. Als Leser hat Lukas nicht eine bestimmte Gemeinde, sondern alle Christen seiner eigenen Zeit und möglicherweise auch die Christen zukünftiger Generationen im Blick. Lukas will ihnen erklären, wie es dazu kam, dass die Erfüllung der alttestamentlichen Verheißungen Gottes für Israel in einen Trennungsprozess mündete, der eine Teilung Israels in die christliche Kirche einerseits und das Judentum andererseits zur Folge hatte. **Internationale**

Bibliographie der Rezensionen wissenschaftlicher Literatur, 2006 **Annali di storia dell'esegesi**, 2007

Elenchus of Biblica, 2004 *Scripture Bulletin*, 2003 Reading the Gospel of Mark in the Twenty-first Century Geert van Oyen, 2019. Since the beginning of the twenty-first century there has been an increasing need to examine each method's added value to the better understanding of Mark's Gospel. In this volume forty-two researchers reflect on the success of the various approaches. The book can be read as a dialogue between scholars. It integrates their reflections. **The Catholic Periodical and Literature Index**, 2006 **Das Schweizer Buch**, 2005 **Acts in Its Ancient Literary Context** Loveday Alexander, 2005. A collection of Loveday Alexander's essays critiquing the Acts of the Apostles. **French and English passages for unseen translation and composition, with examination papers in grammar**, ed. by E. Pellissier Eugène Pellissier, 1892 **Revue d'histoire et de philosophie religieuses**, 2004 *Évangile selon Marc: partie. Marc 6, 14 à 10, 52* Benoît Standaert, 2010 **Positions luthériennes**, 2008 **Le conte en ses paroles** Anne Defrance, Jean-François Perrin, 2007. Notre époque où l'oralité est la mode et où revivent les pratiques conteuses nous invite à envisager ces questions en considérant les intentions esthétiques de ces œuvres littéraires qui furent les contes merveilleux des XVII^e et XVIII^e siècles. **BOOK JACKET**

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