

Reinhold Rieger, "Neue theologische Hermeneutik im 15. Jahrhundert," *Das 15. Jahrhundert*, ed. Günter Frank, Franz Fuchs, and Mathias Herweg (Stuttgart-Bad Canstatt: 2021).

Christianity is an hermeneutic religion. From the beginning, the tasks of translation, interpretation, and comprehension were of central importance. The holy scripture of the first Christians, the Old Testament, was newly interpreted after the experience with Jesus, and this interpretation was then discussed. The spread of Christianity in the Roman Empire and beyond made it necessary to render the holy scripture, now next to the Old Testament also the New Testament, into the languages of the new areas where the faith was transported. The development of teaching Christianity and the subsequent internal fights were connected with the problem of diverse interpretations of the holy scripture. Also, the relationship between the holy scripture and the Church was the object of conflicts in the course of the history of the Church and constantly required new clarifications.

The hermeneutic practice was followed by reflection, and reflection was followed by hermeneutic practice. In order to solve the tasks of translation, teaching, and interpretation, theories had to be developed what all that meant and how to carry it out. Thus, the Christian-theological hermeneutics emerged. The theory of the theological comprehension is a fundamental part of the Christian theology, and theology developed on the basis of the theories of the theological comprehension. In the course of history of Christianity, there were repeatedly hermeneutic phases during which the problem of interpretation became more poignant in the general consciousness. Such an hermeneutic phase was the second half of the 20th century when hermeneutic theology moved into the forefront, led by theologians such as Ernst Fuchs, Gerhard Ebeling, Eberhard Jüngel, and Paul Ricoeur, who were all mostly influenced by the philosophical hermeneutics of Heidegger and Gadamer. (403)