

‘JESUS’ EN ‘POLITIEK’?**CHRISTOLOGIESE LITERATUUR EN
PUBLIEKE TEOLOGIE VANUIT ’N
SUID-AFRIKAANSE PERSPEKTIEF¹**

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Abstract

The article deals with potential ethical implications of contemporary Christological studies. In a first section the argument is made that doctrine and ethics belong together. In the central section, this claim is illustrated with reference to recent approaches to Christology. Under the theme ‘Christology and Ethics’ six popular approaches are discussed with a view to their respective ethical implications. In each instance, representative examples are provided. The six approaches are those that underline living in communion with Christ, that emphasize remembering Jesus, that call for discipleship, that employ the threefold office, that are based on the worship of Christ and that emphasize Christ’s promised future. In a brief, final section three conclusions are developed regarding Christology and public theology, or Jesus and politics.

Key Words/Trefwoorde: Doctrine and Ethics/Dogmatiek en Etiek; Christology and Ethics/Christologie en Etiek; Jesus and Politics/Jesus en Politiek; Public Theology/Publieke teologie

‘Jesus en Politiek’?

Oor jare was die Suid-Afrikaanse samelewing bekend vir verreikende vermenging van Christelike geloof en politiek.² Kerklike figure was aktief sowel in apartheid as in die stryd teen apartheid. Geloofstaal is benut om die ideologie sowel te regverdig as veroordeel.

¹ Hierdie artikel is op 26 Januarie 2011 as openbare lesing in die *Sozietät Systematische Theologie* van die Karl Ruprecht Universiteit van Heidelberg, Duitsland, gehou. Gedurende die wintersemester van 2010-2011 het die skrywer as Professor in Sosiale Etiek waargeneem as plaasvervanger vir Klaus Tanner, wat vir dié tydperk as navorsingsgenoot van die Marsilius Kolleg, die Instituut vir Gevorderde Navorsing van die Universiteit Heidelberg, genooi was. Een van die vier modules, in die vorm van semester-lange weeklikse voorlesings, het gehandel oor “Etiek en Christologie.” Aan die einde van die semester is hy genooi om ’n openbare afskeidslesing te hou en by dié geleentheid het hy doelbewus aangesluit by die tema van hierdie een module. Die mondelinge en dus ook persoonlike styl van die oorspronklike lesing is onveranderderd behou. Die voetnotas was ook reeds deel van die teks wat dié aand beskikbaar gestel is. Dit is slegs uit Duits na Afrikaans vertaal met die oog op publikasie. Die keuse van literatuur wat vermeld word, is gevolglik dikwels beïnvloed deur die beskikbaarheid en bekendheid daarvan in Duitse teologiese kringe, spesifiek ook in die denkradisie van Heidelberg self. Talle van die verwysings is na vroeëre en huidige dosente en nagraadse studente van die Wetenskaplik-Teologiese Seminaar se werk.

² Kyk Richard Elphick & Rodney Davenport (Hrsg.), *Christianity in South Africa*, Cape Town: David Philip, 1997; ook Dirk J Smit, “South Africa,” *Encyclopedia of Politics and Religion*. Vol 2, ed. R Wuthnow, Washington: Congressional Quarterly Press, 2007, 840-844; Smit, “Südafrika,” *Theologische Realenzyklopaedie. Studienausgabe. Teil III*, Berlin: Walter de Gruyter, 2006, 322-332.

Bybelse tekste, teologiese argumente, konfessionele dokumente was almal deel van die alledaagse openbare debat. Koerante was vol godsdiens en die politiek vol geloof.³

Vandag staan sake anders. Die nuwe demokratiese samelewing is radikaal pluralisties en sekulêr – op vele wyses. Die grondwet waarborg wel godsdiensvryheid, maar die skeiding tussen publiek en privaat werk baie sterk. Openbare debatte en openbare meningsvorming – van parlement tot openbare media – vind grootliks plaas sonder godsdienstige betrokkenheid en oënskynlik sonder enige verwagting van kerk en geloof. Die ekumeniese stem is stil, kerkleiers is uit die openbare oog, denominasies maak nie meer openbare verklarings nie.

Vir seker is vele Suid-Afrikaners steeds diep religieus en speel ook Christelike kerke steeds 'n sleutelrol.⁴ Skygbaar dra geloof en kerk egter nie meer veel by tot die politieke lewe, tot die openbare moraal, tot oriëntasie in die gemeenskap nie. Vele aanvaar die nuwe situasie as vanselfsprekend in enige pluralistiese en tolerante samelewing. Ook oortuigde gelowiges en leidende teoloë bepleit dit doelbewus, met die bekende argument dat partikuliere oortuigings vertaal moet word in algemeen toeganklike publieke rasionaliteit.⁵

Uiteraard is daar ook teëstemme. Soos elders, is daar dié wat twyfel aan die universele geldigheid van die sekularisasie-tese.⁶ Soos elders, is daar dié wat vandag vir publieke teologie pleit, oortuig dat geloofstradisies wel morele oriëntasie – inspirerende visies; gemeenskaplike waardes; burgerlike deugde; praktiese oordeelsvorming – kan help bied, legitiem bydra tot die openbare diskoers.⁷ Soos elders, is daar dié wat uit persoonlike oortuiging

³ Kyk Johann Kinghorn (red.), *Die NG kerk en Apartheid*, Johannesburg: MacMillan, 1986; ook Dirk J Smit, "Apartheid", *Die Religion in Geschichte und Gegenwart*, (Band 1), Studienausgabe, Hrsg. HD Betz, Don S Browning, B Janowski, E Jüngel, Tübingen: JCB Mohr (Paul Siebeck), 2008, 580-582.

⁴ Kyk byvoorbeeld Dirk J Smit, "Reformed theology in South Africa: A story of many stories", *Acta Theologica* 12/1, 1992:88-110; Smit, "On the impact of the church in South Africa after the collapse of the apartheid regime," in Kwame Bediako (et al.), *A new day dawning. African Christians living the gospel*, Boekencentrum, Zoetermeer. 2004; Smit, "On adventures and misfortunes – more stories about Reformed theology in South Africa," *Studies in Reformed Theology*, 2004:208-235, 128-149; Smit, "What does it mean to live in South Africa and to be Reformed?," *Reformed World* 58(4), 2008:263-283.

⁵ Vergelyk byvoorbeeld van die stigter en vorige direkteur van die bekende Stellenbosse Instituut vir Gevorderde Navorsing (STIAS), Bernard C Lategan, "Taking the third public seriously," *Religion and the reconstruction of civil society*, reds. John W de Gruchy & Steve Martin, Pretoria: UNISA, 1995:217-230. Lategan is 'n Nuwe Testamentikus en het self oor Jesus en Paulus gepromoveer, *Die aardse Jesus in die prediking van Paulus*, Rotterdam: Bronder-Offset, 1967. Oor baie jare heen was hy diep betrokke by sake van openbare belang in die Suid-Afrikaanse samelewing, en breër. In die laaste jare het hy baie doelbewus geargumenteer vir 'n anonieme teenwoordigheid van geloof, kerk en teologie op die publieke terrein. Dieselfde geld vir John W de Gruchy, die eerste direkteur van die Graduate School of Humanities aan die Universiteit van Kaapstad. In onlangse jare was hy die dryfkrag agter 'n projek wat wou dien as inisiatief agter die bevordering van 'n nuwe humanisme in Suid-Afrika, kyk die bundel De Gruchy (red.), *The new humanist imperative in South Africa*, Stellenbosch: Sun Press, 2011. Ook in hierdie versameling bydraes van 'n verskeidenheid van denkers uit talle agtergronde en dissiplines, gaan dit hoegenaamd nie om Christelike retoriek nie, maar om 'n gemeenskaplike soeke na algemeen verstaanbare en toeganklike morele oortuigings en humanistiese waardes, vergelyk ook al sy eie vroeëre, *Being Human. Confessions of a Christian Humanist*, London: SCM, 2006.

⁶ Kyk byvoorbeeld verskeie onlangse publikasies van Hans Joas, Charles Taylor en Peter Berger; asook Friedrich-Wilhelm Graf, *Die Wiederkehr der Götter*, München: CH Beck, 2004. Almal van hulle het kontak met Suid-Afrika en Hans Joas was in 2011 'n navorsingsgenoot aan STIAS (die Stellenbosse Instituut vir Gevorderde Navorsing).

⁷ Kyk Katrin Kusmierz, *Theology in Transition. Public Theologies in Post-apartheid South Africa*, Münster: LIT Verlag, 2012; ook Len Hansen (red.), *Christian in Public. Aims, Methodologies and Issues in Public Theology (Beyers Naudé Centre Series on Public Theology. Volume 3)*, Stellenbosch: African Sun Media, 2007:269-280.

vrymoedig meedoen aan sowel konstruktiewe as kritiese debatte op die markplein⁸ – soos die prediker, ekumeniese figuur en politieke aktivis, Allan Boesak. Sy onlangse werk illustreer sy oortuiging dat gelowiges tegelyk 'Jesus' en 'politiek' moet sê, anders word óf die een óf die ander verloën.⁹

Nou was vele tradisies altyd oortuig dat geloofsoortuigings inderdaad etiese oordele beïnvloed, sodat die twee nie geskei kan word nie¹⁰ – ook in dié Heidelbergse Seminaar.¹¹

Vele van ons in Suid-Afrika het (byvoorbeeld) by Hans-Eduard Tödt geleer dat die proses van etiese oordeelsvorming nie simplistiese afleiding van optrede uit tekste is nie, maar 'n komplekse proses met vele aspekte – maar wel óók dat vir vele van dié aspekte ons oortuigings fundamenteel is (byvoorbeeld in die waarneming en aanname van probleme as morele uitdagings; in die verstaan van die voller verhaal, met historiese samehange en potensieële gevolge vir ons eie persoon; in die afweeg van moontlike handelingsopsies in die lig van ons eie sieninge, waardes en belange; in die bereidheid om ootmoedig na ander, in gemeenskap, te luister; in die gewilligheid om daadwerklik te handel, ook al kos dit 'n prys).¹²

⁸ Kyk Dirk J Smit, "Morality and politics – secular or sacred? Calvinist traditions and resources in conflict in recent South African experiences," *Essays on Being Reformed. Collected Essays 3*, red. RR Vosloo, Stellenbosch: Sun Press, 2009:513-549, waarin byvoorbeeld besprekings gewy word aan die standpunte van Tinyiko Maluleke, Piet Naudé, Nico Koopman, John de Gruchy en Allan Boesak.

⁹ Vgl. Allan A Boesak, *Running with Horses. Reflections of an Accidental Politician*, Cape Town: Joho, 2009; Boesak, *The Tenderness of Conscience. African Renaissance and the Spirituality of Politics*, Stellenbosch; SunMedia, 2005; Boesak, *Die Vlug van Gods Verbeelding*, Stellenbosch: SunMedia, 2005; Boesak, *The Fire Within*, Cape Town: New World Foundation, 2004. Kyk egter ook sy vroeër werk met dieselfde strekking, byvoorbeeld Boesak, *Farewell to Innocence: A Socio-Ethical Study on Black Theology and Black Power*. Maryknoll: Orbis, 1976; Boesak, *The Finger of God: Sermons on Faith and Socio-Political Responsibility*. Maryknoll: Orbis, 1982; Boesak, *Black and Reformed: Apartheid, Liberation, and the Calvinist Tradition*, Maryknoll: Orbis Books, 1984; Boesak, *Walking on Thorns*, Geneva: WCC, 1984; Allan Boesak & Charles Villa-Vicencio (Hrsg.) 1986. *When Prayer Makes News*, Philadelphia: Westminster Press, 1986; (ook gepubliseer as *A Call for an End to Unjust Rule*, Edinburgh: Saint Andrew Press, 1986); Boesak, *Comfort and Protest: Reflections on the Apocalypse of John of Patmos*, Philadelphia: Westminster Press, 1987; Boesak, *If This Is Treason, I Am Guilty*. Grand Rapids: Eerdmans, 1987.

¹⁰ Vir baie nuttige gegewens en verhelderende besprekings van die verhouding tussen geloofsbelydensisse en politiek, kyk Jaroslav Pelikan, *Credo. Historical and theological guide to creeds and confessions of faith in the Christian tradition*, New Haven: Yale, 2003.

¹¹ Verskeie van die verwysings in die verdere verloop van hierdie voordrag, sowel in die teks self as in die literatuur in voetnotas, sal illustreer hoe vroeëre dosente en huidige nagraadse studente in Heidelberg hulle op verskillende maniere met hierdie tema vanuit hierdie oortuiging – dat dogmatiek en etiek ten nouste verweef is – besig gehou het.

¹² Vir 'n bondige Engelse weergawe van Tödt se eie siening, kyk byvoorbeeld, Heinz Eduard Tödt, "Towards a Theory of Making Ethical Judgments," in David K Clark & Robert V Rakestraw, reds. *Readings in Christian Ethics. Vol I* (Grand Rapids: Baker Books, 1994:291-297). In Suid-Afrika het vele oor baie jare heen Tödt se analyses benut en toegepas in hulle eie akademiese etiese werk, byvoorbeeld DE (Etienne) de Villiers, *Die Eiesoortigheid van die Christelike Moraal*, Amsterdam: Rodopi, 1978; Malcolm Damon, *Ekonomiese geregtigheid vir almal: Die Pastorale Brief van die Rooms-Katolieke Biskoppe oor die ekonomie van die VSA*, Bellville: Universiteit Wes-Kaapland, ongepubliseerde Magister-tesis, 1995; CJP (Nelus) Niemandt, *Sosiale Modelle vir die Hantering van Multi-Kulturaliteit*, Universiteit Pretoria, ongepubliseerde doktorsale proefskrif, 1997; HPP Lotter, *Christians and Poverty*, ongepubliseerde doktorsale proefskrif, Pretoria Universiteit, 1999; Musonda Bwalya, *A theological-ethical framework for economic development. The case of Zambia*, Pretoria Universiteit, ongepubliseerde doktorsale proefskrif, 2001; AEJ (Elna) Mouton, *Reading a New Testament document ethically*, Atlanta: SBL, 2002; Zolile Rashe, *Family violence in African communities in the Western Cape. A theological-ethical assessment*, Stellenbosch Universiteit, ongepubliseerde doktorsale proefskrif, 2008; DE (Etienne) de Villiers & Dirk J Smit, "Waarom verskil ons so oor wat die wil van God is? Opmerkings oor Christelike morele oordeelsvorming", *Skryf en Kerk* 17 (1), 31-47. Vir 'n onlangse weergawe, kyk DE de Villiers, "An Ethics of responsibility reading of Eduard Tödt's theory on the formation of moral

Vele van ons staan (byvoorbeeld) in die tradisie van Barmen¹³ en is oortuig – in Wolfgang Huber se woorde – van “die samehang tussen die waarheid waarop die geloof gerig is en die bestaansvorm waarin dié waarheid uitgeleef en beleef word.” Geen dogmatiek sonder etiek en geen etiek sonder dogmatiek nie. “Die vraag na die verhouding tussen Christelike geloof en openbare lewe is ’n grondtema van die teologie van die twintigste eeu,” aldus Huber.¹⁴

Nou geld dié vraag na die verhouding tussen waarheid en lewe uiteraard die ganse geloofsleer. In dié sin is die meer omvattende vraag daarom na die verhouding tussen die Christelike Triniteitsleer en etiek, wat inderdaad ook meermale aan die orde is vandag,¹⁵ of meer algemeen die Christelike Godsleer en etiek. In die bundel *The Doctrine of God and Theological Ethics* (2006) het ’n *who’s who* van gerespekteerde kontemporêre denkers byvoorbeeld dié verhouding nagegaan, en verskillende moontlike verbande tussen dogmatiek en etiek bespreek.¹⁶

Veral leersaam is egter die vloedgolf literatuur oraloor vandag oor spesifiek die Christologie en etiek, oor die verhouding tussen Christologie aan die een kant en die morele, openbare, politieke lewe aan die ander kant. In die bundel *Christology and Ethics* (2010) wys bekende en uiteenlopende denkers byvoorbeeld op die wyd verbreide begeerte

judgements,” in *Living Theology*, reds. Len Hansen, Nico Koopman & Robert Vosloo, Wellington: BibleMedia, 2011:468-480.

¹³ Kyk Nico Koopman, “The reception of the Barmen Declaration in South Africa,” *The Ecumenical Review* 61/1, 2009:60-71; Dirk J Smit, “Barmen and Belhar in conversation – A South African perspective,” *NGTT* 47, 2, 2006:291-302.

¹⁴ Wolfgang Huber, *Folgen christlicher Freiheit. Ethik und Theorie der Kirche im Horizont der Barmer Theologischen Erklärung*, Neukirchen: Neukirchener Verlag, 1983:7,33.

¹⁵ Vele staan inderdaad krities teenoor alle pogings (deesdae dikwels baie gewild) om etiek op een of ander wyse op die Triniteitsleer te begrond; kyk byvoorbeeld vir sulke kritiek, Kathryn Tanner, wat nadruklik argumenteer dat die Christologie beter moontlikhede bied as die Triniteitsleer, ‘Politics,’ in *Christ the Key*, Cambridge: Cambridge University Press, 2010:207-208: “When contemporary theologians want to form judgments about social and political matters they often turn immediately to the trinity for guidance. *Rather than Christology*, a theology of the trinity is enlisted to support particular kinds of human community – say, egalitarian, inclusive communities, in which differences are respected – or to counter modern individualism by greater regard for the way personal character is shaped in community. What the trinity is like is thought to establish how human societies should be organized; the trinity is taken to be the best indicator of the proper relationship between individual and community; and so on. Jürgen Moltmann, John Zizioulas, Miroslav Volf, Leonardo Boff, and Catherine LaCugna are all important names in this regard. Theological judgments here can seem very easy and clear-cut. For example, if the persons of the trinity are equal to one another, then human beings should be too. Figuring out the socio-political lessons of the trinity is a fraught task, however. This chapter systematically explores the complexities and perils of the attempt, and concludes it would be better to steer attention away from trinitarian relations when making judgments about the proper character of human ones in Christian terms. *Christology (specifically, a discussion of the character of Jesus’ relationships with other people) is the better avenue for making such judgments: it is less misleading, far simpler, and much more direct.*” Vir ’n soortgelyke argument en dieselfde tipe kritiek, kyk ook Gijsbertus van den Brink, “De Hedendaagse Renaissance van de Triniteitsleer. Een Oriënterend Overzicht,” *Theologia Reformata* Vol 46 (2003:210-240), met verwysing na Christoph Schwöbel: “Tegelijk doet zich hier echter ook een enorm risico voor. Dat is namelijk dat men in de triniteitsleer een rechtvaardiging zoekt voor de eigen favoriete zaak ... in plaas van bij de triniteitsleer te beginnen, en deze ook kritisch te laten inwerken op de eigen intuïties. Terecht herinnert Christoph Schwöbel eraan, dat het theologisch desastreus is wanneer men een bepaalde visie op wenselijk geachte menselijke of maatschappelijke verhoudingen op God gaat projecteren. Dan gaat de triniteitsleer immers ideologisch functioneren,” 237.

¹⁶ Alan J Torrance & Michael Banner (reds.), *The Doctrine of God and Theological Ethics*, London: T&T Clark, 2006, met onder andere bydraes van Alan Torrance, Michael Banner, Alasdair MacIntyre, Wolfhart Pannenberg, John Hare, Fergus Kerr, Stanley Hauerwas, Miroslav Volf, John Webster, asook Oliver en Joan Lockwood O’Donovan.

tans om die 'disciplinary xenophobia' tussen dogmatiek en etiek te oorkom. Volgens hulle kom dié behoefte van verskillende kante af.¹⁷

Aan die een kant word dié nuwe toenadering volgens hulle moontlik deur hedendaagse "shifts in philosophical categories and cultural interpretation." In dié verband sou dit ook interessant kon wees om aandag te gee aan talryke filosowe en kultuur-kritici wat die evangelie, Jesus Christus, veral ook Paulus, nuut ontdek en benut met die oog op hedendaagse politieke vraagstukke.¹⁸ In die algemeen geld van vele "dat hulle die skatte van die Christelike argiewe deursoek en plunder met die oog op kontemporêre probleme in politieke teorie," byna soos vroeë Christelike denkers met die antieke argiewe¹⁹ – figure soos Giorgio Agamben,²⁰ Alain Badiou,²¹ Simon Critchley,²² Slavoj Žižek,²³ maar op radikaal onderskeie maniere miskien selfs ook Jürgen Habermas,²⁴ Gianni Vattimo,²⁵ René Girard,²⁶ Terry Eagleton,²⁷ Richard Kearney,²⁸ en natuurlik Jacob Taubes,²⁹ benewens talle

¹⁷ F LeRon Schults & Brent Waters (reds.), *Christology and Ethics*, Grand Rapids: Eerdmans, 2010.

¹⁸ Kyk byvoorbeeld John D Caputo & Linda Martin Alcoff (reds.), *St. Paul among the Philosophers*, Bloomington: Indiana University Press, 2009; Douglas Harink (reds.), *Paul, Philosophy, and the Theopolitical Vision*, Eugene: Cascade, 2010; Jon Simons (reds.), *From Agamben to Žižek. Contemporary Critical Theorists*, Edinburgh, Edinburgh University Press, 2010.

¹⁹ "Agamben despoils the treasures of 'the Christian archive' – notably Paul's writings – in order to think through current problems in political theory," Douglas Harink, "Introduction: From Apocalypse to Philosophy – and Back," *Paul, Philosophy, and the Theopolitical Vision*, 7; "The last fifteen years or so has seen a flowering of interest in the Christian archive by European intellectuals, many of whom are neither Christian nor Jewish, but who see in it materials they need and want. The Christian archive is for them approximately what the pagan classical archive was to Christian theorists of the first four centuries or so: indispensable, attractive, and dangerous... Agamben interprets the Christian archive ... from outside ... In doing so, he performs an activity like what Christians have called despoiling the Egyptians, which is to say relieving the aliens of their treasure in order to put it to better use than the aliens know how to do," Paul J Griffiths, "The Cross as the Fulcrum of Politics," *Paul, Philosophy, and the Theopolitical Vision*, 179-180.

²⁰ Kyk byvoorbeeld Giorgio Agamben, *The Time that Remains. A Commentary on the Letter to the Romans*, Stanford: Stanford University Press, 2005; oor die Triniteitsleer ook Giorgio Agamben, *The Kingdom and the Glory. For a Theological Genealogy of Economy and Government*, Stanford: Stanford University Press, 2011.

²¹ Kyk byvoorbeeld Alain Badiou, *Saint Paul. The Foundations of Universalism, Cultural Memory in the Present*, Stanford: Stanford University Press, 2003.

²² Kyk byvoorbeeld Simon Critchley, *Infinitely Demanding. Ethics of Commitment, Politics of Resistance*, London: Verso, 2008; *The Book of Dead Philosophers*, London: Granta Books, 2008; *How to Stop Living and Start Worrying*, Cambridge: Polity Press; ook *The Faith of the Faithless. Experiments in Political Theology*, London: Verso, 2012.

²³ Kyk Slavoj Žižek, *The Puppet and the Dwarf. The Perverse Core of Christianity*, Cambridge: MIT Press, 2003; Slavoj Žižek, *The Fragile Absolute. Or Why is the Christian Legacy Worth Fighting For?*, London: Verso, 2008; Slavoj Žižek, *Living in the End Times*, London: Verso, 2010, bes. 80-134; Creston Davis, John Milbank & Slavoj Žižek, *Theology and the Political*, Durham: Duke University Press, 2005; Creston Davis, John Milbank & Slavoj Žižek, *The Monstrosity of Christ. Paradox or Dialectic?*, Cambridge: MIT Press, 2009; Creston Davis, John Milbank & Slavoj Žižek, with Catherine Pickstock, *Paul's New Moment. Continental Philosophy and the Future of Christian Theology*, Grand Rapids: Brazos, 2010.

²⁴ Kyk byvoorbeeld Jürgen Habermas, *Between Naturalism and Religion*, Cambridge: Polity, 2008; saam met Kardinal Joseph Ratzinger, *The Dialectics of Secularization*, San Francisco: Ignatius Press, 2007; Habermas et al., *An Awareness of What is Missing. Faith and Reason in a Post-Secular Age*, Cambridge: Polity, 2010; Habermas, "Das 'gute Leben' eine „abscheuliche Phrase." Welche Bedeutung hat die religiöse Ethik des jungen Rawls für dessen Politische Theorie?" in *Deutsche Zeitschrift für Philosophie*, vol. 58, no. 5, 2010, 797-810 (vert. "The 'Good Life' – A 'Detestable Phrase': The Significance of the Young Rawls's Religious Ethics for His Political Theory", *European Journal of Philosophy* Vol. 18 no. 3, 2010:443-453).

²⁵ Kyk byvoorbeeld Gianni Vattimo & René Girard, *Christianity, Truth, and the Weakening Faith*, met Pierpaolo Antonello (ed.), New York: Columbia University Press, 2006.

²⁶ Kyk byvoorbeeld René Girard, *Christianity, Truth, and the Weakening Faith*, met Vattimo (red.), Pierpaolo Antonello, 2006.

ander. Hulle werk egter meesal met motiewe, byna eklekties, en wil uiteraard nie vanuit geloofsperspektief Christologieë ontwerp vir die Christelike lewe nie.

Aan die ander kant word dié toenadering moontlik – volgens hulle – vanweë nuwe benaderings in sowel Christologie as Christelike etiek. Wat Christologie betref, het die Protestantse Skolastiek – volgens hulle – gelei tot “abstraction of the treatment of the identity of Jesus Christ from the agency of Jesus Christ (which) contributed to the abstraction of ‘Christology’ from concrete questions of moral discernment.” Wat etiek betref, was die fokus – volgens hulle – op vrae van individualistiese moraliteit, sodat sosiale, kerklike en politieke verhoudinge ondergeskik was en die afstand tussen etiek en Christologie baie groot.

Dis egter nie meer die geval nie. Sowel Christologie as etiek verander – en dis wat hulle bundel wil toon. Nuwe Christologiese ontwerpe is vol etiese potensiaal. Hedendaagse etiese benaderings kan ruimskoots baat by Christologiese motiewe. Dis inderdaad moontlik om tegelyk ‘Jesus’ én ‘politiek’ te sê.

Nou is die werklikheid dat nie almal wat ‘Jesus’ sê dieselfde bedoel nie. Dikwels word aanvaar dat gelowiges intern reeds saamstem oor hul oortuigings en die eintlike uitdaging slegs is om dié te vertolk in publieke rasionaliteit. Die waarheid is egter dat gelowiges onderling nié sulke uniforme voorstellinge huldig nie. Nie almal bedoel dieselfde as hulle ‘Jesus’ sê nie – wat meebring dat hulle ook uiteenlopende etiese en politieke doelwitte nastrewe. Om dié rede is dit dalk wel leersaam om te vra na verskillende Christologiese ontwerpe vandag en hulle uiteenlopende etiese potensiaal.

Christologie en etiek?

Uit Suid-Afrikaanse perspektief kan ten minste *ses Christologiese benaderings* onderskei word, elk met ’n eie etiese potensiaal, ook vir politiek en publieke teologie.

In gemeenskap met Christus leef

Allereers is daar die mees tradisionele van dié benaderinge. Hulle lê veral klem op die gemeenskap van gelowiges met Christus, op die nuwe werklikheid in Christus, op gelowiges se nuwe identiteit en nuwe self-verstaan. Dis die taal van die geloofstradisie, die taal wat meesal in kerke gepraat word, vir seker in Protestantse kerke. Ook in evangelikale kringe in Noord-Amerikaanse sin is dié soort taal wyd verbreid.³⁰ Sleuteluitdrukkings is vereniging met Christus, deelname aan Christus, gemeenskap met Christus, gawe, afsterf en opstaan, regverdiging en heiliging, toewyding en oorgawe. Pauliniese motiewe is dikwels gewild in dié soort studies. Onlangse werk bou meermale op Barth, veral sy latere etiek van die versoening,³¹ of Calvyn, veral sy siening van die Christelike lewe. As voorbeelde tel

²⁷ Kyk byvoorbeeld Terry Eagleton, *Reason, Faith, and Revolution. Reflections on the God Debate*, New Haven: Yale University Press, 2009; ook Eagleton, *On Evil*, New Haven: Yale University Press, 2010.

²⁸ Richard Kearney, “Paul’s Notion of Dunamis: Between the Possible and the Impossible,” in *St. Paul among the Philosophers*, 142-159.

²⁹ Daarvoor, kyk Jacob Taubes, *Die Politische Theologie des Paulus*, München: Wilhelm Fink Verlag, 1987, Voorlesings gehou aan die FEST, die bekende Evangeliese Navorsingsinrigting in Heidelberg, en gepubliseer deur Aleida en Jan Assmann (vert. *The Political Theology of Paul, Cultural Memory in the Present*, Stanford: Stanford University Press, 2004).

³⁰ Vir ’n interessante voorbeeld, kyk Oliver O’Donovan, *Resurrection and Moral Order. An Outline for Evangelical Ethics*, Leicester: Apollos, 1996; O’Donovan, *The Desire of the Nations*, Cambridge: Cambridge University Press, 1996; in uitvoerige reaksie daarop ook Craig Bartholomew en ander (reds.), *A Royal Priesthood? The Use of the Bible Politically and Ethically*, Carlisle: Paternoster, 2002.

³¹ Vir Barth se etiek, vergelyk Alexander Maßmann, *Trinität, Verantwortung und Gebot. Eine Analyse der Ethik Karl Barths*, Heidelberg: doktrale proefskrif, 2010 (met uitvoerige literatuur), gepubliseer as *Bürgerrecht im*

Adam Neder, *Participation in Christ. An Entry into Karl Barth's Church Dogmatics* (2009),³² Paul T Nimmo, *Being in Action. The Theological Shape of Barth's Ethical Vision* (2007),³³ J Todd Billings, *Calvin, Participation and the Gift. The Activity of Believers in Union with Christ* (2007)³⁴ en Julie Canlis, *Calvin's Ladder: A Spiritual Theology of Ascent and Ascension* (2010).³⁵

Die etiese potensiaal van dié ontwerpe lê voor die hand.³⁶ Dit sluit goed aan by hedendaagse etiese benaderinge wat werk met voorstellinge soos 'morele ontologie',³⁷ 'self' en 'identiteit',³⁸ asook 'morele gemeenskap'.³⁹ Geloof en etiek, kerk en etiek, sakra-

Himmel und auf Erden: Karl Barths Ethik, Leipzig: Evangelische Verlag, 2011; spesiaal oor sy Christologie en die etiek, ook vroeër reeds Nigel Biggar, *The Hastening that Waits. Karl Barth's Ethics*, Oxford:

Clarendon, 1995; William Stacy Johnson, *The Mystery of God. Karl Barth and the Postmodern Foundations of Theology*, Louisville: Westminster John Knox, 1997; Joseph L Mangina, *Karl Barth on the Christian Life. The Practical Knowledge of God*, New York: Peter Lang, 2001; Daniel Migliore, "Participatio Christi: The Central Theme in Barth's Doctrine of Sanctification," *Zeitschrift für dialektische Theologie* 18, 2002:286-307.

³² Adam Neder, *Participation in Christ. An Entry into Karl Barth's Church Dogmatics*, Louisville: Westminster John Knox, 2009.

³³ Paul T Nimmo, *Being in Action. The Theological Shape of Barth's Ethical Vision*, London: T&T Clark, 2007.

³⁴ J Todd Billings, *Calvin, Participation and the Gift. The Activity of Believers in Union with Christ*, Oxford; Oxford University Press, 2007.

³⁵ Julie Canlis, *Calvin's Ladder: A Spiritual Theology of Ascent and Ascension*, Grand Rapids: Eerdmans, 2010. Laasvermelde drie (naamlik Nimmo, Billings en Canlis) was interessant genoeg aldrie ontvangers van die gesogte Templeton Prize for Theological Promise.

³⁶ Dit word ook baie goed duidelik by Ralf K Wüstenberg, *Christologie. Wie man heute theologisch von Jesus sprechen kann*, Gütersloh: Gütersloher Verlagshaus, 2009, waar die huidige relevansie van klassieke Christologiese temas baie doelbewus aangedui en uitgewerk word.

³⁷ So byvoorbeeld uitdruklik John Webster, "'Where Christ is': Christology and Ethics," in *Christology and Ethics*, 32-55: "Jesus Christ determines the order of moral being and the order of moral knowing; he is the ontological and noetic foundation of good moral conduct; ethical reflection is accordingly an expansion of his name as that name exalts itself in the field of creaturely activity... From the church's confession of Jesus Christ as the center of God's dealings with creatures, theology generates a metaphysics of morals, an account of moral natures, a moral ontology." 37-40. Op soortgelyke wyse ook vroeër al, Webster, *Barth's Moral Theology*, Edinburgh: T&T Clark, 1998; Webster, *Barth's Ethics of Reconciliation*, Cambridge: Cambridge University Press, 1995; Webster, *Karl Barth*, London: Continuum, 2000:141-163; Webster, *Word and Church. Essays in Christian Dogmatics*, Edinburgh: T&T Clark, 2001:113-286; Webster, "The Ethics of Reconciliation," in *The Theology of Reconciliation*, Hrsg. Colin Gunton, London: T&T Clark, 2003:109-124. Webster laat hom gevolglik baie positief uit oor Hans Ulrich, *Wie Geschöpfe leben. Konturen evangelischer Ethik*, Münster: LIT Verlag, 2005.

³⁸ So byvoorbeeld Charles Taylor, *Sources of the Self*, Cambridge: Harvard University Press, 1989. "What we are constantly losing sight from here is that being a self is inseparable from existing in a space of moral issues, to do with identity and how one ought to be," 12. "Who am I? This can't necessarily be answered by giving name and genealogy. What does answer this question for us is an understanding of what is of crucial importance to us. To know who I am is a species of knowing where I stand. My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good, or valuable, or what ought to be done, or what to endorse or oppose. In other words, it is the horizon within which I am capable of taking a stand... What this brings to light is the essential link between identity and a kind of orientation. To know who you are is to be oriented in moral space, a space in which questions arise about what is good or bad, what is worth doing and what is trivial and secondary... An identity is something that one ought to be true to, can fail to uphold, can surrender when one ought to. More fundamentally, we see that it only plays the role of orienting us, of providing the frame within which things have meaning for us, by virtue of the qualitative distinctions it incorporates. Our identity is what allows us to define what is important to us and what not," 27-28, 30, 49.

³⁹ Hauerwas se bydraes is uiteraard in Suid-Afrika baie goed bekend en selfs meermale ondersoek en bespreek, vergelyk byvoorbeeld Robert R Vosloo, *Verhaal en moraal. 'n Kritiese ondersoek na die narratiewe etiek van Stanley Hauerwas*, Bellville: Universiteit Wes-Kaapland, ongepubliseerde doktorsale proefskrif, 1994; asook Nico Koopman, *Dade of deugde? Implikasies vir Suid-Afrikaanse kerke van 'n modern-postmoderne debat oor die moraliteit*, Bellville: Universiteit Wes-Kaapland, ongepubliseerde doktorsale proefskrif, 2001.

mente en etiek word gemaklik verbind, as wyses waarop gemeenskap met Christus en mekaar ten nouste verweef is.⁴⁰ In Suid-Afrika is Calvin se invloed in dié verband opsigtelik, en tydens die Calvin-herdenkings van 2009 was sulke motiewe telkens weer ter sprake.⁴¹ Dit gaan hierin immers om die brandende konflikte tydens die apartheid tydperk – sigbare eenheid, gemeenskap ondanks verskille, ware versoening, onderlinge geregtigheid – temas vandag steeds omstrede. ’n Invloedryke voorbeeld van dié benadering is dié van Willie Jonker, sedert sy Christologiese behandeling van ‘die effek van die versoening in die geskiedenis’ tot sy publiek-teologiese worsteling met Barth se versoeningsleer, in sy na-doodse *Die Relevansie van die Kerk* (2008).⁴²

Christus in lewende herinnering hou

Nou verwant hieraan is ’n kontemporêre benadering tot die Christologie wat bou op kategorieë soos onthou, herinnering, tradisie, verhaal of *story*. Onder dié sambreel-beskrywing val ’n wye verskeidenheid van werk, waar onder dié van Michael Welker,⁴³ asook studies

⁴⁰ Van Calvin was daar byvoorbeeld ’n baie bekende en invloedryke hoewel ook omstrede formulering in omloop tydens die kerklike en teologiese stryd in Suid-Afrika, naamlik: “We shall have profited admirably in the sacrament, if the thought shall have been impressed and engraven on our minds, that none of our brethren is hurt, despised, rejected, injured, or in any way offended, without our, at the same time, hurting, despising, and injuring Christ; that we cannot have dissension with our brethren, without at the same time dissenting from Christ; that we cannot love Christ without loving our brethren; that the same care we take of our own body we ought to take of that of our brethren, who are members of our body; that as no part of our body suffers pain without extending to the other parts, so every evil which our brothers and sisters suffer ought to excite our compassion,” (Calvin, *Inst.* IV/17.38).

⁴¹ Vergelyk byvoorbeeld John W de Gruchy, *John Calvin. Christian Humanist and Evangelical Reformer*, Wellington: Lux Verbi, 2010; Dirk J Smit, “Views on Calvin’s ethics from a South African perspective,” *Reformed World*, December, 57/4, 306-344; ook Smit, “Calvin’s views on the sacraments and the unity of the church,” *John Calvin 1509-2009. A South African Perspective*, Potchefstroom: Conventus Reformatus Publicatio, reds. N Smit, K Gerber & W Dreyer, 2010, *In die Skriflig* 44 (4):247-270.

⁴² WD (Willie) Jonker, *Christus die Middelaar*, Pretoria: NGKB, 1977; Jonker, *Die relevansie van die Kerk. Aktuele teologiese reaksies op die vraag na die betekenis van die kerk in die wêreld*, Wellington: BybelMedia, 2008.

⁴³ Welker benut Jan Assmann se onderskeidings tussen “kommunikativem Gedächtnis”, ‘kulturellem Gedächtnis’ en ‘kanonischem Gedächtnis’ en argumenteer daarmee op verskillende maniere vir die lewende teenwoordigheid van die opgestane Christus in pluralistiese, kanoniese herinneringe. Kyk hiervoor Welker se eie onlangse Christologie, *Gottes Offenbarung: Christologie*, Neukirchen: Neukirchener Verlag, 2012, maar ook byvoorbeeld sy vroeëre Michael Welker, *What happens in Holy Communion?*, Grand Rapids: Eerdmans, 2000; “Resurrection and the reign of God,” in *The 1993 Frederick Neumann Symposium on the Theological Interpretation of Scripture: Hope for the Kingdom and Responsibility for the World, Princeton Seminary Bulletin*, reds. Daniel Migliore, Princeton: PTS, 1994:3-16; ‘Auferstehung,’ *Glauben und Lernen* 9, 1994:39-49; “Die Gegenwart des auferstandenen Christus als das Wesentliche des Christentums,” in *Das ist christlich: Nachdenken über das Wesen des Christentums*, Hrsg. Härle, Schmidt & Welker, Gütersloh: Chr. Kaiser, 2000:91-103; “Die biblische Auferstehungsberichte und das kanonische Gedächtnis,” in *Wie wirklich ist der Auferstehung?*, Hrsg. Eckstein & Welker, Neukirchen: Neukirchen Verlag, 2000:311-332; “Resurrection and eternal life. The canonic memory of the resurrected Christ, his reality, and his glory,” in *The end of the world and the ends of God*, reds. Polkinghorne & Welker, Harrisburg: Trinity Press, 2000:279-290; “Theological realism and eschatological symbol systems,” in *Resurrection*, Hrsg. Peters, Russel & Welker, Grand Rapids: Eerdmans, 2002:31-42; “Wright on the resurrection,” *Scottish Journal of Theology* 60, 2007:248-275; “Who is Jesus Christ for us today?,” *Harvard Theological Review*, 2002:129-146. Hy formuleer dit byvoorbeeld só: “The Christian faith affirms the vitality and inexhaustibility of the canonic memory of the risen Christ by desiring to cultivate this memory until Christ’s *parousia*. Living canonic memory is oriented toward a future that remains beyond its control, because it moves toward that future out of many contexts that are all concentrated on it. An anti-ideological and anti-triumphalistic power lies in this canonic memory as it grows ever anew out of many testimonies. It is communicative, critical, and self-critical memory... Truth-seeking communities ... should work to bring canonic memory into play to such an extent that Jesus’ earthly life before and beyond his death shines forth in a multiform provision of testimony,” in

soos Alan E Lewis, *Between Cross and Resurrection. A Theology of Holy Saturday* (2001),⁴⁴ Allen Verhey, *Remembering Jesus. Christian Community, Scripture, and the Moral Life* (2002)⁴⁵ en Joerg Rieger, *Christ and Empire. From Paul to Postcolonial Times* (2007).⁴⁶ Almal probeer sowel Paulus as die Evangelies ernstig neem, dit gaan vir almal om die lewende tradisie van die Opgestane Gekruisigde vandag. Weer eens is die etiese potensiaal opsigtelik. Dit pas byvoorbeeld goed by hedendaagse etiese benaderings gebou op voorstelling van tradisie, *narrative* en *story*, soos dié van Alasdair MacIntyre.⁴⁷ Dit maak dit moontlik om bewus in lewende tradisies te staan, deel te neem aan 'n voortgaande argument, sosiaal ingebed en histories uitgebreid, juis oor wat die hart van dié tradisie

“Who is Jesus Christ For Us Today?”; and elsewhere: “The Risen Christ becomes present in a way that retains the multidimensionality of his person and influence, as well as the multidimensionality of access to his person and influence. The powers of love, the powers of forgiveness, the powers of healing, the powers of special attention to children, to the weak, to the rejected, to the sick, and to the suffering are communicated with the presence of the risen Christ. *The powers of struggle with the so-called 'principalities and powers' for example, with political and religious powers in the search for justice and truth also take shape in the presence of the risen Christ. The person and life of Jesus Christ thus make a multiplicity of powers for transformation and renewal available.* These powers 'in the Spirit' should by no means be belittled as mere subjectivist impressions and wishful thinking.” in “Wright on the resurrection.” Kyk hierbenewens ook verskeie bydraes oor dié temas en benadering in die twee feesbundels aan hom opgedra, met as redakteurs Günter Thomas en Andreas Schüle (Hrsg.), *Gegenwart des lebendigen Christus*, Leipzig: Evangelische Verlagsanstalt, 2008; ook Andreas Schüle en Günter Thomas (reds.), *Who is Jesus Christ For Us Today? Pathways to Contemporary Christology*, Louisville: Westminster John Knox, 2009.

⁴⁴ Alan E Lewis, *Between Cross and Resurrection. A Theology of Holy Saturday*, Grand Rapids: Eerdmans, 2001.

⁴⁵ Allen Verhey, *Remembering Jesus. Christian Community, Scripture, and the Moral Life*, Grand Rapids: Eerdmans, 2002. Die hoofemas maak Verhey se bedoelinge reeds goed duidelik, byvoorbeeld insluitende: “A Continuing Tradition of Discourse and Discernment” (waar onder ‘Ethics by way of Reminder’;

The early church as a community of moral discourse; The continuing church as a community of moral discourse; Scriptures, Churches, and the Moral Life); Remembering Jesus in the Strange World of Sickness, Remembering Jesus in the Strange World of Liberation and Chastity, Remembering Jesus in the Strange World of Justice and Generosity, Remembering Jesus in the Strange World of Politics; asook “Remembering the Early Church Remembering Jesus” en “The Politics of the Early Church in Memory of Jesus.”

⁴⁶ Joerg Rieger, *Christ & Empire. From Paul to Postcolonial Times*, Minneapolis: Fortress, 2007. Sy bedoeling is baie duidelik, en daarmee ook die noue verband wat hy sien tussen Christologie en etiek: “The theological issue to be pursued in terms of Christ and empire is this: Throughout the history of Christianity, Christ has often been understood in terms of the ruling empires. The Christ of empire became the Christ of the church. Even if this identification is not explicit, our most common images of Christ are top-down images. Christ is on the side of those who are successful, who have made it. This attitude defines even the images of the Christ who cares about the downtrodden and the marginalized, as we imagine a Christ who lifts them up, who integrates them into mainline society so that they, too, can benefit from the powers that be and find their place in empire. This has become the default position for our thinking about Christ to such a degree that it is hard to think about Christ in other ways. I want to show that the images of the top-down Christ have not managed to block out alternative visions of Christ completely. There is hope that Christ will once again assert a different reality that cannot be contained by the powers that be and that creates space for different realities of life in situations of empire where alternatives are systematically persecuted and blotted out,” of, meer populêr gestel: “My wife and daughters provide not only inspiration but also the sort of probing questions that theologians often would rather prefer to avoid – as one of them wondered at the age of five, years ago: Why is the church always talking about ‘Jesus, Jesus, Jesus,’ but not about the things that Jesus cared about?,” Sy benadering is gevolglik ook konsekwent een van ‘resisting’ en ‘reframing.’

⁴⁷ Alasdair MacIntyre, *After Virtue. A Study in Moral Theory*, London: Duckworth, 1981; kyk ook MacIntyre, *Three Rival Versions of Moral Enquiry. Encyclopaedia, Genealogy, and Tradition*, Notre Dame: Notre Dame University Press, 1990; en Antje Fetzter, *Tradition im Pluralismus. Alasdair MacIntyre und Karl Barth als Inspiration für christliches Selbstverständnis in der pluralen Gesellschaft*, Neukirchen: Neukirchener Verlag, 2002.

uitmaak.⁴⁸ Dit maak dit moontlik om met beroep op dié tradisie verbeeldingryk in die hede te soek na nuwe weë, dog in kontinuïteit en trou. In Suid-Afrika is dié debat inderdaad lewend binne Christelike geloofs- en kerklike kringe, met verreikende implikasies vir die persoonlike én publieke lewe.

Christus navolg

Die Suid-Afrikaanse feministiese teoloog Denise Ackermann is bekend vir haar verwysing na ‘the man on the borrowed donkey’ – as uitgangspunt vir haar eie denke, maar ook as kritiese norm vir alle teologiese taal en praktyke.⁴⁹ Uiteraard is Christologieë wat navolging moontlik maak steeds gewild. Dikwels val die klem dan op die figuur en identiteit van Jesus – wat tegelyk die radikale pluraliteit van sulke ontwerpe verklaar, omdat die spektrum van Jesus-voorstelling reik van diverse rekonstruksies van die historiese Jesus-navorsing⁵⁰ tot by diverse Jesus-figure van profetiese en bevrydings-teologieë.⁵¹ Die etiese bedoelinge staan sentraal. Die invloed van Bonhoeffer is dikwels opvallend.⁵² Ook die Suid-Afrikaanse

⁴⁸ Vergelyk MacIntyre se beskrywing van ‘n lewendige tradisie, *After Virtue*, 221: “A living tradition is an historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition. Within a tradition the pursuit of goods extends through generations, sometimes through many generations.”

⁴⁹ Vergelyk Denise M Ackermann, *After the Locusts. Letters from a Landscape of Faith*, Grand Rapids: Eerdmans, 2003; Miranda Pillay, Sarojini Nadar & Clint le Bruyns (reds.), *Ragbag Theologies. Essays in Honour of Denise M Ackermann. A Feminist Theologian of Praxis*, Stellenbosch: SunMedia, 2009.

⁵⁰ Vergelyk byvoorbeeld Francois Wessels, *Wie was Jesus regtig? In gesprek oor die historiese Jesus*, Wellington: Lux Verbi. BM, 2007. Vir ‘n oorsig van Christologie en etiek in Suid-Afrika, kyk Elna Mouton en Dirk J Smit, “Jesus in South Africa – lost in translation?,” *Journal of Reformed Theology Vol 3 No 3*, 2009:247-273. Die literatuur sluit onder andere in Andries van Aarde, *Fatherless in Galilee*, Philadelphia, PA: Trinity, 2001; Van Aarde, “Die relevansie van die historiese Jesus-ondersoek vir kerklike teologie,” *HTS* 2000, Vol 56/2&3:549-571; “The ‘cause of Jesus’ (*Sache Jesu*) as the Canon behind the Canon,” *HTS* 2001, Vol 57/1&2:148-171; Piet A Geysler, “Waarom Jesus-studies?,” *HTS* 2000, Vol 56/1:63-83; Isak Spangenberg, *Jesus van Nasaret*, Kaapstad: Griffel Media, 2009; Stephan Joubert, *Jesus – ‘n Radikale Sprong*, Johannesburg: CUM, 2009; Godwin Akper, *Contemporary African perspectives on Jesus’ Cross and human suffering: A critical comparison of African Christologies*, Stellenbosch: Stellenbosch Universiteit, ongepubliseerde proefskrif, 2004; Victor Nakah, *Evangelical Christianity and African Culture? A critical assessment of the salvific significance of the cross of Christ in Shona Culture*, Stellenbosch: Stellenbosch Universiteit, ongepubliseerde doktorsale proefskrif, 2007; David N Field, “Confessing Christ in the context of ecological degradation,” *JTSA* 1997, Vol 98:32-44; David N Field, *Reformed theology, modernity, and the environmental crisis*, Kaapstad: Universiteit van Kaapstad, ongepubliseerde doktorsale proefskrif, 1996; AEJ (Elna) Mouton, “Die Kanaänitiese vrou van Matteus 15: Hervormer in eie reg,” *Scriptura* 2002, Vol 80, 220-225; Miranda N. Pillay, *Re-visioning stigma: A socio-rhetorical reading of Luke 10:25-37 in the context of HIV/AIDS in South Africa*, Bellville: Universiteit Wes-Kaapland, ongepubliseerde doktorsale proefskrif, 2008; Lyn Holness, *Christology from within: a critical retrieval of the humanity of Christ, with particular reference to the role of Mary*, Kaapstad: Universiteit van Kaapstad, ongepubliseerde doktorsale proefskrif, 2001; Jan du Rand, *Jesus van Nasaret: Wat glo ek?*, Vereeniging: CUM, 2005; Murray Janson, *Op soek na die ware Jesus*, Wellington: LuxVerbi.BM, 2002; Adrio König, *Die helfte is my nooit oor Jesus vertel nie*, Wellington: LuxVerbi.BM, 2001.

⁵¹ Vergelyk Bonganjalo Goba, “An African Christian theology: Towards a tentative methodology from a South African perspective,” *JTSA* 1979, Vol 26, 3-12; Sigqibo Dwane, ‘Christology and liberation,’ *JTSA* 1981, Vol 35:29-38; Jabulani A Nxumalo, “Christ and ancestors in the African world: a pastoral consideration,” *JTSA* 1980, Vol 32:3-21; Ronald Nicolson, *A Black future? Jesus and salvation in South Africa*, London: SCM, 1990; ook reeds Dirk J Smit, “Christologie uit Derde Wêreld-perspektief – ‘n literatuuroorsig,” *Scriptura* 23, 1987:1-49.

⁵² Vergelyk byvoorbeeld Bernd Wannenwetsch, “The Whole Christ and the Whole Human Being. Dietrich Bonhoeffer’s Inspiration for the ‘Christology and Ethics’ Discourse,” *Christology and Ethics*, (reds.) Schults & Waters, 75-98; veel vroeër ook al Jürgen Weisbach, *Christologie und Ethik bei Bonhoeffer*, München: Chr. Kaiser Verlag, 1966; en Martin Honecker, “Christologie und Ethik. Zu Dietrich Bonhoeffers Ethik,” in: Manfred Oeming & Axel Graupner (Hrsg.), *Altes Testament und christliche Verkündigung. Festschrift für*

teoloog en openbare figuur Russel Botman het oor navolging en transformasie by Bonhoeffer gewerk.⁵³ Meermale word metodologies nagedink oor sowel die moontlikhede as probleme van voorbeeld-Christologieë.⁵⁴ Meermale word bewustelik nagedink oor politieke interpretasies van Jesus Christus.⁵⁵ Voorbeelde is legio, maar interessante illustrasies is die korpus van NT Wright (vanaf sy vroeë *Following Jesus. Biblical Reflections on Discipleship*, 1994),⁵⁶ die werk van Douglas John Hall (tot by sy *The Cross in our Context. Jesus and the Suffering World*, 2003),⁵⁷ en die bundel onder redaksie van Beverley Gaventa en Richard B Hays, *Seeking the Identity of Jesus. A Pilgrimage* (2008).⁵⁸ Belangrik vanuit Suid-Afrikaanse perspektief is Richard A Burrige, *Imitating Jesus. An Inclusive Approach to New Testament Ethics* (2007), aan Aartsbiskop Tutu en alle Suid-Afrikers opgedra ("who taught me that interpreting the Bible can be a matter of life or death – or even more important than that!"), maar ook geskryf in dialoog met Suid-Afrikaanse teoloë.⁵⁹ In Suid-Afrika is die dramatiese verskuiwing in die denke van Albert Nolan insiggewend. In 1976 was *Jesus before Christianity* 'n opspraakwekkende bevrydings-

Antonius H J Gunneweg, Stuttgart: Kohlhammer, 1987:148-164; om dié rede interessant, ook Wolfgang Huber, "Dietrich Bonhoeffer – ein evangelischer Heiliger?," in Huber, *Das Netz ist zerrissen und wir sind frei*, edition chrismon, 2007:70-86.

- ⁵³ H Russel Botman, *Discipleship as Transformation*, Bellville: University of the Western Cape, ongepubliseerde doktorsproefskrif, 1994; ook Botman, "Who is 'Jesus Christ as community' for us today? The quest for community: A challenge to theology in South Africa," *JTSA* 1996, Vol 97:30-38; Botman, "Is Bonhoeffer still of any use in South Africa?," in John W de Gruchy, (red.), *Bonhoeffer for a New Day: Theology in a Time of Transition*, Grand Rapids: Eerdmans, 1997.
- ⁵⁴ Vergelyk byvoorbeeld Helga Kuhlmann, "Jesus Christus – Vorbild?," in Helga Kuhlmann (Hrsg.), *Fehlbare Vorbilder in Bibel, Christentum und Kirche. Theologie in der Öffentlichkeit. Bd. 2*, Münster: LIT Verlag, 2010.
- ⁵⁵ Vergelyk byvoorbeeld Kristian Hungar, "Jesus verstehen – eine Übung im politischen Denken," in *Freiheit und Recht. Festschrift für Frank Crüsemann zum 65. Geburtstag*, Hrsg. Christof Hardmeier, Rainer Kessler en Andreas Ruwe, Gütersloh: Gütersloher Verlagshaus, 2003:109-120, met verwysing na Hannah Arendt: "Unter 'politischem Denken' verstehe ich hier jenes Denken, das Hannah Arendt Zeit ihres Lebens versucht hat zu üben, und zwar aus einem ihr sehr gegenwärtigen Grund. Daß sie selbst im Vollzug dieses Denkens ein bestimmtes Verständnis der Lehre Jesu von Nazareth entwickelt hat, ist so gut wie unbeachtet geblieben ... Sicher ist, daß sie nach dem historischen Jesus so wenig gefragt hat wie nach dem kerygmatischen Christus. Selbst, wenn sie andeutet, nach der 'Lehre' Jesu zu fragen, legt sie ... eine falsche Spur. Tatsächlich fragt sie ... nach der alten, universellen, durch mündliche Tradition geprägten Spruchweisheit und gerade nicht nach ihrer Umformung zur 'Lehre' ... Ihr Interesse ist zudem kein antiquarisches, sondern eine des generierenden Weiterdenkens fruchtbarer Sprüche, die aber am Rande der Traditionsbildung liegengeblieben sind," 109.
- ⁵⁶ NT (Tom) Wright, *Following Jesus. Biblical Reflections on Discipleship*, Grand Rapids: Eerdmans, 1994, "The longer you look at Jesus, the more you will want to serve him in his world."
- ⁵⁷ Douglas John Hall, *The Cross in our Context. Jesus and the Suffering World*, Minneapolis: Fortress Press, 2003.
- ⁵⁸ Beverley Gaventa & Richard B Hays (reds.), *Seeking the Identity of Jesus. A Pilgrimage*, Grand Rapids: Eerdmans, 2008, met medewerkers soos onder andere William Placher, Robert Jenson, Markus Bockmuehl, Francis Watson, Brian Daley, David Steinmetz, Katherine Sonderegger en Sarah Coakley. Die afsluitende "Epilogue: Who is Jesus Christ for us Today? Reflections on a Pilgrimage," 323-325, illustreer die etiese implikasies baie duidelik, "At a number of points in our pilgrimage, we have recognized that Jesus is not only the object of our pilgrimage, the one whom we set out to see and understand; Jesus is also the one who calls us on a pilgrimage of worship and service," 323.
- ⁵⁹ Richard A Burrige, *Imitating Jesus. An Inclusive Approach to New Testament Ethics*, 2007. As Nuwe Testamentikus skets hy 'n komplekse beeld van navolging: "Beginning with the historical Jesus; Jesus' ethical teaching – his words; Jesus ethical example – his deeds; Mark – suffering for the kingdom; Matthew – being truly righteous; Luke-Acts – a universal concern; John – teaching the truth in love; Using the New Testament today; Obeying rules and prescriptive commands; Looking for principles and universal values; Following examples and paradigms; Embracing and overall symbolic worldview; Reading together in an inclusive community."

teologiese werk, krities teenoor kerk, dogma en samelewing. In 1985 oorheers dié toon steeds in die *Kairos Dokument* en in 1988 in sy *God in South Africa*. In sy merkwaardige nuwe boek met die veelseggende titel *Jesus Today. A Spirituality of Radical Freedom* (2006) gaan inderdaad wél nog oor navolging, maar nou van 'n postmoderne Jesus wat ervaringe van radikale innerlike vryheid bied.⁶⁰

Deel hê aan Christus se amp

Eweneens bekend in die Christelike tradisie is die benadering wat fokus op Jesus Christus se bediening en boodskap, verstaan as roeping, *vocatio*, om uit te leef of te verkondig. Sedert Calvin vind dié denkwyse meermale neerslag in die leer van die *munus triplex*, die drie-voudige amp van Christus, waarin gelowiges deur die doop aandeel kry, sodat hulle ook priesters, konings en profete is, soos beskryf in Stephen Edmondson, *Calvin's Christology* (2004),⁶¹ asook in Doug Schuurman, *Vocation* (2004).⁶² Veral verbreed in Gereformeerde kringe,⁶³ word dit toenemend ook breër gewild, soos beskryf in Geoffrey Wainwright, *For our Salvation. Two Approaches to the Work of Christ* (1997).⁶⁴

Sommige assosieer Gereformerdheid veral met die profetiese taak van die kerk, gesien as openbare, dikwels direk politiese rol, meesal van kritiek. In apartheid-Suid-Afrika was daar inderdaad 'n enge verband tussen Christologie en etiek by vele wat hulself agter-eenvolgens swart, kontekstuele, kairos- en uiteindelik profetiese teoloë genoem het.⁶⁵

⁶⁰ Albert Nolan, *Jesus before Christianity. The gospel of liberation*, Cape Town: David Philip, 1976; Nolan, *God in South Africa. The Challenge of the Gospel*, Cape Town: David Philip, 1988; Nolan, *Jesus Today. A Spirituality of Radical Freedom*, Maryknoll: Orbis, 2006.

⁶¹ Stephen Edmondson, *Calvin's Christology*, Cambridge: Cambridge University Press, 2004.

⁶² Doug Schuurman, *Vocation*, Grand Rapids: Eerdmans, 2004.

⁶³ Vir skerp kritiek op Calvin, Barth en die sogenaamde profetiese amp, kyk Gerhard Ebeling, "Karl Barths Ringen mit Luther," *Luther-Studien III*, Tübingen: Mohr Siebeck, 1985:520-529; Ebeling, *Dogmatik II*, Tübingen: Mohr Siebeck, 1979:498-507. Hy skryf "Der Traktat 'Von der Freiheit eines Christenmenschen' ist Luthers einziger Versuch einer systematischen Gesamtdarstellung des christlichen Glaubens, auf knappstem Raum, aber dennoch, wie wir sagen würden, Dogmatik und Ethik in einem... Der ordnende, das Ganze in zwei Teile gliedernde Grundgedanke ist 1.Kor 9,19 entnommen: der Doppelaspekt des Christen als eines freien Herrn aller Dinge sowie eines dienstbaren Knechtes aller. Diese Zweifheit ... läßt die Darlegung auf Glaube und Liebe konzentriert sein. Das macht Christsein aus und ist in Christus selbst begründet, der zugleich frei und ein Knecht war, zugleich in göttlicher Gestalt und in Knechtsgestalt... (E)in Textabschnitt ... ist als nähere Erläuterung dessen, was Christus für die Christen bedeutet, für das Ganze von Gewicht ... Nachdem Luther die Gnadekraft des Glaubens dreifach beschrieben hat, erfolgt eine Kennzeichnung Christi als König und Priester... Sie sind die Keimzelle einer spezifisch reformatorische Gestalt von Christologie, der Lehre vom Amt Christi." Eweneens in dié gees Karin Bornkamm, "Die reformatorische Lehre vom Amt Christi und ihre Umformung durch Karl Barth," *Zeitschrift für Theologie und Kirche* 1986 Beiheft 6:1-32; Bornkamm, *Christus – König und Priester. Das Amt Christi bei Luther im Verhältnis zur Vor- und Nachgeschichte*, Tübingen: Mohr Siebeck, 1998.

⁶⁴ Geoffrey Wainwright, *For our Salvation. Two Approaches to the Work of Christ*, Grand Rapids: Eerdmans, 1997.

⁶⁵ Vergelyk byvoorbeeld John Allen, *Desmond Tutu. Die Biographie*, Gütersloh: Gütersloher Verlagshaus, 2008; Desmond M Tutu, *Bishop Desmond Tutu – the voice of one crying in the wilderness*, red. John Webster, Oxford: Mowbray, 1982 (dit bevat byvoorbeeld die opstel "Jesus Christ – the man for others," 27-30); *Hope and suffering*, Johannesburg: Skotaville, 1982; (dit bevat die opstel "What Jesus means to me," 89-96); *God has a dream: A vision of hope*, London: Rider, 2004; *The rainbow people of God*, Hrsg. John Allen, Cape Town: Double Storey, 2006; Buti Tlhagale & Itumeleng Mosala (Hrsg.), *Hammering swords into ploughshares*, Johannesburg: Skotaville, 1986; Leonard Hulley, Louise Kretzchmar, & Luke L Pata (Hrsg.) *Archbishop Tutu. Prophetic witness in South Africa*, Cape Town: Human & Rousseau, 1996; Allan A Boesak, "Jesus Christ the Life of the World," *JTSA* 1983, Vol 45:48-54; *Om het Zwart te zeggen*, Kampen: Kok, 1975; Beyers Naudé, *My land van hoop*, Kaapstad: Human & Rousseau, 1995, Njongonkulu Ndungane, *A World with a Human Face. A Voice from Africa*, Cape Town: New Africa Books, 2003; Charles Villa-Vicencio, "Liberating Christology for liberation," *JTSA* 1992, Vol 78:15-24.

Sommige was wel Gereformeerd, soos Allan Boesak, Takatso Mofokeng, *The Crucified among the Crossbearers. Towards a Black Christology* (1983),⁶⁶ G Daniel Cloete, *Hemelse Solidariteit* (1980),⁶⁷ Welile Mazamisa, *Beatific Comradeship* (1987)⁶⁸ en Shun Govender, *In Search of Tomorrow* (1987),⁶⁹ maar sommige ook van ander agtergrond, waaronder Desmond Tutu (Anglikaans), Buthi Tlhagale (Rooms-Katolieke), Manas Buthelezi (Luthers), Itumeleng Mosala (Metodisties) en Frank Chikane (Apostolies). Opvallend en betekenisvol is dat dié soort literatuur eintlik vandag nié meer verskyn nie.⁷⁰ In werklikheid was die Gereformeerde tradisie self kompleks en die profetiese taak nié primêr óf krities óf polities nie. Daarby is ook die koninklike en priesterlike rolle van belang – óók vir die etiese, kerklike en openbare lewe.⁷¹

Wél die geval, is dat dié siening van deelname aan Christus se amp geleentheid bied om Christologie en etiek te verbind en in hedendaagse literatuur is dit steeds so. Histories was die belangrikste etiese en publieke effek waarskynlik waar dié Christelike roeping vertolk is in terme van spesifieke etiese strewes – soos 'n lewe wat vryheid najaag,⁷² 'n lewe wat geregtigheid beoefen,⁷³ 'n lewe van verantwoordelikheid,⁷⁴ of 'n lewe van versoening en

⁶⁶ Takatso Mofokeng, *The Crucified among the Crossbearers. Towards a Black Christology*, Kampen: Kok, 1983.

⁶⁷ G Daniel Cloete, *Hemelse Solidariteit. 'n Weg in die Relasie tussen Christologie en Soteriologie in die Vierde Evangelie*, Kampen: Kok, 1980.

⁶⁸ Welile Mazamisa, *Beatific Comradeship. An exegetical-hermeneutical study on Lk. 10:25-37*, Kampen: Kok, 1987.

⁶⁹ Shun Govender, *In search of tomorrow*, Kampen: Kok, 1987.

⁷⁰ 'n Interessante volume met opstelle rondom dié vraag is Heinrich Bedford-Strohm & Etienne de Villiers (reds.), *Prophetic witness. An appropriate contemporary mode of public discourse?*, Münster: LIT Verlag, 2011.

⁷¹ By Zwingli was dié Christologiese interpretasie wel polities bedoel, maar nie by Calvin en Barth, soos wat dikwels verkeerdlik veronderstel word nie. Kyk byvoorbeeld Stephen Edmondson, "Christ as Prophet," *Calvin's Christology*, Cambridge: Cambridge University Press, 2004:154-181; John Thompson, "On Jesus Christ, the True Witness," *Christ in Perspective in the Theology of Karl Barth*, Edinburgh: Saint Andrew Press, 1978:110-125; John Webster, "Eloquent and radiant": The Prophetic Office of Christ and the Mission of the Church," *Barth's Moral Theology*, Edinburgh: T&T Clark, 1998:125-155.

⁷² Kyk byvoorbeeld die Suid-Afrikaanse doktorske proefskrif van Willem Fourie, *Communicative Freedom? Wolfgang Huber's critical engagement of modernity*, Münster: LIT Verlag, 2011; vir Huber self, kyk ook byvoorbeeld sy eie *Folgen christlicher Freiheit. Ethik und Theorie der Kirche im Horizont der Barmer theologischen Erklärung*; asook "Der Protestantismus und die Ambivalenz der Moderne," in *Religion der Freiheit. Protestantismus in der Moderne*, Hrsg. Moltmann, 29-65; "Ökumenische Situation und protestantisches Prinzip," *Zeitschrift für Theologie und Kirche* 89, 1992:98-120; "Die Verbindlichkeit der Freiheit. Über das Verhältnis von Verbindlichkeit und Freiheit in der evangelischen Ethik," *Zeitschrift für evangelische Ethik* 37:1993:70-81; "Christliche Freiheit in der freiheitlichen Gesellschaft," *Evangelische Theologie* 56 (2), 1996:99-116; *Das Netz ist zerrissen und wir sind frei*, Edition Chrismon, 2010; Reuter, Bedford-Strohm, Kulmann und Lütcke (Hrsg.), *Freiheit verantworten*, Gütersloh: Chr. Kaiser Gütersloher Verlag. Huber formuleer: "Die weltgeschichtliche Bedeutung der Reformation hängt an der Radikalität, mit der die Reformatoren ein einziges Thema ins Zentrum der christlichen Existenz wie des theologischen Nachdenkens rückten. Reformation heißt insgesamt nichts anderes als die Wiederentdeckung der christlichen Freiheit. Daß es sich dabei um eine überraschende Entdeckung handelt, hat Luther durch den provozierenden Widerspruch deutlich gemacht, mit dem er die christliche Freiheit beschrieb ... Die paradox klingende Verknüpfung von Freiheit und Dienst findet man noch kürzer bei einem anderen großen Theologen der Reformation, bei Johannes Calvin: 'Gott zu dienen ist die höchste Freiheit.'" Sien ook Michael Welker, "Die evangelische Freiheit," *Evangelische Theologie* 57. Jg./Heft 1, 1997:68-73; Heinrich Bedford-Strohm, "Geschenkte Freiheit. Von welchen Voraussetzungen lebt der demokratische Staat?," *ZEE* 49:248-265; Bedford-Strohm, *Gemeinschaft aus kommunikativer Freiheit*, Gütersloh: Kaiser Gütersloher Verlagshaus, 1999.

⁷³ Nicholas Wolterstorff was en bly steeds invloedryk in Suid-Afrika, kyk byvoorbeeld Wolterstorff, "The Wounds of God," *The Reformed Journal* 37, 1987:14-22: "For Calvin, the demands of love and justice

vergifnis.⁷⁵ In sy historiese oorsig oor die invloed van hierdie Gereformeerde gedagtegoed, *The Reformation of Rights. Law, Religion, and Human Rights in Early Modern Calvinism* (2007) vertel John Witte hoe voorstellings van mense geroepe as profete, priesters en konings algaande – via Geneva, Nederland, Engeland, en Puriteinse New England – sou bydra tot die ontwikkeling van hedendaagse sieninge van menseregte.⁷⁶ Vir Suid-Afrika

lie not first of all in the *will* of God, which is what much of the Christian tradition would have said; nor do they lie first of all in the *reason* of God, which is what most of the rest of the tradition would have said. *They lie in the sorrow and in the joy of God, in God's suffering and in God's delight.* If I abuse something that you love, then at its deepest what has gone wrong is not that I have violated your command – though you may indeed have issued such a command. It lies first of all in the fact that I caused you sorrow. The demands of love and justice are rooted, so Calvin suggests, in what (may be called) the *pathos* of God. To treat unjustly one of these human earthlings in whom God delights is to bring sorrow to God. To wound his beloved is to wound him. The demands of justice are grounded in the vulnerability of God's love for us his icons. God is not *apathe* ... These imposing words, the words of one who himself was an exile and himself suffered a good many indignities ... find striking parallels today in the words of some ... from Latin America, South Africa, and black North America. Perhaps, indeed only those who suffer the pain of injustice and poverty and indignity and exile far more intensely than most of us do, can adequately interpret them for us." Wolterstorff verwys daarmee na Calvin se *Kommentaar op Genesis* (9:5-6): "Human beings are indeed unworthy of God's care, if respect be had only to themselves; but since they bear the image of God engraven on them, He deems himself violated in their person... This doctrine is to be carefully observed, that no one can be injurious to their brother or sister *without wounding God himself.* Were this doctrine deeply fixed in our minds, we should be more reluctant than we are to inflict injuries." Kyk ook Wolterstorff. *Until justice and peace embrace.* Grand Rapids: Wm B Eerdmans, 1983; Wolterstorff, "Liturgy, justice, and holiness", *The Reformed Journal*, December 1989:12-20; Wolterstorff, "Justice as a condition of authentic liturgy", *Theology Today* 1991; Wolterstorff, "Worship and justice", in *Reformed Themes*, McKim (reds.), 1992:311-318, Wolterstorff, *Justice. Rights and Wrongs*, Princeton: Princeton University Press, 2009. Ook Wolfgang Huber, *Gerechtigkeit und Recht. Grundlinien christlicher Rechtsethik*, Gütersloh: Kaiser, 1996; Heinrich Bedford-Strohm, *Vorrang für die Armen: Auf dem Weg zu einer theologischen Theorie der Gerechtigkeit*, Gütersloh: Kaiser, 1993.

⁷⁴ In Suid-Afrika ontwikkel DE (Etienne) de Villiers 'n etiek van verantwoordelikheid, onder meer in noue aansluiting aan die werk van Wolfgang Huber, byvoorbeeld in *Konflikt und Konsens. Studien zur Ethik der Verantwortung*, München: Kaiser, 1990; Huber, "Selbstbegrenzung aus Freiheit: Über das ethische Grundproblem des technischen Zeitalters," *EvTheol* 52, 1992:128-146; Huber, "Strukturen verantwortlichen Lebens: Die Bedeutung Heinz Eduard Tödt's für die theologische Ethik," *Zeitschrift für evangelische Ethik* 36, 1992:241-256; 1992; Huber, "Toward an ethics of responsibility," *The Journal of Religion* 73(4), 1993:573-592.

⁷⁵ Kyk byvoorbeeld Lois Malcolm, "Forgiveness as New Creation: Christ and the Moral Life Revisited," in *Christology and Ethics*, 99-126. In Suid-Afrika was Christologiese voorstellinge natuurlik ook invloedryk tydens die werk van die Waarheids- en Versoeningskommissie, vergelyk byvoorbeeld Desmond M Tutu, *No future without forgiveness*, London: Rider, 1999; Piet JG Meiring, *Kroniek van die Waarheidskommissie. Op reis deur die verlede en die hede na die toekoms van Suid-Afrika*, Vanderbijlpark: Carpe Diem, 1999; John W de Gruchy, *Reconciliation. Restoring Justice*, Minneapolis: Fortress Press, 2002; H Russel Botman & Robin M Petersen (reds.), *To remember and to heal. Theological and Psychological reflections on Truth and Reconciliation*, Cape Town: Human & Rousseau, 1996; Elna Mouton & Dirk J Smit, "Shared stories for the future? Theological reflections on truth and reconciliation in South Africa," *Journal of Reformed Theology* Vol 2, No.1:40-62; vroeër reeds Smit, "The truth and reconciliation commission – Tentative religious and theological perspectives," *JTSA* 90, 1995/1:3-16; Smit, "Confession-guilt-truth-and-forgiveness in the Christian tradition", *To remember and to heal. Theological and psychological reflections on truth and reconciliation*, in H Russel Botman & Robin M Petersen (reds.), Cape Town: Human & Rousseau, 1996:96-117; Smit, "Keine Zukunft ohne Vergebung? Vom Umgang mit dem 20. Jahrhundert in Südafrika," *Evangelische Theologie* 62. Jg., Heft 3, 2002:172-187.

⁷⁶ "The crisis (for Calvin's teachings came with) the St. Bartholomew Day Massacre of 1572... Was there no place for resistance and revolt?... These challenges ... became stark life-and-death issues for French Calvinists after 1572... Beza made the rights of the people the foundation and condition of good government. 'The people are not made for rulers, but rulers are made for the people,' he wrote famously ... (Beza) put in place much of the logic of a fundamental rights calculus that later Calvinists would refine and expand... The Dutch Revolt drew to itself a number of powerful Calvinist theorists. The most original work came from the prolific pen of the German-born Calvinist jurist, Johannes Althusius... (He) produced the most comprehensive Calvinist theory of law, religion, and human rights in the early modern period, and many of his insights

vandag is dié trajekte van belang, want dit impliseer dat die roeping vanuit die Christologie reeds vertaal is tot sekulêre strewes, wat nagejaag kan word vanuit Christologiese oortuigings, maar sonder gebruik van Christologiese taal in die openbare sfeer. Die volume *Discerning God's Justice in Church, Society, and Academy* (2009, reds. Ernst Conradie & Christo Lombard) beskryf byvoorbeeld dié verband tussen teologiese oortuigings en publieke verantwoordelikhede in die lewe van die Suid-Afrikaanse teoloog en openbare figuur JJF (Jaap) Durand.⁷⁷

Christus aanbid

In die *Heidelbergse Kategismus* word gebed beskryf as die vernaamste vorm van dankbare lewe.⁷⁸ In Barth se *Das christliche Leben* (KD IV/4, die nadoodse etiek-fragmente) beskryf hy eweneens die Christelike lewe as aanroep van God.⁷⁹ Daarmee word 'n motief uit die vroeë kerk opgediep, waarvolgens die Ons Vader-gebed reeds alles insluit vir gelowiges om te glo en doen (Tertullianus), dus Christologie én etiek.⁸⁰ In sulke Christologiese be-

anticipated teachings that would become axiomatic for Western constitutionalism and human rights... Milton went even further beyond traditional Calvinist teachings in defining the religious, domestic, and civil rights and liberties that each person must enjoy in discharging these offices of prophet, priest and king... These powerful sentiments became the core ingredients of many Calvinist theories of democracy and popular sovereignty in succeeding decades... A number of New England Puritans ... distilled prevailing Calvinist views of the human person into a basic theory of authority and liberty, society and politics... Every person is a prophet, priest, and king, and responsible to exhort, minister and rule in the community... (They) cast these theological doctrines into democratic forms designed, inter alia, to protect human rights... Since God has called all persons to be prophets, priests, and kings, the state must protect their freedom to speak, to preach, and to rule in the community... These Puritan theological and political ideas and practices provided a fertile seedbed from which grew a good bit of later American constitutionalism," John Witte, *The Reformation of Rights*, Cambridge: Cambridge University Press, 2007; ook Witte, "Moderate religious liberty in the theology of John Calvin," *Calvin Theological Journal* 31, 1996:359-403; Christoph Strohm, *Calvinismus und Recht*, Tübingen: Mohr Siebeck, 2006; Friedrich Wilhelm Graf, *Der Protestantismus. Geschichte und Gegenwart*, München: CH Beck Verlag, 2006: "Die unmittelbare Rückbindung politischer Autorität an den souveränen Gesetzeswillen Gottes hatte langfristig ambivalente Folgen. Die Tendenz zur religiösen Übermoralisierung des Politischen eröffnete den einzelnen Gemeinden und Christen auch bestimmte Freiheitschancen im Verhältnis zur Obrigkeit. Stärker als viele lutherische Theologen erkannten die führenden reformierten Theologen den Bürgern ein Recht auf Widerstand gegen eine Obrigkeit zu, die Gottes Gesetz mißachtete... Nach der Bartholomäusnacht von 1572 entwickelte (Beza) eine Theorie politischer Autorität, die später für demokratischen Partizipationsansprüche der Regierten in Anspruch genommen wurde. Auch mit dieser Lehre vom Recht auf Widerstand entfaltete der reformierte Protestantismus indirekt modernisierende Wirkungen, weil nun die unmittelbare Autorität der Obrigkeit reflexiv gebrochen und der fromme Bürger als eine eigene normative Instanz der Gestaltung des Politischen anerkannt war."

⁷⁷ *Discerning God's Justice in Church, Society and Academy. Festschrift for JJF Durand*, reds. Ernst Conradie & Christo Lombard, Stellenbosch: African SunMedia, 2009.

⁷⁸ Kyk daarvoor WD (Willie) Jonker, *Bevrydende Waarheid*, Wellington: Hugenote Uitgewers, 1994; Allen Verhey, *Living the Heidelberg The Heidelberg Catechism and the Moral Life*, Grand Rapids: CRC, 1986.

⁷⁹ Karl Barth, *The Christian Life. Church Dogmatics Vol IV/4, Lecture Fragments*, Grand Rapids: Eerdmans, 1981. Daarvoor kyk byvoorbeeld Colin Gunton, *The Barth Lectures*, London: T&T Clark, 2007:214-238.

⁸⁰ "The Lord's Prayer is a *breviarium totius Evangelii*, i.e. a summary of the whole gospel, incorporating everything Christians believe and everything Christians should become, do, and be" (Tertullian); "Every prayer contains teaching of good works... Whoever cares, therefore, for perfection and is anxious to do the things that are pleasing to God, will pay more attention to prayer than to any other thing... Jesus made use of these short words as if to say that prayer does not consist so much in words as in good works, love and zeal for duty... Prayer is by necessity connected with good works, because a thing that is not good to be looked for is not good to be prayed for... This is the reason why here also He uttered the above words to the disciples who had asked Him how to pray, as if He had said to them: If you care for prayer know that it is not performed by words but by the choice of a virtuous life and by the love of God and diligence in one's duty. If you are zealous in these things you will be praying all your life" (Theodore of Mopsuestia).

naderings is Christus gevolglik allereers voorwerp van gelowige aanbidding en etiek allereers gelowige gebed, met alles wat dit inhou. In onlangse jare verskyn heelwat studies wat dié gees adem, ook in Suid-Afrika positief ontvang.⁸¹ As voorbeeld geld werk van Bernd Wannenwetsch, *Gottesdienst als Lebensform. Ethik für Christenbürger* (tr. *Political Worship. Ethics for Christian Citizens*, 2004),⁸² Douglas John Hall (*When You Pray. Thinking your Way into God's World*),⁸³ Daniel L Migliore (as redakteur, *The Lord's Prayer*),⁸⁴ Theodore W Jennings (*The Liturgy of Liberation*, opgedra aan anti-apartheid strydery),⁸⁵ NT Wright (*The Lord and his Prayer*).⁸⁶ John W de Gruchy, die invloedryke Suid-Afrikaanse publieke teoloog, sou oor jare soortgelyke werk lewer.⁸⁷

Christus verwag

Vanuit Suid-Afrikaanse perspektief is een verdere manier om die verband tussen Christologie en etiek te sien ook van belang. Dis die tradisionele verband tussen eskatologie en etiek. Dié vraag loop dwarsdeur die Nuwe Testament – by Paulus en die Evangeliste – soos ook die kerkgeskiedenis. Dit was altyd omstrede in die Christologie, met uiteenlopende uitwerking op die etiek – vanaf quietisme tot aktivisme – en só is dit vandag nog. Dié spanning het die 20ste eeuse Ekumeniese Beweging gekenmerk, insluitende die Faith and Order-byeenkoms in Evanston (1954) oor Christus as Hoop van die Wêreld en die kontrasterende voordragte van Calhoun (Yale) en Schlink (Heidelberg).⁸⁸ Dis steeds 'n spanning in hedendaagse werk oor Christologie en etiek, soos geïllustreer deur die botsende

- ⁸¹ Vir liturgie en etiek, kyk byvoorbeeld ook Wolfgang Huber, "Erinnerung, Erfahrung, Erwartung. Die Ungleichzeitigkeit der Religion und die Aufgabe theologischer Ethik," in Christian Link (Hrsg.), *Die Erfahrung der Zeit*. Stuttgart: Klett-Cotta, 1984:321-336; in Suid-Afrika ook die belangrike werk van Robin M Petersen, *Time, resistance and reconstruction: Rethinking Kairos theology*. Chicago University, ongepubliseerde doktorsale proefskrif, 1994.
- ⁸² Bernd Wannenwetsch, *Gottesdienst als Lebensform. Ethik für Christenbürger*, Neukirchen: Neukirchener Verlag, 1997 (vert. *Political Worship. Ethics for Christian Citizens*, 2004).
- ⁸³ Douglas John Hall, *When You Pray. Thinking your Way into God's World*, Valley Forge: Judson, 1987.
- ⁸⁴ Daniel L Migliore (Hrsg.), *The Lord's Prayer*, Grand Rapids: Eerdmans, 1993.
- ⁸⁵ Theodore W Jennings, *The Liturgy of Liberation*, Nashville: Abingdon, 1988.
- ⁸⁶ NT Wright, *The Lord and his Prayer*, Grand Rapids: Eerdmans, 1996: "We live, as Jesus lived, in a world all too full of injustice, hunger, malice and evil. This prayer cries out for justice, bread, forgiveness and deliverance. If anyone thinks those are irrelevant in today's world, let them read the newspaper and think again. (I)t has become clear to me that this prayer sums up fully and accurately, albeit in a very condensed fashion, the way in which he read and responded to the signs of the times, the way in which he understood his own vocation and mission and invited his followers to share in it. This prayer, then, serves as a lens through which to see Jesus himself, and to discover something of what he was about." Ook Wright, *For all God's worth. True worship and the calling of the church*, Grand Rapids: Eerdmans, 1997; vergelyk ook Larry Hurtado, *One God, one Lord: Early Christian devotion and ancient Jewish monotheism*, London: T&T Clark, 1998; asook Hurtado, *At the origins of Christian worship. The context and character of earliest Christian devotion*, Carlisle: Paternoster, 1999.
- ⁸⁷ Kyk John W de Gruchy, *Seeing Things Differently*, Cape Town: Mercer Books, 2000; De Gruchy, "Christian spirituality and social transformation" in *Cry Justice!*, London: Collins Liturgical Publications, 1986; De Gruchy, "Prayer, politics, and false piety" in Allan Boesak & Charles Villa-Vicencio, (reds.) *When prayer makes news*, Philadelphia: The Westminster Press, 1986:97-112; ook Dirk J Smit, "'Seeing Things Differently' – On Prayer and Politics," in *Theology in Dialogue: The Impact of the Arts, Humanities, and Science on Contemporary Religious Thought*, reds. Lynn Holness & Ralf Wüstenberg, Grand Rapids, MI: Wm B Eerdmans, 2002:271-284.
- ⁸⁸ Kyk Edmund Schlink, "Christ – the Hope of the World," *Ecumenical Review* 7, 1954:127-139; vroeër ook reeds Schlink, "The nature of the Christian hope," *Ecumenical Review* 4, 1951:284-290; Schlink, "The pilgrim people of God," *Ecumenical Review* 5, 1952:27-36; Schlink, "The Christian hope and the unity of the church," *Ecumenical Review* 6, 1952:113-117; vir Suid-Afrikaanse perspektiewe hierop, kyk Piet J Naudé, "On Edmund Schlink," *Scriptura* 97, 2008:122-136; Dirk J Smit, "Confessional and ecumenical? Revisiting Edmund Schlink on the hermeneutics of doctrine," *Verbum et Ecclesia*, 2008:446-474.

siening van Jürgen Moltmann, *Ethik der Hoffnung* (2010)⁸⁹ en Abraham van de Beek, *God doet recht. Eschatologie als Christologie* (2008).⁹⁰

Moltmann skryf: "Ich wende mich an die Christenheit, um Handlungsvorschläge in Hoffnungshorizonten zu machen" – en ontwikkel dan agtereenvolgens "Eine Ethik des Lebens," 'n "Ethik der Erde" en 'n "Ethik der gerechten Friedens." Eties gesien, sluit so 'n benadering goed aan by uiteenlopende morele teorieë wat almal vorme van verbeelding, verwagting, toekoms of hoop as sentrale kategorie veronderstel – van Kant tot Bloch tot verskeie van die huidige filosowe met hulle nuwe belangstelling in Paulus.⁹¹ As voorbeeld dien die onlangse gesamentlike studie van die Evangelies-Gereformeerde kerk (Duitsland) en die VGKSA (Suider-Afrika), oor ekonomiese globalisering en ekologiese vernietiging.⁹² Na aanleiding van die Accra-besluit van die Wêreldbond van Gereformeerde Kerke (2004)⁹³ wou dié kerke sáám oor dié uitdagings werk, vanuit Noord en Suid. Die finale verslag se Engelse titel is *Dreaming a Different World* (2010), wat assosiasies wek van dié samehang tussen hoop en etiek.⁹⁴

Van de Beek daarenteen ontwikkel 'n *eschatologia crucis*, 'n radikale siening waarin menslike aktiwiteit – hetsy moreel of immoreel – irrelevant word. Die einde is Gods oordeel. Dit het reeds in Christus se kruis plaasgevind. Daar gaan niks nuuts of betekenisvol meer gebeur nie. Deur die doop deel gelowiges reeds in dié oordeel en al wat oorbly in die uitgestrektheid van die tyd is om in die Nagmaal dié koms van Christus te vier – nié met die oog op die toekoms, soos wat die ekumeniese teologie en liberale Protestantisme leer nie, want dan bly die res van die geskiedenis nog oor as tyd waarin ons

⁸⁹ Jürgen Moltmann, *Ethik und Hoffnung*, Gütersloh: Gütersloher Verlagshaus, 2010; kyk egter ook al Moltmann, "Sonne der Gerechtigkeit. Das Evangelium vom Gericht und der Neuschöpfung aller Dinge," in Heinrich Bedford-Strohm (Hg.), "... und das Leben der zukünftigen Welt." *Von Auferstehung und Jüngstem Gericht*, Neukirchen: Neukirchener Verlag, 2007:30-47; in dieselfde samelband ook opstelle van onder andere Michael Beintker, Konrad Raiser en Joachim von Soosten. Vergelyk ook Gregor Etzelmüller, *Zu Richten die Lebendigen und die Toten. Zur Reden vom jüngsten Gericht im Anschluss an Karl Barth*, Neukirchen: Neukirchen-Vluyn, 2001; asook Etzelmüller, "Die Bedeutung der Weltgerichtsrede Jesu (Mt 25,31-46) für eine realistische Rede vom Jüngsten Gericht", in Bedford-Strohm (Hg.), "... und das Leben der zukünftigen Welt." *Von Auferstehung und Jüngstem Gericht*, 90-102.

⁹⁰ Abraham van de Beek, *God doet recht. Eschatologie als Christologie*, Zoetermeer: Meinema, 2008.

Vir reaksies op dié omstrede tema in Van de Beek se werk, kyk die onlangse feesbundel aan hom gewy, *Strangers and Pilgrims on earth*, reds. Eduardus van der Borgh & Paul van Geest, Leiden: Brill, 2011.

⁹¹ Die voorbeelde is vanselfsprekend hoogs uiteenlopend van aard (byvoorbeeld Aristoteles se telos-begrip; Kant se derde antropologiese vraag; die funksionering van Marx se utopie). Sulke voorbeelde sluit sowel positiewe (hoop) as negatiewe (vervreemding) ervarings in. Tans is 'n vorm van apokaliptiese taal opnuut gewild (Agamben; Žižek), asook gebruikmaking van terme soos opstanding (Crichtley) en ervarings van vervreemding (*alienation*), byvoorbeeld in die argument rondom "*what we are missing*" (Habermas), soos in: "(E)nlightened reason unavoidably loses its grip on the images, preserved by religion, of the moral whole – of the Kingdom of God on earth – as collectively binding ideals. At the same time, practical reason fails to fulfill its own vocation when it no longer has sufficient strength to awaken, and to keep awake, in the minds of its secular subjects, an awareness of the violations of solidarity throughout the world, *an awareness of what is missing, of what cries out to heaven*," uit Habermas, *An Awareness of What is Missing. Faith and Reason in a Post-Secular Age*, 2010, vert. *Ein Bewußtsein von dem, was fehlt*).

⁹² Ook byvoorbeeld reeds Wolfram Kistner, *Hoffnung in der Krise*, Wuppertal: Peter Hammer Verlag, 1988.

⁹³ Gedurende die ontstaansproses van die Accra Verklaring het Ulrich Duchrow oor 'n lang tyd 'n invloedryke rol gespeel. Vir Suid-Afrikaanse perspektiewe, kyk byvoorbeeld Allan Boesak & Len Hansen (Hrsg.), *Globalisation: The Politics of Empire, Justice and the Life of the Earth*, Beyers Naudé Centre Series Volume 4, Stellenbosch: African SunMedia, 2009.

⁹⁴ Kyk hiervoor Evangelisch-Reformierte Kirche Deutschland and Uniting Reformed Church in Southern Africa, *Gemeinsam für eine andere Welt* (tegelyk gepubliseer in Engels as *Dreaming a different World*). Eine Erklärung der Uniting Reformed Church in Southern Africa und der Evangelisch-reformierten Kirche (Deutschland), Lippe, Stellenbosch, 2010.

sinvol en moreel kan handel, maar *as* toekoms, *as* einde self. Van de Beek kies dus vir 'n Christologie waarin hy hom keer teen die Verligting, die moderne lewensgevoel en die hedendaagse Protestantisme en hulle klem op moraal en etiek – insluitend enige sogenaamde publieke teologie.⁹⁵

Christologie en Publieke Teologie?

Met *drie opmerkings en vrae*, wat ook elders gestel word, maar vir seker vanuit Suid-Afrikaanse perspektief opgeroep word, word afgesluit.

- *Allereers*, wat Suid-Afrika betref maak Jesus inderdaad saak: *Jesus matters*. Ondanks die pluralistiese en sekulêre aard van die openbare lewe en debat in Suid-Afrika vandag, kan daar weinig twyfel bestaan oor die invloed van vele Suid-Afrikaners se geloofsoortuigings op hulle lewe – op wat hulle waarneem, op hoe hulle dink, op wat hulle belangrik ag, op hoe hulle handel, op wat hulle sê, op hulle strewes en waardes, op hoe hulle ander bejeën en hulleself sien, kortom, op die openbare en selfs politieke lewe in Suid-Afrika vandag. Het Allan Boesak dus gelyk? Beïnvloed die vraag hoe hulle Jesus sien wel vele se lewe? Het geloofsoortuigings dus praktiese implikasies? Help godsdienstige oortuigings met lewensorientasie? Het spiritualiteit en lewe, of sterker: dogmatiek en etiek, dus wel met mekaar te make?
- *Tweedens* beteken dit na binne dat interpretasie saak maak: *interpretation matters*.⁹⁶ Die invloedryke Christologieë in kerklike en geloofskringe, die maniere waarop Jesus uitgebeeld en verkondig, gesien en geglo, aanbid en gedien word, mag in sulke samelewings verreikende sosiale en selfs politieke implikasies hê – al is dié invloed hoe indirek en verborge. Die kerkgeskiedenis getuig van dramatiese voorbeelde van dié korrelasie, trouens, die Suid-Afrikaanse geskiedenis sêlf bied merkwaardige illustrasies, soos wat dit inderdaad van ander godsdienstige tradisies ook geld.⁹⁷ Om dié rede is

⁹⁵ Hierdie is sy derde opeenvolgende Christologiese studie. Die eerste een het hy aan die Fakulteit Teologie van die Universiteit van Stellenbosch opgedra, te wete Abraham van de Beek, *Jezus Kyrios. De Christologie als Hart van de Theologie*, Kampen: Kok, 1998 (vert. *Jesus Kyrios. Christology as Heart of Theology*, Zoetermeer: Meinema, 2002). Dié eerste studie is opgevolg met Van de Beek, *De Kring om die Messias. Israël als volk van de lijdende Heer*, Zoetermeer: Meinema, 2002; Daarna volg as derde band, Van de Beek, *God doet recht. Eschatologie als christologie*, Zoetermeer: Meinema, 2008; sien ook reeds die opstelle Van de Beek, "The Lord of Glory Crucified," *Journal of Religion and Theology in Namibia*, 2000/2:54-71; Van de Beek, "A Christianized Society according to Reformed Principles: Theological Developments in the Netherlands in the Twentieth Century," in George Harinck & Dirk van Keulen (reds.), *Vicissitudes of Reformed Theology in the Twentieth Century*, Zoetermeer: Meinema, 2004:69-86; Van de Beek, "Calvinism as an Ascetic Movement," in William Alston & Michael Welker (reds.), *Reformed Theology*, Grand Rapids: Eerdmans, 2003:205-222. In *God doet recht* bied hy 'n uitgebreide uiteensetting oor etiek en die christelike lewe in die lig van so 'n radikale *christologia et eschatologia crucis*, "Christenen in de wereld," 221-266.

⁹⁶ Vergelyk David Tracy, *Plurality and Ambiguity. Hermeneutics, Religion, Hope*, San Francisco: Harper & Row, 1987.

⁹⁷ Kyk byvoorbeeld die destydse verklaring uitgereik deur die afgevaardigdes van die NG Sendingkerk tydens die Ottawa-vergadering van die Wêreldbond van Gereformeerde Kerke (WARC, 1982), "There are some South Africans who have participated with pain up to this point in the service, and who now feel constrained not to take part in the Lord's supper, which is the essence of Christian fellowship (Mt 5:23-24). The reasons for this refusal are threefold. 1. In our country, by custom and by church decision which are defended theologically, black people are not permitted to partake of the Lord's supper in the NGK and the NHK. 2. The theological heresy which undergirds apartheid racism finds its origin in separate communion. Our refusal to participate is a choice for righteousness and a refusal to reinforce the Christian roots of our oppression. These churches, which are members of WARC, have consistently refused to have genuine reconciliation with us black Christians, through a confrontation with the evil of apartheid and by participating in the search for justice and peace and true humanity. To share communion with those who represent this disobedience to the gospel would mean eating and drinking judgement upon ourselves. 'For if he does not recognise the meaning

debatte oor Christologiese benaderings nié – noodwendig en altyd – abstrak en teoreties, sonder uitwerking op die openbare lewe nie. Dit kan inderdaad verskil maak of Christus primêr kerklik en sakramenteel gesien word (en hóé) of primêr as die historiese Jesus (en hóé); of sy storie primêr onthou word (en hóé), of sy roeping primêr beoefen word (en hóé); of Christus primêr aanbid word (en hóé) en of sy toekoms primêr verwag word (en hóé). Moontlike voorstellinge is onoorsigtelik pluralisties, kompleks en ryk, reeds in en sedert Nuwe Testamentiese tye self, maar tog seker ook nie totaal willekeurig nie? Die interne debat hieroor in geloofsgeleedere geskied tog seker nie sonder 'n eie rasionaliteit nie?

- *Laastens* beteken dit na buite dat onderskeidingsvermoë saak maak: *discernment matters*. Daar bestaan geen algemeen aanvaarde definisie van 'Publieke Teologie' nie.⁹⁸ Ten minste impliseer dit egter seker dat teologies nagedink word oor die openbare lewe – en dit veronderstel onderskeidingsvermoë. Daarmee is ons terug by Tödt. Sy analyses is nuttig, nie net vir etiese vraagstukke in tegniese sin nie, maar ook veel breër, wat betref die openbare geleenthede en uitdagings wat geloofsoë waarneem en aanneem; die inligting en perspektiewe wat gelowige rasionaliteit in ag neem; die moontlike wyses van reageer waaraan die gelowige se verbeelding kan dink; die tradisies en kulturele herinnering waaruit gelowige harte put om dié uitdagings mee te evalueer; die gemeenskap van andere, na wie se ervarings en perspektiewe gelowige ore ook wil luister; en uiteindelik die wil, die daad, die konkrete en gehoorsame dóén. Soms sal dié geloofsperspektief vra om eksplisiete vertaling in die taal van openbare rasionaliteit, '*public reasoning*,' maar nié altyd nie. Dikwels, dalk meesal, sal dit bloot anoniem, verborge, bydra tot oriëntasie, onderskeiding en oordeelsvorming – tot sien, verstaan, bedink, onthou, luister en dóén – en só wel verskil maak, ten goede of ten kwade.

Klaus Tanner se intreerede het juis hiéror gehandel, "Ein verstehendes Herz' – Über Ethik und Urteilskraft."⁹⁹ Sy laaste woorde was, met verwysing na Kant, "Der angemessene Ausdruck dafür sei nicht 'Nachahmung' sondern 'Nachfolge'." Dalk het ek sy woorde en bedoeling oor-interpreteer, maar as retoriese slotwoord het dit tog vir my geklink na 'n doelbewuste sinspeling op 'Jesus' – en 'politiek'?

of the Lord's body when he eats the bread and drinks from the cup, he brings judgement upon himself as he eats and drinks' (1 Cor 11.29:3). Our refusal to participate anticipates the day of our freedom when we shall all – black and white – drink from one cup and eat from one loaf." It is immediately clear how the denial of Christian fellowship at the Lord's Supper is related to public and political issues, including righteousness and justice, genuine reconciliation and peace, humanity, freedom instead of oppression, in short, to "the evil of apartheid."

⁹⁸ Dirk J Smit, "No ulterior motive – and public theology?," *Religion without ulterior motive. Studies in Reformed Theology Vol 1/1*, red. EAJG van der Borght, Leiden: Brill Academic Publishers, 2006:21-45; Smit, "Notions of the public and doing theology," *International Journal of Public Theology*, Vol. 1. No. 3-4, 2007:431-454.

⁹⁹ Klaus Tanner, "Ein verstehendes Herz' – Über Ethik und Urteilskraft," intreerede as professor in die etiek, Alte Aula, 13 Oktober 2010, Heidelberg, nog ongepubliseerd.