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NED GEREF
TEOLOGIESE
TYDSKRIF

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VAN DIE REDAKSIE

Die NGTT is nou ’n oopbron-vaktydskrif. Dit beteken dat dit voortaan gratis op die internet by die NGTT-webwerf by http://ngtt.journals.ac.za/pub gelees kan word. Hierdie uitgawe word vir die laaste keer in gedrukte vorm aan intekenaars gestuur. Lesers sal aan die einde van ’n jaar die opsie hê om die verskeie uitgawes van daardie jaar as gedrukte weergawe te bestel. Daarbenewens kan die uitgawes as ’n e-boek afgelaai en op ’n e-leser of selfoon gelees word.

Behalwe hierdie uitgawe, en ’n supplement onder die gasredakteurskap van die Kampense etikus, professor Frits de Lange, met bydraes wat hul oorsprong in twee intradissiplinêre teologiese kongresse in Kampen en Stellenbosch gehad het, sal lesers merk dat vorige NGTT-uitgawes ook binnekort op die webwerf gelees, uitgedruk of bestel sal kan word. Ouer uitgawes word stelselmatig gedigitaliseer – ’n projek wat deur die J. De Waal Neethling-trust gefinansier word.

Wat is die voordele van oopbron-publikasie? Die belangrikste is dat navorsing so wyd moontlik beskikbaar gestel word. Vir akademici vanoor die wêreld wat in die NGTT publiseer, het dit die voordeel dat hulle navorsing raakgesien en gebruik word en in soekenjins opduik.

Nog ’n voordeel van die oopbron-model is dat artikels geplaas kan word sodra dit vir publikasie gereed is. Daar sal jaarliks vier uitgawes wees, telkens al om die drie maande (spesiale supplemente uitgesluit). Dit beteken dat ’n uitgawe dan op ’n sekere tyd afgesluit en as geheel beskikbaar gestel word.

Die internet skep ook talle moontlikhede wat stuk-stuk tot die tydskryf toegevoeg kan word. Dit is byvoorbeeld nou reeds moontlik om in blog-formaat (of dan webjoernaal-formaat) op die webwerf op artikels te reageer. Artikels sal voortaan aanlyn deur die skrywers self ingedien word, terwyl die keurproses ook elektronies sal geskied. Skakels tussen die aanlyntydskrif en ander webwerwe sal die interaksie tussen akademici en ander belangstellendes verbreed en verryk. Nuwe tydskrif-uitgawes word byvoorbeeld reeds op Sol Iustitiae, die aanlyn-gespreksforum van die Fakulteit Teologie van die Universiteit Stellenbosch, aangekondig en via ’n skakel maklik beskikbaar gestel.

Om ’n webwerf professioneel te laat bestuur is nie goedkoop nie. Die idee is nie om in vergelyking met ’n gedrukte weergawe geld te spaar nie, maar om – in die dikwels gebruikte uitdrukking van die US se visierektor navorsing, prof. Arnold van Zyl – die koste van die leser na die verskaffer te verskuif. Die NGTT as oopbron-publikasie kon ’n werklikheid word danksy die steun van prof Nico Koopman, dekaan van die US se Fakulteit Teologie, asook genoemde visierektor en die biblioteekdienste van die US wat die skep en instandhouding van die webwerf en verbandhoudende tegniese sake vir ’n periode van ten minste drie maande kostevry aanbied.

Die reusebydraes van die Christelike Lektuurfonds, wat die NGTT al jare lank borg, me. Hester Nienaber wat die administrasie wat met die keurproses saamhang, asook die notulehouding van redaksievergaderings hanteer, en die redaksie self wat die oopbron-projek nog deurgaans entoesiasties gesteun het, word met dank erken.

In hierdie uitgawe is daar artikels van ’n gevarieerde oorsprong, maar in die besonder van die teologiese fakulteite van die Universiteite van die Vrystaat en Pretoria, asook bydraes uit die buiteland. Ons is trots op die akademiese gehalte van wat in hierdie uitgawe gelees kan word, en opgewonde oor die moontlikhede wat deur ’n nuwe era ontsluit word.

Dr Gerrit Brand
Redakteur
Desember 2011

Coertzen, P
Stellenbosch University

The Huguenots of South Africa in documents and commemoration

ABSTRACT

This article is about the image of the Huguenots of South Africa that we find in documents and how they were commemorated in South Africa. The article proposes inter alia to investigate when the first anniversary of the Huguenots in South Africa occurred and when the name "Huguenot" gained acceptance in South Africa. It also tries to answer the question what the real contribution of the Huguenots to South Africa was. This is done against the background of the statement that Afrikaans speaking people merely created the "myth" of the Huguenots for their own identity, notably in 1994 after losing the leadership in the government of the country. The article shows that the contribution of the Huguenots to South Africa and its people is much more comprehensive and material.

ABSTRAK

Die Hugenote van Suid-Afrika – 'n beeld vanuit dokumente en herdenking

Hierdie artikel is oor die beeld van die Hugenote van Suid-Afrika wat ons in dokumente vind en oor hoe hulle in Suid-Afrika gedenk is. Die artikel stel ondermeer ondersoek in na wanneer die eerste herdenking van die Hugenote in Suid-Afrika plaasgevind het en ook wanneer die naam "Hugenoot" inslag gevind het in Suid-Afrika. Daar word ook probeer om die vraag te beantwoord wat die wesenlike bydrae van die Hugenote tot Suid-Afrika was. Die ondersoek word gedoen teen die agtergrond van die stelling dat die Afrikaners eintlik maar net die "mite" van die Hugenote geskep het om hulle eie identiteit te versterk, veral nadat hulle in 1994 hulle leierskap in die regering van die land verloor het. Die artikel toon aan dat die bydrae van die Hugenote tot Suid-Afrika en al sy mense baie meer omvattend en wesenlik is.

1. INTRODUCTION

In 2003 Philippe Denis closes his article *The Cape Huguenots and Their Legacy in Apartheid South Africa* with the following words "South Africa has now entered another era. The Afrikaner people, who developed the Huguenot myth as a way of strengthening their identity, have lost their leading position in the government of the country. This new situation creates the conditions for a more critical appraisal of the role of the Huguenots in South African history."[1] Apparently Denis sees the claims of the Afrikaner people to a Huguenot heritage as a "Huguenot myth" which Afrikaners invented as a way to strengthen their own identity and now that they have lost their leading position in government it opens the way for a more critical appraisal of the role of the Huguenots in history. This view in a sense echo's the idea of an reconstructed memory as far as the Huguenots of South Africa are concerned. Was it later generations of intellectual and community leaders with connections to the larger national and international scene, influenced by works of history that gave the Huguenots of South Africa the positive identity of brave champions of freedom of conscience and freedom of religion and was this later used by Afrikaner nationalism to strengthen it's own identity. To really answer this question it is necessary to look at how the Huguenots of South Africa are remembered and commemorated.

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[1] Denis Philip, The Cape Huguenots and Their Legacy in Apartheid South Africa. In: Bertrand Van Ruymbeke and Randy J Sparks eds., *Memory and Identity. The Huguenots in France and the Atlantic Diaspora.* Columbia, University of South Carolina Press. Columbia., 2003, p. 303.

2. EARLY DOCUMENTS 1685-1703

The refreshment post at the southern tip of Africa was started by the Dutch East Indian Company in 1652. At the head of the settlement there was the Political Council with the Commander, later the Governor, at its head. The Political Council under the leadership of the governor as representatives of the Lords XVII of the Dutch East Indian Council controlled the whole of life at the Cape of Good Hope – they were the *de jure* government that decided on everything from agriculture to religion. They protected the Reformed religion at the Cape but also very effectively controlled it, a system which would continue under the British rule from 1806 and later also in effect under the rule of the National Party up until 1994. From 1652 until 1795 it was the Political Council at the Cape that decided which denominations would be allowed in the Colony, where and when local congregations would be established, which minister would serve where, and who would serve as elders and deacons. Because of their refusal the normal reformed church assemblies of presbyteries and synods were not established at all at the Cape during the reign of the Dutch East Indian Company. It was their explicit policy that the French language must not be spoken at the Cape which would eventually lead to the virtual disappearance of that language at the Cape and that the French congregation effectively became part of the Dutch Reformed Church after the departure of the first and only Refugee minister at the Cape in 1701.

In the early documents about the French destined for the Cape we read the following about how they were identified. On 3 October 1685 the Lords VXII in the Netherlands decided to send more colonists to the Cape and then we read the following "Amongst the aforementioned colonist there may be French Refugees of the Reformed religion …"[2] On 6 October 1687 the Lords XVII reaffirms their resolution of 3 October 1685 and again refers to the "French Refugees" as possible colonists at the Cape, this time together with "Piemontoisen"[3]. In the end nothing came of the scheme to also settle "Piemontoisen" at the Cape.

In the reflections on the rules under which the French Refugees went to the Cape there is also a section under the title "Premier projet d'Etablissement". In the first article of this section it is said that everybody that applied to go to the Cape of Good Hope had to be of the Reformed faith, refugees from France or the valleys of Piedmont. For this they would be examined by commissioners, after which they had to swear the oath of 20 October 1687. To this is added that it is very important for the Company to take only obedient and peace loving subjects to the Cape. Most of the French are of this quality. However it is also known that it took courage, guts and a love of freedom from them apart from the reasons of conscience to surpass all the difficulties that came their way. All these qualities are usually part of people with a lively and impatient nature. It would therefore not be a surprise if there were those among the French who would not have the necessary flexibility of character. Note must also be taken of the provinces (in France) where they came from since the inhabitants of some are much more obedient than others.[4] Under the date 16 November 1687 the Lords XVII informs the Cape that French and Piemontoise Refugees will be coming to the Cape and once again it is confirmed that they are all of the reformed religion and for the exercise of their religion a minister will accompany them.[5] On 19 December 1687 the Chamber of Delft forwards the names of people who will be coming to the Cape on the ship Voorschooten – people who as a result of "the persecution of the true Reformed Religion in France" have come to the Netherlands. In the same letter the names of the passengers on board the Oosterland are also identified as "French Reformed Refugees"[6] Problems with the French at the Cape arose during 1688 and 1689 when they twice asked to be resettled on other land than that given to them and also asked for an own French congregation. When the matter came up in the meeting of the Political Council in the Cape on 28 November 1689, the Commander, Simon van der Stel said that he was worried and experienced many difficulties from some of the "so called refugees", who left France under the pretence of religious persecution by their King. They settled in the Netherlands, where they lived an idle and lazy life under the pretence of being devotees, members and supporters of the Protestant faith. In the end the Council decided to reign in the French impertinences, stop all conspiracies in time by giving them a thorough rebuke and to reprimand them seriously to do their duty. They were also seriously warned to keep to the conditions of the contract under which they came to the Cape and to refrain in future from troubling the Commander with such impertinent requests and to be satisfied with the Church Council of the Stellenbosch Church.[7] In the meantime Rev Simond had also written a letter with the same request to the Lords XVII.[8] His request to the Lord XVII was granted[9] so that in 1691 a third congregation in South Africa was established – the French speaking Drakenstein congregation. By 1691 The Governor, Simon van der Stel, states it clearly that he does not want any more French at the Cape[10]. This is again repeated in a letter from him on 2 July 1699[11] which leads to the decision of the Lords XVII on 22 June 1700 in which they decided that they wanted colonists of the reformed or Lutheran faith at the Cape "but no French".[12] When handing over the power in the colony to his son Willem Adriaan van der Stel on 30 March 1699 Simon van der Stel warned him that of all the population groups at the Cape the French were the least to be trusted.[13]

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[2] *Rijks Archief 's Gravenhage (The Hague), Koloniale Archief 258, Resolutien Here XVII,* 3 Oktober 1685.

[3] *Rijks Archief, 's Gravenhage (The Hauge), Koloniale Archief 259, Resolutien Here XVII,* 6 Oktober 1687.

Through a deliberate policy of the Governor and the Political Council the use of French at the Cape was smothered so that by 1723 we read that there was only 25 or 26 elderly French left, who still spoke French[14]. Through this policy the Drakenstein congregation was fully incorporated into the Dutch Reformed Church with Dutch as its official language.

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[4] Reflexions, Premier Projet d'Etablissement. In: C Spoelstra, 1907. *Bouwstoffen voor de Geschiedenis der Nederduitsch-Gereformeerde Kerken in Zuid-Afrika. Part 2.* Hollands-Afrikaansche Uitgevers-Maatschappij, v/h Jacques Dusseau & Co. p 654.

[5] *State Archives Cape Town, C 512, Incoming Documents 1685-1687:* 16 November 1687.

[6] *State Arhives Cape Town, C 512, Incoming Documents 1685-1687:* 19 December 1687

[7] *Resolutions of the Political Council 1681-1707: 28 November 1689.* Suid-Afrikkaanse Argiefstukke, Kaap No 1, Kaapstad 1957.

[8] *Rijksarchief Den Haag, VC 168: Letter from Pierre Simond to the Lords XVII,* 15 June 1689

[9] *State Archives Cape Town C 418, Incoming Documents,* 17 December 1690

[10] *Sate Archives Cape Town, Outgoing Documents (1691-1692):* 29 June 1691

[11] *State Archives Cape Town, Outgoing Documents (1699-1700):* 2 July 1699

[12] *Colonial Archives 261, The Hague, Resolutien Here XVII(1699-1700):* 22 June 1700

[13] C Spoelstra, *Bouwstoffen voor de Geschiedenis der Nederduitsch-Gereformeerde Kerken in Zuid-Afrika II,* p 602 Hollandsch-Afrikaansche Uitgeversmaatschappij, Amsterdam, 1906.

[14] *Church Archives Stellenbosch, G31/1, Resolutions, Church Council Drakenstein (1715-1730):* 23 February 1723.

From the above we can clearly see how the French were seen in the official circles of the Netherlands during the late seventeenth and early eighteenth century. There was acknowledgement of the fact that they were reformed and that they endured a lot of persecution for the sake of their faith, they were seen as people with a lot of courage and guts and as freedom loving. Exactly these characteristics however also made the Dutch wary that they might be too independent and hard headed. A 1689 it was apparently exactly these characteristics that brought them into conflict with Governor Van der Stel and the Political Council. A situation which made any more French refugees as part of an official colonisation scheme *persona non grata* at the Cape. We also find in the early documentation that the refugees are identified as *French Refugees* and sometimes as *French Refugees of the Reformed faith,* or as *French Reformed Refugees.* Not once are they referred to as French Huguenots or just Huguenots. It is difficult to explain why this was the case because we know that the term Huguenot was used from very early on in their history. It also raises the question about when in the history of South Africa was it started to call the French Refugees, Huguenots?

Another question to be answered in this regard is how did French refugees in South Africa identify themselves, what did they see as their identity? In his letter to the Lords XVII on 15 June 1689 Pierre Simond more than once refers to his compatriots as “the French” or as “refugees”. He starts his letter with the words “After we have lived under oppression and barely had the freedom to even complain or sigh in secret, I consider myself lucky that I can now breath in freedom in the shadow of the honourable Company.”[15] On 9 March 1691, 65 members of the Drakenstein congregation in a letter to the Commander Simon van der Stel and the members of the political Council subscribe to a petition in favour of Pierre Simond in the case regarding the differences between him and Jacques de Savoye, a fellow refugee. They bring to the attention of the Council that they have never heard such insults against a minister as that which Savoye uttered against Simond, “not even in France where ministers were so hated by big and small and where they had free reign to insult ministers”[16] In an answer to the demands of Jacques de Savoye accompanying a letter of May 1691 to the Governor and Council, Pierre Simond starts his answer with the following: “Pierre Simond, minister of the Word, driven from France by the persecution, sent to French refugees at the Cape of Good Hope by the providence of God and the lords of the Eastern Company”[17] In the same document Simond also quotes a letter written by Mr Baudaen a director of the Chamber of Middelburg. He notifies Simond about complaints that were circulating about him and the way in which he manages the congregation. He then continues “You will know, and that is the truth that these poor people, French refugees, are in a strange land to which they fled far away not to be under the dominance of a church like that of the pope of Rome. They departed for the sake of freedom of conscience and to go and live in peace.”[18] In June 1703 a request signed by the Rev Henri Beck, the successor of Pierre Simond, elder Francois du Toit and deacons A de Villiers and A Vivier, is addressed to the Lords XVII. In the request they point out that the Rev Beck was instructed to preach only in Dutch while the majority of the congregation did not understand Dutch and could not follow a sermon in that language. They point out that out of a total of one hundred and sixteen married an elderly persons there are only about 25 that understand enough Dutch to follow a sermon in that language. They request the Lords XVII to allow the minister to preach in French once every two weeks. They express their goodwill towards Dutch and would that their children had more opportunities to be taught in Dutch. They also promise to attend the Dutch services regularly.

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[15] *Rijksarchief Den Haag, VC 168: Letter from Pierre Simond to the Lords XVII,* 15 June 1689

[16] State Archives Cape Town, VC 169, *Letter from Drakenstein Congregation to the Political Council*

[17] State Archives Cape Town, VC115: *Letter from Pierre Simond to the Governor and Council,* May 1691.

[18] State Archives Cape Town, VC115: *Letter from Pierre Simond to the Governor and Council,* May 1691.

Also very important for this article is the way they identify themselves in this letter. They recognise in truth the great favour which has been bestowed upon them during the past 14 to 15 years and they are grateful for that. “In a time when their property was taken from them and they were driven from their fatherland it pleased them (the Lords XVII) in their kindness to settle the French in this land.” Under the wise and just government of the honourable and reasonable Mr van der Stel they enjoy in peace and tranquillity the fruits of the land. “But even more is the fact that they enjoy freedom of conscience as well as the free and open exercise of their faith (which is the most precious thing on earth and for the sake of which they left their fatherland and their people) for which they were given a French minister, the Rev Simond.”[19] Apparently the request was granted because we read in the resolutions of the church council of 1715 and on 8 May 1718 that services were held in both Dutch and French.[20] By 1723 there are only 25 or 26 “old French” left and so the French language disappears at the Cape and outlaying districts.

No further documentation of a specific French refugee identity is known during the eighteenth century. The Drakenstein congregation in effect became a Dutch Reformed Congregation. From reports we know that the congregation during the eighteenth century was seen as a lively and one of most spiritual was at the Cape.

At least up until 1703 we know that the French refugees were quite aware of their identity and that it entailed persecution and refuge for the sake of freedom of conscience and the right to exercise their reformed faith in freedom. They identify themselves as French Refugees for whom freedom of conscience and the free and open exercise of their faith are the most precious things on earth.

3. FIRST COMMEMORATION EFFORTS 1824 AND 1851

In 1806 the Cape became a permanent British colony. This had very far reaching consequences in terms of ecclesiastical, educational and social development at the Cape. With regard to the relationship between church and state the British pretty much had the same view as the Dutch – the state both protected and controlled the church. For the first time the state granted permission that the Dutch Reformed congregations may assemble in a synod the first of which was held in 1824. The congregations multiplied throughout the Cape colony, educational institutions came about and slowly but surely a “Dutch-French=Afrikaner” nationalism developed in response to the British rule who tried to anglicize both the church and the educational system at the Cape.

1824: In 1824 the first volume of *Het Nederduitsch-Zuid Afrikaansch Tijdschrift,* the first Dutch language general newspaper in South Africa, was published under the editorship of Abraham Faure (1795-1875) – it would continue until 1843. It was an undertaking in co-operation with Thomas Pringle who was responsible for the English edition of *South African Journal* – an English paper similar to the Dutch edition. Only two editions of the *South African Journal* appeared before Lord Charles Somerset stopped its publication for political reasons. Abraham Faure was the great grandson of the French refugee Antoine Alexander Faure who arrived at the Cape in 1714 and then settled in Stellenbosch. Apart from really pioneer work in many areas like publishing, education, church and cultural undertakings Abraham Faure was also the father of the idea of a Dutch Reformed Theological Seminary where students from South Africa could do their theological training in South Africa. The seminary opened it doors in Stellenbosch in 1859 as the first institution for theological training in South Africa. The Seminary facilitated the establishment of schools in Stellenbosch and eventually also the birth of the University of Stellenbosch. He was also one of the founder members of what is today known as the University of Cape Town.[21] In 1849 Faure became the first editor of the newly established *De Gereformeerde Kerkbode* (The Reformed Church Messenger). He remained editor until 1868.

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[19] State Archives Cape Town, VC 169: *Request Drakenstein Congregation to the Lords XVII,* June 1703.

[20] Cape Church ArchivesG31/1, *Resolutions of the Church Council Drakenstein (1715-1730),* 17 February 1715 and 8 May 1718.

In the very first edition of the *Nederduitsch Zuid-Afrikaansch Tijdschrift* in 1824 [22] the French refugees surface again when Faure publishes an article on “Gedenkteeken Ter Eere der Fransche Vlugtelingen” (a Memorial in Honour of the French Refugees). From the article itself it looks as if the content was given to him by descendants of the French Refugees. The article is the very first plea to commemorate the Refugees in South Africa. The article points out that various memorials have up to then been erected in South Africa to commemorate persons who ensured the safety of the colony (volksplanting). “However no memorial has been erected to commemorate earlier events of which our fathers tell us.”[23] Faure writes that he was therefore very happy when he received what follows and saw that the descendents of the “French Protestant Refugees, are proud of their descent, and wanted to keep the memory of their brave ancestors alive through the establishment of a memorial in their honour. It was especially necessary in their times (1824 PC), when an indifference and coldness towards religion could be seen, to remind the descendants of those pious people what their ancestors had over for their religion so that the descendants of those people, through the grace of God, could be warned to be careful of all irreligiousness and idolatry and be encouraged to keep on serving God faithfully, the God for whom their ancestors were persecuted and why they sought out these parts of the world.”[24] Faure then continues by quoting the letter which he received to publish. This is a remarkable document which gives insight into how the descendants of the French refugees saw themselves by 1824 – 136 years after their forefathers arrived at the Cape.

“The year 1685 will always be kept as an important memory by the confessor of Reformed faith. In that year, on the cruel command of Louis XIV, the Protestants in his kingdom lost their privileges of freedom of religion that was granted to them by Henry IV and the whole of France executed a bloodbath against those who are of the Reformed Religion. The confessors of the true religion were persecuted in an inhuman way. Those that could, fled to England, Holland, America while some sought refuge in this colony, to exercise their religion undisturbed amongst the then wild and rough inhabitants of Africa. We then, the descendants of *those* virtuous and pious people who sacrificed blood and goods for the sake of God and the truth; we who were blessed by Providence in these parts so bountiful, that we can still confess the same religion that our ancestors sacrificed all timely pleasures for – we decided to build a memorial in honour of our forefathers; vivify our memory of them; encourage future generations to follow the footsteps of our forefathers on the way of true piety and we wish to do it on the place where we can still see some remains of the first dwelling of the persecuted French Protestant Refugees.

And who is there amongst their descendants who refuses to contribute something? Who is there so bereft of any feeling of own worth, that will not see it as an honour to show the value of their descent? Who’s heart does not already jump with joy to be able to show his gratitude. Yes we expect that every descendent of those pious men will not hesitate to give at least one penny for this worthy cause.

NB. We also request that if there are any memorabilia in the families of descendants, to lend that to the Commission (which will be chosen in due time) so that they can compile a record to be kept in the Memorial.

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[21] H A Heyns, Faure Abraham. In: W J de Kock & D W Kruger, 1986. *Suid-Afrikaanse Biografiese Woordeboek, Deel II.* Raad vir Geesteswetenskaplike Navorsing. Goodwood, Kaapstad, Nasionale Boekdrukkery, p 233-237

[22] *Nederduitsch Zuid-Afrikaansch Tijfschrift,* Januarie – April 1824.

[23] *Nederduitsch Afrikaansche Tijdschrift,* 1824, first edition, 69.

[24] *Nederduitsch Afrikaansche Tijdschrift,* 1824, first edition, 69.

Those who desire to be of help in this worthy cause are requested to make known their names and contribution, and when sufficient subscriptions are received, a Commission from the subscribers will be appointed to gather the subscriptions and complete the project.

Anybody else than the descendants of the French Protestant Refugees are also requested to sign and to place after their name, the people (tribe) from whom they come.

The contributions, which are already many, can be made at Mr J F Beck, in Longstreet nr 65."[25]

In the second edition of his book *Di Geskidenis van ons Land in di Taal van ons Volk* in 1895, (the first edition was in 1877), a first attempt to write the history of South Africa "Ons Land" in Afrikaans was made by the Rev S J du Toit. On p 49 he gives a list of the names of Huguenot descendants that made contributions for the proposed memorial.[26]

In the second edition of the newspaper, May–June 1824 the oath that the French Refugees had to take on their coming to South Africa is published and in the third edition (July-August 1824) we find the Bylaws of the 1688 undertaking in both French and Dutch.

The article in the first edition of the newspaper from 1824 brings forward some remarkable information about the French refugees and their memory and identity in South Africa. After being absent form historical documentation for the larger part of the eighteenth century we find them back in the very first edition of the first Dutch newspaper in the history of South Africa *Het Nederduitsch Zuid-Afrikaansch Tijdschrift.* They are still identified as French Refugees, and clearly the memory of what they experienced in France, especially in 1685, concurs with what we read in the documents of the late seventeenth and early eighteenth century – it is not and invention of later generations. It is also still recognised that they fled for freedom of religion and that they exercised that right at the southern tip of Africa. We do not know who wrote the article but it is clear that there is a memory of their forefathers amongst the descendants of the French and this memory is now (1824) combined with a desire to build a memorial in their honour and to pass their values on to future generations. Even if one gets the impression that "the forefathers" are perhaps one-sidedly seen as people who, all without exception, are representatives of those very high religious values it is nevertheless significant that "the forefathers" are remembered and that there is a desire to commemorate them. There is also the idea that the whole effort for a memorial must be organised through the appointment of a committee with a list of subscribers – a Society? – all of this is definitely on the agenda. Can one hear sounds of an upcoming nationalism against the British colonialism when the descendents of the French are reminded of the value of their descent and when other members of society (the Dutch?) are requested to also sign on and to indicate from which people (tribe) they descend?

Differences of opinion about the undertaking itself as well as about the secretary and treasurer who were not of pure Refugee ancestry brought about that nothing came from this effort.

1851: On the 15th of May 1851 a meeting was held on the farm of Mr J E de Villiers Louw under the chairmanship of Mr D J Joubert in the Groot Drakenstein valley. The following resolution was taken: "This gathering acknowledges the huge lack in proper education that exists in Groot Drakenstein at the moment amongst the members of the Reformed Church. Amongst the poor members there are quite a few children who are growing up without a proper education in the exercise of Letters. The meeting therefore decides that a school institution should be established – (as near as possible to the centre of Groot Drakenstein) under the name of the Groot Drakenstein Institution of Education and Schooling in co-operation with the Paarl Reformed Church"[27] At the same meeting it was also decided that the children of poor parents would receive free education or at a much reduced price. Pupils that lived far away from the school would also pay less school fees than those children who lived nearer to the school. The teacher had to be a member of the Dutch Reformed Church and a person who leads an exemplary ethical life. The teacher also had to be qualified to teach in Dutch, English, writing, bookkeeping, geography, church and general history and had to be able to catechize the children and if possible also teach them to sing. The teacher would also have to be personally approved by the minister of the Dutch Reformed Church in the Paarl.[28] At a subsequent meeting on 29 July 1851 it was decided to use the land which Mr du Pree donated, because there were already rocks and clay on the land and more than enough water. The land was also situated along the road that the people from Groot Drakenstein used to go to church and it was near to the centre of Groot Drakenstein.[29] On 15 August 1851 it was further decided that effort had to be made by Mr C C de Villiers to have the so called "Oude Kerk Grond" (the Old Church Land) added to the donation of Mr du Pree – increasing the total of land to about 3.5 morgen. That the inhabitants of Groot Drakenstein were well aware of the meaning of the "Oude Kerk Grond" can already be seen from the unanimous resolution of 29 July 1851: "that while the school is going to be erected on the same place where the first public worship of the French refugees was held, another proper name should be added from the history of the French Protestant Refugees so that the school should at the same time be a memorial-pillar to commemorate them. The building must be built in the form of a commemorative-pillar; because this school must serve both as a memorial in honour of our forefathers the French Protestant Refugees and for the education of our youth as members of the Reformed Church."[30] On 1 October 1852 the proper name which was mentioned in the resolution of 29 July 1851 was used for the first time when it was moved by Mr H F de Villiers and seconded by Mr D J Joubert "that the school building be given the name "Simondium" in memory of Pierre Simond, the first minister of the French Protestant Refugees who for a few years held their worship services on the place where the building is currently being built."[31] Today that whole area is called Simondium. The meeting of 29 July also appointed the following board of directors: D J Joubert (chairperson), H F de Villiers (secretary), J W Louw (cash-keeper), P F Hugo, J P du Pree, F J Malherbe and J S Marais.

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[25] *Nederduitsch Afrikaansche Tijdschrift,* 1824, first edition, 69-71.

[26] S J du Toit, 1895, *Di Geskidenis van ons Land in di Taal van ons Volk.* Tweede Uitgaaf. (Aangevuld tot 1895, en vermeerder met Bylage). Paarl, D F du Toit &Co., Beperkt, Drukkers en Uitgewers. 1895.

It was decided that the Memorial for the French Protestant Refugees at "De Oude Kerkgrond"(the Old Church land) or Simondium as it is called today would be inaugurated religiously on 6 April 1853,[32] exactly 201 years after Jan van Riebeeck landed at the Cape of Good Hope and a date which he (Jan van Riebeeck) in 1654 declared had, to be kept "to God's honour and with thanksgiving as a fixed day of thanksgiving and prayer" so that it may never be forgotten by their descendants."[33] On the same day the school was also opened. The inauguration ceremony was conducted by the Rev G W A van der Lingen from the Paarl. A call was also put out that anything antique that the "French Protestant Refugees" brought to the Cape, along with ancestral lists of names, histories or any information with regard to them that could help to enliven their history, be entrusted to the board of directors to be kept in the safe room.[34] It is not sure whether the safe room in the commemoration pillar was ever used for the purpose for which it was built because by 1 July 1854 there is a request by the Reading association to place books for a library in that part of the building.[35]

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[27] Minutes of the founding meeting 15 May 1851. In G B A de Villiers, Niel Marais & M L Wiese, 1956, *Het Sticht Simondium 1852-1956. Gedenkboek opgestel by geleentheid van die inwyding van die nuwe skoolgebou Pierre Simond op 30 November 1956.* Pro Ecclesia-Drukkery, Birdstraat, Stellenbosch. p 21.

[28] Minutes of the founding meeting 15 May 1851. In: G B A de Villiers, *Het Sticht Simondium 1852-1956. Gedenkboek,* p 21.

[29] De Villiers, *Gedenkboek,* p 21.

[30] Notule van vergadering van 29 Julie 1851. In: *G D B de Villiers 1956, Gedenkboek,* p 22

[31] Notule van vergadering van 1 Oktober 1852, In: G D B de Villiers 1956, *Gedenkboek,* p 24

[32] De Villiers, G D B, Niel Marais en M L Wiese (reds), 1956, *Het Sticht Simondium, 'n Skoolinstelling en Gedenksuil. Gedenkboek opgestel by geleentheid van die inwyding van die nuwe skoolgebou Pierre Simond op 30 November 1956.* Pro Ecclesia-Drukkery, Birdstraat Stellenbosch.

In the documentation about the school-memorial we find that the descendants of the French still call their ancestors and themselves French Protestant Refugees – still no mention of "Huguenots" in South Africa. The whole effort of 1851 is very strongly linked to the Dutch Reformed Church and the religious character of the event. The question can be asked whether it was purely chance that the date of 6 April 1653 was chosen for the inauguration of the school or was it a deliberate choice to also adhere to the command of Jan van Riebeeck from 1654. The main aim of the school-memorial was to provide proper education in Dutch for the people from Groot Drakenstein. The condition of education for the Dutch speaking part of the population at the Cape was really dismal at that time. Everywhere there were efforts by Dutch speaking leaders to put this right. That a school-memorial for the French Refugees was also used for this purpose show how completely integrated the French by then were with the Dutch. Their church was also completely integrated with the Dutch Reformed Church and they made common cause with the Dutch for the education of their children while at the same time commemorating their ancestors. It is also clear that there was some form of organisation amongst the descendants of the Refugees. There were committees and deliberate efforts by a community to undertake the building of a memorial as well as to collect ancestral memorabilia which all shows the embryo of an organisation. This can lead us to the conclusion that all of this was a forerunner of the eventual establishment of a Huguenot Society of South Africa. In the decades to come there would be more attempts.

4. TWO SCHOOLS 1873 AND 1882

1873: During the first half of 1873 Andrew Murray drew up a memorandum[36] that would serve before the a meeting held in the Dutch Reformed Church of Wellington on 25 June. The memorandum contained a proposal that a Huguenot Seminary be established in Wellington. The main aim of the Seminary was to be a institution where a thorough Christian education for the sake of the country would be given to young girls to enable them to become teachers all over South Africa and also to equip young women to be ready to work in any place to where God may call them in his Providence.[37]

Murray also says in the memorandum that at a Mission Conference in 1872 the desirability of a memorial was discussed to commemorate the coming of the Refugees, they who left their homes and families to serve God in freedom and truth. And what better way to answer to the calling than to erect a school dedicated to commemorate them in these parts which are so holy to us, parts where the dispelled "Huguenots" first found rest and could again serve God on their own land. It is in the trust that the Huguenot school in Wellington will answer to this holy intention that Murray had decided to get ready and to build the Huguenot Seminary.[38] *De Gereformeerde Kerkbode* of 25 November 1873 reports about the inauguration of the buildings of the Seminary on 25 October 1873. A large number of the members of the synod of the Dutch Reformed Church, which was in session during those days in Cape Town, came to Wellington by train. The Moderator of the Synod opened the gathering while an address was given by prof N J Hofmeyr of the Theological Seminary in Stellenbosch. The *Kerkbode* also reports that an old "Huguenot" relic, namely a piece out of one of the walls of the first building that served as school and church for the first "French Refugees" was shown by the Rev George Morgan during his speech at the meeting.

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[33] Jan van Riebeeck, *Daily Journal Part I, 1651-1655,* 6 April 1654. Publication of the Van Riebeeck Society. Cape Town, Balkema 1952.

[34] G D B de Villiers, *Gedenkboek,* p 26.

[35] G D B de Villiers, *Gedenkboek,* p 26.

[36] Andrew Murray, 1873, Memorandum De Hugenotenschool te Wellington. In: Du Plessis, J,1920, *Het leven van Andrew Murray.* Uitgave van de Zuid-Afrikaansche Bijbel Vereniging. Kaapstad. p 285.

[37] Du Plessis, J,1920, *Het leven van Andrew Murray.* Uitgave van de Zuid-Afrikaansche Bijbel Vereniging. Kaapstad. p 293.

With this development we find that for the first time in South Africa, as far as could be established, the term "Huguenot" is used as indication of the "French Refugees". The terms "Huguenot" and "French Refugees" are used by the *Kerkbode* in its report of the occasion while Murray writes about "refugees" and "Huguenots" in his memorandum. It is not clear when the term "Huguenot" came into use in the South African context. A Good guess can be that it must have been somewhere between 1867 and 1873. In 1867 the book of Samuel Smiles *The Huguenots: their settlements, churches, industries in England and Ireland* was published in London by J Murray. From information years later we know that the book was known at the Cape as a British colony and the question is whether it was perhaps instrumental for the use of the term "Huguenot" in South Africa? The main aim of the Huguenot Seminary in Wellington was the education of young girls to become teachers and to prepare them for Christian service in any area to which God sent them. One can say that the Huguenot Seminary was about education and mission. According to many reports it was a great success. The name of the Seminary was the *Huguenot Seminary* because it was built in a town and area which was known as an area where many Huguenots settled. It was the intention that it must serve as a memorial for the Huguenots but as far as can be gathered it was never the intention for the Seminary to be a place where Huguenots memorabilia or lists of Huguenot descendants would be kept or where any form of a Huguenot Society would be housed. The main language used at the Seminary was English just as most of the staff were English. This would lead to the establishment of another Huguenot Memorial School in Daljosaphat by the Rev S J du Toit in February 1882.

1882: By 1876 the Rev S J du Toit of the Paarl felt that nothing has yet been done to commemorate the coming of the French refugees to South Africa in a proper way. By that time the *Society for Real Afrikaners* (Genootskap vir Regte Afrikaners) with Du Toit as a leading figure, was an upcoming movement fighting for "our language, our people (nation) and our land". Du Toit very well knew that the commemoration of the Huguenots-ancestors would contribute largely to make the Afrikaners (Dutch and French descendants) aware of their national identity amid the denationalising and anglicising influence of the British. At that stage is was the policy of the English government that all the public schools had to be English an no religious education was allowed in schools. The efforts by Du Toit to fight this, would lead to the establishment and opening of the "Gedenkschool der Hugenoten"(The Huguenot Memorial School) on 1 February 1882.

To start with Du Toit wanted to make the Afrikaners well aware of the meaning of the Huguenots. To achieve this he made use of the two journals *Die Afrikaanse Almanak* a publication of the Genootskap of Regte Afrikaners since 1877, and *Die Afrikaanse Patriot.* From the first issue of *Die Afrikaanse Almanak* in 1877 he published articles on the Huguenots and their experiences. Under the pseudonym “Ware Afrikaner” (True Afrikaner) he called on the descendants of the Huguenots to commemorate the coming of the Huguenots to South Africa in a proper way. He had in mind a “big memorial” on which the Huguenot family names and the date of their arrival could be engraved. All Huguenot descendants had to contribute to this effort so that it could be ready by 1888 for the bicentenary commemoration of the coming of the first Huguenots to South Africa. Du Toit was also of opinion that the memorial had to be erected in a place where many of the early Huguenots settled – which could be any one of the Paarl, Wamakersvallei (Val du Charon) – the current Wellington, – Franschhoek or Groot Drakenstein. He also encouraged readers to write their opinions to the office of *Die Afrikaanse Patriot.* Between May and September 1877 Du Toit published a series of 11 articles on the Huguenots in *Die Afrikaanse Patriot.* Nothing came from this call in 1877, so Du Toit repeated his call 1880 and also suggested some ideas on how plans could be implemented to get money for the project from all over South Africa.[39]

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[38] Murray, Memorandum, p 286

In 1881 Du Toit again wrote under the pseudonym “Ware Afrikaner” in *Die Afrikaanse Almanak.* He now had new ideas for the Memorial – a memorial of clay and bricks merely as a honour and an adornment would not be worthy of the memory of the pious Huguenots. A school in the service of the land and the people would be the best and the most useful. He added that every Huguenot knew that “our country and our people needed such a school and the name of the school must be “The Real Huguenot School”. The school would have to comply with certain requirements – it had to be:

- a real national school where respect for “our” ancestors; love for “our” people; knowledge of “our” history and a true national feeling would be cultivated;
- a real Afrikaans school where Dutch and English and everything that belongs to a civilised education will be taught thoroughly;
- a real Huguenot school where the spirit of the Huguenot ancestors will be kept and honoured;
- a real Christian school in which the Bible will have a place of honour and be the foundation of all education;
- a real Reformed school where the pupils will be taught the pure dogma and learn to sing the Psalms;
- a real normal training school where teachers will be trained;
- a real educational school for young Afrikaners who wanted to become ministers or doctors etc.;
- a real public school where Boer-children could receive a decent civil education and learn of the most necessary things;
- a real boarding school to which children from all parts of the country could come and be under good supervision;
- a real free school without government subsidies and government supervision;
- a real inexpensive school where poor children would receive education;
- a real Memorial school in which old Huguenot memorabilia, genealogies, portraits etc. could be gathered and kept.

In this proposal Du Toit also saw the fulfilment of his own ideas about Christian-, mother tongue- and national education. The school would be the true memorial for the Huguenots in service of their descendants.

On 13 December 1880 Du Toit called a meeting of interested friends to present to them his plans for a Memorial School. Four days later a committee discussed Du Toit’s proposal. Other proposals were also brought before the committee: a memorial plague at the Paarl market square, a fountain for the citizens of and visitors to the Paarl, and even a hydro cure. In the end Du Toit's proposal for a memorial school was accepted. After much planning and hard work the school was opened on 1 February 1882 on the farm Kleinbosch in the Daljosaphat district of the Paarl. Kleinbosch was the farm that belonged to Francois du Toit, who came to the Cape in 1686. Initially the school was housed in the homestead while the cellar was being converted into a school. On 14 March 1883 the new school building was inaugurated – a beautiful Georgian style double storey building with the words "Gedenkschool der Hugenoten 1883" displayed on the roof. So many people attended the function that not everybody could be seated inside the school. D F du Toit and Andrew Murray gave speeches at the occasion. Throughout the whole exercise the people of South Africa were kept informed of developments through *Die Afrikaanse Almanak* and *Die Afrikaanse Patriot.* There was indeed very wide support for the school from all over the country as can be seen form letters of support from places like Hopetown and Petrusville in the Northern Cape, Dundee in Natal, Harrismith in the Orange Free State, Richmond in the Karoo, and nearer in the Boland itself places like Rheebokskloof and Wemmershoek.

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[39] Henn, MMT, 1984, De Gedenkschool der Hugenoten in Kultuur-Historiese Perspektief. In: *Huguenot Society of South Africa,* Bulletin 22, 1984-1985. p 21-22.

Initially it went very well with the school but in time there was a shortage of funds and of pupils. There was also resistance to the fact that the school was seen as anti-English and in opposition to English schools like the Huguenot Seminary in nearby Wellington. The theological views of Du Toit was also not much loved and accepted in Dutch Reformed Church circles. All of these factors lead to the undetermined closure of the school by the end of 1888 – the year in which it was supposed to serve as a living commemoration for the bicentenary festivities commemorating the coming of the Huguenots to South Africa. In 1888 both the Rev S J du Toit and his brother were in the Paarl due to the illness of their mother. Both brothers saw it as an ideal opportunity to organise a Huguenot commemoration for 1888. On 18 April 1888 a meeting was held in the Memorial School under the chairmanship of SJ du Toit. Some 24 people from surrounding areas were present. Some see this gathering as the embryo of a Huguenot society in South Africa. The aim of the meeting was to plan a Huguenot commemoration in September 1888. Elaborative plans were set out for this commemoration: The commemoration would take place in the Paarl district because it was especially in that area that the first Huguenots settled in 1688; a music festival would be held in the Paarl under the leadership of S J de Villiers and Mr Rocco de Villiers; a Memorial script signed by the descendants of the Huguenots would be placed in the Simondium Memorial-School to be kept there; a dinner would be held in the Memorial School on Kleinbosch and a cairn would be packed under the old oak tree that was planted by the first owner of Kleinbosch, Francois du Toit. Lastly a committee would be appointed to execute the plan. A next meeting later in 1888 was envisaged but it had to be postponed to 1889. Eventually nothing happened. All that remained was the Gedenkschool der Hugenoten and that was closed down indefinitely at end of 1888. It reopened on 1 October 1889. Financial difficulties forced it to ask for government aid in 1895. Although it was then subjected to government inspection it succeeded to keep its Christian-national character. After many problems surrounding SJ du Toit and his views and after many tribulations and necessitated changes, the school had to finally close down by the end of 1910.[40]

The Gedenkschool der Hugenoten is a remarkable chapter in the history of Huguenot commemoration in South Africa. It seems that by 1880 the term *Huguenot* had become fully accepted in South Africa and although the name *French Refugees* was still used it is *Huguenot* that dominates. Again, like in the case of the Huguenot Seminary in Wellington, the commemoration of Huguenots is used to serve another cause than the mere commemoration of the Huguenots. In the case of Wellington it was education and mission now it is education and Afrikaner nationalism. Nevertheless the commemoration aspect remains very important. The history of the Gedenkschool does not say much explicitly about the values of those early Huguenots, values like freedom of conscience and freedom of religion. Clearly those values are there and they are to be preserved but the cause is now something else. Du Toit and his fellow Patriots are fighting the cause of the Afrikaners and Afrikaans as language. That is why they are not so friendly towards the Huguenot Seminary in nearby Wellington because that English institution threatens to absorb Afrikaans daughters into the English culture and way of doing. Du Toit and his fellow "Patriotmen" realised that one of the greatest threats to the upcoming Afrikaners was the English oriented public and private schools. That is why the commemoration of the Huguenots through a Memorial School with very specific requirements was such a useful vehicle. It is not to say that Du Toit and his "Medepatriotte" (Compatriots) or even Andrew Murray and his fellow workers were not honest in their commemoration of the Huguenots, but the commemoration was also used with other motives in mind. It is also not to say that the "other motives" were not justified at that time. The British Empire was at its peak, education facilities in the Cape Colony was especially poor among the Dutch population. Also, the Empire increasingly became a threat to the continued existence of the both the Dutch and the French at the Cape, they, who through history, had developed into a new people, the Afrikaners with an own distinct language Afrikaans and who mostly belonged to the same church – the Dutch Reformed Church. In the end the Gedenkschool der Hugenoten did not survive the aims of its builders. But the building itself remains up to this day a commemoration of the Huguenots of South Africa. On 14 March 1998, exactly 115 years after the inauguration of the original Gedenkschool the Afrikaans newspaper *Die Burger* reported that the school from 1883 was in a dilapidated state, but enough money had already been collected to restore the Gedenkschool der Hugenoten to its original state as a commemoration of the Huguenots and also as a beacon of light in the history of South Africa.[41] Today the school is governed by a board of Hugenote Gedenkschool Trustees*,* it is still seen as a Huguenot Commemoration and is used for all kinds of cultural events such as a writing school for Afrikaans speaking pupils from all population groups.

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[40] Henn, MMT, 1984, De Gedenkschool der Hugenoten in Kultuur-Historiese Perspektief. In: *Huguenot Society of South Africa,* Bulletin 22, 1984-1985. p 21-27.

5. PREPARATIONS FOR THE BICENTENERY COMMEMORATIONS

31 July 1885: On 31 July 1885 a meeting was held in Cape Town under the chairmanship of the Chief Justice Sir Henry de Villiers. The aim was to plan for a Huguenot festival in1888. Several proposals were made like the unveiling of a Huguenot memorial pillar in that year. The Chief Justice himself was in favour of the idea that a building be erected for the South African Athenaeum as a memorial to the Huguenots. He also felt that whatever the memorial may be it must be something that will attract attention, not create an image of smallness, exhibit true art qualities and be so designed that through its allegorical image in marble or whatever material, it will truly recall to mind the great event.[42] A Preliminary committee was appointed comprising of the Chief Justice, church ministers and members form the Legislative Assembly – The Committee members were Sir JH de Villiers, the Revs Du Plessis, Steijtler and Leibbrandt, the honourable JA Combrinck MLC; M L Neethling MLC, JS Marais MLC; DC de Waal MLC; D F du Toit, the Rev prof Marais and Christoffel C de Villiers who was asked to act as secretary of the undertaking.

From a report in the *Cape Times* of 3 August 1885 one can gather that the committee was larger than just the people mentioned in the *Zuid-Afrikaan* of 1 August.[43] Without taking a final decision the meeting of 31 July 1885 expressed the opinion that a memorial for the Huguenots must be erected and the balance of money collected for this purpose had to be used to form a fund for the education of poor children, descendants of the Huguenots.[44] This Meeting was reported in several journals. The *Cape Times* of Monday 3 August 1885 refers to an article in the *Volksblad* of 31 July about the same meeting and then gives the following very interesting comments which says quite a lot about how the Huguenots were seen in South Africa at that time:

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[41] Hugenote Gedenkskool presies 115 jaar oud. *Die Burger Woonburger,* 14 Maart 1998.

[42] Henn, MMT, 1984, De Gedenkschool der Hugenoten in Kultuur-Historiese Perspektief. In: *Huguenot Society of South Africa,* Bulletin 22, 1984-1985. p 24.

"From the remarks of the Volksblad and from the omission on the part of the twenty five representative gentlemen to communicate their project to other journals it may be presumed that the descendants of the Huguenots immigrants intend to keep the celebration in their own hands. Otherwise we believe that other colonists, who cherish the memory of a noble struggle for religious freedom would heartily join in the movement. The Huguenot families, having parted with their mother tongue were not the exclusive in carrying out the first social law. The language was sacrificed for the dominant will of the Dutch Government and Mr Theal writes "the intermarriage which after a few years became common between the colonists of different nationalities tended to obliterate all distinctions between them. Mr Theal writes of them: "These were undoubtedly the best settlers the Colony had yet received. The immigrants from the Netherlands were all of one class, but these were of various stations in society. Some had been of high rank in France, others were manufacturers, others again vine-dressers or gardeners. It is from the date of their arrival that the manufacture of wine on a large scale was carried on. The Huguenot blood, therefore was to a great extent the blood of honest peasants and artisans, but blue or red it soon diffused itself in the general stream, and, as Mr Theal remarks "at present there can be very few, if any, Dutch South Africans without a mixture of Huguenot blood in their veins. With respectable pride the *Volksblad* says – "It is not too much to expect that the descendants of the noblest blood of France should willingly sacrifice a few sovereigns to keep green the memory of their fathers who by their sacrifice have earned immortal fame. We would only extend this pride of race, this inheritance of the best blood of France, to the descendant of the simplest peasant who risked his worldly goods, his liberty and his life, in what he believed to be the highest truth."[45]

Although in the end nothing came of the meeting under the chairmanship of Sir Henry de Villiers it reveals very significant information. For the first time there is the idea of a memorial which had to convey an allegorical image that will truly recall the greatness of the coming of the Huguenots to South Africa. From the report on this meeting in the English speaking press in Cape Town we hear of suspicion that a certain group of the colonist population was deliberately not informed of the plans because the descendants of the Huguenots apparently wanted to claim it as something for themselves while the journalist felt that they actually belonged to every colonist in South Africa who could identify with freedom of religion. What is also very interesting is to hear the terms in which the Huguenots of 1688 are described: the best settlers the colony has yet received; the Dutch immigrants were of one class but the Huguenots were from various stations in society – high ranking people in France, manufactures, vine dressers and gardeners, people with the blood of honest peasants and artisans. From the date of their arrival the wine industry bloomed. The article also speaks of "this pride of race, this inheritance of the best blood of France" which should be shared and not kept for only a few descendants. This was a new way of seeing the Huguenots of South Africa - a way which influenced the views about the Huguenots for generations to come in South Africa - all of them, without exception, noble people, with noble blood and a noble heritage.

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[43] See also *De Kerkbode,* 7 Augustus 1885, p 359.

[44] *De Zuid-Afrikaan,* 1 August 1885.

[45] *Cape Times,* Monday 3 August 1885.

24 August 1885: a public meeting in the Paarl. Already at the meeting in Cape Town under the chairmanship of Sir de Villiers notice was taken of a movement in the Paarl which was of opinion that a country wide committee with representation from various areas had to be appointed so that the whole country could participate in the 1888 festival. The Cape Committee did not support this idea because they saw it as their prerogative to organise both a festival and a memorial. The meeting in the Paarl on the other hand felt that the Huguenot memorial had to be erected in the Paarl because it was there, rather than in Cape Town, that the Huguenots settled originally. The Paarlites were also of opinion that in Cape Town a Huguenot memorial would disappear between all the other monuments in the city. After meeting a deputation from the Paarl it was found by the Cape Town Committee that the ideas from the Paarl were totally unacceptable. So the Cape Town Committee decided that as soon as more than £5 000.00 for a memorial had been collected a meeting would be held with subscribers in the Paarl to decide what had to be done with the balance of the subscriptions. A Possible solution for the problem was that Cape Town and the Paarl each organise their own festival and support each other. The Cape Committee rejected this idea and remained adamant that the Huguenot memorial must come in Cape Town and that they must organise it. In the Paarl it was decided that the Huguenots be commemorated by a Wine and Agricultural School. In the end nothing came of either efforts.[46]

6. THE DUTCH REFORMED CHURCH AND HUGUENOT COMMEMORATIONS

From June to November 1885 a series of articles appeared in *De Kerkbode* to bring the commemoration of the Revocation of the Edict of Nantes in October 1685 to the attention of members of the Dutch Reformed Church as well as to descendants of the Huguenots, hoping that as the Reformed Church in France, the descendants of the Huguenots in SA will also partake in the commemoration. Especially the descendants of the Huguenots must be grateful for the "religious freedom" (geestelijke vrijheden) that became their part through the departure of their ancestors from France, and they should show themselves worthy of it.[47]

In the issue of 7 August 1885 it is suggested that on Sunday 18 October the Revocation be commemorated religiously in all the congregations of the Dutch Reformed Churches. It is also already known what the programmes will be in certain congregations like Wellington and Franschhoek. In Franschhoek the youth movement will present a programme while in Wellington the cornerstone of the new hall of the Huguenot school will be laid and a booklet containing the history of the Huguenots will be published. The editor also suggests that it might be a good thing if Reformation Day for that year also be commemorated on 18 October. It is also the prayer of the editor that the spirit of the Huguenots being one of faith and sacrifice to serve the Son of God will revive in all their descendants.[48] In the same edition there is also notice of the meeting that Sir Henry de Villiers called in Cape Town the previous week and that a public meeting to discuss the festivities in 1888 will be held on 7 August.[49]

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[46] *De Kerkbode,* no 35,, Vrydag 4 September 1885; p 400; Henn, MMT, 1984, De Gedenkschool der Hugenoten in Kultuur-Historiese Perspektief. In: *Huguenot Society of South Africa,* Bulletin 22, 1984-1985. p 24.

[47] *De Kerkbode,* 5 June 1885, p 261.

[48] *De Kerkbode,* 7 August 1885, p 359.

[49] *De Kerkbode,* 7 Augustus 1885, 359.

In *De Kerkbode* of 28 August there is the follow up of a three column article about the Edict of Nantes.[50] This is followed by another article on the Edict of Nantes on 4 September together with a report by J H du Plessis on developments between Cape Town and the Paarl.[51] The edition of 11 September contains another sequence on the Edict of Nantes.[52]

On 25 September 1885 the sequence on the Edict of Nantes is continued in a five column article and on p 432 four books on the Huguenots are mentioned in response to requests for suitable reading material. The first is the Dutch translation from French in 1854 by Dr Changuion of the work *Geschiedenis der Fransche Protestantsche Vluchtelingen van de Herroeping van het Edict van Nantes tot op onzen tijd.* Changuion was a teacher in Cape Town. It is very interesting to note that in 1854 Changuion still uses the term *Fransche Protestantsche Vlugtelingen* (French Protestant Refugee).

The second book is from Smiles *The Huguenots in England* (we know this book was first published in 1867 though the article does not mention the date of publication). The third work is also by Smiles *The Huguenots in France.* Both these books are called very readable books by the editor. The son of the then editor JH du Plessis, Prof J du Plessis later wrote a standard biography on Andrew Murray who was the founder of the Huguenot Seminary in Wellington in 1873. This strengthens the opinion that it was through the work of Smiles that the term Huguenot became to be used in South Africa after 1867. The fourth book is from the Religious Tract Society *Memorial of a Huguenot Family.*[53]

On 2 October the Editor of *De Kerkbode* recommends a small book De Herroeping van Het Edict van Nantes (22 October 1885) to his readers and encourages them to buy it, read it and distribute it.[54]

In the edition of 9 October 1885 it is reported that the Reformed Church in France is planning to build a new church on the place where the Charenton Church stood in 1685 before it was demolished. The question is asked whether the descendants of Huguenots in SA won't participate in the project by taking a collection on the 18th that can be sent to France? In a letter from French missionaries in Basutoland it is stated that the French Protestants will very grateful if they hear that the Huguenots in South Africa want to unite with them in the commemoration to maintain the unity of origin and faith that could not be broken during two centuries. The editor himself then poses the possibility that the Huguenots in SA can help the Reformed Seminaries in Paris and Montauban financially since they are struggling due to the withdrawal of subsidies by the government. It would not so much be the amount of money but the display of sympathy that will count. He then again asks for a collection on the 18th or 25th of October and suggests that it be left to the church leaders to decide which one of the two institutions must be helped. It can also be left to the French Reformed Church itself to decide.[55] In the same edition there is also a short article with statistical information about the Reformed Church in France since the restoration of 1878.[56]

De Kerkbode of 23 October 1885 contains a report on the different commemorations of the Huguenots that were held all over the country and who the people were that made speeches. Cape Town, Wellington, Franschhoek, Paarl, Cradock and Pearston are mentioned . In Wellington Sir Henry de Villiers was the keynote speaker. At the end of that commemoration a letter from the Huguenots in South Africa addressed to the Huguenots in France would be signed by two or three representatives of Huguenot families present at the meeting. It is also envisaged that a booklet and four accompanying lithographs with the symbols of the French, Dutch, Scottish and South African churches, listing the main events of the Reformation will be published.[57] At the end of article there is prayer by the author of the article "May God grant that these memorial festivities have an ongoing blessing for our whole church."[58] At the memorial festival in Pearston Mr J J Janse van Rensburg M.L.A. was the last speaker. He earnestly called upon all those present that a memorial for the Huguenots be erected to remind us of the coming of the Huguenots to South Africa. Nearly all the members of the Dutch Reformed Church have Huguenot blood in their veins. He also proposes the names of members from the congregation to raise funds and build a memorial.[59]

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[50] *De Kerkbode,* 28 Augustus 1885, 378-388.

[51] *De Kerkbode,* 4 September 1885,399-400

[52] *De Kerkbode,*11 September 1885

[53] *De Kerkbode,* 25 September 1885, 432

[54] *De Kerkbode,* 2 October 1885, 440.

[55] *De Kerkbode,* 9 October 1885, 450-451

[56] *De Kerkbode,* 9 October 1885, 451

De Kerkbode of 6 November again contains reports of the commemorations in the places already named but then also adds the name of De Wetsdorp in the Orange Free State where the Presbytery of de Wetsdorp assembled for the first time ever with members from places like Edenville and Philippolis. Part of the meeting was a conference with the theme De Herroeping van het Edict van Nantes (The Revocation of the Edict of Nantes). It is reported that the attendance at all the services were exceptionally high.[60]

It seems as if, with all the articles in *De Kerkbode* of 1885, that the Dutch Reformed Church took the lead in the commemorations of the Revocation of the Edict of Nantes, while different towns and cities quarrelled with each other about the what and where of a Huguenot memorial. With that it also seems as if the Huguenots of South Africa became something that the Church claimed. The prayer of the journalist in *De Kerkbode* is that the memorial festivities will be an "ongoing blessing for our whole church". The memorial festivities were held in cities and towns very far and wide apart in South Africa and many people were involved. The mentioning of the books of Smiles confirms not only that they were known in South Africa but that they apparently also had a substantial influence on the thinking about the Huguenots.

The Dutch Reformed Church would also in the next decades play a significant role in the commemoration of the Huguenots.

In January 1886 the Dutch Reformed Church started to plan a festive programme to commemorate the coming of the Huguenots to South Africa in 1888. The Synod of 1886 decided that a building must be erected in Cape Town as a hall for the meetings of the Synod with committee rooms and a room for a church office. It was also decided that everything possible must be done that the cornerstone of this Huguenot Memorial can be laid in April 1888. The Revs Andrew Murray and JH Hofmeyr were asked to publish a letter informing church councils and members of the Dutch Reformed Church that the Hall and a Synodical church office was to be built as a Huguenot Monument. This undertaking could not be completed for 1888, resulting also in the proposed festivities not taking place. Eventually the Huguenot Memorial Hall in Queen Victoria street in Cape Town was completed in 1903. By 1919 the building became to small and synod decided to sell the building. New instructions were given and by 1924 a new building with the same name neared completion. At that point in time this was about the only lasting Huguenot Memorial in South Africa, apart from the school in Simondium. For 37 years that hall would serve as a meeting place for the Synod of the Dutch Reformed Church in South Africa (i.e. the Cape Province). The synods of the other provinces met at other locations. In 1962 the General Synod of the Dutch Reformed Church constituted in the Huguenot Memorial Hall, re-uniting all the provincial synods of the Church in a General Synod. On 21 October 1965 the Church moved from the existing Huguenot Memorial Hall to a location at the upper end of Queen Victoria Road. Unfortunately the name was also left behind and today the office block that was erected on the place of the original hall carries the name of Huguenot Chambers – offices for the advocates of the Cape High Court. In 1988 the year of the tercentenary festivities, Synod decided to once again name the meeting place of Synod The Huguenot Memorial Hall. When this building was sold by the Church in 1998 the name Huguenot Memorial Hall was unfortunately also lost and one can say that to a large extent the co-guardianship role of the Dutch Reformed Church over the Huguenot Heritage in South Africa also came to an end.[61]

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[57] *De Kerkbode,* 23 October 1885, 468

[58] *De Kerkbode,* 23 October 1885, 468

[59] *De Kerkbode,* 23 October 1885,469

[60] *De Kerkbode,* 6 November 1885.

7. QUARTER MILLENNIUM COMMEMORATIONS 1939 -1967

After he had been asked from various sides Senator F S Malan convened a meeting in Cape Town on 11 December 1936 to discuss the desirability of a Huguenot festival and the building of a monument in 1938 – 250 years after their arrival at the Cape. Interested people from Cape Town and nearby towns attended the meeting. Thoughts were exchanged about the importance of the Huguenots and everybody agreed that something substantial had to be done to keep the memory of the Huguenot ancestors alive. Since 1938 had already been announced as a Voortrekker centenary year to commemorate the trek of the Voortrekkers into the northern and eastern parts of South Africa, it was decided that it would not be a good idea to have the two festivals in the same year and that the Huguenot festival would be moved to 1939. The meeting appointed a central committee with members from Cape Town, Stellenbosch, Franschhoek and the Paarl. The committee under Chairmanship of Senator F S Malan would be known as the "Huguenot-Quarter Millennium-Memorial Festival Committee" (Hugenote Kwartmillennium-Gedenkfeeskomitee). The main aim of the festival was to be: the celebration of the Quarter Millennium Memorial feast; the building of a Huguenot Monument and the compilation of a Huguenot family register. From 15-18 September 1939 memorial celebrations were organised in Stellenbosch, Franschhoek and the Paarl with symbolic tableau's and historical scenes to show the role that the Huguenots played in the growth of the Afrikaner people ("Afrikanervolk") in the fields of religion, culture, agriculture and other areas. Memorial services were held in Simondium and the Paarl. In the Paarl the old parsonage was restored and inaugurated as a Huguenot Museum where antiques out of the Huguenot history would be kept. A film was made of all the festivities to be kept in the archives for the sake of next generations. Due to the second world war which broke out in those days the northern provinces of South Africa decided to postpone their festivities indefinitely. In the end the 1939 festivities were restricted to the areas where the Huguenots settled by 1688.[62]

As part of the 1939 festivities there were also three other events. On 18 September 1939 Senator F S Malan spoke at the inauguration of the Springfountain in Wellington referring to the fountain as symbol of the Living Water – the Word of God - and that it was that Word that sustained the Huguenots through the times of religious persecution. It was also that Word that inspired them to have such an enormous influence for the best on their descendants in South Africa, to become a nation ("Volkswording").

On 6 May 1942 three panels were unveiled against an outside wall of the library in Stellenbosch depicting the history of the Huguenots in three life size panels – the departure from France, the voyage to South Africa and the settling at the Cape under the three themes of religion, love of freedom and labour.

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[61] Coertzen, P, 1988, *The Huguenots of South Africa 1688-1988.* Tafelberg, Cape Town. p 148.

[62] Die Hugenote-Monument op Franschhoek. *Gedenkskrif uitgegee deur die Hugenote-Gedenkfeeskomitee en opgetstel deur Prof Dr E C Pienaar, voorsitter, ter geleentheid van die plegtige inwyding van die Hugenote-mnument te Franschhoek, op Saterdag 17 April 1948.* p 3-4.

The third project that came from 1939 was to gather information on the Huguenots so that a register could be compiled. About 75 000 forms were sent out to people with Huguenot names in the Union of South Africa, South West Africa (Namibia), Rhodesia (Zimbabwe), Tanganjika, Kenya as well as other places overseas. Initially there was a good response but due to the war interest soon dwindled. Eventually only about 12000 forms were returned. Families that responded most were Du Plessis (700), Du Toit (600), De Villiers (500), Nel (500), Joubert (450), Marais (450), Naudé (400). The results were processed and checked against other documents with a view to establish more or less a genealogy of each family. By 1942 60 00 names of the families Jordaan, Joubert, Lombard, Malan, Malherbe and Marais had already been processed. Towards the end of 1942 this whole project under the guidance of Mr S F du Toit had to be stopped temporarily due to the dismal circumstances brought about by the war and the increasing work regarding a Huguenot Monument. The money that was allotted for the project had to be rerouted for the increasing costs of the Monument.

By 1946 the whole project was transferred to prof B Lombaard of the University of Pretoria. The idea was that the project would be completed by about 1960.[63] Round about 1960 the questionnaires were sent to the newly established Huguenot Memorial Museum where staff members started working on the questionnaires, comparing the information with that in other documents. Today, as work in progress, family registers and genealogies on most of the Huguenot families that came to South Africa have been compiled and are kept at the Huguenot Memorial Museum[64]. Many other Huguenot descendants have also done research on their families and also had their research published. The Huguenot Society of South Africa has also recently started a programme to publish Huguenot genealogies, and there continues to be a lively interest in the subject among both white and brown South Africans. Apart from the genealogies by white Huguenot descendants it is found that many a brown family with Huguenot surnames and ancestry are also interested in genealogical research. Among these families there are Mr Pieter de Villiers (current coach of the Springbok rugby team), Mr Elias P Nel, a South African poet ; the Marais family of whom Mr. Peter Marais was a former Premier of the Western Cape Government, and then also the Mouton, Theron, Rossouw and De Klerk families.[65]

From about 1885 to 1939, the Dutch Reformed Church was one of the chief guardians of the Huguenot heritage of South Africa. During those years, in fact, only the Church maintained a Huguenot memorial, its synodical buildings. Missionary training was one of the concerns of the Huguenot Seminary in Wellington.

The Commemoration festivities of 1939 was a success and it involved many South Africans. It is unfortunate that festivities in the Northern Provinces of SA did not go through due to the war. Although ideas of religious persecution and freedom of religion did play a clear role one also hears just as clearly the undertones of the rising Afrikaner nationalism when the Huguenots are honoured for the role they played in the becoming of the Afrikaner people (Afrikanervolk). Rising Afrikaner nationalism was a fact of the day and must be seen against the background of all the setbacks that the Afrikaners experienced during the Anglo-Boer War (1899-1922), the first World War and again with World War II. For the first time Afrikaners felt that they were coming to their own in their own country. One can criticize the fact that the French Refugees, the Huguenots and their history were used for this purpose. At the same time it cannot be denied that the Huguenots together with the Dutch eventually formed the Afrikaner people and that they struggled together for the Afrikaans language, Afrikaner culture and Afrikaner nationalism for many decades. However the role and influence of other groups like the German immigrants in the building of the Afrikaner people must also be remembered with gratitude. What is also conspicuous in the 1939 commemorations is the absence of the Dutch Reformed Church in the documentation about the festivities. This is of course not to say the Dutch Reformed Church did not participate, it is only that no names of representatives from the Church appears in the programme or events from 1939.

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[63] Die Hugenote-Monument op Franschhoek. *Gedenkskrif uitgegee deur die Hugenote-Gedenkfeeskomitee en opgetstel deur Prof Dr E C Pienaar, voorsitter, ter geleentheid van die plegtige inwyding van die Hugenote-monument te Franschhoek, op Saterdag 17 April 1948.* p 13-16.

[64] Information supplied by Mrs Juna Malherbe, Huguenot Memorial Museum, Franschhoek, August 2011.

[65] Information supplied by Ms Juna Malherbe, Huguenot Memorial Museum, Franschhoek, August 2011.

The next point on the agenda of the Central Committee from 1939 was the building of the Huguenot Monument. On 24 October 1940 it was decided that the Monument will stand in Franschhoek. Designs were asked and from the six received, preference was given to the design of Mr. J C Jongens a Dutch architect from Cape Town. The overall design was acceptable but the central group of Huguenot figures, a man women and child in historical clothes, did not satisfy. Again designs for the central group of figures were asked. A sculpture from Pretoria, Coert Steynberg's design was eventually accepted - the figure of a women standing on top of the world. The figure, together with the pond in front of the monument, three high arches behind her and the colonnade at the back forms the very well known and worthy Huguenot Monument of South Africa. The Huguenot Monument at Franschhoek in a very special way symbolizes the origins, settlement and influence of the Huguenots of South Africa. "With its simplicity and graceful lines the monument has a French historical character. The figure of a woman with a bible in her right hand and a broken chain in her left hand personifies the spirit of religious freedom. The French lily (fleur-de-lis) on her dress is a sign of her nobility of character and spirit. She throws off the cloak of oppression to stand in freedom of spirit above the earth. Her eyes are fixed on a vision of the great things to come. At the depicted southern tip of Africa, to which the Huguenots came in small and unsteady ships, appears the symbols of their religion — the Bible; art and culture — a harp; agriculture and viticulture — an sheaf of wheat and a vine; and industry — a spinning wheel. The three impeccable arches symbolize the Trinity. Above them shines the sun of Righteousness and above that is the cross as the symbol of the Christian religion. In the pool with its reflection and in the colonnade in the background is found the spiritual bliss and peace of mind won after much struggle and turbulence.[66]

Apart from the words right at the end of booklet *Die Hugenote Monument op Franschhoek* under a photo of the Women standing on top of the world, which reads

> "Her beauty is an image of the whole history of our people and everything that is noble in it"[67] there is no other reference regarding the Monument to "our people" or the "Afrikaner people." In the Huguenot Monument and the description given, we find back the values of faith and religious freedom and freedom of conscience that we read of in the early documents about and from the French Refugees. We see the symbols of their religion, their labour, the arts and crafts that they brought to South Africa and peace that they found here. The Huguenot Monument in Franschhoek transcends national and international boundaries in its emphasis on the real values that came from the Huguenots. One cannot help but seeing in it the fulfilment of the vision that Sir Henry de Villiers had in 1885 when he

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[66] Die Hugenote-Monument op Franschhoek. *Gedenkskrif uitgegee deur die Hugenote-Gedenkfeeskomitee en opgestel deur Prof Dr E C Pienaar, voorsitter, ter geleentheid van die plegtige inwyding van die Hugenote-mnument te Franschhoek, op Saterdag 17 April 1948.* p 13-16. P Coertzen, *The Huguenots of South Africa,*150. Die Beheerraad van die Hugenote-Monument, 1948: *Die Simboliese betekenis van die Hugenote-Monument te Franschhoek;* Korrespondensie van die Hugenote-Vereniging; Die Hugenote Monument Franschhoek, *Die Monument van ons Geloofsbelydenis.*

[67] Die Hugenote-Monument op Franschhoek. *Gedenkskrif uitgegee deur die Hugenote-Gedenkfeeskomitee en opgestel deur Prof Dr E C Pienaar, voorsitter, ter geleentheid van die plegtige inwyding van die Hugenote-mnument te Franschhoek, op Saterdag 17 April 1948.* p 24.

> claimed that a Huguenot memorial “must be something that will attract attention, not create an image of smallness, exhibit true art qualities and be so designed that through its allegorical image in marble or whatever material, it will truly recall to mind the great event.[68] The Monument was inaugurated on 17 April 1948, a date as near as possible to the arrival of the first Huguenots in 1688. On the programme for that occasion we find amongst the names of members of the Central Committee also the names of the local minister of Franschhoek and well as the name of the moderator of the Synod of the Dutch Reformed Church in South Africa Dr A J van der Merwe.[69]

On 21 March 1953 the Huguenot Society of South Africa was founded. The aim of the Society at the time was the maintenance and development of the Protestant tradition, virtues and ideals of the Huguenots as part “of our nation’s life” (ons volkslewe). The Society saw as it’s task the organising of Huguenot commemorations, to collect and keep Huguenot pieces, to finish the Huguenot register from 1939, to research the Huguenot history and to build relations with Huguenot Societies abroad.[70] Under the guidance of the Huguenot Society the Huguenot Memorial Museum was erected on land adjacent to the Huguenot Monument. The reconstructed Saasveld building designed by the architect Louis Michel Thibault was opened in Franschhoek as the Huguenot Memorial Museum on Saturday 11 March 1967 by the then State president Mr C R Swart. At the occasion messages were read by Mrs M André Bertrand and M Jacques Allier representatives from the Huguenot Society of France and Baron Lewe van Aduard the Dutch Ambassador to South Africa.[71] The Museum is the place where pieces of the South African Huguenot heritage are kept and exhibited. There are not many pieces from the original settlers. It is claimed that there is a family bible from the Joubert family; a personal bible of Susanne Gardiol, a snuffbox of Jacques Theron and a writing desk of Jean Blignault. Most of the exhibits are from the descendants of the original Refugees which came after a call from the Huguenot Society to descendants of the Huguenots. Even today exhibition pieces are received form descendants from time to time. Quite a few exhibits and exhibitions have been brought to Franschhoek from Europe. The Museum also received quite a few exhibits from the Huguenot Museum in the Paarl. Today the Museum also houses exhibits form the history of Franschhoek as well as exhibits on the indigenous tribes of the valley.

8. TERCENTENARY COMMEMORATIONS 1988

By 1988 it was as if the whole country was in a state of political expectancy. Significant of this whole atmosphere is the fact that about 18 months after the tercentenary Huguenot commemorations the white voters of the country were asked by the government under the leadership of Mr F W de Klerk, a Huguenot descendant, to vote on 6 September 1989 on six matters as a mandate for the government namely to : normalise the political process in South Africa ; move away from racial discrimination ; negotiate a new constitutional dispensation for the country ; advance economical efficiency ; maintain law and order and to remove the distrust between the different communities of South Africa and in- stead build bridges between them. This was the last ballot in South Africa in which whites alone had the vote[72]. The majority of white voters gave the mandates that were asked, indicating that they no longer saw apartheid as the answer to the questions and problems confronting the country in fact indicating that apartheid was morally not justifiable and that they wanted to move into a new democratic dispensation in which the rights of all the citizens, also the right to religious freedom, would be guaranteed. It was in this political atmosphere that the tercentenary commemorations of the Huguenots took place and must be understood.

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[68] Henn, MMT, 1984, De Gedenkschool der Hugenoten in Kultuur-Historiese Perspektief. In: *Huguenot Society of South Africa,* Bulletin 22, 1984-1985. p 24.

[69] *Feesprogram vir die Plegtige Inwyding van die Hugenote Monument.* Franschhoek 17 April 1948.

[70] Documents of the Huguenot Society of South Africa, Huguenot Memorial Museum, Franschhoek.

[71] *Huguenot Memorial Museum.* Booklet, s.a.

[72] FW de Klerk, *Die Laaste Trek – ’n Nuwe Begin. Die Outobiografie.* Human en Rousseau. Kaapstad, Pretoria, Johannesburg. 1999. p165-166.

Already in 1981 the Huguenot Society started the planning. It was a national commemoration due to the fact that it was subsidised by the government. Furthermore it was a Protestant-Reformational oriented celebration in the context of history and due to the association with the faith struggle of the Huguenots. Aims that were set for the commemoration included a Huguenot cantate; a libretto with the theme persecution, flight and settlement; a competition for the best drama; compositions for smaller choirs; an epic poem; a commemoration book; a festival brochure; a festival logo – "Le Festival des Huguenots"; souvenirs; tablo's; art exhibitions; cultural festivals and family reunions. It was important for the organisers that the festival have a benevolent character meaning that it must build local and international relations and inspire and motivate people to keep and enhance those values that transcend time and to also pass it on to other culture groups as well. The national character of the commemoration meant that it will be open to all population groups of South Africa especially for those who associated with it willingly. Thousands of spectators participated and associated with the festival. Members form the Board of Deputies of the Coloured people were especially invited to attend highlights on the programme. On 5 August 1987 Mr Arends form the Administration office of the Board of Deputies sent out a circular to all primary and secondary schools in Athlone, Bellville, Mitchell's plain, Paarl and Wynberg encouraging the pupils to participate in the main festival in Table Bay, the Paarl and Franschhoek.[73]

On 3 August 1983 a Central Committee was appointed under the Chairmanship of Mr Gene Louw the Administrator of the Cape Province. On the Committee were representatives from the Dutch Reformed Church, the Reformed Churches in South Africa, the Netherlands Reformed Church in Africa, and the Presbyterian Church. The Apostolic Faith Mission was also asked to appoint a representative. Furthermore there were representatives from the Provincial Administrations of the Cape, Transvaal, and the Orange Free State. Due to lack of permission for funding the province of Natal was not represented. The following cultural organisations were also represented: The FAK (Federation of Afrikaans Cultural Organisations) and the Academy for Science and Art. The South African Broadcasting Association was also asked to appoint a representative.[74]

In a letter after the Festival the chairperson Mr Louw wrote to the Minister of Education and Culture stating that the festival was very successful and than thousands upon thousands of people were involved. It bound people together as well as past and future. It gave light for the future, encouraged, inspired and motivated people to adhere and continue to keep to those Christian civilisation values which transcends the time. This message was also communicated to other culture groups in the country.

The festival also succeeded in building local and international relationships. On the basis of free association quite a few visitors from Western countries also attended the festivities. The youth of South Africa and other people involved in the programmes succeeded in bringing both a merry and a sanctified atmosphere to the festival.[75]

The Huguenot Commemoration Festival of 1988 was unique in that for the first time in the history of Huguenot commemorations in SA it was a national commemoration. The organisers tried to involve as many population groups and Christian denominations as possible, it was not a festival for only a select group from society. Throughout it was a festival of religious thanksgiving for the Huguenot heritage in South Africa while at the same time people were inspired to cultivate and keep the values that the Huguenots represented.

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[73] NP Badenhorst, *Le Festival des Huguenots 300.* Verslag Hugenote Fees 1988, p 53-57

[74] NP Badenhorst, *Le Festival des Huguenots 300.* Verslag Hugenote Fees 1988, p 57-60

[75] Letter form Mr Eugene Louw, Administrator of the Cape Province to Minister P J Clase, Minister of Education and Culture. In: NP Badenhorst, *Le Festival des Huguenots 300.* Verslag Hugenote Fees 1988.

9. CONCLUSION

In what went before, we heard of the early French refugees that came to South Africa and how important freedom of religion and the right to freedom of conscience were for them. For them these were the most precious things on earth. In the documents the refugees are described as people with courage, guts and love of freedom. That is the essential heritage that they brought to South Africa.

The story of Huguenot identity in South Africa tells us of a people who in time lost their French identity and church and who completely united with the Dutch population and the Dutch Reformed Church. From the union of the French and the Dutch a new identity – that of the Afrikaner people – started to develop and often it was very difficult to keep the memory of the Huguenots in South Africa and the promotion of the Afrikaans language and culture and Afrikaner nationalism apart.

It is very conspicuous that throughout the and nineteenth century when the commemoration of the Huguenots started, it was most of the time linked to schools and education. Education was the plight of the people i.e. the Dutch and the French or what they became during those the times - the Afrikaners. In lack of very few matters that could be commemorated to address this urgent need in South Africa it seems that the commemorations of the Huguenots were extensively used in this regard.

The story of the Huguenot commemorations is often also the story of infighting between communities about who could participate in Huguenot commemorations and where the best place for a Huguenot memorial would be; the Paarl, Wellington, Franschhoek, Simondium or Cape Town?

Through the years we see that the Huguenots and the commemoration of them were often not only about the heritage of the original Refugees but it was often used for other purposes too like education (Simondium, The Huguenot Seminary in Wellington, The Gedenkschool der Hugenoten); mission to the Africa (The Huguenot Seminary in Wellington); Afrikaner nationalism (De Gedenkschool der Hugenote); “our church” (*De Kerkbode* 1885); the Afrikaner people (1939 and 1948) and of late for the reconstruction of their history and the history of South Africa. The Huguenot Monument with its beautiful allegorical image succeeded in a unique way to transcend all the secondary causes to become and image of and a call to the universal values of freedom of religion and freedom of conscience.

The commemoration of the Huguenots always called for items from the original Huguenots to be donated so that it could be kept in a memorial. Most of the time hardly anything came of these calls, simply because there was none or very few heritage pieces that could be donated and kept. Much of what was donated came from later descendants of the Huguenots.

Throughout the efforts to commemorate the Huguenots we always find the call to compile a list or a register of the Huguenots that came to South Africa. From some of these effort nothing came about while others were more successful. Today there is a very live interest in Huguenot genealogy and quite a few genealogies of Huguenot families have been compiled and are available at the Huguenot Memorial Museum. The Huguenot Society of South Africa has also recently started with a very successful programme to publish Huguenot genealogies. The interest in their Huguenot roots by different communities in South Africa is only something that can be appreciated and encouraged.

Often in the commemorations there is a tendency to idealize the Huguenots. They were such noble people of noble blood; they were the best settlers that ever came to South Africa. And yet, in spite of all the romanticizing of the Huguenot heritage it is encouraging to see how increasingly the true heritage of the Huguenots, namely freedom of religion and freedom of conscience are seen as the values that prevail in spite of the fact that there is often historical evidence that also shows another, less romantic side of the Huguenots.

There was a time form about 1885 to 1998 that the Dutch Reformed Church was involved and also guards over the Huguenot heritage of South Africa and inspired many people also in outlaying districts and other provinces. During those years it was in fact nearly only the Church that had and kept a Huguenot Memorial – it synodical buildings. It is sad that after 1994, in the New South Africa, the Church apparently let go of this guardianship.

In 1994 South Africa became a full democracy for all its inhabitants. For the first time in its history the Constitution read in article 15(1) "Everyone has the right to freedom of conscience, religion, thought, belief and opinion."[76] What was granted to the Huguenots in 1688 now became a Constitutional protected right of every citizen of the country. The Huguenot Monument in Franschoek with its message of religious freedom and freedom of conscience now is not only a true monument for the Huguenots but an inspiration for all the people of South Africa.

In 2003 Philip Denis asked for a more critical appraisal of the role of the Huguenots in South African history to replace "the myth about the Huguenots" created by the Afrikaners to strengthen their own identity". When we look at the memory of the Huguenots in South Africa we read about the values that were really important to them. In the commemorations they were used and claimed for many causes: education, mission, Afrikaner nationalism, sectional interests and as an apology for the "New South Africa". The Dutch Reformed Church also claimed them for its cause. But throughout history there were always the underlying values of freedom of conscience and freedom of religion – terms which they themselves used to identify themselves. These values which transcend all other interests and uses, find clear expression in the Huguenot Monument and they make that the Monument and what it stands for, is a valuable asset for all the peoples, cultures, languages and faiths of South Africa.

KEY WORDS
Huguenots
French Refugees
Freedom of religion
Freedom of conscience
Allegorical image
Commemorations

TREFWOORDE
Hugenote
Franse Vlugtelinge
Godsdiensvryheid
Vryheid van gewete
Allegoriese beeld
Herdenkings

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[76] The Constitution of the Republic of South Africa 1996. Act 108 of 1996. ISBN 0-620-20214-9

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’n Akademiese beoordeling van ’n vertaling van die Bybel in Afrikaans

ABSTRACT

An academic evaluation of a translation of the Bible in Afrikaans

In the past the authority of Bible translations was often evaluated in terms of their equivalence to source texts. Development in translation theory has revealed, however, that the functionalist approach provides a more justified way of evaluating translations. According to this approach the extent to which a translation fulfils its purpose in a target culture should be the primary criterion for evaluation. To ensure that documentary translations do not jeopardize their authority by moving too far from the source texts Nord postulated the term “loyalty” – the loyalty that translators owe source-text authors as well as commissioning bodies. The aim of this study is to provide part of the theoretical framework in terms of which Bible translations can be evaluated by non-specialists. As practical illustration of this procedure we examined the translation of the Hebrew particle *wehinneh* in parts of the *Nuwe Lewende Vertaling* (2006) in order to ascertain whether its claims were adhered to.

1. INLEIDING

Daar is tans ’n relatiewe groot aanbod van vertalings van die Bybel in Afrikaans. Gegewe die feit dat baie van die vertalings kommersiële produkte is,[1] en gepaardgaan met aggressiewe bemarkingsveldtogte, is die vraag hoe nie-spesialiste op die gebied van Bybelvertaling hierdie (en uit die aard van die saak die magdom Engelse) vertalings akademies verantwoordbaar kan beoordeel.[2]

Die doel van hierdie studie is om ’n bydrae in hierdie verband te maak. Daar word eerstens van die standpunt uitgegaan dat getrouheid aan die brontekste, in teorie, tipies ononderhandelbaar is in vertaling van die Bybel. Oor hoe aan hierdie getrouheid uiting gegee word, is daar wel verskil van mening. Tweedens word van die veronderstelling uitgegaan dat die sistematiese ontleding van ’n vertaling se weergawe van ’n strategiese kommunikasieleidraad (van hoe ’n beperkte korpus ook al) ’n goeie illustrasie bied van die faktore wat in berekening gebring moet word in ’n akademies verantwoordbare vertaling van die Bybel. Vir die doel van hierdie studie, word die

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[1] In teenstelling met die verlede toe die meeste Bybelvertalings as gevolg van opdragte aan Bybelgenootskappe die lig gesien het, word opdragte vir hierdie vertalings deur uitgewersmaatskappye gegee en winsbejag is dus ’n faktor.

[2] Met akademiese verantwoordbare beoordeling word bedoel ’n beoordeling wat berus op ten minste sommige van die belangrikste insigte van die afgelope paar dekades ten opsigte van die problematiek van vertaling in die algemeen, en Bybelvertaling in besonder. In sy kartering van Vertaalkunde (“Translation Studies”) as dissipline, onderskei Holmes (1988) in die teoretiese been daarvan tussen algemene teorieë en deel-teorieë (“partial theories”). Bybelvertaling, as deel-teorie, behoort tot die “text-type restricted theories”.

Nuwe Lewende Vertaling se weergawe van die kommunikasieleidraad *wehinneh* getoets in die lig van die aansprake wat dit maak op getrouheid aan die bronteks.

Aangesien die konsepte "bronteksgetrouheid" en "ekwivalensie" meer kompleks is as wat dit op die oog af lyk, gaan ons begin deur kortliks daaroor te besin (afdeling 2). Uit die bespreking sal dit blyk dat die behoefte aan Bybels wat meer verstaanbaar is vir die leser van vandag al hoe groter uitdagings begin bied het vir die vraag na presies waarin die ekwivalensie van 'n vertaling gesetel is. Sommige sekulêre vertaalkundiges het selfs belangstelling verloor in die "onmoontlike" ideaal van ekwivalensie aan 'n bronteks. Daar is aangevoer dat wat werklik saak maak die vraag is of 'n vertaling die "funksie" vervul wat 'n uitgewer/opdraggewer daaraan toeskryf. In afdeling 3 kom hierdie paradigmaskuif en die implikasies daarvan vir Bybelvertaling aan die orde. In afdeling 4 word die aansprake van die uitgewers van die *Nuwe Lewende Vertaling* (NLV) geanaliseer, en in afdeling 5 krities beoordeel in die lig van 'n empiriese ondersoek na die vertaling van een van die mees tipiese gebruike van die Bybels-Hebreeuse lekseem *wehinneh* ("en kyk"[3]).

2. BRONTEKSGETROUHEID EN DIE PROBLEEM VAN EKWIVALENSIE

Afgesien van al die verskille tussen die verskeidenheid van vertalings van die Bybel in Afrikaans is daar een ooreenkoms: almal maak daarop aanspraak dat hulle getrou is aan die Griekse, Hebreeuse en Aramese brontekste. Oor die lokus van hierdie getrouheid aan die bronteks is daar egter verskillende opvattings. Vir baie eeue (veral sedert die Reformasie) is 'n hoë premie geplaas op ekwivalensie tussen die woorde van die bronteks en die doelteks. Dit was in hierdie era wat die Engelse *King James Version,* die Nederlandse "Statenvertaling" en ook die 1933/53-vertaling van die Bybel in Afrikaans die lig gesien het. Eers in die loop van die twintigste eeu het die feit dat die verskille tussen tale aansienlik meer behels as verskille in hulle onderskeie leksika Bybelvertaalteoretici genoop om anders te begin dink oor waarin die ekwivalensie tussen 'n bronteks en doelteks setel.[4] In hierdie proses het die sogenaamde dinamies-ekwivalente (wat later herdoop is tot die funksioneel-ekwivalente) benadering van Eugene Nida 'n sleutelrol gespeel.[5] Volgens hierdie model moet daar nie in die eerste plek gesoek word na ekwivalensie tussen woorde nie, maar tussen die betekenis van sinne (Nida & Taber 1969) en tekste (De Waard & Nida 1986).[6] 'n Sleutelbegrip is dan ook die vraag na die boodskap en effek van 'n teks op hoorders/lesers. Vertalers moet daarna streef dat hulle vertalings verstaanbaar is en dieselfde effek op die doelgehoor van vandag het, as wat die bronteks toenmalig op sy gehoor gehad het.

Om Bybels te vertaal wat mense verstaan en wat 'n effek op hulle lewens kan hê, het die verbeelding van Bybelvertalers in Nida se tyd aangegryp. Die eerste Engelse vertaling geskoei op die lees van Nida, die *Good News Bible* (1976), het 'n hele omwenteling in die wêreld van Bybelvertaling ingelei. Die 1983-vertaling van die Bybel in Afrikaans was deel van hierdie golf van betekenisgeoriënteerde vertalings van die Bybel wat die laaste helfte van die 20ste eeu oor die wêreld van Bybelvertaling gespoel het.[7] In dié proses het die vraag na die lokus van ekwivalensie telkens nuwe grense getoets, te wete van die ekwivalensie tussen die betekenis van sinne, na die verskillende dimensies van ekwivalensie tussen tekste (byvoorbeeld tekslinguistiese of pragmatiese ekwivalensie; sien Baker 1992). Hierdie proses het gepaardgegaan met “vertalings” van die Bybel wat die boodskap geparafraseer het (byvoorbeeld *Die Lewende Vertaling*) of gepoog het om die wêreld van die Bybel volledig te domestikeer[8] (*Die Bybel in Hedendaagse Afrikaans*). Die vraag na die akademiese legitimiteit van ekwivalensie op “hoër vlakke” van taalgebruik was deel van pogings om meer verstaanbare vertalings van die Bybel se getrouheid aan die bronteks te waarborg.

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[3] Hierdie vertaling van *wehinneh* word slegs hier gebruik om die lekseem te identifiseer. Vir 'n vergelykende studie van die vertaling van *(we)hinneh* in drie Afrikaanse Bybelvertalings, sien Coetsee (2009).

[4] In 1923 nog voer 'n bekende Duitse vertaalkundige, Walter Benjamin, aan: "The interlinear version of Scriptures is the archetype or ideal of all translation" (Snell-Hornby 2006:18).

[5] Vir 'n uitvoerige bespreking van Nida se model en die impak daarvan op Bybelvertaling, sien Stine (2004) en Pattemore (2007:217-266).

[6] Vir Nida is enige taal ingebed in die kultuur van sy sprekers; een stel woorde kan nie maar net vervang word met 'n ander stel woorde nie, maar vertaling behels "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style" (Nida & Taber 1969:12).

Wat byna ironies is, is dat kundiges in die dissipline Vertaalkunde in die 1980□s begin belangstelling verloor het in besinning oor die konsep “ekwivalensie” tussen ’n bron- en doelteks. Afgesien daarvan dat dit ’n onbereikbare ideaal is, het hulle geargumenteer, verteenwoordig die strewe na ekwivalensie per implikasie ’n baie nou (primêr taalkundige) perspektief ten opsigte van die kompleksiteit van vertaling. Uit verskeie oorde het vertaalkundiges begin argumenteer dat dit in vertaling om baie meer gaan as kriteria oor hoe ekwivalensie tussen ’n bronteks en doelteks bereik kan word. Vertaling is in wese ’n komplekse, kommunikatiewe handeling waarin daar, byvoorbeeld, ’n opdraggewer (tipies ’n uitgewer) is wat ’n bepaalde oogmerk het, daar ’n teks is wat ’n bepaalde funksie moet vervul (byvoorbeeld die funksie van die gebruiksaanwysigings van ’n stofsuier verskil van dié van ’n regsdokument), daar doellesers is wat bepaalde verwagtings ten opsigte van ’n vertaling mag hê.[9]

3. ’N FUNKSIONALISTIESE BENADERING TOT BYBELVERTALING[10]

Die funksionalistiese benadering (volgens die *Skopos*-teorie) se hoofeksponente is geleerdes wat betrokke was by die opleiding van vertalers.[11] In die lig van die eise van professionele vertaling van nie-literêre en literêre tekste in Duitsland het Reiss en Vermeer (1984) tot die slotsom gekom dat in die beoordeling van vertalings ’n opdraggewer/uitgewer tipies groter waarde daaraan heg of die produk sy beoogde funksie vervul as dat dit ekwivalent is aan ’n bronteks. ’n Goeie voorbeeld is die vertaling van ’n stofsuierhandleiding. As die vertaalde handleiding die gebruiker kan help om die stofsuier reg te gebruik, is dit ’n geslaagde vertaling daarvan. Of daar aan die bronteks gehou is, is van minder belang. Hierdie relativering van die bronteks ten koste van die funksie van die doelteks, het intense debat uitgelok. Dit was een van Reiss se eie studente (en later haar kollega in Heidelberg) wat vir ’n element van soberheid gesorg het. Volgens Christiane Nord moet duidelik onderskei word tussen instrumentele vertalings (byvoorbeeld brosjures, advertensies, handleidings) en dokumentêre vertalings (byvoorbeeld wetlike en godsdienstige dokumente). Wat laasgenoemde betref, het ’n professionele vertaler altyd volgens Nord ’n dubbele lojaliteit, teenoor sy/haar opdraggewer (en per implikasie die leser) en teenoor die outeur van die teks.

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[7] Vir ’n bevestiging van die volgehoue dominansie van die funksioneel-ekwivalente benadering tot Bybelvertaling tot in die 1990's, sien Carson (1993).

[8] Vir ’n bespreking van die verskil tussen “foreignisation” en “domestication” sien Venuti (1995).

[9] Vir ’n uitstekende oorsig oor ontwikkelinge in vertaalkunde van die 1980's af, sien Snell-Hornby (2006:46-67). Sien verder ook Naudé (2002).

[10] Vir ’n meer uitvoerige besinning oor die implikasies van hierdie benadering vir die vertaling van die Bybel in Afrikaans, sien Basson (2002) en Van der Merwe en Basson (2003).

[11] Vertaalkundiges wat hulle tipies met letterkundige vertalings besig gehou het, het gefokus op die analise en beskrywing van vertalings as produkte wat gesetel is binne groter sisteme. Hulle, anders as die funksionaliste, was geïnteresseerd om te ontdek wat in vertalings plaasvind en nie soseer in die evaluering van vertalings nie. Sien Snell-Hornby (2006:47-50).

Nord se konsep "lojaliteit aan die outeur van die teks" is om verskeie redes skerp gekritiseer. Eerstens, vir die meeste letterkundiges van haar dag is die rekonstruksie van ŉ outeur se intensie eenvoudig onhaalbaar – veral in die lig van die interaktiewe model van kommunikasie in terme waarvan ŉ leser van ŉ teks dit nooit objektief kan lees nie, maar betekenis vanuit haar/sy eie denkraamwerk daaraan toeken. Tweedens is Nord se konsep "lojaliteit" beskou as ŉ verskuilde manier om die steriele debat rondom ekwivalensie tussen die bronteks en doelteks te laat herleef.[12]

Vir Nord is die konsep "lojaliteit" egter nie ŉ abstrakte, vae maatstaf wat gebruik kan word om ŉ statiese produk, die doelteks, te beoordeel nie. Dit is ŉ etiese norm waaraan professionele vertalers in *alle stadia van die groter vertaalproses* hulleself moet onderwerp. Dit vra, byvoorbeeld, dat ŉ vertaler die aard en problematiek van die bronteks baie goed moet ken. Hy/sy moet ook baie goed kan analiseer en verstaan wat die opdraggewer met die doelteks wil doen. Daar moet dan onderhandel word oor strategieë hoe die opdraggewer se verwagtings vervul kan word. In die onderhandelingsproses sal die vertaler vir die opdraggewer die implikasies van sy verwagtings moet uitspel, byvoorbeeld die beperkinge wat ŉ bepaalde doeltaalgehoor (soos kinders) op die register van ŉ literêre meesterstuk kan hê. Haar lojaliteit aan die bronteksouteur vra van ŉ vertaler dus om soms ook ŉ opdraggewer te wys op verwagtings wat nie realiseerbaar is nie. Die resultaat van die onderhandelingsproses moet geboekstaaf word. Hierdie dokument, die "vertaalopdrag", geld dan as kontrak tussen die vertaler en opdraggewer. Aan die een kant bied dit die riglyne waarvolgens die vertaler die projek aanpak, en aan die ander kant, die norme in terme waarvan die vertaalproduk uiteindelik deur die opdraggewer asook die "ideale leser" behoort beoordeel te word.

Vir Bybelvertaalteoretici en Bybelvertaalagentskappe wat kerke bedien, is die noodsaak en die meeste uitdagings van hierdie onderhandelingsproses niks nuuts nie. Nida en Taber (1969:174-176) bied alreeds riglyne in hierdie verband. Wendland (2006) en Wilt en Wendland (2008) gaan heelwat verder as Nida en brei uitvoerig uit oor al die oorwegings ("frames") wat betrokke is by die vertaling van die Bybel, en waarvoor vertalers sensitief moet wees. Hulle onderskei naamlik tussen die verskillende sosio-kulturele raamwerke van die bronteks- en doeltekskultuur; die organisatoriese raamwerke wat betrokke is by elke vertaalprojek; die raamwerke waarbinne die doelteks gaan funksioneer; die tekstuele raamwerke binne die bronteks self maar ook tussen die beoogde doelteks en bestaande vertalings; en laastens die leksikale raamwerke van elke uitdrukking wat vertaal word. ŉ Verantwoordbare vertaalopdrag moet dus al hierdie faktore in oorweging neem en aandui hoe die vertaler(s) aan ŉ opdraggewer (kerk(e) en/of uitgewer) se verwagtings daaromtrent gaan voldoen.[13]

Aangesien ŉ opdraggewer/uitgewer se oogmerke en alle lesers se verwagting nie noodwendig korreleer nie, is ŉ uitgebreide voorwoord tipies ŉ manier om lesers in te lig oor al die oorwegings wat ŉ deurslaggewende rol in ŉ vertaling gespeel het, byvoorbeeld die doel van die vertaling en die strategieë wat gevolg is. Die *King James Version* wat in 1611 gepubliseer is, het ŉ voorwoord van 11 bladsye lank bevat (Newman & Houser 2009:73).[14] In die latere uitgawes van hierdie vertaling is die voorwoord uitgelaat. Die 1933/53-vertaling van die *Bybel in Afrikaans* het ook geen voorwoord nie. Die voorwoord in die 1983-vertaling van die *Bybel in Afrikaans* beslaan minder as ŉ halwe bladsy. Die meeste vertalings van die Bybel van vandag het egter ’n voorwoord wat wissel van een tot agt bladsye. ’n Kritiese analise van hierdie voorwoorde in die lig van al die oorwegings wat hierbo genoem is, regverdig ’n selfstandige navorsingsprojek. ’n Voorlopige steekproef wek die indruk dat veral meer letterlike vertalings en/of vertalings wat deur nasionale Bybelgenootskappe op aandrang van die kerke geloods is tradisioneel korter of geen voorwoorde bevat nie. Meer onlangse betekenisgeoriënteerde vertalings verduidelik gewoonlik meer uitvoerig wat hulle wil bereik, hulle strategieë en die besondere waarde wat dit vir Bybellesers het, as wat die geval is met meer letterlike vertalings. ’n Mens sou die afleiding kon maak dat “voorwoorde” een van die maniere is om gesag aan ’n vertaling te verleen en dit te posisioneer ten opsigte van ander beskikbare vertalings.[15] Vir vertalings wat deur nasionale Bybelvertaalagentskappe in opdrag van kerke gemaak is, verwoord dit tipies die onderhandelde vertaalopdrag in terme waarvan die vertaling beoordeel kan word. By kommersiële vertalings sou ’n mens ’n meer polemiese toon verwag – veral ten opsigte van die besondere kwaliteite van die vertaling.

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[12] Sien ook Toury (1995:25).

[13] Sien Van der Merwe en Basson (2003). Sien ook *Die Bybel in Afrikaans: ŉ Direkte Vertaling* by http://vertaling.bybel.co.za/.

[14] Volgens Burke (2007:88) was Hieronimus se Vulgaat die enigste van die antieke vertalings van die Bybel wat ŉ voorwoord gehad het waarin die vertaler se beskouings ten opsigte van vertaling verwoord is.

Soos voorheen aangedui, moet ’n vertaling van die Bybel volgens die funksionalistiese benadering nie in die eerste plek beoordeel word aan die hand van ’n aanduibare ekwivalensie daarvan aan die bronteksteNie. Dit word primêr gemeet aan die mate waarin doeltekste voldoen aan die funksie wat opdraggewers wil hê dit moet vervul. Anders gestel, ’n vertaling moet beoordeel word in terme van aansprake wat dit oor sigself maak, byvoorbeeld, wat die doel daarvan is en watter strategieë dit gaan gebruik om daardie doel te bereik.[16] Ons fokus dan nou op enkele aansprake in die voorwoord van die NLV om te bepaal hoe die uitgewer en vertalers die funksie van hierdie vertaling verwoord. Vir strategieë hoe hulle beoog om daarby uit te kom, gaan ons ook na enkele van hulle aansprake op die agterblad van die vertaling en in advertensies daarvan kyk.

4. DIE AANSPRAKE VAN DIE *NUWE LEWENDE VERTALING*

Die primêre doel van die NLV is volgens ’n advertensie in die “Kerkbode” om in “…’n behoefte in die mark … vir ’n gesaghebbende, Skrifgetroue vertaling in hedendaagse Afrikaans” te voorsien (Nuwe Lewende Vertaling gevestig as gewilde en vertroude vertaling. 2007).

Op die agterblad van die slapbanduitgawe van die NLV (2006) word die aanspraak gemaak dat die NLV die “jongste Bybelvertalingstegnieke” gebruik. Hierdie aanspraak skep die verwagting dat onlangse ontwikkelings in Bybelvertaalteorie verdiskonteer is.[17] Indien ’n mens lees die NLV is “… die enigste nuwe dinamies-ekwivalente Afrikaanse Bybelvertaling wat die afgelope 25 jaar in Suid-Afrika verskyn het”, raak dit egter onduidelik wat met “jongste Bybelvertalingstegnieke” bedoel word. Nida en Taber se werk, *The Theory and Practice of Translation,* wat as die mees uitvoerige beskrywing van die dinamies-ekwivalente benadering beskou kan word, het reeds in 1969 verskyn.[18] In De Waard en Nida (1986) het hulle voorgestel dat die term "dinamies-ekwivalent" vervang word met "funksioneel-ekwivalent."[19] Sedertdien is Nida se model uit verskeie oorde ernstig bevraagteken.[20] Volgens Van der Merwe (1999) en Van der Merwe en Basson (2003), is selfs die teoretiese onderbou van die funksioneel-ekwivalente benadering (waarop die 1983-vertaling berus), nie meer te regverdig nie.[21] Die mees fundamentele kritiek op Nida se model is dat dit gebaseer is op die kode-model van kommunikasie. In hierdie model word van die standpunt uitgegaan dat die brontaal 'n stel kodes is wat deur 'n stel kodes van die doeltaal vervang kan word. Dit impliseer dat 'n begaafde vertaler van die Bybel die antieke teks só kan vertaal, sonder om noodwendig enige bykomende inligting oor die brontaalkultuur te verskaf, dat moderne mense dit maklik reg sal verstaan. Volgens die inferensiemodel van kommunikasie is elke uitdrukking in 'n taal egter so ingebed in daardie kultuur dat al die nodige inligting om 'n antieke bronteks te verstaan beswaarlik in 'n vertaling self (sonder enige toeligting) verskaf kan word.[22] Die vertaling mag mooi klink en lesers se verbeelding aangryp, maar indien, byvoorbeeld, lesers nie bedag gemaak word op die kompromieë wat gemaak is om die teks vir hulle verstaanbaar te maak nie, is die gevaar van misverstande groot. Moderne lesers ken tipies betekenis aan die doelteks toe in terme van hulle eie lewens- en wêreldbeskouing.

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[15] Die *King James* het verskyn in ’n tyd toe daar heelwat kerklike spanning in Brittanje was (McGrath 2009:3-27). Daar was ook verskeie Bybelvertalings in omloop. Die uitvoerige inleiding was sonder twyfel deel van ’n poging om legitimiteit aan hierdie nuwe vertaling te gee. Engelse lesers moes oortuig word dat ’n vertaling deur ’n nuwe koning van Skotse afkoms die moeite werd was. Toe die Bybel mettertyd as gesaghebbend aanvaar is, het die lang voorwoord oorbodig geword.

[16] Ammann (1990 soos aangehaal in Snell-Hornby 2006:11-114) se funksionalistiese model van vertalingskritiek (“translation critique”) opereer met vyf parameters wat geanaliseer moet word: (1) die funksie van die vertaling in die doeltaal; (2) die intratekstuele koherensie van die vertaling (bv, word dieselfde uitdrukkings, genres en stylfigure konsekwent weergegee); (3) die funksie van die bronteks in die brontekskultuur; (4) die intratekstuele koherensie van die bronteks en (5) die intertekstuele koherensie tussen die bronteks en die doelteks. Belangrik is dat begin word met die analise van die funksie van die vertaling in die doeltaal. Vir meer inligting t.o.v. toepassings van hierdie model, sien Snell-Hornby (2006:110-114).

[17] Vir ’n kort oorsig oor hierdie ontwikkelings, sien Mojola en Wendland (2003:1-25).

Die inleiding tot die NLV begin soos volg: "Skrifgetrouheid en verstaanbaarheid is die twee pilare waarop elke goeie Bybelvertaling berus" (NLV 2006). Hierdie stelling sou verstaan kon word as 'n onkritiese aanvaarding van 'n ideaal wat reeds lank gelede deur vertaalkundiges en Bybelvertaalteoretici as problematies aangetoon is (sien die bespreking in afdeling 2). Dit sou ook verstaan kon word as „'n negering van insigte van die funksionalistiese benadering dat nie alle Bybellesers en kerke se behoeftes noodwendig dieselfde is nie. Ernstige Bybellesers, byvoorbeeld, mag behoefte hê aan 'n vertaling wat nie noodwendig orals verstaanbaar gemaak is deur vertalers nie, maar juis een waarin vertalers oop kaarte met hulle speel ten opsigte van die problematiek van die interpretasie van die Bybel as 'n antieke teks – 'n teks wat letterlik wemel van uitdrukkings en gewoontes wat nie maklik verstaanbaar is vir moderne lesers nie.

Desnieteenstaande bogenoemde kritiese opmerking oor die "vertaalteoretiese" keuses wat die NLV gemaak het, kan geargumenteer word dat dit moontlik is dat 'n opdraggewer mag dink dat 'n tegniese term soos "dinamies-ekwivalent" goed verwoord wat hulle met 'n vertaling beoog. In hierdie ondersoek is inderdaad ruimte gelaat vir hierdie oorweging. Om hierdie rede konsentreer ons nou verder op maatstawwe wat die vertalers van die NLV per implikasie vir hulleself aanlê by wyse van die aansprake wat hulle maak.

Die aanspraak dat "nege van Suid-Afrika se topteoloë" vir die NLV verantwoordelik was, sou geïnterpreteer kon word as 'n poging om lesers te oortuig dat die NLV betroubaar is en voldoen aan die hoogste akademiese standaarde. Met ander woorde, dit is gesaghebbend. Afgesien daarvan dat "topteoloë" nie noodwendig kenners op die gebied van vertaalkunde of Bybelvertaalteorie is nie, en dat dit uit ons bespreking in bogenoemde twee paragrawe blyk dat dit inderdaad nie die geval was nie, sou dit nie onbillik wees om te verwag dat hierdie top akademici se vertaling in terme van hulle teoretiese (dit is dinamies-ekwivalente) model, van hoë gehalte sal wees nie.

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[18] Nida and Taber (1969) is 'n handleiding vir Bybelvertalers en berus grootliks op Nida (1964).

[19] Vir die verskille tussen 'n dinamies-ekwivalente en funksioneel-ekwivalente benadering, sien De Blois (1997).

[20] Sien bv. Gentzler (1993). Terwyl Gentzler se skerp kritiek op Nida al bevraagteken is (Statham 1997), bied Pattemore (2007:217-263) 'n kritiese, maar meer genuanseerde, blik op Nida se bydrae tot Bybelvertaling.

[21] Sien ook Wilt (2003:27-80).

[22] Daar is al gepoog om al hierdie nodige bykomende inligting in die teks self te verskaf, sien Bergen en Nord (1999).

ŉ Kernkonsep in die dinamies-ekwivalente benadering is dat die doelteks dieselfde effek op die lesers van vandag moet hê as op die hoorders/lesers van die bronteks.[23] In hierdie verband bied ŉ bepaalde gebruik van die lekseem *(we)hinneh* ("en kyk") een van die min leksikale uitdrukkings van ŉ verteller of karakter se verbasing of onvoorbereidheid ten opsigte van bepaalde gebeure in Bybelse Hebreeus.[24] Dit sou dus as strategiese kommunikasieleidraad in ŉ dinamies-ekwivalente vertaling beskou kon word. Die vraag is, hoe, en veral, hoe konsekwent het die vertalers van die NLV hierdie uitdrukking vertaal. Dit gaan dus nie om die vraag of dieselfde uitdrukking altyd op dieselfde manier (dit is konkordant) vertaal is nie, maar of dit in dieselfde soort konteks dieselfde soort funksie toegeken is.

5. EMPIRIESE ONDERSOEK

Die lekseem *(we)*[25] *hinneh* kom 1060 keer in die Ou Testament voor. In alle billikheid teenoor die vertalers van die NLV moet toegegee word dat die vertaling van die lekseem nie onproblematies is nie. Andersen (2003:57-71) het in ŉ vergelyking daarvan in die NJPS en die NIV-vertaling bevind dat die NJPS dit 588 en die NIV dit 440 keer onvertaal laat. Nog meer merkwaardig is sy bevinding dat "in 300 cases neither NIV or NJPS has anything to match, e.g. where the NIV provides no translation equivalent, the NJPS brings it out strongly" (2003:33). Een van die hoofgebruike van die uitdrukking word egter reeds in een van die standaard Bybels-Hebreeuse woordeboeke, van Brown, Driver en Briggs (1907:243-244), soos volg beskryf: "(3) *wehinneh* occurs often in narratives after verbs of seeing or discovering making the narrative graphic and vivid, and enabling the reader to enter into the surprise or satisfaction of the speaker or actor concerned." In Van der Merwe en Naudé (op hande) is bevind dat hierdie gebruik wat inderdaad altyd met een of ander kognitiewe bewuswording gepaardgaan (dikwels ná ŉ beweging wat uitloop op ŉ ontdekking) 25% van die lekseem se voorkoms in die Ou Testament verteenwoordig. Omdat hierdie gebruik en die gepaardgaande funksie van die lekseem aan die hand van duidelike identifiseerbare kriteria uitgeken word, gebruik ons slegs gevalle van hierdie spesifieke gebruik in die boeke Genesis, Jesaja en Psalms om die NLV se vertaling daarvan te beoordeel.

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[23] "[D]ynamic equivalence [is] the quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors (Nida & Taber 1969:202).

[24] Volgens Gutt (1991) is Bybelvertaling ŉ moeilike vorm van sekondêre kommunikasie. Gutt gebruik die metafoor van direkte en indirekte rede om te onderskei tussen direkte en indirekte vertalings. In ŉ direkte vertaling streef vertalers daarna om die bronteks te vertaal asof hulle die verteller en/of karakters "direk" aanhaal. In ŉ indirekte vertaling gee vertalers egter toe dat hulle hoogstens probeer interpreteer wat in die bronteks staan omdat hulle dit vir hulle doelteksgehoor verstaanbaar wil maak. Omdat baie van sy kritici Gutt se metafoor misverstaan het, en die verskil tussen ŉ direkte en indirekte vertaling gelykgestel het aan die verskil tussen ŉ formeel- en funksioneel-ekwivalente vertaling, het Gutt (2000) begin praat van stimulus-gebaseerde en interpretasie-gebaseerde vertalings. Dit is nie moontlik om Gutt se model volledig hier te verduidelik nie. Wat vir hierdie studie van belang is van Gutt se model is die konsep "kommunikasieleidrade" ("communicative clues"). Dit verwys na die stimuli in ŉ bronteks wat vertalers probeer weergee. In ŉ direkte vertaling streef vertalers daarna om al die kommunikasieleidrade in die bronteks in die doelteks weer te gee. In indirekte vertalings speel die kommunikasieleidrade nog steeds ŉ sentrale rol, maar gee vertalers toe dat hulle kompromieë maak om aan te pas by die behoeftes en/of beperkings wat ŉ doeltaalgehoor mag hê. In ŉ dinamies-ekwivalente vertaling (waar die konsep "dieselfde effek" sentraal staan) wat aanspraak maak op gesaghebbendheid, sou ŉ mens verwag dat vertalers sal poog om ŉ geleksikaliseerde kommunikasieleidraad soos wehinneh konsekwent eksplisiet te probeer weergee.

[25] *hinneh* kom in die brontekste soms saam met die voegwoord "en" (we) voor. Dit is een funksie van sodanige gebruik wat in hierdie studie ondersoek word.

Van der Merwe en Naudé (op hande) maak ŉ onderskeid tussen ŉ verteller (twee-derdes van gevalle) en ŉ spreker wat *wehinneh* gebruik om die aandag te vestig op die ervaring (of kognitiewe implikasies) van ŉ waarneming waarop hulle onvoorbereid was. Die leser of hoorder word as' t ware in die skoene van die karakter of spreker geplaas. Met kenmerkende gevalle van die gebruik van *wehinneh* is daar een of ander vorm van beweging of verandering van omgewing betrokke sodat waarnemers gekonfronteer word met ŉ nuwe situasie wat vir hulle verrassend is. Die tegniese term "miratief" word gebruik om hierdie funksie van *(we)hinneh* te beskryf.

In sommige gevalle is dit karakters wat op ŉ verrassende situasie afkom (#1-3). In baie gevalle is die waarnemende karakters of sprekers staties en iets of iemand kom op hulle af (#4-5).

[Die verwysings in hierdie tabelle is genommer van 1-11 en verskyn as endnotas aan die einde van die artikel.]

1	Toe Ruben terugkom om Josef uit die put te haal, was Josef nie daar nie (Gen 37:29).[1]
2	Hulle het die sakke oopgemaak en kyk![2] die geld wat hulle vir die graan betaal het, lê bo in elke sak! Gen 42:35).[3]
3	het ons op pad huis toe vir die nag uitgespan. Toe ons ons sakke oopmaak, kry ons daar die presiese bedrag geld wat ons vir die graan betaal het (Gen 43:21).

4	Teen die aand was die duif weer daar met ŉ vars olyfblaar in die bek (Gen 8:11).[4]
5	Hy was nog besig om te bid toe ŉ meisie met die naam Rebekka daar aankom met ŉ waterkruik op haar skouer. Haar pa se naam was Betuel, die seun van Abraham se broer Nahor en sy vrou Milka (Gen 24:30).[5]

Soos hierbo vermeld, gaan dit primêr om ŉ nuwe situasie waarmee karakters gekonfronteer word (#6-8) of wat hulle waarneem (#9-11).

6	Toe Jakob die volgende oggend wakker word, sien hy met skok dis Lea! (Gen 29:25).
7	Toe die Assiriërs die môre vroeg opstaan, het hulle oral lyke gekry (Jes 37:36).[6]
8	Toe die tyd aanbreek, is die tweeling gebore. (Gen 25:24).[7]
9	Die volgende oggend sien Josef dat die twee baie neerslagtig lyk. (Gen 40:6)
10	ŉ Wolk van donkerte en hartseer sal oor Israel hang. Die lig sal verduister voor die wolke (Jes 5:30)
11	Waar hulle ook al kyk, sal daar net moeilikheid, angs en wanhoop wees (Jes 8:22)

Heel dikwels "teken" *wehinneh* byna die ervaring van karakters se waarneming (#12-14).

12	... het Noag die luik van die boot oopgemaak en gesien dat die aarde besig was om droog te word (Gen 8:13).[8]
13	Hy het oor die vlakte uitgekyk in die rigting van Sodom en Gomorra. Daar sien hy net rookkolomme optrek oor die hele gebied, soos rook uit ’n steenoond (Gen 19:28).[9]
14	Abraham kyk op en sien ’n ram wat met sy horings in ’n bos vassit (Gen 22:13).[10]

Soms word ’n situasie heroorweeg en *wehinneh* gebruik om aan te dui hoe die waarnemers hulle bevindings ervaar. In sodanige gevalle is dié bevindings nie noodwendig onverwags of verrassend vir die waarnemers nie, maar *wehinneh* word nogtans gebruik om die siening van die waarnemer te verteenwoordig, met ander woorde die aandag te vestig op iets nuuswaardigs wat ten minste met ’n uitroepteken weergegee sou kon word (#15).

15	God het al hierdie korrupsie in die wêreld gesien. Oral waar Hy gekyk het, was daar geweld en bederf (Gen 6:12).[11]

Nadat ons nou na sommige van die belangrikste voorbeelde gekyk het, lys ons in die volgende tabel die mees gebruiklike vertaalopsies van die NLV:

[ø]	[!] altyd in kombinasie met ander opsie.	Kyk (voorkeur-opsie in OV).	Skielik.	Met skok.	Tot sy verbasing.	Al/oral/ook al.
Gen 1:31; 8:11, 13; Gen 15:4, 12, 17; 22:13; 24:63; 25:24; 26:8; Gen 31:2, 10; 33:1; 37:29; 38:27; Jes 5:30; 17:14; 21:9; 37:36	Gen 29:2; Gen 29:25; Gen 38:29; 42:27; 42:35 (x2); Ps 37:36; Ps 139:8	Gen 42:35	Gen 18:2; Gen 29:2	Gen 29:25	Gen 29:2	Gen 6:12; Jes 8:22

Die NLV het in 19 van die 37 gevalle in my afbakening die kommunikasieleidraad *wehinneh* geïgnoreer. Veral die narratiewe aard van die Genesisgebeure maak die weglating van hierdie funksie problematies. Hierdie studie voer aan dat die gepaste vertaling van dié funksie die narratief sou verlewendig en verseker dat die aandag van die doellesers op die miratiewe aard van die gebeure gevestig word. As gevolg van die [ø]-keuse loop doellesers soms die onverwagsheid van inligting mis en maak dan nie die bedoelde interpretasie van die bronteks nie.

In die eerste subkategorie van ons afbakening (#1-5) waar dit handel oor verrassende situasies, het die NLV in 4 van die 14 gevalle die funksie van *wehinneh* met ŉ [!] aangedui. Ander gepaste vertaalopsies soos "skielik" of "tot sy verbasing" is slegs in 3 van die 14 gevalle gebruik. (In Gen 29: 2 vind ons al drie hierdie vertaalopsies in een vers.) In nog 4 gevalle is dié funksie egter geïgnoreer en verder ook op 5 ander maniere verdiskonteer. Die vraag bly waarom soortgelyke gevalle (soos Gen 43:21 en Gen 42:35) verskillend hanteer is.

Vir die verwante gevalle in die tweede subkategorie hierbo (#6-11), het die vertalers van die NLV in die 11 gevalle van nuwe situasies (ingeslote die twee gevalle waar die verbasing oor die feit dat ŉ bevalling ŉ tweeling oplewer), die funksie van *wehinneh* 6 keer geïgnoreer, dit 1 keer met ŉ [!] aangedui, een keer deur middel van "met skok", een keer met "oral", een keer met "ook al", een keer met "baie" en een keer met "dan". Dit was egter nie vir hierdie navorsers moontlik om motivering vir dié onderskeie keuses te vind nie.

Vir die 12 voorbeelde in die derde en vierde subkategorieë hierbo (#12-15), waar die fokus op die karakter se waarneming val, dui die NLV 5 verskillende vertaalopsies aan, waaronder [ø] in 8 gevalle. Dit is nie moontlik om een Afrikaanse vertaalkeuse vir al hierdie voorbeelde te gebruik nie, maar die vraag kan steeds gevra word waarom die vertalers nie tog die buitengewone aard van hierdie waarnemings op een of ander wyse verdiskonteer het nie.

Ander moontlike pogings in die *Nuwe Lewende Vertaling* om hierdie funksie van *wehinneh* te verdiskonteer (nie in die tabel hierbo aangedui nie), sluit in "daar" (Gen 24:15, 30; Gen 37:15); "net" (Gen 19:28; Jes 8:22); "nou, uiteindelik" (Jes 21:9); "dan" (Gen 18:10); "baie" (Gen 40:6); "presiese" (Gen 43:21); "sien" (Gen 24:45); en "[m]aar toe ek weer kyk" (Ps 37:36). Dit is egter nie maklik om subkategorieë van hierdie funksie aan te dui waarvolgens vertalers konsekwente keuses gemaak het nie. Verder is daar in een geval na my mening ŉ stylbreuk met die verdiskontering van *wehinneh:* "My wêreld!" (Gen 38:29) is na my mening [YC] wel ŉ poging (soos die gebruik van die historiese presens in die meeste van die narratiewe) om die narratief te verlewendig, maar dalk te informeel vergeleke met die res van die narratief.

Samevattend: Die NLV gee die miratiewe funksie van *(we)hinneh* dikwels goed weer. Hoewel dit inderdaad nie moontlik of nodig is om "tot sy verbasing", "skielik" of [!] vir al die gevalle in ons afbakening te gebruik nie, sou ŉ mens kon argumenteer dat die beduidende aantal gevalle waar die kommunikasieleidraad eenvoudig onvertaal gelaat is, sommige aansprake van die NLV ondermyn. Van ŉ gesaghebbende en betroubare dinamies-ekwivalente vertaling verwag ŉ mens nie dat die vertalers ŉ eksplisiete kommunikasieleidraad in dieselfde soort konstruksie soms weergee en soms onvertaal laat nie. Vir die [ø]-keuse in die tabel hierbo is daar geen spoor in die NLV van die feit dat die karakters nie voorbereid was op (of verbaas was oor) dit wat hulle waargeneem het nie.

6. GEVOLGTREKKING

Ontwikkelings in die Vertaalkunde en Bybelvertaalteorie het bygedra tot ŉ beter perspektief op Bybelvertaling as ŉ komplekse proses met ŉ wye verskeidenheid faktore wat in berekening gebring moet word indien ŉ vertaling aangepak word. Of en hoe hierdie faktore verreken is, speel dan ook ŉ sentrale rol in ŉ akademies-verantwoordbare beoordeling van ŉ vertaling. So weet ons dat die vertaling van die Bybel meer verg as die vervanging van een stel kodes (die brontekste) met ŉ ander (dit is, dié van die doelteks). Dit is ŉ proses waarby, eerstens, ŉ opdraggewer (bv. kerk of uitgewer) betrokke is. Die opdraggewer het bepaalde verwagtings ten opsigte van die funksie van die vertaling. Hierdie verwagtings berus tipies op ŉ behoefte (of die persepsie van ŉ behoefte) by, tweedens, die potensiële doellesers. Die vertaler is, derdens, verantwoordelik vir die skep van die doelteks. Die professionele vertalersgilde van die een-en-twintigste eeu is egter meer as kodeerders wat lojaliteit aan hulle opdraggewer verskuldig is. Hulle lojaliteit aan die bronteksouteurs vereis dat hulle met die opdraggewer ’n haalbare vertaalopdrag sal onderhandel – ’n vertaalopdrag in terme waarvan hulle werk uiteindelik beoordeel sal word.

Indien ’n uitgewer die NLV aanbied as “die eerste dinamies-ekwivalente” vertaling van die Bybel in Afrikaans in 25 jaar, kan hierdie aanspraak in die lig van ons ondersoek op twee maniere hanteer word. Die een moontlikheid is dat die vertalers en uitgewer gekritiseer word omdat hulle oënskynlik nie kennis geneem het van ontwikkelings in Bybelvertaalteorie die afgelope dekade nie. Die ander moontlikheid is dat toegegee word dat die uitgewer en die vertaler van mening was dat, ondanks kritiek teen Nida se klassieke model van 1964, die konsep “dinamies-ekwivalent” presies verwoord wat hulle met die vertaling beoog. Hulle wou ’n vertaling maak wat verstaanbaar is en wat dieselfde effek op hulle lesers het as wat die bronteks toenmalig op sy gehoor gehad het. In hierdie ondersoek het ons meer op die tweede oorweging gefokus. Die vertaling self is egter beoordeel in terme van die aansprake wat dit maak ten opsigte van die funksie wat die vertaling wil vervul.[26]

Die *Nuwe Lewende Vertaling* se aansprake op gesag (onder andere topteoloë en jongste vertaaltegnieke) skep by doellesers ’n sekere verwagting oor die begrip “Skrifgetrouheid.” Die bevindings van hierdie studie is dat aansprake ten opsigte van topteoloë se verdiskontering van die dinamies-ekwivalente benadering nie gelei het tot die *konsekwente vertaling* van die Bybels-Hebreeuse leidraad *wehinneh* nie. In terme van die soortgelyke effek van die doelteks aan dié van die bronteksteis die grootste verskil die miratoriese funksie van *wehinneh* (dit is die aanduiding met behulp van die partikel van gebeure wat vir ’n spreker of karakter onverwags en selfs verrassend was) wat relatief dikwels in die doelteks oënskynlik geïgnoreer is.

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[26] Sien ook Downie (2009) se beoordeling van die *New Living Translation, New King James Version* en die *English Standard Version* aan die hand van die *Skopos*-teorie.

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TREFWOORDE
Afrikaanse Bybelvertaling
Direkte vertaling
Gutt, E-A
kommunikasieleidrade
Nuwe Lewende Vertaling
Skoposteorie
Funksionalistiese model

KEY WORDS
Afrikaans Bible translation
Communicative clues
Direct translation
Gutt, E-A
Relevance Theory
Skopos theory
Functionalistic model

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(Endnotas)

1 Ook Gen 37:15.

2 Pogings om *wehinneh* te verdiskonteer, word in die volgende voorbeelde onderstreep.

3 Ook Gen 42:27 en Ps 139:8

4 Ook Gen 38:29. Gen 15:4 is atipies in die sin dat dit geen konkrete objek is wat op Abraham afgekom het nie, maar "die woord van God."

5 Ook Gen 24:45; Ps 37:36; Jes 21:9.

6 Ook Gen 15:12, 17; Jes 17:14.

7 Ook Gen 18:10; 38:27.

8 Ook Gen. 29:2 (2x); Gen 31:10.

9 Ook Gen. 26:8.

10 Ook Gen 24:63; 18:2; 33:1.

11 Ook Gen 1:31 en 31:2.

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Waar lê die diepste punt(e) van verdeling tussen apartheidsteologie en die kritiese stemme daarteen binne die Ned Geref Kerk self?

ABSTRACT

Where are the deepest points of divergence between apartheid theology and the critical voices against this theology within the Dutch Reformed Church?

This contribution focuses on the relationships between two theological schools within the Dutch Reformed Church (DRC), namely apartheid theology and the early critical voices against this theology from within the DRC itself, including Bennie Keet, Ben Marais en CF Beyers Naudé. The question that is addressed relates to the deepest points of divergence in this regard. The significance of this question is highlighted. Hermeneutical theory (in itself the product of such critical voices) is used as an instrument to identify a set of seven variables in this regard. The hermeneutical role of diverging "doctrinal keys" is emphasised.

INLEIDING EN VRAAGSTELLING

Hierdie bydrae fokus op die verhouding tussen twee teologiese strominge in die Nederduitse Gereformeerde Kerk, naamlik apartheidsteologie soos dit uiteindelik neerslag gevind het in *Ras, volk en nasie en volkereverhoudinge in die lig van die Skrif* (RVN) (1974)[1] en vroeë verteenwoordigers van die sogenaamde "kritiese stem" vanuit die Ned Geref Kerk, waaronder persone soos Bennie Keet, Ben J Marais en CF Beyers Naudé.

Die vraag wat hier ondersoek word, is waar die diepste punte van verdeling tussen hierdie twee teologiese strominge lê? Daar was immers heelwat wat hierdie kritiese stem met die apartheidsteoloë in gemeen gehad het. Al die belangrikste verteenwoordigers van hierdie strominge het grootgeword binne dieselfde soort Afrikaner huishoudings waar hulle met gemeenskaplike waardes ten opsigte van godsdiens en kultuur gevorm is. Hulle is aan soortgelyke skole opgevoed en min of meer almal het later tersiêre onderrig aan die Universiteit van Stellenbosch ontvang. Hier is hulle blootgestel aan dieselfde kulturele en godsdienstige konteks, opvoeders en teologiese strominge. Hulle het dieselfde geskiedenis, taal, gereformeerde tradisie en kulturele erfenis gehad. Die vraag is daarom: Waarom het hulle uiteindelik so diepgaande van mekaar verskil ten opsigte van hulle teologiese posisies? Wat is ten diepste die onderliggende *teologiese* verskille tussen apartheidsteologie en die kritiese stem daarteen?

Die antwoord op hierdie vrae is nie sonder meer vanselfsprekend nie. (Coetzee 2010:364). Dit is moontlik om dié punte van verdeling te vind in terme van politieke blootstelling. Hier kan byvoorbeeld gewys word op die impak van die Sharpeville-slagting op die lewe van Naudé. Die rol van ekumeniese blootstelling in die lewe van Ben Marais kan insgelyks beklemtoon word.

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[1] Wat begin het met 'n verklaring by die Federale Raad van Ned Geref Kerke in 1935 oor die onaanvaarbaarheid van rassevermenging, sou uiteindelik uitloop op 'n teologie van apartheid. Dit het neerslag gevind in die rapport *Ras, Volk en Nasie en volkereverhoudinge in die lig van die Skrif* (RVN). Dié verslag is tydens die Algemene sinode van die Ned Geref Kerk in 1974 aanvaar.

Beide hierdie gevalle laat egter nie reg geskied aan die teologiese punte van verdeling tussen hierdie twee strome nie. Watter hermeneutiese en teologiese uitgangspunte het die draers van die kritiese stem in staat gestel om apartheid en die teologiese verdediging daarvan te ontmasker? Wat het gemaak dat hulle – anders as die hoofstroom binne die Ned Geref Kerk – die teologiese regverdiging van apartheid as ’n dwaling herken het?

Dit is nie nodig of moontlik om hierdie twee strominge in detail hier aan die orde te stel nie. Daar bestaan ’n uitgebreide literatuur oor die ontstaan en ontwikkeling van apartheidsteologie wat hier gewoon veronderstel word.[2] Daar is insgelyks voldoende literatuur oor die teologiese kritiek teen apartheidsteologie, veral vanuit ’n breër ekumeniese konteks.[3] Oor die lewe en bydrae van figure soos Bennie Keet, Ben Marais en Beyers Naudé bestaan daar ook reeds vollengte studies.[4] Die bydraes van ’n volgende geslag van kritiese stemme teen apartheidsteologie vanuit die Ned Geref Kerk self – waaronder die name van David Bosch, Jaap Durand, Willie Jonker en andere genoem kan word – is ook reeds aan die orde gestel in die literatuur.

In hierdie bydrae word ’n veralgemenende hipotese aangebied oor waar die diepste punte van verdeling in hierdie verband gevind kan word. In kort kom dit daarop neer dat daar by apartheidsteologie ’n bepaalde gebrek aan ’n historiese bewussyn en aan ’n hermeneutiese aanvoeling bespeur kan word. Daarteenoor het die draers van die kritiese stem hermeneutiese vrae steeds meer indringend aan die orde gestel. Dit het uiteindelik gelei tot uiteenlopende teologiese posisies oftewel “dogmatiese sleutels”. In hierdie bydrae word gebruik gemaak van hermeneutiese analise ten einde hierdie punte van verdeling in meer detail bloot te lê. Die veronderstelling is dat die ontwikkeling van teologiese hermeneutiek as ’n dissipline (in Suid-Afrika veral sedert die 1960s) juis verstaan kan word vanuit die ongemak met die metodologiese veronderstellings van apartheidsteologie. Die produk van hermeneutiese nadenke kan dus met reg gebruik word om hierdie punte van verdeling te analiseer.

’N HERMENEUTIESE VAKUUM

In die standaardwerk oor die ontstaan van apartheidsteologie in die Ned Geref Kerk gebruik Johann Kinghorn die term “hermeneutiese vakuum” om die impak van die Du Plessis-stryd op teologiese ontwikkelinge na 1930 te beskryf (Kinghorn (1986: 55ev). Alhoewel Du Plessis die regsaak gewen het, het die stryd ’n lang nawerking gehad waartydens die sogenaamde “Oupajane” (Coetzee (2010: 145) deur middel van organisasies soos die “Federasie van die Calvinistiese Studenteverenigings” en die “Kristelike-Nasionale Bond van Kalviniste in Suid-Afrika” in die praktyk beheer oorgeneem het in die Ned Geref Kerk. Enige kritiese Skrifondersoek in die Ned Geref Kerk is geëtiketteer as modernisties, ’n demper is geplaas op enige interne kritiese denke en slegs teoloë wat sogenaamd “regdenkend” was, is aangestel as hoogleraars aan die teologiese kweekskole.

Hierteenoor het die Oupajane ’n terugkeer na die “ou paaie” bepleit oftewel na ’n verstarde vorm van gereformeerde ortodoksie. Hulle het hiervoor aansluiting gevind by die neo-Calvinisme wat in Nederland ook geassosieer is met ’n terugkeer na gereformeerde oortuiginge. Ironies genoeg was die neo-Calvinisme van Kuyper en Bavinck weliswaar ’n poging om die skolastieke verstarring van die gereformeerde ortodoksie van die 17de en 18de eeue te deurbreek en is juis daarom as *neo*-Calvinisme gekritiseer.

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[2] Vergelyk byvoorbeeld: Bax 1972; Boesak 1986; Bosch 1981, 1982, 1983, 1984; A J Botha 1984; De Gruchy 1979; De Klerk 1975; Deist 1986; Durand 1984; Du Toit 1983; Hexham 1981; Kinghorn 1986; Lombard 1974, 1981; Moodie 1975; Nolan 1988 en Villa-Vicencio 1988.

[3] Die “kritiese stem” teen apartheid en apartheidsteologie word ook in verskeie ander werke bespreek. Sien byvoorbeeld: Bax 1979, AJ Botha 1984; CJ Botha 1979; De Gruchy 1986; Kinghorn 1986; Lategan 2004; Loubser 1987, Pauw 2008, Villa-Vicencio & De Gruchy 1985, Walshe 1982, 1997. Soortgelyke kritiek kom ook vanuit die sogenaamde dogterkerke van die Ned Geref Kerk. Sien Adonis 1982; Boesak 1977, 1983, 1984, 1987; Bosch 1982; Cloete 1984; Durand 1984; Mofokeng 1986.

[4] Sien veral Engdahl 2006; Heaney 2004; Maritz 2003; Ryan 2005; Villa-Vicencio & De Gruchy 1985.

Verskillende navorsers wys daarop dat apartheidsteologie nie net aansluiting gevind het by Kuyperiaanse neo-Calvinisme nie, maar ook by die Duitse volksromantiek, die sendingkunde van Warneck, Skotse vorme van piëtisme en ook by Princetonse fundamentalisme wat berus op die uitgangspunt van die onfeilbaarheid van die Skrif (Kinghorn (1986: 58ev). Die versmelting van hierdie tradisies in die Suid-Afrikaanse het tot ’n ongesofistikeerde vorm van teologiese hermeneutiek gelei waarvolgens gepoog is om ’n vasstaande, ewig-geldende sisteem van waarhede en beginsels in die Skrif te identifiseer en dan op die Suid-Afrikaanse konteks van toepassing te maak. Hierdie werkswyse het enersyds daartoe gelei dat die historiese gesitueerdheid van Bybeltekste nie genoegsaam verreken is nie. Dit het andersyds daartoe gelei dat die dogmatiese sleutels, met behulp waarvan die tekste wel geïnterpreteer is, verabsoluteer is omdat dit teen enige vorm van kritiek gevrywaar is. Al te dikwels is ’n bevraagtekening daarvan geassosieer met ’n bevraagtekening van die gesag of die “onfeilbaarheid” van die Skrif self – juis omdat die identifisering van ewig-geldende beginsels ’n poging was om die gesag van die Skrif en daarom ’n sekere kontinuïteit met die Bybel en die Christelike geloof te handhaaf.

Hierdie biblisistiese en fundamentalistiese vorm van eksegese kon in die praktyk egter nie verhoed dat hierdie waarhede en beginsels op grond van pragmatiese oorwegings (gestruktureer deur ervarings vanuit die Suid-Afrikaanse konteks) geïdentifiseer word nie. Hierdie oorwegings is ten beste verwoord in die Sendingbeleid van die Federale Sendingraad en die daaropvolgende volkskongresse van die 1930s en 1940s. Die teologiese regverdiging en Bybelse begronding van apartheid is uiteindelik gesistematiseer in ’n a-historiese kosmologie soos veral verwoord deur Stoker HG en uitgewerk in publikasies soos *Koers in die Krisis* en *Die Gereformeerde Vaandel* (vir ’n meer volledige bespreking, sien Coetzee 2010: 110ev).

In terme van hierdie kosmologie berus apartheid op die ordes wat God self in die skepping daargestel het. Hoewel hierdie kosmologie vryelik gebruik gemaak het van terminologie ontleen aan Kuyper, was die historiese bewussyn wat sterk by Kuyper funksioneer afwesig in die teologiese hermeneutiek van apartheidsteologie. Die wysbegeerte van die “wetsidee” in die neo-Calvinisme van Dooyeweerdt is herlei na ’n “skeppingsidee” by Stoker: die ordening van die samelewing berus nie alleen op ’n orde wat in die geskiedenis ontstaan het nie, maar wat alreeds met die skepping self saamval (Stoker (1941). Alles, nie alleen die inrigting van die kerk nie maar ook van die burgerlike samelewing, moet hiervolgens in ooreenstemming met die skeppingsordes van God funksioneer. Mense se vryheid kan slegs verwesenlik word as hulle gehoorsaam is aan hierdie a-historiese beginsels – naamlik aan God se skeppingsordinansies. Hierdie ordinansies is selfs nie deur die sondeval ondermyn nie. Die mens is hiervolgens vanweë die sondeval nie in staat om hulle eie orde te skep nie en moet die skeppingsordinansies van God gehoorsaam. Dit mag deur geen ander orde vervang word nie, want enige ander orde is sogenaamd horisontaal of humanisties en dus liberaal en van meet af aan gedoem tot ondergang. Volgens Stoker (1941) moet die praktyk daarom volgens die beginsel (die teoretiese) verander word. Meer spesifiek is ’n verskeidenheid van rasse hiervolgens alreeds in die skepping deur God gewil, is deur God se “algemene genade” bevestig is en behoort daarom steeds gehandhaaf te word deur wet en orde en met mag en geweld, indien nodig. Die sosiale orde is daarom nie alleen geregverdig nie, maar ook afgedwing omdat God se a-historiese beginsels immers onaantasbaar is. Dit moet daarom deur die kerk en die burgerlike samelewing gehoorsaam word.

Die gebrek aan sodanige hermeneutiese bewussyn is waarskynlik die eerste keer gedurende die laat-1930’s aangevoel en intuïtief verwoord deur BB Keet, toe hy verwys het na die gereformeerde ortodoksie as ’n “starre beweging” (Deist (1994: 279). In die briewe van AH Murray (1935) is hierdie gebrek aan ’n historiese bewussyn ook vroeg reeds raakgesien. Volgens hom skep die intellektualisering van die leer van Calvyn ernstige probleme vir die teologie van die Ned Geref Kerk. Uit sy analise blyk dit dat daar ’n gebrek was aan ’n kritiese Skrifstudie en hermeneutiek binne die Suid-Afrikaanse gereformeerde ortodoksie. Daarom was daar ’n vrypas om hulle filosofiese stelsel in die Skrif in te lees en dit het aanleiding gegee tot die verkondiging van ’n a-historiese filosofiese stelsel wat ’n dinamiese geloofsverhouding verdring het. Murray toon onder andere aan dat dit die soewereiniteit van God beklemtoon het bo die Vaderskap van God. Die klem val op die wetsgedagte bo die Heilsboodskap; die determinisme van die uitverkiesing bo die verbondsverhouding. Die impak van hierdie hermeneutiese vakuum en die gepaardgaande gebrek aan ’n historiese bewussyn is sedertdien deur talle navorsers beklemtoon (sien veral Deist 1992; Loubser 1987).

Die onderliggende probleem is dus die reduksie van die Christelike geloof tot ’n a-historiese sisteem van geloofswaarhede en morele beginsels – wat kenmerkend is van die gereformeerde ortodoksie waarby die Oupajane aansluiting gevind het. Hierdeur is die dinamiese geloofsverhouding tussen God en mens gefikseer tot die kognitiese inhoud daarvan. Hierdie metodologie het weinig ruimte gelaat vir ’n self-kritiese evaluering van die beginsels waarmee só gewerk is.

’N HISTORIESE EN HERMENEUTIESE BEWUSSYN

Dit is opmerklik dat daar by die kritiese stem teen apartheidsteologie ’n veel duideliker historiese (en hermeneutiese) bewussyn gevind kan word. Dit kan geïllustreer word aan die hand van die voorbeelde van Ben Marais en Beyers Naudé (Coetzee (2010: 371ev). Beide hierdie figure is diepgaande beïnvloed deur die Du Plessis-stryd en was toe reeds nie aangetrokke tot die teologiese werkswyse van die Oupajane nie. Beide is beïnvloed deur bepaalde ervaringe wat hulle ’n aanvoeling gegee het vir die veranderende Suid-Afrikaanse konteks. Beide het daarom eerder gevra na die betekenis van die evangelie vir die bepaalde konteks. Dit hang waarskynlik saam met hulle persoonlike omstandighede en die wyse waarop hulle in Afrikanerkringe gemarginaliseer is. Hulle moes daarom intens worstel met die betekenis van die Christelike geloof vir hulle tyd. Hulle het teologiese nadenke daarom as ’n dinamiese en voortgaande proses verstaan. Veral Naudé het hoe langer hoe meer aansluiting gevind by ’n vorm van profetiese teologie wat gemik is op die verstaan van die evangelie vir ’n spesifieke tyd in ’n spesifieke situasie (wat daarom ook ’n deeglike analise van die sosiale, ekonomiese en politieke veronderstel). Daar kan daarom by Marais en Naudé ’n veel duideliker historiese bewussyn en ’n hermeneutiese aanvoeling bespeur word – al het hulle dit nie noodwendig in ’n uitgewerkte teologiese metodologie of hermeneutiese teorie tot uitdrukking gebring nie.

’n Metodologiese verwerking van hierdie teologiese werkswyse het eers in die 1960s op gang gekom by ’n volgende geslag teoloë vanuit die Ned Geref Kerk – waaronder veral die name van

David Bosch (1929-1992),[5] Jaap Durand (1935-),[6] Willie Jonker (1928-2006)[7] en Hennie Rossouw (1933-)[8] genoem kan word. Vanuit die Bybelwetenskappe het daar ook ’n steeds sterker hermeneutiese belangstelling na vore getree, maar dan eers ’n dekade of later, byvoorbeeld in die bydraes van Ferdinand Deist,[9] Bernard Lategan[10] en Willem Vorster. Hierdie historiese en hermeneutiese bewussyn het ook gelei tot ’n nuwe belangstelling in hermeneutiek as vakrigting sodat talle publikasies oor Bybelse en teologiese hermeneutiek begin verskyn het. Hierdie nuwere belangstelling in hermeneutiek kan opsigself verstaan word as deel van die kritiese stem teen apartheidsteologie. Terselfdertyd kan die resultate van die hermeneutiese analises wat hieruit na vore gekom het benut word om die diepste punte van verdeling in die verband in meer besonderhede te beskryf.

Hierdie aanvanklike bydraes tot die hermeneutiek is opgevolg en verder gevoer deur verskeie ander teoloë sedert die 1980s. Dit is juis opvallend hoe ’n belangstelling in hermeneutiek in akademiese kringe in Suid-Afrika teen die 1970's en veral die 1980's ontwikkel het namate die kritiek teen apartheidsdenke in die Ned Geref Kerk toegeneem het. Hier kan veral melding gemaak word van die besondere bydrae van Dirkie Smit. Sy werk *Hoe verstaan ons wat ons lees*: *'n Dink- en werkboek oor die hermeneutiek vir predikers en studente* (1987) het in die reeks *Woord teen die lig* verskyn, juis as 'n uitklaring van die werkswyse wat in die Christelike prediking gevolg word.[11] Die *Woord teen die lig*-reeks as 'n geheel het trouens 'n belangrike aksent geplaas op die spanning tussen teks en konteks – wat in elke bydrae deur 'n afdeling oor hermeneutiek oorbrug word.

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[5] Sien veral Bosch 1972:129; 1981: 24ev; 1982; 1983:24ev en 1984:14ev)

[6] Die ontluiking van ’n historiese bewussyn in kritiese afgrensing van die werkswyse van die gereformeerde ortodoksie blyk nêrens duideliker as by Jaap Durand nie. Hoewel Durand se formele hermeneutiese belangstelling eers later na vore getree het, is ’n steeds sterker aksent op die rol van die geskiedenis dwarsdeur sy loopbaan in sy teologiese nadenke te bespeur. In ’n Festschrift opgedra aan Durand sê Smit (2009:131-167) tereg: “Weinig ander Suid-Afrikaanse teoloë oor die afgelope dekades is deur so ’n radikale historiese bewussyn gekenmerk as Durand.” Durand se worsteling om aan die ortodoksie te ontkom kom veral in sy tweede proefskrif na vore. In *Heilsgeskiedenis en die dialektiek van syn en denke: Strukturele verbindingslyne tussen Thomas Aquinas en die teologie sedert die Aufklärung* (1973). In die inleiding daarvan wys hy op ’n toenemende konsensus bestaan dat God se openbaring nie ’n “onthulling” is van ’n aantal “tydlose” waarhede nie, maar dat dit ’n openbaring is “wat in die geskiedenis ingegaan het”. Hierdie openbaring moet volgens hom só vertolk word dat die aktualiteit daarvan vir die hede ontdek kan word (1973:1). Benewens sy dogmatiese werke, sien ook Durand se bundel Teks binne konteks (1986) en daarin veral die opstel “Die vinger van God in die geskiedenis: onopgeloste probleem”.

[7] In sy nadenke oor die verhouding tussen eksegese en dogmatiek beklemtoon Jonker eweneens die noodsaaklikheid van ’n hermeneutiese en historiese bewussyn in die interpretasie van die Skrif. Die betekenis van die Skrif kon vir Jonker nooit vir eens en vir altyd in dogmatiese waarhede gefikseer word nie, juis omdat geloof afgestem is op ’n dinamiese verhouding met God wat gevoed word deur ’n voortdurende omgang met die Skrif. Sien Jonker (1973:86-111, 1974, 1976).

[8] Rossouw se doktorale tesis, *Klaarheid en interpretasie: enkele probleemhistoriese gesigspunte in verband met die leer van die duidelikheid van die Heilige Skrif* het in 1963 verskyn. In die inleiding stel hy dit duidelik dat hy hom in hierdie studie bepaal by die hermeneutiese probleem wat inderdaad dié vraagstuk van daardie tyd was. Hy beskryf hermeneutiek as die wetenskaplike leer van interpretasie “van verstanende en vertolkende uitleg” (1963:11). In hierdie werk toon hy aan dat die gebrek aan ’n historiese en hermeneutiese bewussyn by die gereformeerde ortodoksie ’n probleem skep vir die wyse waarop hulle die Skrif interpreteer – veral omdat dit die Christelike geloof laat verstar deur die inhoud daarvan in Aristoteliese begrippe te fikseer. In ’n essay “Doksologie, ortodoksie en ekumene” gee Rosouw (1973) opnuut aandag aan hierdie problematiek en wys spesifiek op die gebrek aan ’n historiese en hermeneutiese bewussyn binne die konteks van die gereformeerde ortodoksie.

[9] Die ontluiking van ’n historiese bewussyn onder Bybelwetenskaplikes blyk by uitstek in Deist se Mosaïek van Moses (1976). Deist & Burden se *Die ABC van Bybelse eksegese* tel onder die vroegste pogings om hermeneutiese insigte te sistematiseer. Hier moet ook melding gemaak word van sy monumentale ondersoek oor die Ned Geref Kerk se Skrifbenadering deur die geskiedenis heen (1994) – beginnende by die Skrifbeskouing van die eerste professore aan die Kweekskool op Stellenbosch (Hofmeijr en Murray).

[10] Lategan het reeds in 1973 belangstelling in die hermeneutiek getoon toe hy die gereformeerde-skolastiese (metafisiese) beskouing van die Bybel bevraagteken het. Hy lewer ’n pleidooi dat die historiese karakter van die Skrif ernstig opgeneem word. Sien Lategan (1973:150ev). Verskeie ander werke wat op sy hermeneutiese bewussyn dui, het ook uit sy pen verskyn soos Lategan (1970a:22ev); Lategan (1970b:19ev) en Lategan & Deist (eds) (1984:1ev).

Hierdie nuwe belangstelling in Bybelse, teologiese en kontekstuele hermeneutiek het gelei tot talle publikasies waarin die komplekse verskeidenheid van faktore wat die gebeure van interpretasie beïnvloed, ontleed en beskryf is. Hierdie analises bied 'n nuttige instrument om die punte van verdeling tussen apartheidsteoloë en die kritiese stemme van Keet, Marais, Naudé en andere te identifiseer. In die res van hierdie bydrae maak ons veral gebruik van die latere analise van Conradie waarvolgens die volgende stel van sewe veranderlikes (Conradie (2008: 53ev) wat 'n rol speel in die vertolking van die evangelie vir die eietydse konteks geïdentifiseer word:

- Die historiese agtergrond van die teks;
- Die literêre kenmerke van die teks self;
- Die rol van kerklike en teologiese tradisies;
- Die handeling van interpretasie en die strategieë wat vir eietydse toepassing benut word;
- Die retoriese konteks waarbinne nuwe interpretasie plaasvind;
- Die eietydse konteks waarop nuwe interpretasies gemik word;
- Die verwringing van interpretasie deur onbewustelike faktore vanuit die sogenaamde wêreld-onder-die-teks.

Hierdie faktore word hier in 'n ander volgorde aan die orde gestel wat die punte van verdeling skerper uitlig.

DIE ONTLUIKING VAN 'N HERMENEUTIEK VAN SUSPISIE

Die verdeling tussen apartheidsteoloë en die kritiese stem in die Ned Geref Kerk daarteen blyk waarskynlik nêrens duideliker as in die af- of aanwesigheid van 'n hermeneutiek van suspisie nie. Die ontstaan en hoogbloei van apartheidsdenke in die Ned Geref Kerk kan juis verstaan word as 'n ideologiese legitimering van 'n bepaalde groep se ekonomiese, politieke en kulturele belange. Daarteenoor was daar vroeg reeds 'n bepaalde agterdog aanwesig onder verteenwoordigers van die kritiese stem teen apartheidsteologie. Dit kan kortliks geïllustreer word aan die hand van die voorbeelde van Marais en Naudé (Coetzee 2010:382ev).

Dit is opvallend dat die eerste tekens van 'n hermeneutiek van suspisie reeds vroeg by Marais bemerk kan word. As studenteleier het hy reeds die nasionalistiese denke van die Afrikaanse Nasionale Studentevereniging (met hulle wortels in nasionaal-sosialisme) bevraagteken en gekritiseer. Dit is versterk deur sy ervaring van die magspel wat na vore getree het in die Oupajane se stryd met Du Plessis. Dit was egter veral sy lees van Shillito se boek *Nationalism: Man's other religion* (1933) wat Marai se vermoede versterk het dat die ideologie van Afrikanernasionalisme 'n distorsie in die teologiese nadenke van die Oupajane veroorsaak het. Dit het sy oë geopen vir die rol wat rassisme speel in die teologiese legitimering van apartheid. Hierteenoor het hy homself eerder tuisgevind binne teologiese geledere waar eenheid in die kerk bevorder is ten spyte van rasseverskille en waar eenheid tussen volke bo rasse-apartheid in die burgerlike samelewing beklemtoon is. Dit was juis hierdie insigte wat sy oë geopen het vir die ideologie wat aanleiding gegee het tot distorsies in die denke van die apartheidsteoloë.

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[11] Sien ook Smit 1984:14ev; 1984:60ev; 1984:68ev en 2007.

In talle artikels in kerklike tydskrifte in die 1940's stel hy ondersoek in na die wyse waarop en die rede waarom apartheidsteoloë teologiese en Skriftuurlike regverdiging kon vind vir die ideologie van rasse-apartheid. In 'n artikel in *Op die Horison* (Marais 1947:66) vra hy hoe dit moontlik is dat kleur belangriker is as broederskap in die kerk en medemenslikheid in die burgerlike samelewing. In sy doktorale tesis kom hy tot die gevolgtrekking dat Afrikaner nasionalisme aangewend word om goddelike sanksie aan die beleid van rasse-apartheid te verleen. In sy boek *Die Kleur-krisis en die Weste* lewer Marais (1952) vanuit 'n ander hoek kritiek op die ideologie van rassisme. Hy belig die rol wat die kleurfaktor in die meerderwaardigheid van Wes-Europeërs speel en wys daarop dat die argumente wat hierdie filosofie ondersteun, op mites berus. Hy toon aan dat die mite van bloed, ras en nadelige biologiese gevolge van rassevermenging reeds deur wetenskaplikes verwerp is. Hy bespreek dan die wyse waarop hierdie mites benut word in argumente wat rasse-apartheid regverdig. In hierdie boek maak Marais ook gebruik van bewyse uit die kerkgeskiedenis, die Bybel, en van resente internasionale kerkleiers en teoloë om apartheidsteoloë te waarsku teen die distorsies wat ideologieë veroorsaak in die teologie wat hulle bedryf.

In die geval van Naudé is daar sprake van 'n steeds toenemende bewuswording van ideologiese distorsies wat met apartheid en apartheidsteologie saamgehang het. Dit het al hoe skerper tot hom deurgedring dat Afrikaner nasionalisme 'n beslissende rol speel in die teologiese denke binne die Ned Geref Kerk en dat dit aanleiding gee tot kerklike strukture wat die eenheid van die kerk aftakel en 'n sosiale orde skep wat aanleiding gee tot ongeregtigheid, wat versoening onmoontlik maak. Hy het byvoorbeeld na die slagting by Sharpeville besef dat die leiers van die Ned Geref Kerk só verblind was deur hulle lojaliteit aan hierdie ideologie dat hulle bereid was om die besluite van die Cottesloe-beraad verdag te maak. Op grond van die werk van "Study Project on Christianity in an Apartheid Society (SPROCAS) het hy hoe langer hoe meer raakgesien dat die ideologie van Afrikaner nasionalisme nie net aanleiding tot sosiale en ekonomiese ongeregtigheid gee nie, maar dat daar aan onderliggend aan die rassestryd wat daardeur ontlok is, ook inderwaarheid 'n klassestryd in Suid-Afrika bespeur kan word.

VERSKILLENDE ANALISES VAN DIE SAMELEWING

In hermeneutiese teorieë word die rol wat analises van die eietydse konteks in teologiese interpretasie speel tipies beklemtoon. Rondom die weerstand teen apartheidsteologie het die aanwesigheid van 'n hermeneutiek van suspisie (al dan nie) saamgeval met radikaal verskillende analises van die uitdagings wat die Suid-Afrikaanse konteks aan kerk en teologie gestel het.

Apartheidsteoloë het in hulle analises gefokus op die sosio-ekonomiese en kultuur-politieke omstandighede van veral die armblankes en die bedreigings wat hulle ervaar het as gevolg van Britse imperialisme, die proses van verstedeliking en die getalleoorwig van die swart deel van die Suid-Afrikaanse bevolking. Uiteindelik het apartheidsteoloë al hierdie omstandighede gereduseer tot die sogenaamde armblankevraagstuk en die "naturellevraagstuk". Hoewel hulle analises self bevraagteken kan word, is daar klaarblyklik intensief aandag gegee aan 'n sosiale analise van die konteks. Die Carnegie-verslag en *Kerk en Stad* bied goeie voorbeelde hiervan.

Die bydraes van Marais en Naudé word eweneens gekenmerk deur uitvoerige aandag aan sosiale analises, maar die resultate van die analise het al hoe meer ingrypend verskil van dié van apartheidsteoloë. Marais het veral op die aanwesigheid van rassespaning gefokus – soos blyk uit sy boeke *Die Kleur-krisis en die Weste* en *The Two Faces of Africa* (1964) (oor die einde van die koloniale tydperk) asook sy bespreking van die Tomlinson-verslag. Hy kom tot die gevolgtrekking dat die beleid van apartheid rassespanning en verdeeldheid sou laat eskaleer in die toekoms.

Naudé het die noodsaaklikheid van 'n deeglike sosiale analise besonder goed raakgesien. Dit blyk uit sy betrokkenheid by die Christelike Instituut en *Pro Veritate,* by die opstelling van *The Message to the people of South Africa,* die *Programme to Combat Racism* en veral by SPROCAS, wat juis gefokus het op ’n analise van die sosio-ekonomiese omstandighede in Suid-Afrika in die vroeg-1970’s.

Naudé het bekendheid verwerf vir sy vertroudheid met die dinamiek wat op gegewe tydstippe in die samelewing geheers het. Hy het nie net die politieke beleidsveranderinge skerp raakgesien nie. Hy het ook die dinamiek van die stryd teen apartheid van binne uit geken en pastoraal saamgeleef met die frustrasies, lyding en bitterheid wat daarmee saamgehang het. Sy analises het verskuif na gelang van veranderinge in die Suid-Afrikaanse konteks. Hy het toenemend meer vertroud geraak met die ongeregtighede in die samelewing en dit al hoe meer in terme van ’n klassestryd verstaan. Hy was ook intens bewus van die wyse waarop weerstand teen hierdie ongeregtighede onderdruk is deur ’n uitgebreide netwerk van veiligheidsmagte. Hy het hierdie dinamiek verstaan in terme van die spiraal van geweld – van strukturele geweld, die gewelddadige reaksie daarop en die onderdrukking daarvan.

Hoewel die belang van ’n indringende sosiale analise dus in al twee denkrigtings ingesien is, is die kern van die problematiek heel uiteenlopend verstaan. Dit bevestig dat hier sprake is van ’n verdere punt van verdeling tussen die apartheidsteoloë en die kritiese stemme daarteen.

DIE GEBRUIK VAN BYBELSE GEGEWENS

Die lees en interpretasie van die Bybel bied nog ’n invalshoek om die punte van verdeling tussen apartheidsteologie en die kritiese stemme daarteen te ondersoek. Dit hang saam met die wyse waarop ’n Bybelse regverdiging vir die beleid van apartheid in kerk en samelewing aangebied is. Daar word meermale gewys op die selektiewe benutting van Bybeltekste deur apartheidsteoloë (sien Botha AJ 1984:453ev; Lombard 1981:38ev); Loubser 1987). Die beginsel van skeiding word hiervolgens nêrens beter belig nie as in Genesis 11: 1-9, wat handel oor die Toring van Babel, waar die “Skeidingmaker” ingryp en die sonde van eenheid afweer. Dit word gesien as ’n model vir die verhouding tussen volke en nasies en selfs letterlik toegepas op die Groot Trek, wat hiervolgens ’n daad van gehoorsaamheid aan God se skeppingsordinansie was – wat verskeidenheid beklemtoon en skeiding voorgeskryf het. In Hand 2: 6, 8, 11 – wat handel oor die Pinkster-gebeure waar elkeen gehoor het hoe in hulle eie taal gepraat word – word ’n Nuwe-Testamentiese bevestiging van hierdie beginsel gevind. Daar word swaar gesteun op tekste soos Hand 17: 26 en Deuteronomium 32: 8, omdat dit die goddelike beginsel in verband met ’n biologiese en geografiese gedifferensieerdheid bevestig.

Hierdie Skrifverstaan hoef nie hier verder bespreek te word nie, behalwe om weer te wys op die letterlike wyse waarop Bybelse gegewens toegepas is – en wat die gebrek aan van ’n historiese of hermeneutiese bewussyn illustreer. Dit is juis hierdie punt waarop kritici soos Bennie Keet (1949) en Ben Marais (1948) gereageer het. Hulle wys daarop dat die letterlike toepassing van opdragte en die allegoriese uitleg van tekste onverantwoordbaar is.

In kort, wat die seleksie, verstaan en toepassing van tekste betref, is daar opvallende verskille tussen apartheidsteoloë en die kritiese stemme daarteen. Apartheidsteoloë het tekste gekies waarmee hulle die “beginsels” rondom skeiding (apartheid) kon regverdig. Hulle het die betrokke tekste gebruik om bepaalde ewig-geldende, universele en a-historiese goddelike beginsels te regverdig en het dit dan direk op die eietydse konteks toegepas. Alhoewel die kritici van apartheidsteologie nie noodwendig probeer wegkom het van die identifisering van geloofsbeginsels nie, het hulle tog op ’n ander wyse omgegaan met die Bybel. Vanuit ’n intuïtiewe historiese en hermeneutiese bewussyn het hulle gepoog om die geselekteerde tekste te herinterpreteer in en vir hulle eietydse kontekste.

DIE ROL VAN TRADISIE EN DIE RETORIESE KONTEKS

In hermeneutiese analises van veranderlikes wat ’n rol speel by teologiese interpretasie, word gewoonlik ook gewys op die sogenaamde “wêreld voor die teks”, oftewel op die rol wat die tradisie van interpretasie speel. Die teologiese tradisie is van kardinale belang om die wortels van apartheidsteologie te verstaan – met spesifieke verwysing na die invloed van neo-Calvinisme, Princetonse fundamentalisme en Skotse piëtisme. Die Suid-Afrikaanse vorm van neo-Calvinisme kan verstaan word as ’n bepaalde voortsetting van die gereformeerde ortodoksie en van ’n vorm van Nederlandse neo-Calvinisme. Dit kan beskou word as ’n poging om hierdie tradisie binne die Suid-Afrikaanse konteks te vestig en te kontekstualiseer. Dit is egter nie noodwendig moontlik om op hierdie punt ’n duidelike verskil tussen apartheidsteologie en die kritiese stemme daarteen vanuit die Ned Geref Kerk self te identifiseer nie aangesien persone soos Keet, Marais en Naudé min of meer dieselfde teologiese wortels gehad het, al het hulle dalk ander aksente geplaas en sterker aansuiting gevind by die denkrigting binne die Ned Geref Kerk wat deur Du Plessis gesimboliseer word. Dit is juis hierdie gedeelde tradisie wat die problematiek wat hier aan die orde gestel word so interessant maak.

Hierbenewens kan ook gewys word op die rol wat die retoriese konteks speel in teologiese interpretasie (Conradie (2008: 101ev). Interpretasie vind naamlik nie in ’n lugleegte plaas nie – die vraag is aan wie teologiese diskoers gerig is en met watter beoogde impak. Dit is immers van deurslaggewende belang om te kan vasstel of ’n bepaalde standpunt die heersende diskoers van die adressaat probeer bevestig, versterk, verder voer, uitdaag, konfronteer of verwerp. Hierdie meer spesifieke retoriese konteks kan dus onderskei word van die breër eietydse konteks waarbinne interpretasie plaasvind. Op hierdie punt kom ’n insiggewende punt van verdeling na vore: Indien ’n mens op grond hiervan vra na die teologiese gespreksgenote van apartheidsteologie, is dit besonder opvallend in watter mate hier van isolasie en selfs self-isolasie sprake was. Die bande met sekere groeperinge in gereformeerde denominasies in Nederland en die VSA is wel behou, maar van ’n kritiese interaksie met ander Europese of Amerikaanse strominge was daar nie veel sprake nie.

Meer nog, die wyse waarop apartheidsteologie gefokus het op die kulturele selfhandhawing en politieke selfbeskikking van Afrikaners, het spoedig gelei tot vervreemding van ander gereformeerde kerke in die Suid-Afrikaanse konteks, van die breër ekumeniese beweging in Suid-Afrika en al hoe meer ook van die res van die familie van Ned Geref Kerke. Die kritiek wat vanuit ekumeniese geledere teenoor apartheidsteologie uitgespreek is, het hierdie tendens tot self-isolasie net versterk. Uiteindelik is apartheidsteologie gekenmerk deur afsondering en eksklusiwiteit en deur ’n laertrek-mentaliteit, die eiewillige geslotenheid wat so tipies van Afrikanernasionalisme was. Op hierdie wyse het apartheidsteoloë hulle afgesluit van die groter Christelike tradisie. Hulle kommunikasie was al hoe meer na binne gekeer, terwyl die gespreksgenote waarna hulle wel geluister het, al hoe meer geselekteer geraak het. As gevolg van die gebrek aan openheid vir kritiek van buite – en die demonisering van daardie kritiek – kon (wou) apartheidsteoloë nie raaksien in watter mate die evangelie misverstaan is en ook nie hoe kerklike praktyke aan ideologiese distorsie onderhewig was nie.

Tragies genoeg het presies hierdie self-isolasie hulle daarvan weerhou om die stemme van kritiek uit eie geledere in ag te neem. Hier was broeders wat binne hoorafstand gestaan het, maar die apartheidsteoloë wou hulle nie hoor óf verstaan nie. Hiermee is ’n stapsgewyse proses van selfisolasie voltooi – beginnende by modernistiese strominge in Europa, die wêreldwye ekumeniese beweging, ekumeniese stemme in Suid-Afrika, ander gereformeerde kerke in Suid-Afrika, ander lede van die familie van Ned Geref Kerke en uiteindelik van die kritiese stem uit eie geledere.

Hierteenoor is die ekumeniese blootstelling en kontak wat kritiese stemme soos Marais en Naudé gehad het besonder opvallend. Via hulle betrokkenheid by die ekumene is hulle blootgestel aan ander Christelike kerke in ’n internasionale en in die Suid-Afrikaanse konteks. In Marais se geval kan hier gewys word op sy ekumeniese studietoere en sy bywoning van die Tambaran-konferensie (1938). In Naudé se geval kan gewys word op sy bywoning van die Cottesloe-beraad en die Gereformeerde Ekumeniese Sinode in Potchefstroom (1950s), die vorming van die Christelike Instituut, sy betrokkenheid by onder andere die *Message to the People of South Africa,* die *Programme to Combat Racism,* sy rol as sekretaris-generaal van die SARK en uiteindelik sy voortgesette betrokkenheid saam met Wolfram Kistner via die Ecumenical Advice Bureau. In albei gevalle is hulle toenemend beïnvloed deur verskeie nuwe gespreksgenote namate hulle ekumeniese blootstelling toegeneem het.

Hierdie ekumeniese blootstelling het hulle gehelp om deur die oë van andere te kyk na die Suid-Afrikaanse konteks, na die Ned Geref Kerk, na die Bybel en na die eise van die evangelie en die Christelike geloof binne die Suid-Afrikaanse konteks. Meer nog, dit het by hulle ’n sensitiwiteit aangewakker vir die wyse waarop die beleid van apartheid en die ideologieë van rassisme, klassisme en elitisme wat daarmee gepaard gegaan het, elke aspek van kerk en samelewing binnegesypel het. Dit is op grond van hierdie blootstelling en kontak met ’n wyer verskeidenheid van gespreksgenote dat hulle kritiek kon lewer ten opsigte van die Skriftuurlike regverdiging van apartheid (Marais), die wyse waarop apartheid as ’n kwasi-soteriologie en pseudo-evangelie gefunksioneer het (Bosch, Durand en Naudé) en die teologiese legitimering van ’n stelsel van politieke onderdrukking (Naudé).

Hierdie verskil in modus van teologiebeoefening karakteriseer dus by uitnemendheid die verdeling tussen apartheidsteologie en die kritiese stemme daarteen.

INTERPRETASIE AS DIE INTEGRASIE VAN AL HIERDIE VERANDERLIKES

Interpretasie behels per definisie toepassing en toeëiening, in hierdie geval die verstaan van implikasies van die Christelike geloof vir die Suid-Afrikaanse konteks. Hier is sprake van ’n spiraal van voortgaande interpretasie. Daar bestaan verskillende strategieë wat benut kan word in hierdie verband. Al hierdie strategieë behels die identifisering van bepaalde ooreenkomste te midde van die verskille wat andersins die verhouding tussen teks en konteks, oftewel die Christelike geloof en die samelewing vandag mag kenmerk. Gegewe die kompleksiteit wat hierdie verhouding kenmerk, word daar tipies van grondmetafore of teologiese modelle gebruik gemaak om ’n punt van vergelyking te vind op grond waarvan interpretasie in die eerste plek moontlik word. Hier kan ook gepraat word van heuristiese of dogmatiese sleutels met behulp waarvan interpretasie pas moontlik is (Conradie 2008: 80). Binne die Christelike tradisie is hierdie sleutels tipies van ’n soteriologiese aard. Hulle verwoord die wyse waarop hele kerklike en teologiese tradisies oor eeue heen die evangelie vertolk en die Christelike geloof verstaan en uitleef. Dit is juis hier waar die verskille tussen apartheidsteologie en die kritiese stemme daarteen die duidelikste blyk.

Apartheidsteoloë het van meer as een dogmatiese sleutel gebruik gemaak. Elke spesifieke sleutel het op ’n gegewe tyd ’n meer dominante rol gespeel, maar nietemin later steeds ’n invloed uitgeoefen. Die eerste sleutel wat ’n bepalende rol by Afrikaners in die koloniale tydperk gespeel het, is dié van selfbeskikking. Dit is na ongeveer 1930 toenemend vervang met die idee van “bevryding”, waarna “skeiding” en “isolasie” groter voorhang geniet het.

“Roeping” en “selfbeskikking” was denkbeelde wat tydens die koloniale bewind aan die Kaap reeds ’n belangrike rol gespeel het. Kultuur-godsdienstig het die Afrikaners hulleself verstaan in terme van die kultuur wat uit die *corpus Christianum* voortgevloei het. As direkte afstammelinge van die Wes-Europeërs en erfgename van hierdie kultuur het hulle hulself beskou as die draers van die "Christelike beskawing". Dit is juis hierdie kultuur wat aanleiding gegee het tot die oortuiging dat hulle die uitverkore volk van God is wat geroep is om as God se uitverkore werktuig aan die suidhoek van "donker Afrika" draers te wees van die "lig van die evangelie" na die "heidene". Die Afrikaners het dit toenemend beleef dat hierdie roeping wat hulle ontvang het, bedreig word, veral ná die vrystelling van die slawe aan die Kaap – wat benewens ander faktore, aanleiding gegee het tot die Groot Trek (vanaf 1834).

Dit was juis die Afrikaners wat deel van die Groot Trek was, wat 'n intense vrees gehad het dat hulle hul meerderwaardige posisie teenoor die "heidene" sou moes prysgee en daarmee saam hulle roeping en reg tot selfbeskikking. Gedurende hierdie tydperk vind hulle 'n Bybelse analogie in die wel en weë van Israel, wat as uitverkore volk van God deur God self beskerm word sodat hulle-hulle roeping kan vervul. God ken aan hulle die beloofde land (Israel) toe en verseker dat hulle veilig daar aanland en behoue bly te midde van die aanslae van die "heidene". Hierdie sleutel was ook bepalend vir die interpretasie wat die Afrikaner gemaak het tydens die Suid-Afrikaanse oorloë (1872-1884 en 1899-1902) – toe dit weer eens gegaan het oor hulle sogenaamde roeping en derhalwe selfbeskikking. Gedurende hierdie tydperk is die Britse imperialiste verstaan as die "farao" wat hulle bedreig, en die swart volke as die "heidense magte" teen wie hulle moet veg om selfbeskikking sodat hulle hul roeping kan vervul. Afrikaners het 'n ooreenkoms raakgesien met die posisie van Israel wat ook ter wille van hulle roeping getrek het na die "beloofde" land en hulleself daar gehandhaaf het.

Hierdie heuristiese sleutel van selfbeskikking is toenemend vervang met die idee van "bevryding". Dit gebeur veral ná 1902, toe die Afrikaners se omstandighede verander en hulle hulself in 'n ander sosio-ekonomiese en kultuur-godsdienstige konteks bevind het. Die Afrikaner is oornag in 'n ekonomiese en maatskaplike krisis gedompel as gevolg van die Britse verskroeide-aardebeleid, die wêreldwye depressie (1929), droogte (1930) en verstedeliking. Hulle was armlastig en het hulleself as die onderdruktes en gemarginaliseerdes beleef. Gedurende hierdie tydperk het die Ned Geref Kerk die kerk vir die Afrikanervolk geword, in só 'n mate dat beswaarlik onderskei kon word tussen kerk en volk.

Die eerste tekens van die Afrikaner se stryd om bevryding het gemanifesteer in die rebellie van die Afrikanermynwerkers onder aanvoering van genl. Christiaan de Wet. Hy het ook ander groepe Afrikaners, veral dié wat werkloos was, betrek by die stryd. Die Britse imperialiste en sogenaamde "swart massas" is geïdentifiseer as die magte waarvan die Afrikaner bevry moet word. Teen 1929 het die Ned Geref Kerk se leierskap hulle toenemend geskaar by die stryd van die onderdruktes en gemarginaliseerde Afrikaner. Hierdie stryd teen onderdrukking word dikwels verwoord, maar nêrens beter aan die orde gestel as in die Sendingbeleid van 1935 nie.

Apartheidsteoloë het nogmaals 'n Bybelse analogie gevind, naamlik dat God aan die kant van die verdrukte en gemarginaliseerde Israeliete was deur hulle van die farao in Egipte te verlos. Hierdie opvatting van die Afrikaners as die "onderdruktes" was nie beperk tot die eerste vier dekades van die 20ste eeu nie, maar het (minder sentraal) nog baie dekades in die geheue van die volk en kerk bly voortleef. Namate die verdrukkende magte gerelativeer is deur die verwerwing van politieke mag – en as gevolg daarvan ekonomiese bevoordeling – het die gebruik van hierdie sleutel vervaag.

Derdens het apartheidsdenkers gewerk met die dogmatiese sleutel van "skeiding". Dit was reeds onderliggend by die sinodesitting van 1857 toe die pragmatiese besluit geneem is in verband met afsonderlike dienste vir verskillende rassegroepe. Hierdie pragmatiese besluit van skeiding is tydens die sinode van 1880 vasgelê as 'n beginsel wat gelei het tot die stigting van die Ned Geref Sendingkerk as afsonderlike denominasie. Die wortels van "skeiding" as ideologie kan reeds gesien word in die tydperk voor 1948, toe segregasie deur die Britse imperialiste ingevoer is. Die Afrikaner en die apartheidsteoloë in die Ned Geref Kerk het aansluiting gevind by hierdie beleid en het dit verder gevoer deur druk op die regering te plaas om wetgewing te aanvaar wat skeiding (tussen rasse) afdwing, veral ná 1948. Hierdie opvatting van "skeiding" is deur die apartheidsteoloë uitgewerk in verskeie dokumente waarin apartheid teologies begrond en Skriftuurlik geregverdig word. Die hele samelewing, dit wil sê op sosio-ekonomiese, kultuur-politieke en godsdienstige terreine, is op grond hiervan gestruktureer aan die hand van die motief van skeiding. Hierdie skeiding is deur apartheidsteoloë beskou as die enigste wyse waarop mense hulle eie identiteit gehandhaaf kon word. Dit was daarom die sleutel tot hulle redding.

Dit is wel opvallend hoedat apartheidsteoloë skeiding met voogdyskap verbind het om sodoende 'n morele basis daaraan te verleen. Voogdyskap was deel van hulle sogenaamde roeping wat hulle ontvang het en wat hulle verstaan het as opdrag van God om die "minderwaardige" rasse by te staan op elke terrein van hulle samelewing totdat hulle selfstandigheid bereik en as onafhanklike volk vir hulleself kon sorg.

'n Vierde kenmerkende sleutel by apartheidsteologie is die motief van "isolasie". Hierdie sleutel het vroeg reeds 'n rol gespeel en word ook in die Sendingbeleid van 1935 op meer sistematiese wyse aangewend – nêrens word hierdie idee beter verwoord as in die bekende slagspreuk "in isolasie lê ons behoud en ons redding" nie. Die wyse waarop hierdie sleutel gefunksioneer het, word duidelik gedemonstreer in die gebeure tydens en na afloop van die Cottesloe-beraad, toe die meeste lidmate en leiers van die Ned Geref Kerk en die NP laer getrek en hulle selfs afgeskei het van die ekumene en die breër Christelike tradisie. Vir hierdie soort reaksie vind die apartheidsteoloë 'n analogie in die Bybel waar Israel as uitverkore volk opgeroep word om hulleself af te skei van die ander volke – in die besonder deur gehoorsaam te wees aan die beginsels wat verbastering met ander volke verbied. Ook hierdie interpretasie word deurgevoer en toegepas deur middel van wette wat verseker dat die Afrikaner en lidmate van die Ned Geref Kerk geïsoleerd kan voortbestaan sodat hulle eie identiteit gehandhaaf kan word. Só het "skeiding" aanleiding gegee tot 'n laermentaliteit en totale isolasie.

Hierdie sleutels van skeiding, isolasie en selfbeskikking het ten diepste verband gehou met verskeie ander motiewe. Skeiding en isolasie was inderdaad konsepte wat 'n bepalende rol gespeel het in die Afrikaner se ervaring van bedreiging en verswelging deur die "see van barbarisme". Daarom is afskeiding gesien as die enigste "redding" in hierdie omstandighede. Dit het immers hulle unieke identiteit en suiwerheid as Afrikaners verseker en hulle in staat gestel om "blanke beskaafde standaarde" in stand te hou. Voorts het dit hulle in staat gestel om hulle die sosiale meerderwaardigheid te handhaaf. Isolasie het op soortgelyke wyse redding gebied, want daardeur kon die Afrikaners op grond van groepskohesie oorleef en hulleself in die bedreigende omstandighede handhaaf. Hierdie denkbeelde het dus verband gehou met redding en oorlewing en kan daarom tereg as 'n kwasi-soteriologie beskryf word (Coetzee en Conradie 2011).

Hierteenoor het die stemme van kritiek teen apartheidsteologie heel ander dogmatiese sleutels benut. Een voorbeeld hiervan is die motief van "gemeenskaplikheid" en in samehang daarmee die "broederskapsleer" wat 'n bepalende rol in Ben Marais se denke gespeel het. Marais argumenteer dat alle mense hulle waarde, posisie, doel en verwantskap daarin vind dat hulle aan God, hulle skepper, behoort. Elke mens is na die beeld van God geskape. Hulle vind hulle eenheid nie in die menslike natuur nie, maar deur Adam is daar ook 'n genetiese en genealogiese eenheid tussen alle mense. Vir hierdie idee vind hy 'n ooreenkoms in Paulus se uitsprake dat God uit een bloed al die nasies van die mensdom gemaak het om oor die hele aarde te woon (Hand 17: 26). Gemeenskaplikheid word dus deur die menswaardigheid van elke mens bepaal. Daarvoor vind hy 'n analogie in Matt 16: 26 waar die waarde van elke mens bó die van die hele materiële wêreld gestel word omdat alle mense voor God gelykwaardig is. Marais vind dus prototipes vir sy idee van gemeenskaplikheid in die Bybel. Dit oortuig hom dat alle mense, afgesien van hulle verskille meer in gemeen met mekaar het as dit wat hulle van mekaar skei.

Marais vind voorbeelde van hierdie "Christelike broederskapsleer" in die kerkgeskiedenis – in die besonder in die vroeë kerk en in die eietydse ekumeniese beweging waarby hy betrokke was. Hierdie broederskapsleer hang vir hom saam met die Vaderskap van God en die broederskap van Christus want "wie kinders van God is, is ook broers van mekaar". Hierdie broederskap word deur geen ander bande – of dit nou familie, ras, taal, bloed of nasionaliteit is – bepaal nie. Dit was juis op grond van hierdie sleutels dat hy indringende kritiek gelewer het op die apartheidsteoloë se idees van selfbehoud, skeiding en isolasie asook die Skriftuurlike regverdiging daarvan.

Die ironie was dat Marais se eie "broers" binne die Ned Geref Kerk sy verstaan van broederskap misken het. Vir die Engelssprekende kerke en die ekumeniese bewegings was Marais se denke egter 'n teken van hoop omdat hy daarin geslaag het om deur sy interpretasie van die Christelike geloof 'n profetiese stem te laat hoor binne sy eie kerklike en sosiale konteks. Dit was juis op grond van hierdie sleutels dat Marais kon aantoon dat rasse-apartheid vir die Ned Geref Kerk méér geword het as net 'n stelsel wat die Afrikaner se sosio-ekonomiese posisie verskans.

In Naudé se vroeëre lewensfase het "ongeregtigheid", veral vanweë "magsmisbruik", 'n beslissende invloed gehad op sy standpunte. Dat Naudé met die gebruik van hierdie motiewe die mees sensitiewe senuwee van die heersende kerklike en politieke magte aangeraak het, blyk uit die hewige reaksie wat dit ontlok het by die destydse magstrukture. As gevolg van Naudé se worsteling met ongeregtigheid en magsmisbruik het hy toenemend bewus geword van die rol wat rasse-apartheid gespeel het in die polarisering van bevolkingsgroepe binne die kerk en die burgerlike samelewing in Suid-Afrika. Dit ondermyn "versoening" in Christus omdat (rasse-) skeiding vir apartheidsdenkers van wesenlike belang is – rasse-apartheid het enige hoop op versoening tussen volke verydel.

Hierdie aksent kom reeds na vore in Naudé se intreerede as direkteur van die Christelike Instituut op 15 Desember 1963, toe hy 2 Korintiërs 5: 14-21 as teks gebruik het om die praktiese betekenis van versoening te beklemtoon. Hy toon aan dat versoening 'n unieke kenmerk is van die Christelike geloof en bespreek dan die praktiese implikasies wat dit inhou vir die kerk en die burgerlike samelewing. Versoening as dogmatiese sleutel het ook 'n bepalende rol gespeel in die pleidooi vir 'n "belydende kerk" in Suid-Afrika. Naudé wou hiermee nie net 'n bydrae lewer tot versoening binne die familie van Ned Geref Kerke nie – wat verskeurd was vanweë rasse-apartheid – maar ook tussen rasse binne die burgerlike samelewing. Versoening was die hooftema van die dokument *Message to the people of South Africa,* wat Naudé help opstel het. Hierdie dokument was die resultaat van 'n ekumeniese konferensie wat gehandel het oor die onderwerp van rassisme en apartheid as 'n pseudo-evangelie. Naudé het hierdie dokument aangewend om nie net versoening te verkondig nie maar om alternatiewe kerklike en samelewing strukture te ontwerp wat versoening bevorder (veral deur middel van SPROCAS).

Uiteindelik het Naudé 'n finale teologiese verskuiwing ondergaan toe hy hom solidêr verklaar het met die onderdruktes en gemarginaliseerdes. Vervolgens sou hy die klem laat val op "bevryding". Hierdie beklemtoning word juis waargeneem in sy betrokkenheid by die swart-bewussyn beweging en simpatie met swart en bevrydingsteologie. Hierdeur het hy gepoog om 'n bydrae te lewer tot die bevryding van die onderdrukte deel van die bevolking. Dit blyk ook uit sy standpunte rondom die moontlikheid van gewetensbesware en burgerlike ongehoorsaamheid. Hy het geweld verstaan as 'n uiterste maatreël wat ingespan moet word om die onderdruktes te bevry.

Die kontras tussen apartheidsdenke in die Ned Geref Kerk en die kritiese stem daarteen vanuit Ned Geref Kerkgeledere blyk nêrens sterker as hier nie. Dit is miskien juis hier waar die diepste punt van verdeling geïdentifiseer kan word. Terwyl apartheidsteoloë skeiding op grond van ras as noodsaaklik geag het vir die politieke, ekonomiese, sosiale en kulturele behoud van die belange van Afrikaners (vir hulle "redding"), het Naudé 'n totaal ander dogmatiese sleutel benut om die betekenis van die evangelie vir die Suid-Afrikaanse konteks te vertolk. Hiervolgens het redding eerder te make met die bevryding van verontregtes vanuit die sisteem wat ontwerp is om sulke Afrikanerbelange te handhaaf. Ten spyte van hierdie skerp kontras was Naudé nietemin van mening dat hy hiermee 'n sekere kontinuïteit gehandhaaf het met die hermeneutiese sleutel wat Afrikaners self benut het in hulle stryd teen Britse imperialisme. Hy het dit meer konsekwent deurgevoer deur sy analise van die identiteit van onderdruktes in 'n veranderende konteks.

GEVOLGTREKKING

Op grond van die bespreking hierbo kan die diepste punte van verdeling tussen apartheidsteoloë en die stemme van kritiek daarteen vanuit die Ned Geref Kerk self aan die hand van die volgende veranderlikes saamgevat word:

- Die aan- of afwesigheid van 'n historiese en hermeneutiese bewussyn;
- Die aan- of afwesigheid van 'n hermeneutiek van suspisie;
- Die verskille in die analise wat gemaak is van die eietydse samelewing;
- Die verskille ten opsigte van die gebruik van Bybelse gegewens;
- Die verskille ten opsigte van die ekumeniese konteks waarbinne teologiese retoriek gesitueer is (al dan nie);

Die verskille ten opsigte van die dogmatiese sleutels wat vir teologiese interpretasie benut is.

Hierdie punte van verdeling het uiteindelik verreikende implikasies gehad – nie net binne teologiese debatte nie, maar ook vir amptelike kerklike diskoers. Dit kenteken verskille ten opsigte van 'n Christelike etos, praksis en spiritualiteit. Hierdie verskille het uiteraard tot en met 1994 veral na vore getree rondom die kerklike stryd teen apartheid. Dit het tot diepgaande verdeeldheid in kerklike kringe en veral binne die sogenaamde familie van Ned Geref kerke aanleiding gegee. Die Belhar belydenis kan verstaan word as die mees diepsinnige teologiese verwoording van hierdie verdeeldheid. In hierdie lig kry die stryd binne die Ned Geref Kerk rondom die aanvaarding van Belhar as 'n belydenisskrif nuwe betekenis. Dit is nietemin duidelik dat die dogmatiese sleutels wat in apartheidsteologie benut is nie meer dominant is in die Ned Geref Kerk nie. Hoe kan dit ons help om die diepste punte van verdeling in teologiese diskoers in ons eietydse konteks te verstaan? In 'n opvolg bydrae hoop ons om hierdie vraagstuk verder te ondersoek.

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KEY WORDS
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Icon, love and the possibility of the other

ABSTRACT

Is it possible to believe in God and speak about God with intellectual integrity in our post-modern world with its apparent cultural disintegration of Christian symbols, language and rituals? The article wants to examine the profound critique of the French philosopher, Jean Luc Marion on western metaphysics, and his renewal of the phenomenological tradition of Husserl and Heidegger, to explore if he can open a way forward for theology in our postmodern cultural context. Marion claims that there are phenomena that can be received that exceeds being and thought, making it possible to contextualize theology as a non-metaphysical possibility. The critical question that Marion must answer to accomplish his purpose is: can he truly overcome metaphysics, or is he just affirming that which he criticizes?

SEEING MORE THAN OUR EYES MEET

I want to suggest that Christian faith is most fully itself and most fully life-giving when it opens our eyes and uncovers a world larger than we thought. I want to propose that faith does not lead us into a smaller world and does not make us smaller human beings as popular perception implies today, but that faith actually shows us the way into an immeasurably larger world. I want to argue that Christian faith is about educating our vision and our passions, that we understand how to see that which our eyes do not meet, to see behind surfaces, to see the invisible in the visible, the depth that we're not going to master.

To do this, it is necessary to deconstruct the opposition between faith and reason, between believing and knowing, between believing without certainty and knowing from the sciences. It is not that Christians can in any way do without reason. The question is rather: if Christian theology has taken rational knowledge of the divine seriously since Justine and Augustine, why is there such a tension between faith and reason, between theology and science in our time, and is there another way than the unfruitful conflicts that have marked history from Galileo to Dawkins?

I want to propose that the critique of western metaphysics by the French philosopher Jean Luc Marion and his renewal of the phenomenological tradition of Husserl and Heidegger create the possibility of faith as a form of higher reason, of knowing what cannot be known, the possibility of seeing that which our eyes cannot see. The name Jean Luc Marion invokes a distinctive, vibrant and rather enigmatic presence in the world of contemporary continental philosophy and Catholic thought. The mainstay of his academic career is a long series of contributions to Descartes scholarship in the classic tradition of French history of philosophy.[2] In a second series of books

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[2] Marion has published numerous, highly specialized and incredibly detailed works on the thought of René Descartes. See *Descartes' Grey Ontology: Cartesian Science and Aristotelian Thought in the* Regulae (1975, 1981, 1993, 2000, 2004a, 2008); *On Descartes' Metaphysical Prism: The Constitution and the Limits of Onto-theo-logy in Cartesian Thought* (1986, 1999); *Cartesian Questions: Method and Metaphysics,* University (1999a). *On the Ego and on God* (2007). Marion locates in Descartes work

Marion reveals his theological passion.[3] According to Marion, there was and still is a tendency in western philosophy and Christian theology to equate the God of Scriptures with the "God" of metaphysics. He agrees with Nietzsche and Heidegger that metaphysics find it impossible to think otherness and that the God of Scriptures, who acts, moves, speaks and emotes in different ways in history, cannot be reconciled with the abstract, motionless categories of being and Being. Marion claims that God is without being, and must be "thought" otherwise than being (1991b:xx). This article is a critical examination of Marion's claim that there are phenomena like the icon and love that can be received, while exceeding being and thought, making it possible to contextualize theology as a non-metaphysical possibility. The critical question that Marion must answer to accomplish his purpose is: can he truly overcome metaphysics or is he just affirming that which he criticizes?

Metaphysics, otherness and phenomenology

Marion sees the reinterpretation of Husserl's and Heidegger's phenomenology[4] as a possible answer to the problems of the metaphysical tradition[5] which especially Nietzsche, unmasked violently, at the end of the nineteenth century (Horner 2005:36). It is Heidegger who in the twentieth century uncovers the inadequacy of metaphysical thinking of being as substance (Aristotle), as cause (Aquinas), and as presence (Husserl). Heidegger writes against a philosophy which asserts the dominance of an apparently objective, theoretical understanding of reality, the isolation of the subject, and the hardening of things and relationships into what can be manipulated and controlled (Horner 2005:36). The phenomenological method that Heidegger

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both metaphysical structures and moments of resistance to these structures. Descartes captures God in metaphysics in the sense of onto-theo-logy, that is the systematic explanation of the totality of beings in terms of their common being (onto-logy) and the supreme being (theo-logy) which grounds them in its own ground (causa sui). But according to Marion, Descartes also felt himself addressed by an Other and in the idea of the Infinite opens a space for the non-metaphysical God.

[3] See for instance: *The Idol and Distance* (1977, 1981, 2001); *God Without Being* (1982; 1991b); *Prolegomena to Charity* (1986, 2002c); *The Crossing of the Visible* (1991, 1996, 2004b); *The Erotic Phenomenon: Six Meditations* (2006).

[4] While Marion's phenomenological interest are foreshadowed in many of his earlier texts, they are represented most systematically in his phenomenological trilogy: *Reduction and Givenness: Investigations of Husserl, Heidegger and Phenomenology* (1998b), *Being Given: Toward a Phenomenology of Givenness,* (2002a) and *In Excess: Studies of Saturated Phenomena* (2002b).

[5] To give a plausible overview of the concept "metaphysics" lies outside the scope of this article. Metaphysics has to do with the question of "what is" and knowledge of "what is" and in terms of theology the question is how the God of the Bible is related to "what is". Marion (2008:49-51) is very critical of Thomas Aquinas who "distinguishes between general being and the prime being, separated from matter" and Francisco Suarez, who later defines metaphysics as the science who "abstracts from sensible things and material things …, and it contemplates, on the one hand, the things that are divine and separated from matter and, on the other hand, the common reason of being, which both can exist without matter". From this two definitions of metaphysics a dualistic concept of "being" developed, whereby metaphysics was subdivided into "being in general" and "prime being" or what we recognize as the metaphysical category of Being. This duality of "being" provides the basis for the subdivision of metaphysics into general and special. It was accepted that these dual modes of being relate to each other separated from matter such that abstract qualities are attributed to material things or in themselves viewed as substances. It was further accepted that knowledge of "prime being" is grounded in reason's ability to recognize abstract qualities within "beings in general" and to extrapolate them to "prime being". In the history of metaphysics this extrapolated concept of "prime being" was equated with "God" or the Divine such that God is viewed as Ultimate Being. Lastly, "prime Being" and being in general constitute a relationship of ground, cause or reason such that being in general is explained solely in terms of prime being (Foutz 1999:1). For Marion, metaphysics reached its end positively with Hegel and negatively with Nietzsche (2008:50).

inherits and then develops, seeks to understand what it means to be situated always and already as part of the world. Heidegger takes as his point of departure the question of being, and to elaborate a way of thinking that is otherwise than being. Heidegger teaches us that the principle failure of philosophy has been its inability to think "ontological difference", the difference between being (*das Sein*) and beings (*das Seinde*). In obscuring this difference, metaphysics has thought being as the ground or cause of beings (Marion 1991b:4-45).

The flip side of the problems of metaphysics is the question of how to think otherness. Metaphysics seeks to find what belongs to another order, but it actually found that order with reference to itself. In its attempt to think its own ground, usually God or the self, it is confronted by falseness, since the god it invokes and the self it names are nothing more than empty projections of the will (Horner 2005:46). Marion can be situated in the context of the inadequacy of metaphysics and the desire to find a way for otherness to have meaning precisely as other. Thus, the problem of how to think otherness without turning it to more of the same is for Marion relevant to theology and phenomenology. The possible signification of otherness for him means the thinking of a God who can be thought as so far as revealed[6] and an Other who can reveal her or himself as lover.

Marion agrees with Heidegger's account of the forgetting of ontological difference in metaphysics and his critique of onto-theology, where being is tend to be thought in terms of beings, and as the grounds of being, the highest being. For Heidegger being is not God – a thesis with which Marion readily agrees (Marion 1991b:33-37). *In God Without Being,* Marion explains Heidegger's distinction between theology and theiology to give shape to his own understanding of metaphysics, theology and phenomenology. Theology, for Heidegger is a matter of faith, whereas theiology is a philosophical undertaking. The task of theiology is to obtain insight into the divine, into Dasein, into prime Being through philosophical reflection, explanation and definition. These goals stand in stark opposition to faith, and as such, could not possibly belong to theology. Heidegger never conceptually equates God with Being nor even employ the term Being in discussions of God. This unwillingness derives from what he sees as a direct opposition of philosophical definition to faith (Marion 1991b:65).

While maintaining Heidegger's critique of theiology, Marion claims that Heidegger's positive thesis, regarding theology, is inadequate. While Heidegger's critique helps to explore the idolatry of metaphysics, in Marion's view the same idolatry emerges yet again in Heidegger's work. Marion's charge against Heidegger is that he cannot but think God as a being and that he has therefore settled for an idol. For Marion, the question is whether or not God can only be thought within the confines of being: "Undoubtedly, if God is, he is a being; but does God have to be?" (Marion 1991b:44). In addition to the two paths showed by Heidegger, namely theiology and theology as faith, Marion suggests and pursues a third way, theology without reference to being, while staying within the confines of phenomenology.

In Marion's phenomenology it is the primacy of the "I" and the promotion of the horizon that are put into question (2002a:179-234). For Marion, phenomena are possible that are not reducible to the "I" of consciousness. It is possible that phenomena might give itself absolutely without regard for the anterior condition of the horizon that is a precondition for knowledge in the work of Husserl and later Heidegger.[7] Marion's work is also about theology, because he critically re-examines the principles of phenomenology in such a way that religious phenomena might appear within the framework of phenomenology. It can be said that religious phenomena represent a trail to phenomenology, because religious phenomena mark a limit beyond which previously phenomenology had feared to tread (Marion 2002a:242). For Marion, theology constantly opens onto what exceeds being and thought. The "object" of theology can only be recognised, rather than cognised, received rather than appropriated. For Marion, God gives God self to contemplation in the icon and is only to be known as and through love, more particularly as a gift of love.

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[6] Marion is careful to state what he is doing is phenomenology and not theology. In Marion, the first examples of saturated phenomena are aesthetic (painting) and philosophical (Plato's Good beyond being and Descartes' idea of infinity). Religious phenomena of revelation, comes up as one phenomenon in a list that includes these others. Marion's discussion of revelation belongs not to proper theological considerations but to the considerations of the various modes of phenomenology (Marion 2002a:199-245).

[7] See also the concept of "saturated phenomena" in Marion's book: *In excess: Studies of Saturated*

I would like to outline two points that seem essential to understand how Marion thinks otherness within the limits of the phenomenological tradition that he received from Husserl. First, phenomenology could be defined broadly as the appearing that remains in and for consciousness when all openness to transcendence has been shut down or closed by reduction. Phenomenology is, in short, the field of immanence (Janicaud 2000:35). The challenge for Marion is to show how it is possible to respect the criteria of phenomenology and stay in the field of immanence, while talking about God and transcendence. In other words, Marion must try to recover the meaning of transcendence in immanence (Kosky & Carlson 2000:114-115).

The second problem Marion faces has to do with knowing, or the constituting ego. For Husserl it is ultimately the ego whose activity makes phenomena appear. Phenomena appear within the limits of what can be experienced by an ego or I. The challenge for Marion is that, if every phenomenon is to be reduced to the constituting I or ego, then absolute irreducible or unconditional phenomena are excluded at the outset. Since it is precisely what Marion claims, it would seem that the religious phenomenon cannot appear – unless there is a new understanding of subjectivity (Kosky & Carlson 2000:115-116). In the next few pages it will become clear how Marion challenges the primacy of the ego's intentional activity in favour of a reversed intentionality, where the ego finds itself subject to, not the subject of a gaze. For Marion, the "I" no longer precede the phenomena that it constitutes, but instead are called into being or born as the one who receives or suffers this intentionality.

The icon and idol

Marion uses the icon as a phenomenon that interrupts consciousness and exceeds thought. He started to develop the theme: icon versus idol, in his book *The Idol and Distance* and it re-appears constantly over decades in his articles and books. Here, the idol is not characterised as the personification of its god, but as the image by means of which the worshiper is referred only to the human experience of divinity (2001:19-22). While the idol is about preserving the proximity of the divine, the icon manifests distance.[8] In *God without Being,* Marion's understanding of how idols and icons functions, is deepened. Here he perceives that the same object can function as idol or icon (Marion 1991b:8-9). An idol is not an illusion: it consists precisely in being seen,

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Phenomena (2002b). Saturated phenomena are phenomena that disrupt the fulfilment of the intentional aim in intuition, not because intuition is lacking but because it is excessive (2002b:112).

[8] Distance is the theological motif most consistently used in Marion's work. Robyn Horner in his book, *Jean-Luc Marion: a Theological Introduction* (2005:51), traces the concept of distance in Marion's work back to the influence of Hans Urs von Balthasar. Distance for Marion is what enables proximity. Infinite space promotes, at the same time the greatest intimacy. Divinity is manifested only in the distance of withdrawal. The Paschal mystery shows Christ's divinity in two such ways: on the Cross, the distance of withdrawal is seen as a complete distinction from the Father; and in the Resurrection, the distance is seen in his complete unity with the Father. For the disciples this means that manifestation always coincides with disappearance (Marion 2001:118-120). In Marion's thought the very characteristic of excessiveness is that it both refers us to God in distance and simultaneously forbid absolute reference (Marion 2001:198).

in becoming an object of knowledge. The idol depends on the gaze that it satisfies. An object becomes an idol in the consideration of the gaze. The intention of the gaze aims at the divine, but it is stopped there. In the face of the idol, what Marion calls "the first visible", the gaze allows itself to be filled. At the same time the gaze discovers its own limit (Marion 1991b:11-12). The gaze cannot be critical, but rests in the idol, incapable to go beyond it. In the idol we see the divine, but only according to the measure of our own gaze (Marion1991b:13-14).

The idol divides the invisible into the part which is reduced to the visible and another part which is invisible due to gaze's fixation on the idol. This portion of the invisible remains invisible. "The icon does not result from a vision but provokes one" (Marion 1991b:17). Contrary to the idol, the icon allows the visible to become saturated by the invisible, without the invisible being reduced to the visible. The invisible is unenvisageable[9] and is only represented in the visible insofar as the visible refers to what is other than itself. The icon attempts to render visible the invisible as such, and thus, strictly speaking, shows nothing (Marion 1991b:18). It retrains the gaze to proceed beyond the visible into an infinity whereby something new of the invisible is encountered. The icon's gaze never rests or settles on the icon, but returns upon the visible into a gaze of the infinite.

How can the invisible become visible in the icon at all? Marion distinguishes between God's presence as substantial (referring to the Greek *ousia,* substance, which he associates with metaphysics) and God's presence as personal (using the Greek *hupostasis* or the Latin *persona*). *Hupostasis* does not imply a substantial presence for him (1991b:19). He defines the icon like the idol, in terms of the gaze, but is here concerned with the gaze of the invisible rather than with the gaze of the human. The icon shows us a face that opens on to the infinite (Marion 1991b:19). "In the idol, the gaze of man is frozen in its mirror; in the icon the gaze of man is lost in the invisible gaze that envisages him" (Marion 1991b:19). For Marion the icon functions as a locus for a significant reversal. What is made visible in the icon is the gaze of the invisible other, who looks at my gaze, or whose look crosses my gaze (Marion 1991b:19). The contemplation of the icon is thus an experience of a type of kenosis where looking at the idol reinforces the identity of the ego, coming before the icon empties the ego of its ability to control, to understand, to manipulate, to grasp.

In his book, *The Crossing of the Visible* (2004b) Christ is for Marion the supreme icon of visibility that refers to invisibility:

> Christ offers an icon to the regard only in manifesting a face, that is to say a look, itself invisible. It is therefore a matter, in the first place, of a crossing of regards, as it is with lovers; I look, with my invisible look, at an invisible look that envisages me; in the icon, in effect, it is not so much me who sees a spectacle as much as a other regard that sustains mine, confronts it, and eventually, overwhelms it. But Christ does not only offer to my regard to see and to be seen by his regard; if he demands from me a love, it is not a love for him, but for his Father … But since the Father remains invisible, how am I able to see the Father in seeing Christ? (2004b:103).

For Marion, Christ does not offer an image of the invisible, but the face of the invisible itself (Horner 2001:168). The iconic image does not concern the visible or the aesthetic, but the crossing of two regards. The one who prays before the icon is not drawn to an image but by the origin of the other's regard. The iconic image breaks with the usual understanding of the image (2004b:106-108). Images, that qualify as icons are those where the visible renounces itself (2004b:109). It is in this way that Christ functions as icon to manifest the glory of the Father. Although Christ is the visible icon of God, God remains invisible. In Christ we see not God's face, as the face of Christ, but the trace of God passing in the face of Christ (2004b:110).

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[9] The French word "invisible" signifies that at which one cannot aim (Marion 1991b:18).

Love – threshold of the [im-]possible

For Marion, concepts also act as idols and icons, according to the intention and gaze with which they are beheld (1991b:22-24). Just as the idol capture a small portion of the divine while limiting the gaze to itself, so all theological names for "God" that are supposed to reveal God, do so at the expense of limiting the horizon of the gazer's ability to grasp God. For Marion it is not a question of using a concept to determine an essence of God, but of finding an iconic concept to contemplate the divine intention of the invisible God. The concept that Marion finds in Scripture which serves as both name and intention, is love. For Marion God's first name is love (not being).

It is possible to say that love is for Marion the threshold where the impossibility of knowing the "unsayable" and "unrepresentable" God becomes a possibility (Marion 2007b:25) [10]. How is this possible impossibility to be conceptualized? For Marion the question of God survives the impossibility of God. Reason requires that we give a rational account of the paradox how the impossible endures as a possibility. For Marion, the only possible pathway to God emerges in, and goes through the impossible (Veldsman 2011:5). What is impossible for us is possible for God. Marion (2007b:28) captures the inversion of the possible and the impossible with the term the "[im-] possible". This threshold – that is, the conversion of the impossible into the possible for God is for Marion crossed by love. Love can free us from the idolatry of God as Being, because love does not suffer from the unthinkable or from the absence of conditions, but rather is reinforced by these absences. Because God loves without condition, limit or restriction, it is not fulfilled through being conceptualized, named or comprehended, but rather is fulfilled in giving of itself. In being fulfilled simply in giving itself, love cannot be frustrated by ignorance or stopped through its refusal. Humanity necessarily responds to this divine love, since it is given without limit and condition. Humanity has no alternative but to will to receive or refuse such love (Foutz 1999:4).

For Marion love provides a way beyond metaphysics. In *On Descartes' Metaphysical Prism* (1999:305) and *God Without Being* (1991:117) he makes use of the work of Pascal to show how love goes beyond thought, but still bears a relationship with thought. Marion quotes Pascal: "When speaking of things human, we say that we should know them before loving them – a saying that has become proverbial. Yet the saints, on the contrary, when speaking of things divine, say that we should love them in order to know them, and that we enter into truth only through charity." For Marion love involves a movement of the heart or will and provides access to a new kind of knowing. Love is a hermeneutical principle that opens onto a new world. It is not so much to know a new object, as to know according to a new condition (1999:313). But love is more than a condition or orientation of looking at the world. Love actually allows new phenomena to be seen. "… new phenomena appear among the things of this world to an eye that is initiated in charity …" (Marion in Horner 2005:68).

In *God Without Being,* it is love that enables us to go beyond not only metaphysics, but also beyond ontological difference.[11] Here love is thought in terms of the logic of the gift. In response to objections to *God Without Being,* Marion claims that to think God without being does not imply being condemned to thinking without reason. Marion argues that it is necessary to think according to the logic of the gift that precedes being, that is, according to a different reason, but not without reason. Marion suggests that we develop a new way of seeing. Following an analogous path of Heidegger in *Being and Time,* Marion observes that particular moods offer us different perspectives on the meaning of the world. From the perspective of boredom or melancholy the world strikes us as completely meaningless or vain (1991b:108). The contrary mood of this is love, for love is the complete investment in meaning, whereas boredom and melancholy open upon a complete absence of meaning. It is possible to go beyond metaphysics by learning to see the world from the perspective of infinite love.

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[10] See how Systematic Theologian, Danie Veldsman (2011:1-11) has integrated the paradox of the possible impossibility in Marion's understanding of the icon in his reading of the Psalms as a threshold of the impossible possibility for speaking about God, but also on the return of the subject of what he calls with Graham Ward, the broadened horizon of the unsayable and unrepresentable.

[11] Not only does Scripture know nothing of ontological difference and the question of Being, it speaks about being, no-being and beingness in search of a reference which is indifferent to the ontological difference of Heidegger. Marion examines Romans 4:17; 1 Corinthians 1:28 and Luke 15:12-32 to show the love of God as indifferent to ontological difference. Romans 4:1, according to Apostle Paul Abraham is made "the father of us all, as it is written, 'I have made you the father of many nations, facing Him in whom he believed, the God who gives to the dead and who calls the non-beings as beings, *kalountos ta mé onta hós onta.* Here we are told that the God in whom Abraham believed is He who gives life to the

In the essay: "The Intentionality of love" in his book *Prolegomena to Charity* (2002c) we find a link between Marion's phenomenology of the other person and his theology of the icon (2002c:103). Asking how it is that I can experience the other as other, Marion moves away from Husserl where the other is reached only at the end of an intentionality of my consciousness. In Husserl's thought, otherness completes intentionality, without transgressing it or putting it into question. The other arises as constituted by the ego, submitting the other as an object to my consciousness. "To think the other as subject one must give up seeing the other as subject (2002c:79)." The other must remain invisible to offer himself to the possibility of love. For Marion, as for Lévinas, the intentionality of love depends not on seeing the other and thereby reducing the other to the scope of my own gaze, but on feeling the weight of the others unsubstitutable gaze as it crosses my intentional aim.[12] The weight of the other is experienced as an always-prior injunction that exposes and obliges me. "The other as other, irreducible to my intention, can never be seen by definition" (2002c:81).

This paradox is confirmed for Marion in the immediate experience of the exchanged gaze. If I want truly to gaze on the other I must "faced up" to the eyes, and directly in their centre – the pupil which for Marion is an infinite black hole (2002c:81). "Even for a gaze aiming objectively, an irremediable denial of the object; here, for the first time, in the very midst of the visible, there is nothing to see, except an invisible and untargetable (*invisable*) void (2002c:81). To love, for Marion, would thus be defined as seeing the definitively invisible aim of my gaze exposed by the aim of another invisible gaze. The two gazes, invisible forever, expose themselves each to the other in the crossing of their reciprocal aims. Loving no longer consists in seeing or being seen, nor in desiring or desire, but in experiencing the crossing of the gazes within (2002c:87). The interlocking of the two gazes is the point at which the lovers share a common lived experience (2002c:89). This can occur only if each of the lovers is prepared to surrender the ego, which involves the surrender of intentionality.

While Marion claims that love is not a type of intentionality, he maintains that it is a type

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dead and calls the non-beings into being. The question of what Paul here intends with the rather strange notion of "calling non-beings as beings" is compared by Marion to Aristotle's notion of what would be required for the extreme form of change whereby the nonexistent (unfinished *ousia*) to the existent (finished *ousia*). Whereas Aristotle himself doubted that such a transition was in fact possible, Paul here declares it possible in reference to God. It is not the case that Paul here grasps the form of transition which Aristotle could not do, but rather that Paul attributes by faith a seeming impossibility to God (Marion 1991b:86-88).

[12] Horner (2005:70) argues that Marion differs from Lévinas in four ways: firstly, he tries to argue for the specificity of the other, whereas Lévinas' other has been seen to resist specification. Marion also differs from Lévinas in that, while the other puts the "I" into question, the relationship is not entirely asymmetrical as it is in Lévinas. Marion further notes that the injunction does not come from the other towards me. It actually arises in me. Finally, he differs from Lévinas in maintaining that love ultimately exceeds intentionality.

of knowing. It is knowing that does not have an object, yet it involves a moment of personal recognition. The problem with Marion's argument is if knowing the other, and knowing God depends on a decision in advance to recognise the other as other, which is confirmed in the act of loving the other, then knowledge of God is based on nothing more than my will to believe that God gives God self to me in love. As Horner (2005:71) puts it: "But perhaps this is precisely the issue. The choice for God involves, as Marion admits, a type of madness: while the risk may be subsequently confirmed in an experience of love, it will never be confirmed in any absolute sense, and the aporia remains." Marion has no other choice than to admit that metaphysics can only be unsettled by faith, a faith that is solely characterized in terms of a leap.

CONCLUSION

Marion argues that metaphysics is deficient because it cannot think what matters. What matters is God as love, and being loved by the other. The question is if Marion can really think God and the other person otherwise? It is clear that he constantly associates the knowing (seeing) of the Other/other with the will (loving) rather than with reason. If the recognition of the other becomes possible through my decision, Marion is actually repeating the metaphysical position which he wants to overcome.

Given the critique above, I still think Marion helps theology to see that the rationality of western metaphysics is not a reliable tool for theology. Metaphysics cannot produce what it claims it can. Marion helps us to understand that reason suffers two limitations that are linked to each other and can become real dangers in our so-called secular societies. To reduce all experience to objectifiable phenomena and to ignore the possible excess of otherness in and around us, can lead to the devaluation of all values and in the end, nihilism.

Firstly, in his critique of modern metaphysics Marion unmasks the proud ego of modern metaphysics and the limits of what the "I" can know. The "I" know with certainty because it remembers from experience only what it can keep of it, abandoning all of the rest as unknowable. The problem is that it is only phenomena of quantity and exteriority that can be grasped in this way (Marion 2008:149). Alternatively, Marion wants to open our eyes to what is closest to us: the knowledge of pain and pleasure, death and birth, hunger and thirst, sleep and fatigue, but also hatred and love, communion and division, justice and violence. These are phenomena that no one can pretend to ignore but nevertheless, no one can conceive them by the rationality of objects. Non-objective phenomena like the idol, which fascinates the gaze while offending it; the icon that is saturated with the invisible, the face of the other who imposes respect upon me, are phenomena that the "I" not simply constitute, to the contrary they are phenomena that make me and unmask me. It surpasses my objectifying rationality and points to a "greater reason".

The second difficulty that phenomenology and theology (faith) have to confront more urgently than objectivity is linked to nihilism. For Marion today it is no longer a question of saving reason from superstition, but saving it from its own dangers. "It is no longer a matter of giving reason to all things, but of giving reason for rationality" (2008:151). Rationality needs faith to be saved from nihilism. Why? Marion would answer that nihilism has to do with the disarming question: "What's the use?" Nihilism asks why is the humanity of humans, the naturalness of nature, the justice of the polis and the truth of knowledge, significant? Why not their opposites, why not the dehumanization of humans to improve humanity, why not the systematic sapping of nature to develop the economy, why not injustice to make society more efficient, why not the absolute empire of information-distraction to escape the constraints of the truth? (Marion 2008:151). These counter-possibilities to construct life are for Marion no longer phantoms or predictions, since the sole programme of ideologies that dominated history since the beginning of the last century, have been for him to put them into effect.

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Can we still be Reformed? A reflection on the Reformed tradition and South Africa's modernity

ABSTRACT

This article reflects on the potential of the Reformed tradition in the context of modernity in South Africa. This is of course a courageous venture: the meaning of the concepts "Reformed" and "modernity" are intensely debated and in some quarters even their usefulness is questioned. This is exactly why the argument presented in this article will not be much more than a tentative consideration. It will be done in three parts. The first part will examine challenges to being Reformed in South Africa. The second part investigates South Africa's modernity as a central challenge in more detail. The article concludes with a consideration of three impulses from the Reformed tradition that may prove helpful in the context of South Africa's modernity.

CAN WE STILL BE REFORMED?

The South African Reformed systematic theologian Dirkie Smit (cf. e.g. Smit 2003, Smit 2004 and even Smit 1998a) asks a provocative question: Can we still be Reformed? By "we" he clearly refers to those South African Christians who in some way or other are part of the Reformed tradition. And with "still" he alludes to the fact that such a question would have seemed virtually incomprehensible a few decades ago. South Africa's recent history, however, has brought tensions and challenges to the fore that merit a serious consideration of this question.

One of the most serious potential challenges to being Reformed in South Africa seems to be *internal,* namely Reformed theology itself (Smit 2003:237). Notions such as "the kingdom of God, … covenant and federal theologies, … theocratic ideals, … claims to be a prophetic church and religion, …[and] comprehensive philosophical worldviews" (Smit 2003:237) have at times been implemented as totalitarian political projects. In South Africa these notions played an important role in the Dutch Reformed Church's legitimation of apartheid.[1]

Ironically, Reformed theology – and possibly some of the very same notions mentioned above – also enabled many South African Christians to oppose apartheid. These Reformed Christians could denounce the unjust political system in prophetic terms and – later – declare a *status confessionis* in a classically Reformed manner (Smit 1984). But here a further irony presents itself: it seems as if the struggle years and Reformed theology employed did not prepare these Reformed Christians adequately for South Africa's radical modernisation (Smit 2003:239).

Also the continued problematic divisions between South African Reformed churches, a "remarkable affinity for schism and division, … reluctance to become one, in spite of confessional heritage" evident in Reformed churches worldwide, might be caused by elements within the Reformed tradition itself (Smit 1992:92). Indeed, the Reformed primacy of God's sovereign and authoritative Word has often been translated to imply a rejection of "worldly" forms of authority, be they in the form of persons, meetings, documents – or structures (Smit 1998b:29).

Possibly the most significant (at least relatively) *external* challenge facing the Reformed tradition in South Africa is the "nature of the radical transformation that is still taking place", namely "the rapid institutionalisation of modernity" (Smit 2003:239). Profound political, economic and social changes – which took centuries to take place in Europe – were instituted virtually overnight in South Africa (cf. Smit 1996b:193ff). It is no wonder that some choose to speak of the country's "collapse into modernity" (Smit, following Beck and Giddens; cf. Smit 2008a:96).

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[1] Smit (2004:3) reminds us that one could ask whether this theology was actually Reformed.

It is on this challenge to being Reformed, namely the rapid institutionalisation of modernity, that the argument will be focused. The contested concept of "modernity" is consequently the subject of the second part this article's argument.

WHICH MODERNITY?

Defining modernity is notoriously difficult. It requires navigating through complex and entangled historical, philosophical, sociological, religious and legal narratives, and their multifaceted and diverse contemporary expressions. The complexity is exacerbated when the influence of European and American forms of modernity on African societies is taken into account. But for the all the complexity the evidence of modernity's influence in Africa is clear in enough. We are therefore obliged – in the face of great complexities – to at least attempt to conceptualise modernity in Africa, particular in its southernmost country. For the purposes of our argument two instruments are used to conceptualise modernity in South Africa: the phases that the debate on modernity in Africa have followed and methodologies that can be applied in understanding modernity.

Phases and methodologies

According to Probst, Deutsch and Schmidt (2002:4-11), the debate on modernity in Africa has had at least three *phases.* In the 1930s the experience of "fragmentation, fluidity and fusion" in Europe and the perception of the "decay, disintegration and dissolution" of Africa were understood as the fruits of modernity (Probst, Deutsch & Schmidt 2002:4). Urbanisation, industrialisation, changed societal structures and the vague promise of progress were perceived as bringing fragmentation rather than new forms of social cohesion. In this first phase modernity was understood as *contagion.*

In the 1950s the first wave of democratisation started in Africa, which signalled a second phase in the debate on modernity in Africa. The – at least in theory – sovereign post-colonial nation-states were faced with new challenges, and processes of modernisation were understood as an appropriate reaction. Modernity was understood as a *necessity* for the new Africa – "inherently generic", leading all countries, "just as in late eighteenth-century Europe", to "equality and democracy" (Probst, Deutsch & Schmidt 2002:9). But this optimism was to be short-lived.

Empirical research on the influence of modernity in Africa's sovereign states started to show that these states developed in unexpected and divergent ways. In this phase modernity was increasingly understood as *contingency.* This led a number of theorists to make use of the plural "modernities" rather than the singular "modernity". Of obvious importance in rendering the use of the plural analytically useful, the methodology used to conceptualise these modernities grew in importance. Knöbl (2002:168-72) identifies three dominant methodological approaches – each with its own weaknesses and strengths – that may well aid us in conceptualising modernity as contingency also in South Africa.

It is possible, firstly, to define modernity in *temporal* terms. In such as scheme the Renaissance, Enlightenment, Reformation and revolutions in England, America and France typically play a central role. Once a historical sequence has been demarcated, it becomes possible work with modernity as such. However, finding consensus on such a sequence and its effects has proved to be rather difficult. Also tracing the developments of elements within these temporally-defined modernities may lead to disagreement on their very demarcations; as Knöbl puts it: “The terms ‘modernity’ or ‘modern’ cannot be separated from questions about the essence of an epoch called modernity” (Knöbl 2002:168).

A second framework that can be used to define modernity is by means of its defining *cultural discourses.* In such a scheme one typically finds concepts such as individualism, rationalism, progress, human rights and so forth. But such an approach runs the risk of being rather general. It is possible for these concepts to be translated into a too wide a variety of systems and institutions – to the extent that it may become difficult to understand what these systems and institutions have in common. Also consensus on the content and range of the concepts that constitute the cultural discourses may prove very difficult – although not impossible (Knöbl 2002:171).

A third possibility is to demarcate modernity by means of its *institutions.* Institutions, in this sense, are understood as those “collections of (broadly) agreed norms, rules, procedures, and routines – whether they are formally established and written down (in law or by decree) … or whether they are informal understandings embedded in culture” (March & Olsen in Leftwich 2005:140). Again, this methodology is not without its problems. Demarcating the range of institutions, understanding the connection between the intended and real function of the institutions, and dealing with the enduring connection between institutions, history and cultural discourses are not simple tasks. However, it may be that the advantages of such an approach outweigh its difficulties.

Perhaps the greatest advantage of an institutional interpretation of modernity is that it recognises the contingent nature of modernity and conceptually creates theoretical space for contextual particularities. This is closely connected to a second advantage: an institutional interpretation of modernity as contingency enables comparisons with, and making connections between, other modernities. Without undue generalisation, detecting supple connections and mutual influences seems to be possible. Indeed, it may even be possible to regard societies as modern in this sense when “they have responded to the institutional dynamics originating in the West, because they have founded and invented new institutions to counter or deal with the impact of the West” (Knöbl 2002:171). Lastly, theorists agree that the quality of a society’s institutions have a direct influence on its economic, social and political development (cf. e.g. Smith 2005:163). For African societies this makes an institutional interpretation of modernity not simply something of theoretical interest, but holds the promise of also strengthening its development.

The argument of this article is based on the premise that, when considering the potential of the Reformed tradition within South Africa’s modernity, it is helpful to interpret this modernity as a contingent phenomenon in terms of its institutions. For the purposes of this article the argument is limited to the consideration of three political institutions.

CONSIDERING SOUTH AFRICAN MODERNITY

Firstly, with the transition of 1994 – in particular by means of universal suffrage – *democracy* was established as an institution. This dramatic transition to democracy gave rise to continuing processes of democratic consolidation (cf. e.g. Southall 2003:55-61). Very specific factors influence this consolidation, notably policy capacity and poverty.

Regarding the country’s policy capacity, especially its effective and efficient implementation influences South Africa’s democratic consolidation (Taljaard 2005). The country shares difficulties with other young democracies such as retaining adequately qualified personnel, insufficient coordination, undue political influence, administrative inefficiency and the like (Smith 2005:165).

Poverty also influences South Africa's democratic consolidation. It leads to specific patterns of power – which has implications for the institutions of modernity. In Neeta Misra-Dexter and Judith February's words:

> The general state of economic under-development that defines the reality of the majority of South Africans is … [a] defining characteristic of South Africa's democracy. Citizens who struggle to gain access to employment, housing and transport, and suffer from ill-health, a lack of clean drinking water and inadequate education are limited in their political participation (Misra-Dexter & February 2010:vii).

This institution of democracy can therefore be qualified: South Africa is a consolidating democracy amidst challenges such as improving the implementation of policy and the alleviation of poverty.

A second institution of South Africa's modernity relevant to our discussion is its *constitutionalism.* Again this institution needs to be qualified. The primacy of the South African Constitution – and its protection by the Constitutional Court – strongly asserts the secular nature of South Africa's democracy. It is secular in the original seventeenth-century sense: not dependent on religious forms of legitimacy. In addition to its secularity, the Constitution's Bill of Rights promotes and defends a robust and progressive form of pluralism. The Bill of Rights is regarded as a "cornerstone of democracy in South Africa" (Chapter 2, Article 7(1)) protecting the "full and equal enjoyment of all rights and freedoms" of all South Africans (Article 9(2)). This includes freedom of religion, belief and opinion (Article 15), freedom of expression (Article 16), freedom of association (Article 18) and the right to form and form part of cultural, religious and linguistic communities (Article 31). Despite enduring – albeit not legislated – divisions, South Africa's modernity is clearly meant to be characterised by robust interactions between equally free but different individuals and groups, leading to a constant repositioning of societal power relations (cf. Welker 2002:225-242, 2000:105ff).

Constitutionalism as institution in South Africa can therefore be described as secular constitutionalism aimed at promoting and protecting societal pluralism amidst continuing systemic and historical divisions.

A third political institution that characterises South African modernity is the ideal of a strong *civil society.* Public controversies regarding issues as diverse as media censorship[2] and (earlier) the provision of antiretroviral treatment (Irin 2006) illustrate societal consensus on the importance of a strong civil society. But this institution also needs to be qualified, as civil society in African democracies functions in mostly post-colonial and often under-developed contexts with cultural expressions that differ markedly from those in Europe and the United States (Robinson and Friedman 2005:7).

In a recent overview of the state of civil society in South Africa, it is described as vigorous but shallow (Friedman 2010:121-4). Its *vigour* can be seen from the passionate and (often) competing perspectives that civil society organisations provide in response to decision-making in all three spheres of government. A close look to civil society in South Africa actually disproves the notion that civil society participation has been in decline after 1994 (Friedman 2010:121-2).[3] The challenge nonetheless remains to include more perspectives in the debate, perhaps by proactively creating more spaces for involvement. It is currently the case that organisations within civil society seem mostly to react to decisions made by government, usually within the space perceived to be granted by decision-makers. Civil society is *shallow* in the sense that significant sections of the South African population simply do not enjoy access to it. It is accessible only to those who are in a position to organise themselves and who can articulate their interests in a way that might influence decision-making processes (Friedman 2010:123-4).

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[2] A valuable source with newspaper articles on media censorship in South Africa can be found on the website of the *Mail & Guardian* (see Bibliography).

[3] In fact, Friedman alerts us to the fact that the anti-apartheid struggle cannot be classified as civil society activities, as civil society refers "to a particular dynamic that occurs when citizens' organisations use their right to a say in decisions to interact with democratic governments". There is "a clear difference between a civil society organisation operating within a democracy and a resistance movement trying to achieve a democracy" (Friedman 2010:123).

Civil society as political institution in South Africa can therefore be qualified by adding the challenges of the need to broaden the space available for participation and, and to deepen participation to include also those not in a position to participate.

Now that we have added some qualifications and raised some conceptual questions, the article will now conclude with a return to our initial question: can we still be Reformed – in context the South African modernity?

BEING REFORMED

The meaning of being Reformed is by no means simple to pin down. We will therefore not attempt to provide an exhaustive definition of the Reformed tradition in our consideration of being Reformed in the context of South Africa's modernity. The article concludes with some impulses suggested by Smit's own work on the Reformed tradition, as his self-descriptive perspective on the Reformed tradition may well guide us towards answering his initial question.[4] We make use particularly of three impulses from his work.

The Reformed tradition is, firstly, *embodied* faith. The Reformed tradition has through the ages understood itself as more than a collection of ideas or dogmas – it is a concrete way of being in a specific historical and cultural environment, *coram Deo* (Smit 1998b:25). Sanctification as the embodiment of God's will as it is revealed through his Word is of paramount importance for the Reformed tradition (Smit 1998b:25). It is no surprise that this thrust towards an embodied faith is central when Smit chooses four Reformed convictions relevant for the Reformed tradition in South Africa (Smit 2008b). He constructs a narrative by connecting Reformed convictions confessed in four concrete situations: the conviction that "living unity, real reconciliation and compassionate justice should not be separated" in the Confession of Belhar; the conviction that "Reformed faith and order belong inseparably together" in the Church Order of the Uniting Reformed Church in Southern Africa; the conviction that "the Reformed faith opens our eyes to the suffering and the injustice of our world" in Kitwe; and the conviction that "our inadvertent omissions may contradict our words and our confessions, however Reformed they may sound" in Accra.

Such self-critical expressions of faith aimed at embodying unity, reconciliation and justice may well be some of the Böckenfördian presuppositions a liberal state cannot guarantee.[5] Politics is not in a position to address the substantial challenge of formulating and implementing policy that can address extreme levels of poverty without the assistance of people and groups willing and able to embody their convictions. At the same time it can also be noted that politics is not in a position to create all the spaces and initiatives for the embodiment of faith.

This, of course, does not imply the approval of all policies of, or support for, a ruling party. Specifically people from the Reformed tradition are prone to be tempted to exchange the embodiment of convictions for a rootedness in a specific culture (Smit 1998a:14). This is one of the reasons why the Reformed conviction of a life *coram Deo* has always been focused by phrases and words such as *loquendi* (life before the *speaking* God) or *ex audito Verbi* (life before God borne *from hearing God's words*) (Smit 1998b:26). Reformed Christians remind themselves that they should embody their faith in a very specific God, who has chosen to reveal God self in very specific ways.[6] The Reformed tradition is therefore, secondly, specifically *Christian.*

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[4] It should be noted, though, that only some of his perspectives are chosen, and used as impulses for further reflection rather than a representation of his thought.

[5] Cf. Ernst-Wolfgang Böckenförde's famous dictum: "The liberal and secular state lives from presuppositions it cannot provide" (Original German: "Der freiheitliche, säkularisierte Staat lebt von Voraussetzungen, die er selbst nicht garantieren kann") (Böckenförde 1976:60).

Put in other terms, it can be said that the gospel, and not the context, is the deepest reason for the Reformed emphasis on embodiment (cf. Smit 1994:83). This leads to the church having a unique identity. In Smit's words:

> The Christian community of faith is not simply the religious variant of natural groups, movements, social strata and so forth. Their shared faith in Christ makes Christians part of the church, the body of Christ (Smit 1996a:125).[7]

Some might say that such an unashamedly Christian tradition would have difficulty in participating in a society with a secular constitution that promotes and protects its pluralisation. The theorist Wolfgang Huber reminds us, however, that such views are based on restricted understandings of secularisation in modern societies (cf. e.g. Huber 1999:42ff; Huber 2006). The secularisation of a society's constitution by no means implies the secularisation of society itself. In fact, it asks for engagement based a clear account of the sources that inform convictions.

Huber makes use of the concept "enlightened secularisation" to denote an understanding of secularism that forms the basis of a stable society where different religions can participate and cooperate. He describes the concept as follows:

> "[T]he process of secularisation led to enlightened secularity, and from a Christian perspective enlightened secularity needs to be advocated and actively represented. This type of secularity is connected with the categorical distinction between the state and religion and respect for every person's dignity and the freedom of religion form its basis" (Huber 2005).[8]

Constructive public discourse is not served by vague and ambiguous religious content. The challenges lie in articulating religious convictions in a way that makes dialogue and cooperation possible.

A cursory look at some well-known Reformed theologians seems to show that the Reformed ecclesiology should make dialogue and cooperation especially possible for Reformed Christians. Calvin, Bavinck, Berkhof and Jonker, for example, all emphasised the catholicity of the Reformed ecclesiology (Smit 2002:128). In Smit's own theological writings and public and church participation he is unambiguous about this ecumenical and unifying thrust. In terms of our argument the Reformed tradition can therefore, thirdly, perhaps be described as *collaborative.* This focus on the catholicity of the church and indeed the universality of God's presence has through the ages provided Reformed Christians with the resources to collaborate amidst differences – often also with those who do not regard themselves as Christians.

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[6] Cf. e.g. Smit's focus on God's word in his explanation of what "Reformed" means to a synod of the Dutch Reformed Church: "[G]ereformeerdheid is .. 'n voortdurende luister na die Woord van God, die evangelie van die Drie-enige God, aan ons geopenbaar in Jesus Christus. Gereformeerdheid leef van die vreugdevolle hoor van die evangelie" (Smit 1999).

[7] "Die Christelike geloofsgemeenskap is nie maar net die religieuse variant van natuurlike groepe, bewegings, sosiale strata en wat nog meer nie. Dit is hulle gemeenskaplike geloof in Christus wat Christene deel maak van die kerk, wat sy liggaam is."

[8] "[D]er Prozess der Säkularisierung [hat] zu einer aufgeklärten Säkularität geführt, die man heute auch aus Gründen des christlichen Glaubens aktiv vertreten und verfechten muss. Denn diese aufgeklärte Säkularität und die mit ihr verbundene kategoriale Unterscheidung zwischen Staat und Religion hat sich als unumgängliche Voraussetzung für die Achtung der gleichen Würde jedes Menschen wie für die Wahrung der Religionsfreiheit erwiesen."

In South Africa this ability to cooperate, to integrate the convictions of the other in shared visions is of course severely compromised. Although the Reformed tradition in South Africa is a "story of many stories" (Smit 1992), the disunity between Reformed churches seems to contradict the collaborative spirit of the Reformed tradition (Smit 2002).

In the context of South Africa's modernity it can nonetheless be said that the Reformed tradition still has the opportunity to contribute to both the deepening and the broadening of societal participation. Reformed churches, for example, are ideally positioned to deepen societal participation by advocating for the voiceless and by giving them the opportunity to articulate their concerns and to influence policy-making. This can possibly be done best by means of cooperation with groups – within and outside the church – who share the relevant concerns. But the legitimacy of Reformed churches' contribution will most likely depend on the measure and form of unity – or at least cooperation – between these churches.

CAN WE STILL BE REFORMED?

This contribution started with Dirkie Smit's provocative question" Can we still be Reformed?. We attempted to reflect on this question from the perspective of modernity in South Africa, specifically in terms of its political institutions. This tentative consideration suggests that it seems possible to still be Reformed in South Africa. Indeed, in terms of Dirkie Smit's reflections on the Reformed tradition, it seems as if we actually *need* to be Reformed.

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Die karakterisering van die *Johannese Nikodemus:* 'n narratologiese analise

ABSTRACT

The characterization of the Johannine Nicodemus: a narratological analysis

Exegetical commentary on Nicodemus is usually gained from *historic-critical sources,* but this type of information leaves many unresolved questions. For example: the question whether Nicodemus was a "true believer" or an "unbelieving seeker" remains a debatable topic. In this article a *narratological* approach is followed to explain how the *Johannine Nicodemus* is characterised. It is argued that the implied author intentionally portrays Nicodemus as an *ambiguous character* in the narrative text.

ABSTRAK

Tradisioneel word Nikodemus in die Johannesevangelie vanuit *histories-kritiese* hoek belig. Hierdie benadering laat egter baie vrae oor Nikodemus onbeantwoord. So byvoorbeeld bly die vraag of Nikodemus 'n "gelowige volgeling" of net 'n "ongelowige soeker" was 'n debatteerbare onderwerp. In hierdie artikel word 'n *narratologiese* benadering gevolg en aangetoon hoe die *Johannese Nikodemus* gekarakteriseer word. Daar word geargumenteer dat dit die *implisiete outeur* se doelbewuste strategie is om Nikodemus *meerduidig* ("ambiguous") voor te stel.

INLEIDING

Die doel van hierdie artikel is om die karakterisering van die Johannese Nikodemus te ondersoek. Die studie word dus doelbewus vanuit 'n narratologiese benadering aangepak. In die lig hiervan is die primêre gespreksgenote ander navorsers wat 'n soortgelyke aanpak gevolg het of in hulle studie van die Evangelie opmerkings gemaak het wat ter sake in so 'n benadering is.

Daar bestaan nie 'n eenvormige *narratologiese* benadering waarmee ons narratiewe karakters finaal kan klassifiseer nie.[2] Die meeste navorsers verwys na *persone* in terme van *karakters* en/of *rolfunksies* wat in die verhaal ontleed word. In hierdie verband kan ons daarop let hoe Mieke Bal (1979:2) kort en saaklik tussen *karakters* en *persone* onderskei: "persons are of blood and flesh while characters are of paper". Hierdie onderskeid is belangrik omdat *karakters* grootliks die wese van alle narratiewe bepaal, want dit is hulle wat optree, praat en dinge ervaar. Wat karakters *sê, dink en doen,* bepaal dus hoe hulle gekarakteriseer word en gevolglik ook hoe die implisiete leser teenoor hulle gaan reageer. (Kyk ook Rimmon-Kenan 1983:59-67.) In hierdie artikel word Chatman (1978:119-34) se metode gebruik om die Johannese Nikodemus se eienskappe narratologies te analiseer. Volgens hom moet ŉ *karakter* gedefinieer word in terme van "a paradigm of traits" wat tydens die verhaal aan die leser geopenbaar word. ŉ "Trait" beskryf hy as: "… a narrative adjective out of the vernacular labelling a personal quality of a character, as it persists over a part or whole of the story …" (Chatman 1978:125). Die *eienskappe* ("traits") word dus deur ŉ proses van *direkte en indirekte karakterisering* aan die implisiete leser bekendgestel: in die geval van *direkte karakterisering* word ŉ spesifieke eienskap pertinent genoem, terwyl *indirekte karakterisering* gewoonlik gepaardgaan met verwysings na die karakter se *handelinge, spraak, uiterlike voorkoms* en sy/haar *plasing* in die verhaal. (Kyk Tolmie 2006:354.) Gedurende die leesproses word daar dus met elke karakter wat op die toneel verskyn ŉ *versameling van eienskappe* geassosieer. Dit gebeur as volg: Die implisiete leser interpreteer alle nuwe inligting wat oor ŉ bepaalde karakter meegedeel word. Indien die nuwe inligting nie met enige van die reeds bekende *eienskappe* ooreenstem nie, word daar ŉ *nuwe eienskap* bygevoeg. Dit kan ook gebeur dat ŉ bepaalde *eienskap* in die versameling *aangepas, vervang* of selfs *verwyder* mag word.

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[2] Kyk ook na Harvey (1965:52-73) wat klassifisering doen deur tussen *protagoniste,* karakters wat op die "agtergrond" optree, "cards" en ook "ficelles" te onderskei. Verder verwys Rimmon-Kenan (1983:43) ook na *Joseph Ewen* wat *kompleksiteit, ontwikkeling* en *indringing tot die "inner life"* as drie *gesigsaste* ("axes") gebruik om sy verdelings te maak.

Nikodemus se drie verskynings in die Johannesevangelie is reeds deeglik in die literatuur bespreek en daarom sal daar nou in hierdie karakterstudie slegs vanuit narratologiese hoek op die belangrikste *eienskappe* van hierdie interessante karakter gefokus word. Ons moet verder ook daarop let dat dit vanuit ŉ *lesersresponsiewe benadering* nodig is om die ontwikkelingsgang van die verhaal deurentyd in gedagte te hou: die implisiete leser is bewus van alles wat tot op daardie stadium in die narratief gebeur het en hy/sy kan byvoorbeeld die *ironie* in elke spesifieke situasie dadelik raaksien. Nikodemus se karaktereienskappe word daarom kronologies volgens die orde waarin hy drie keer in die Evangelie verskyn, bespreek en ontleed.

EERSTE TONEEL: DIE NIKODEMUSDISKOERS (3:1-36)

Die spesifieke plek waar die Nikodemusdiskoers in die Johannesevangelie geplaas is, dui daarop dat dit ŉ belangrike funksie gaan verrig. Die implisiete outeur het reeds gewys dat die dissipels Jesus se boodskap *glo* (1:12; 37-51; 2:11) en dat *die Jode* dit by die Tempel in *ongeloof* verwerp het (2:13-22). Daar was egter sommige Jode wat op grond van die *wondertekens* in Jesus "geglo" het, maar hulle "geloof" was nie vir Jesus aanvaarbaar nie, "want Hy het self geweet hoe mense is" (2:25). Nikodemus se gesprek met Jesus word nou gebruik om hierdie onvoldoende "tekengeloof" verder te verduidelik. Die *verteller* begin die eerste toneel met die woorde ἦν δὲ ἄνθρωπος (3:1) om daarmee vir Nikodemus dadelik met die voorafgaande groep "mense" (ἄνθρωποι, 2:23-25) te verbind. Hierdie assosiasie met die ἄνθρωποι wat hulle "geloof" op die "wondertekens" gebaseer het, is ŉ belangrike wenk wat die implisiete leser kry om ook op *tekeninvloede* by Nikodemus bedag te wees. Immers, sy verbintenis met die "teken-gelowiges" word versterk deurdat hy met sy eerste woorde na Jesus se *wondertekens* verwys. Die implisiete leser wat bewus is van alles wat tot dusver in die verhaal gebeur het, vermoed reeds dat dit "tekens" is wat vir Nikodemus in die eerste plek na Jesus toe gelok het – alhoewel hy/sy nog nie die volle implikasies daarvan sal kan verklaar nie. Opsommend blyk dit dat die implisiete leser nie sonder meer op hierdie stadium vir Nikodemus as ŉ "teken-gelowige" kan identifiseer nie. Ons kan egter sê dat dit kenmerkend van Nikodemus is om *deur wondertekens beïnvloed te word:* hy doen navraag oor die *gesag* waarmee Jesus wonderwerke doen.

In terme van die implisiete outeur se skynbare bedoeling om Nikodemus as ŉ soort "middelman" te gebruik om die gespek tussen die *gelowiges* (Johannese gemeenskap?) en *die Jode* (sinagoge?) te bevorder, word deur twee *teenoorgestelde* boodskappe aan die implisiete leser deurgegee: enersyds word hy *negatief* saam met die tekengelowiges genoem, maar andersyds word hy *positief* aangeprys omdat hy na Jesus toe *gekom* het. ʼn Belangrike eienskap van Nikodemus word hier bekendgestel: hy beskik oor *ondernemingsgees.* Net soos die *dissipels* na Jesus toe "gekom" het (ἔρχομαι, 1:39, 47), "kom" (ἔρχομαι) hy ook na Hom toe (3:2). Anders as in hulle geval, is daar egter geen aanduiding dat hy Jesus met die "Messias" vereenselwig het nie (1:41): hulle verlaat alles om Jesus openlik na te volg (1:38), maar Nikodemus gaan onafhanklik van Jesus voort om steeds sy rol as *Fariseër* en *Joodse Raadslid* getrou te vervul.

Die *narratiewe kommentaar* gee verder ʼn beskrywing van die hoë aansien wat Nikodemus in die Joodse samelewing geniet het: hy is ʼn *Fariseër* en ʼn *lid van die Sanhedrin* (3:1).[3] Nikodemus se *leierskap* is dus sy tweede uitstaande eienskap wat genoem word. Weer eens word daar ʼn teenstrydige opmerking oor sy karakter gemaak: in die Evangelie was die *Fariseërs* sowel as die *Sanhedrin* (*7:26, 48*)[4] *antagonisties* teenoor Jesus ingestel. Ideologies gesien word hy dus in ʼn ongunstige posisie geplaas: dit is bekend dat die Fariseërs huiwerig was om Jesus openlik te bely (1:24; 12:42) en dat hulle ander Jode wat dit wou doen, hewig vervolg het (9:22;19:38).

In aansluiting by die *negatiewe* konnotasie wat sy groepsverbintenis vir hom ingehou het, merk die *verteller* op dat Nikodemus in die "nag" (νύξ) na Jesus toe kom. Die tyd (νύξ) van sy besoek is belangrik, want later by die graftoneel word hy juis op grond daarvan as die "nagtelike besoeker" uitgeken (19:39). Die rede waarom hy in die "nag" na Jesus toe gekom het word nie deur die implisiete outeur verstrek nie, alhoewel *vrees vir die Jode* as ʼn gegewendheid in die teks veronderstel kan word (kyk 7:13; 19:38). Die implisiete leser het reeds kennis geneem dat νύξ simbolies met negatiewe waardes gepaardgaan (1:5, 10-11) en daarom sal *geestelike onkunde* ook by Nikodemus vermoed word. Heel tereg ook: die *lig/duisternis-motief* word so dikwels herhaal (3:19; 9:4-5; 11:9-10; 12:35-36) dat dit in die Johannesevangelie as een van die "kernsimbole" beskou kan word (Koester 1995:125 e.v.). Hoe nadelig die "nag-besoek" op Nikodemus reflekteer, word duidelik wanneer *Judas* later in die verhaal die binnekring *(Lig)* verlaat en die *verteller* daarop reageer met die opmerking: ἦν δὲ νύξ. (13:30). Dit is veral wanneer ons νύξ se betekenis in terme van die *Johannese simboliek* verklaar dat een van Nikodemus se vernaamste eienskappe opgemerk word, naamlik: sy *geestelike anonimiteit.* Die implisiete leser ontvang geen inligting oor Nikodemus se *innerlike gevoelens* nie: hy bly deur die hele verhaal ʼn "duistere figuur" wat sy geloof in Jesus nooit positief of negatief verwoord nie. Dit is juis hierdie huiwering van hom om Jesus openlik te bely, wat navorsers deur al die jare heen aan die raai hou wanneer hulle Nikodemus se ware *geloofsoortuiging* probeer bepaal.

Nikodemus *sê* die "regte" teologiese dinge: hy nader Jesus met ʼn goed-geformuleerde *groet* en spreek Hom, net soos die dissipels gedoen het, met die eretitel ῥαββι aan. Trouens, hy gaan nog verder: hy bely dat Jesus se vermoë om wondertekens te doen ʼn openbaring van sy besondere verhouding met God is: ἐὰν μὴ ᾖ ὁ θεὸς μετ᾽ αὐτοῦ (v. 2). Met ander woorde, Jesus is vir hom nie maar net ʼn *gestuurde* wat *van God af kom* nie; hy erken dat *God saam met Jesus is!* Maar helaas, hy word nie soos die dissipels genooi om Jesus te volg nie. Bloot in terme van die gunstige ontvangs wat die dissipels van Jesus gekry het, sou Nikodemus se verklaring ʼn sekere mate van simpatie by die implisiete leser kon wek. Dit is egter nie die geval nie: die implisiete leser vermoed reeds dat die narratief nie so gelees moet word nie: die simboliese seine (νύξ en die “tekengeloof” 2:23) het reeds gewaarsku dat Nikodemus ’n “buitestaander” is en nie deel van die dissipelkring vorm nie. Immers, ten diepste is Jesus vir Nikodemus nie die “Messias” nie, maar die διδάσκαλος wat van God af gekom het (v. 2).

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[3] Die meeste navorsers stem saam met Morris (1971:210) dat ἄρχων τῶν Ἰουδαίων na die "Sanhedrin" verwys. Fariseërs sou destyds ook terselfdertyd die amp van Joodse Raadslid kon beklee het (Barrett 1955:204).

[4] Martyn (1968:74-76) se stelling dat οἱ ἄρχοντες altyd in die Johannesevangelie na daardie lede verwys wat in die geheim in Jesus geglo het, is ongegrond.

Nikodemus se ondernemingsgees kom ook sterk na vore in die wyse waarop hy die inisiatief neem om die gesprek met Jesus volgens sy eie voorwaardes te manipuleer. Sy *groetwoord* bevat *vier moontlike temas* waaroor hy met Jesus wil praat: dat Jesus ’n “rabbi” is; dat Hy ’n “leermeester” is; dat Hy “van God af kom” en dat Hy “tekens” doen. (Kyk Cotterell 1985:239-40.) Jesus reageer egter nie op een van hierdie sake nie. Hy wéét wat in die mens se hart is (2:24) en daarom stuur Jesus die gesprek in die rigting van Nikodemus se diepste behoefte: *die koninkryk van God* (3:3). Die dialoog wat volg, bevestig dat Nikodemus die alternatiewe sakelys aanvaar het, ofskoon hy slegs ’n marginale bydrae lewer om die gesprek te laat vorder. Die “wondertekens” beïndruk Nikodemus, maar beweeg hom nie om in Jesus te *glo* nie: dit motiveer hom slegs om enkele vrae aan Hom te stel (Bultmann 1971:132).

In die diskoers wat volg gebruik die implisiete outeur die *teenstellings* ἄνω (*van bo/ geestelike*) en κάτω (*van onder/ vleeslike*) om Jesus se lering oor die ἄνωθεν-geboorte aan Nikodemus (en deur hom ook aan die implisiete leser) te verduidelik. Die implisiete outeur gebruik *meerduidige woorde* soos ἄνωθεν (v. 3), πνεῦμα (v. 8), ὑψόω wat ons in Grieks op twee maniere kan verklaar, om die invloed van hierdie twee-dimensionele sfere verder deur middel van *misverstand* te illustreer. ’n Baie belangrike nuwe eienskap van Nikodemus word só bekendgestel: sy *geestelike kortsigtigheid.* Hy is geestelik kortsigtig en daarom is hy nie in staat om *geestelike dinge* reg te vertolk nie. Die implisiete outeur gebruik dus *ironie as literêre strategie* om Nikodemus se *onvermoë om geestelike dinge te verstaan,* bloot te lê: hy neem die woorde se betekenis *letterlik* op, terwyl die implisiete leser reeds deur middel van die *vertellersinligting* snap dat dit *geestelik* bedoel word.

Die drie *geboorte-metafore* bring ook Nikodemus se *geestelike kortsigtigheid* onder die implisiete leser se aandag*:* dit is kenmerkend van hom om *geestelike* dinge *letterlik* te interpreteer. Hy veronderstel dat ἄνωθεν maar net ’n herhaling van sy eerste (*fisieke*) *geboorte* is (v. 4), terwyl Jesus dit as ’n tweede geboorte bedoel wat van “bo af” *(van God af)* kom. (Kyk ook 3:31.) Ons moet egter beide betekenisse van ἄνωθεν (“van bo/ opnuut” en “weer”) *gelyktydig* in ag neem om die *misverstand* wat deur die implisiete outeur bedoel word, reg te verstaan (Barrett 1955:205). Nikodemus se onvermoë om die *ἄνωθεν-geboorte* reg te vertolk, laat hom gevolglik ook die meerduidige betekenis van πνεῦμα (“gees” en “wind”) miskyk (vv. 5-8): “Die wind (πνεῦμα) waai waar hy wil. Jy hoor sy geluid, maar jy weet nie waar hy vandaan kom en waar hy heen gaan nie.” Deur op die *onverklaarbare gang* van die *wind te* let, sou Nikodemus ook iets van die Gees se *mistieke werking* kon begryp het. Sy *letterlike* vertolking van Jesus se woorde verhoed egter dat hy die boodskap snap: “So gebeur dit met elkeen wat uit die Gees gebore is” (3:8). Daar is dus ’n tipe geestelike waarneming en ’n “nuwe manier van kyk na dinge” wat by Nikodemus ontbreek het. (Kyk Schnackenburg I, 1968:372.)

Dit is opmerklik dat, alhoewel 1:38 e.v. ook tegnies ’n dialoog genoem kan word, Nikodemus se gesprek (3:2-11) die eerste voorbeeld van ’n *uitgebreide dialoog* is wat as ’n *literêre genre* in die Johannesevangelie gebruik word. (Kyk ook Lindars 1982:145.) Nog ’n tipiese kenmerk van Johannes 3 is dat die beelde wat as illustrasies dien, in die verskillende metafore “opeengestapel” word. Die implisiete leser kan nuwe metafore dus slegs verstaan indien die betekenis van die vorige metaforiese uitbeeldings deurentyd in gedagte gehou word. Die implisiete outeur skep deur hierdie proses van opeenstapeling “’n literêre ekosisteem van metafore” (Kysar 2005:197). Nikodemus kon nie een van die drie metafore wat gebruik is om die *Gees* se vernuwingswerk te illustreer, begryp nie. Hy en die implisiete leser weet nie wat vorentoe in die verhaal gaan gebeur nie, daarom sal hulle eers later (in terme van die Seun van die mens se *kruisiging en verhoging*), die *Gees* se impak op die mens se *geestelike vernuwing* na reg besef. Met ander woorde, Nikodemus sowel as die implisiete leser sal die drie *geboorte-metafore* (vv. 3, 5, 7) eers in die lig van die *kruisgebeure* werklik kan begryp, want dit is waar die *hemel* (ἄνω) en die *aarde* (κάτω), volgens die Johannesevangelie, met mekaar versoen word (3:16).

Vanuit ŉ *lesersresponsiewe benadering* bekyk, is dit opvallend dat "misverstand" ten nouste saamhang met Nikodemus se *regressiewe* rol in die verhaal: aanvanklik is hy baie spraaksaam, maar na mate die *dialoog* vorder *taan sy invloed* totdat hy aan die einde van die eerste toneel die verhoog verslae verlaat (vv. 1-11). Daarna maak hy deel van die *groter groep* ("julle/ hulle") uit wat verder na Jesus se *diskoers* luister (vv. 11-21). As een van die *kollektiewe groep* luisteraars, hoor hy saam met hulle hoe Jesus uitwei oor τὰ ἐπίγεια en τὰ ἐπουράνια (v. 12) en dat die *Seun van die mens verhoog* (ὑψόω) moet word (v. 14): alles deel van ŉ groter "oorredingstrategie" (Saayman 1995:27-48) wat ten doel het om Nikodemus en sy groep te oorreed om positief op Jesus se vermaning te reageer (kyk 3:2-5).

In die *tweede deel* van die diskoers (vv. 16-21) is Nikodemus net ŉ *hoorder:* saam met die groep luister hy ook na Jesus se gesprek oor *geloof* wat as voorwaarde vir die ewige lewe geld (3:16). Nikodemus hoor dus dat die *Seun van die mens* se blote teenwoordigheid in die wêreld ŉ tweeledige *oordeel* (verlossing/ oordeel, vv. 19-21) meebring: mense word aangespoor om hulself te oordeel deur *vir/ teen* Jesus te kies (Brown 1966:147).[5]

Nikodemus luister stilswyend na Jesus en in terme van die uitnodiging om Hom na te volg, bly hy *onbetrokke.* Daarenteen gebruik die implisiete outeur sy *dominerende invloed* om karakters te "dwing" om sy *ideologiese doelwit* (20:31) in die verhaal te verwoord: *Johannes die Doper* word hier as die *getroue getuie* in die verhaal ingesluit (3:20-30). Ek wil aanvoer dat die *Doper* as *teenpool* van die *onsekere Nikodemus* gebruik word: hy slaag dus in die rol wat Nikodemus nie in staat is om te vervul nie: *Johannes* is die een wat soos ŉ *ἄνωθέν-geborene* van God afhanklik lewe (v. 27); hy is die bruidegom se vriend (v. 29; kyk ook 10:14-16); in teenstelling met Nikodemus wat die toneel stomgeslaan verlaat (vv. 9-11), getuig *Johannes* uitbundig: "Daarom is ek nou met blydskap vervul" (v. 29). Nikodemus se *onbetrokkenheid* teenoor Jesus blyk dus een van sy kenmerkendste eienskappe te wees.

Samevattend kan ons sê dat 3:16-21 verskeie "eggo-klanke" van die dialoog met Nikodemus (vv. 1-11) na die implisiete leser stuur: die gesprek begin met Nikodemus wat in die "nag" (v. 2) na Jesus toe kom en dit eindig met vermaning wat aan hom en sy groep gerig word: "die lig het na die wêreld toe gekom, en tog het die mense eerder die duisternis as die lig liefgehad" (v. 19). Met ander woorde, *geloof* word as onmisbare voorvereiste gestel om die *ewige lewe* (ἡ βασιλεία τοῦ θεοῦ) te ontvang en dit word deur die *Gees* as die Agent van die *ἄνωθεν-geboorte,* bewerkstellig (7:37-39; 20:22. Kyk ook Tolmie 1998:69). Nikodemus kon egter nie begryp dat *ware geloof* met die ἄνωθεν-geboorte saamhang nie (v. 3).

Op hierdie tydstip in die verhaal is Nikodemus dus ŉ voorbeeld van ŉ karakter wat *gedeeltelike geloof* in Jesus het: enersyds "kom" (v. 2) hy na Jesus toe en demonstreer sodoende ŉ eienskap van diegene wat "volgens die waarheid handel" (v. 21), maar andersyds vermaan Jesus hom oor sy gebrekkige insig: hy laat nie toe dat die "Gees van bo" (v. 3) hom lei om "die hemelse dinge" (τὰ ἐπουράνια, v. 12) te aanvaar nie. Die *eerste toneel* eindig met Nikodemus wat weer wegraak in die "duisternis" waaruit hy in die begin te voorskyn getree het. Om Nikodemus se karakter na reg te beoordeel, sal ons eers na sy volgende twee verskynings in die verhaal moet kyk. Intussen kan ons die versameling van *eienskappe* wat tot sover met hom geassosieer is, soos volg opsom:

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[5] Ons kan sê dat 3:16 as kommentaar oor vv. 14-15 beskou moet word, maar dit funksioneer ook as ŉ inleiding tot die eskatologies-gerealiseerde inhoud van v. 17 wat daarop volg: οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ.

- *deur wondertekens beïnvloed:* hy doen navraag oor Jesus se wonderwerke;
  ondernemingsgees: hy het na Jesus toe "gekom" (ἔρχομαι);
- *leierskap:* hy is 'n Fariseër en 'n lid van die Sanhedrin;
- *geestelike anonimiteit:* hy besoek Jesus in die "nag";
- *geestelike kortsigtigheid:* hy is nie in staat om geestelike dinge reg te vertolk nie;
- *onderrigvaardigheid:* hy was die alombekende leraar in Israel;
- *onbetrokkenheid:* hy bely nooit openlik dat hy in Jesus glo nie.

In aansluiting by bogenoemde *eienskappe* gebruik die implisiete outeur ook verskillende literêre tegnieke om Nikodemus se karakter duideliker uit te beeld. Die meervoudsvorm οἴδαμεν ("ons wéét", v. 2) word byvoorbeeld gebruik om die *representatiewe* hoedanigheid van Nikodemus se rol in die gesprek te bevestig. Hy besoek Jesus wel in die *geheim* sodat die Jode dit nie moet agterkom nie, maar wat hy sê, is nie net sy eie mening nie: hy tree ook namens die groep Jode op wat in die tekens "geglo" het (2:23-25). Verder impliseer οἴδαμεν dat Nikodemus met selfvertroue kon optree omdat sy woorde ook die meerderheidsopinie van die Ἰουδαῖοι verteenwoordig het. (Kyk ook 7:51.)

TWEEDE TONEEL: NIKODEMUS SAAM MET DIE JOODSE RAAD (7:50-52)

In hierdie tweede optrede van Nikodemus gebruik die implisiete outeur 'n reeks verwysings na die Joodse "Messias-verwagtinge" om die *besware* wat teen Jesus ingebring word, *te weerlê* (vv. 27, 31, 42; 12:34; kyk ook De Jonge 1977:35): Daar het met betrekking tot Jesus se identiteit 'n *misverstand* onder die Jode ontstaan (vv. 12; 25-27; 35-36; 40), sodat hulle verskillend op Jesus se boodskap reageer het (v. 43): baie van die Jode het "tot geloof in Hom gekom" (v. 31, 40-41), maar daar was ook diegene wat *nie geglo het nie* (v. 5) en sommige was selfs van mening dat Hy die skare *mislei* (v. 12). Die ware *antagoniste* was egter die *Fariseërs* en die *priesterhoofde* wat Hom "wou doodmaak" (vv. 19-20, 25) en daarom het hulle wagte gestuur om Hom gevange te neem (v. 32). Dit is teen bogenoemde agtergrond dat ons Nikodemus se gesprek met *lede van die Joodse Raad* moet beoordeel (vv. 50-52). Die *verteller* (v. 50) identifiseer hom dadelik as *dieselfde Nikodemus* wat vroeër in die "nag-toneel" na Jesus toe gekom het (3:2). Hierdie *parentese* is 'n kenmerkende voorbeeld van die implisiete outeur se gewoonte om karakters wat vroeër in die verhaal opgetree het, weer met hulle latere verskyning te identifiseer (19:39; kyk ook Brown 1966:325). Ons sien dus dat een van Nikodemus se reeds genoemde eienskappe weer uitgelig word: die implisiete leser word daaraan herinner dat hy sy *geestelike oortuigings anoniem wil hou.*

Nikodemus pleit vir 'n billike verhoor waar die *wetlike vereistes* teenoor Jesus noukeurig nagekom moet word: "Volgens ons wet kan ons mos nie sommer iemand veroordeel sonder om eers sy kant van die saak te hoor en vas te stel wat hy doen nie" (v 51. Kyk ook Deut. 1:16; 13:14; 17:4; 19:18). Sy *getroue toepassing van die wet* beklemtoon nog een van Nikodemus se eienskappe: sy *sterk regverdigheidsin.* Hy tree weer gereserveerd op en kompromitteer homself geensins met Jesus se verkondiging nie: Nikodemus verkies steeds om *geestelik anoniem* teenoor Jesus te bly. Hy is meer begaan oor die *wetlike prosedures wat stiptelik nagekom* moet word, eerder as om Jesus se saak prinsipieel te verdedig. Hy reageer nie op die aanklagte wat teen Jesus ingebring word nie, maar hy ontmasker nogtans die *skynheiligheid* van sy mede-Fariseërs wat hom spottend vergelyk met die "vervloekte klomp mense wat nie ons wet ken nie." (v. 49). Dit is ironies dat die Joodse Raadslede die skare wat nie die wet ken nie "vervloektes" noem, terwyl hulle hulleself onder hulle eie vloek plaas deur die eise van die wet te ignoreer (v. 49)**.** Ons kan dus sê dat, vanuit 'n *narratologiese benadering* bekyk, dit lyk asof Nikodemus se opmerking in 'n sekere sin as *hulp* aan die *Protagonis* beskou kan word, maar in konteks van die *skrywersdoelwit* (20:31) lewer hy egter nie ʼn positiewe bydrae in die verhaalwêreld nie. (Kyk ook Moloney 1998:258.)

Ons merk ook op dat ʼn nuwe eienskap van Nikodemus hier na vore kom: hy word geassosieer met die "feesmenigte" wat "nie openlik oor Hom gepraat het nie, omdat hulle bang was vir die Jode" (7:13; kyk ook 19:38). *Mensevrees* het hom dus verhoed om Jesus openlik te bely. Dit verhoed hom om ʼn sterk standpunt teenoor sy kollegas in te neem en wanneer hulle hom afjak, aanvaar hy dit gedweë (7:52). Hy verdedig nie Jesus se saak soos wat *Johannes die Doper* dit as ʼn "goeie getuie" gedoen het nie: hy word as "een van hulle" aangedui (7:50). Die wyse waarop Nikodemus hom op "ons wet" beroep (7:51; kyk ook "die Jode" 19:7), staan duidelik in kontras met die *Johannese Jesus* se beskouing van die *wet:* Hy verwys na "julle wet" (8:17; 10:34), "hulle wet" (ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος, 15:25) en "die wet van Moses" (7:19, 23).

Samevattend is dit opvallend dat daar weer op verskeie van Nikodemus se eienskappe wat *reeds genoem* is, gesinspeel word:

- *leierskap:* hy word weer met die Fariseërs en die Sanhedrin verbind (vv. 47-50);
- *geestelike anonimiteit:* sy "nagtelike" besoek (3:2) word in herinnering geroep;
- *onbetrokkenheid:* hy meld nie openlik dat hy homself met Jesus se saak vereenselwig nie.

Die volgende *nuwe eienskappe* word nou bygevoeg:

- *sterk regverdigheidsin:* hy pleit dat Jesus ʼn legitieme verhoor moet kry;
- *mensevrees:* net soos *die skare* is hy ook "bang om oor Hom te praat" (v. 13).

Ons kan dus konkludeer dat ten spyte van die *nuwe karaktereienskappe* wat op hierdie stadium van die verhaal bygevoeg word, Nikodemus nog nie werklik uitgebeeld word as iemand wat tot geloof in Jesus gekom het nie. Vanuit ʼn *narratief-ruimtelike perspektief* bekyk, kan Nikodemus posisioneel dus êrens tussen Jesus se *getroue ondersteuners* (dissipels) wat as sy "helpers" in die verhaal optree en sy *heftigste teenstanders* (*die Jode)* wat *antagonisties* teenoor Hom staan, geplaas word. (Resseguie 2001:125). Meer nog, vanuit ʼn *narratief-ideologiese* kant gesien, kan hy nie saam met die dissipels groepeer word nie, aangesien die implisiete outeur hom deurentyd as "een van die Jode" bekendstel: Nikodemus *is* en *bly* derhalwe nog steeds "een van hulle" (v. 50; kyk ook Barrett 1955:332).

DERDE TONEEL: NIKODEMUS BY DIE GRAF (19:38-42)

Die graftoneel begin met die implisiete outeur wat weereens sy kenmerkende μετὰ ταῦτα-konstruksie (onbepaalde vorm) gebruik om ʼn nuwe fase in die verhaal aan te kondig (kyk 3:22; 5:1; 6:1, 14; 7:1). In hierdie geval word δέ bygevoeg om Josef van Arimatea se versoek nouer te koppel aan *die Jode* wat ook vir Pilatus *gevra het* (ἐρωτάν v. 31) dat hy die liggame van die gekruisigdes moet laat verwyder. (Kyk ook Schnackenburg III, 1968:296.) Verder word die *verteller* se verwysing na die "groot Sabbatdag" wat amper vir die Jode aangebreek het (vv. 31 en 42) ook gebruik om hierdie twee insidente met mekaar te verbind.

In die derde toneel *praat* Nikodemus glad nie en soos in die vorige gevalle, tree hy weer *gereserveerd* op. Sy geloofsoortuigings kan dus net op grond van *eksterne fokalisasie* (*handelinge*) beoordeel word; die implisiete leser het nie insig oor hoe Nikodemus *dink* of *voel* nie (*interne fokalisering*). Meer nog, tydens die onderhandelinge met Pilatus word sy naam nie genoem nie: hy speel ʼn ondergeskikte rol teenoor Josef van Arimatea wat hier vir die eerste keer in die Johannesevangelie gemeld word (v. 38). Nikodemus vervul nietemin ʼn belangrike funksie, want die *verteller* identifiseer hom dadelik as dieselfde Nikodemus "wat ʼn keer in die nag (νύξ) na Jesus toe gekom het" (19:39; 3:2). Die implisiete leser word sodoende daaraan herinner dat Nikodemus verkies om *geestelik anoniem* te bly.

Ons let ook op dat die *groot hoeveelheid speserye* (v. 39) ʼn *nuwe eienskap* van Nikodemus bekendstel: sy *offervaardigheid.* Die speserye kon moontlik soveel as 65,45 pond geweeg het (Schnackenburg III, 1968:297) en volgens Goulder (1991:155) kan die waarde daarvan gelyk aan ŉ "honderd jaar se verdienste" geskat word. Laasgenoemde skatting is sekerlik oordrewe, maar dit bly nog steeds ŉ buitengewone hoeveelheid speserye waarmee Jesus "'n kwistige, koninklike begrafnis" gegee is (Culpepper 1983:96; kyk ook Sylva 1988:148-51). Ofskoon die *koningskap-motief* nie pertinent vermeld word nie, is die baie *speserye* en die verwysing na die *tuin* ŉ aanduiding dat hulle vir Jesus soos ŉ koning wou begrawe. Opsommend kan ons sê: in Pilatus se teenwoordigheid word Jesus *gekroon* (19:1-3), aan die kruis word Hy as ŉ koning *geproklameer* (v. 19) en later word Hy soos ŉ koning *begrawe* (vv. 40-42; kyk Moloney 1989:510).

Die oormatige hoeveelheid speserye wat vir die salwing van die liggaam gebruik word, maak net sin indien Nikodemus doelbewus gepoog het om aan Hom *eer* te bewys: *eerbetoning aan Jesus* kan dus as een van sy nuwe eienskappe beskou word. Dit bly egter ŉ ope vraag of hierdie eerbetoon ŉ geldige bewys is dat hy sy *materiële* houding prysgegee het om Jesus daarna met ŉ nuwe *geestelike* ingesteldheid na te volg. Bekende navorsers soos Brown (1970:960), Schnackenburg (III, 1968:297), Haenchen (I, 1984:207), Resseguie (2001:127) en Du Rand (1993:1632) is van mening dat dit wel die geval is. Met ander woorde, Jesus se dood het Nikodemus tot *geloof* oorgehaal en omdat hy "van bo" gebore is, kwalifiseer hy nou om in terme van Joh. 1:12-13, ŉ kind van God genoem te word (Munro 1995:727). Daar is egter net soveel bekende navorsers (Meeks, De Jonge, Koester, Rensberger) wat op grond van dieselfde gegewens tot ŉ *teenoorgestelde beslissing* oor Nikodemus se motiewe kom. Meeks (1972:55) beskou die *groot hoeveelheid speserye* as ŉ "futiele en lagwekkende" geskenk wat bevestig dat Nikodemus *nie* verwag het dat *Jesus, die Seun van die mens, uit die dood gaan opstaan nie:* Rensberger (1988:40) beweer selfs dat hy ŉ "opstanding" net so min as ŉ "wedergeboorte" verwag het.

Bogenoemde gee egter nie ŉ oortuigende antwoord op die vraag na Nikodemus se geloof nie: enersyds kan die implisiete leser net raai oor wat in sy binneste aangegaan het; andersyds was Jesus se *dissipels* self ook uitermate verbaas toe hulle van *die leë graf* te hore gekom het (20:9; kyk ook De Jonge 1977:34). Die vraag of die *verering* van Jesus by die graf werklik ŉ openbaring van Nikodemus se geloof in Hom is, bly dus onbeantwoord. Sy *bereidwilligheid* om Jesus se liggaam te salf en in die graf neer te lê (v. 38) moet hoog aangeprys word: dit wys dat Nikodemus bereid was om ter wille van sy oortuigings groot *opofferings* te maak. Dit is inderdaad lofwaardig dat Nikodemus bereid was om ten spyte van groot *opofferings* tog vir Jesus te begrawe.

Ons moet egter daarteen waak dat die beperkte inligting wat oor Nikodemus beskikbaar is, nie veroorsaak dat ons ons *verbeelding* vrye teuels gee nie. Die versoeking is dikwels groot om "positief" te wil wees en hom dan as een van Jesus se "helpers" voor te stel: ŉ *geheime dissipel* wat in Jesus *glo* en uiteindelik genoeg moed bymekaarskraap om Hom by die graf openlik te kom vereer. (Kyk ook De Jonge 1977:29.) Myns insiens ondergaan Nikodemus in sy rol as ŉ kleiner karakter in die verhaal geen noemenswaardige *verandering* nie: hy kan derhalwe in narratologiese terme as ŉ "flat character" (Forster 1944:93-106)[6] gedefinieer word. Ons kan sê dat in die lig van die *representatiewe* rol wat Nikodemus as ŉ "teken-gelowige" in die verhaal speel, sy erkenning dat Jesus wonderwerke doen omdat "God met Hom is" (3:2) en sy sterk *regverdigheidsgevoel* (7:51), almal faktore is wat hom waarskynlik gemotiveer het om Jesus op so ŉ eervolle manier te begrawe.

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[6] Forster het die konsepte van "flat and round characters" ingevoer en dit kan op verskillende maniere toegepas word om karakters in Bybelverhale te ontleed. ŉ "flat" karakter ondergaan *nie veel verandering* in die verhaal nie en word in terme van slegs *enkele karaktertrekke* beskryf. (Sien ook Tolmie 1999:54-55.)

In die graftoneel word daar op ’n belangrike nuwe kenmerk van Nikodemus gesinspeel: die *narratiewe kommentaar* meld dat Josef van Arimatea ’n “dissipel” van Jesus was, “maar in die geheim, omdat hy vir die Jode bang was” (19:38). Daar word egter nie pertinent in die teks gesê dat Nikodemus “bang was vir die Jode” en dat hy daarom ook as ’n “geheime dissipel” geag moet word nie. Na my mening is daar egter sterk aanduidings in die teks dat hy wel huiwerig was om Jesus openlik te bely omdat dit vroeër reeds geblyk het dat hy *mensevrees* het. Wanneer hy hier op die toneel verskyn, herinner die *verteller* die implisiete leser daaraan dat dit dieselfde Nikodemus is wat vroeër op ’n keer in die “nag” na Jesus toe gekom het (19:39). Daar is geen aanduiding dat die *negatiewe* konnotasie wat deurgaans in die Vierde Evangelie met die *nag-simboliek* saamgaan in hierdie geval anders verstaan moet word nie. Die blote feit dat hy dalk ook soos Josef ’n “geheime dissipel” kon gewees het, weerspreek nie die negatiewe betekenis wat deur νύξ simbolies oorgesein word nie. Die implisiete outeur oordeel baie negatief oor persone wat as gevolg van *mensevrees* probeer het om Jesus in die “geheim” na te volg (kyk 5:42-44; 12:43-44). Net soos in die geval van die Jode wat in Jerusalem op grond van die *tekens* in Hom “geglo” het (2:23), maar nogtans ’n *negatiewe* reaksie van Jesus ontlok het, kan Nikodemus dus ook nie as ’n “gelowige” beskou word nie: hy het Jesus *nie openlik bely nie* en daarom is hy in die Johannese konteks *nie* ’n “gelowige” nie (De Jonge 1977:31).

Dit is duidelik dat Nikodemus as ’n kleiner rolspeler in die Johannesevangelie gebruik word om ooreenkomstig die implisiete outeur se *ideologiese vertellersperspektief* ’n belangrike funksie in die graftoneel te vervul. Ons sien byvoorbeeld dat sekere persone soos *Jesus se moeder, die lieflingdissipel* en *Maria Magdalena* wat in die Sinoptiese tradisie ’n prominente rol by die begrafnis gespeel het, deur Johannes weggelaat word. Die identifisering van sulke “afwykings” berus op historiese vergelykings wat irrelevant is wanneer slegs *literêre beginsels* gebruik word om die *Johannese Nikodemus* te ondersoek. Nietemin is dit tog interessant om daarvan kennis te neem, aangesien hulle waarskynlik dieselfde *skriftelike* en *mondelinge tradisies* gedeel het.

Dit is my oortuiging dat dit deel van die implisiete outeur se strategie is om Nikodemus in die graftoneel as ’n *meerduidige karakter* aan die implisiete leser voor te stel. Hy bly ten opsigte van die implisiete outeur se *skrywersdoelwit* (20:31) ’n “middelfiguur” wat *niemandsland* beset: enersyds tree hy nie soos *Johannes die Doper* op wat as die *goeie getuie* sy geloof openlik bely nie, maar andersyds staan hy ook nie soos *die Jode* vyandiggesind teenoor Jesus nie. Dit is om hierdie respons op Jesus se heilsboodskap te illustreer dat verskeie navorsers (onder andere Schneiders, Koester, Munro, Pazdan) Nikodemus met die *Samaritaanse vrou* vergelyk. Net soos in Nikodemus se geval word die *Samaritaanse vrou* ook meegedeel dat sy slegs deur die mistieke werking van die *Gees* toegang tot God kan verkry (4:21-24). Sy reageer *positief* op Jesus se woorde deur die inwoners van Samaria te nooi om die moontlikheid dat Jesus die Messias is, te kom ondersoek (vv. 41-42). Nikodemus tree daarenteen as haar perfekte *teenpool* op: sy *status in Jerusalem* was verseker en sy *kollegas* het hom respekteer, tog het hy nie die moed om hulle verwyte te bevraagteken en Jesus openlik voor hulle te bely nie (7:52). Meer nog, in terme van die Johannese simboliek is die *tydstip* waarop hulle na Jesus toe gekom het (3:2 en 4:6) ’n aanduiding dat hulle Hom vanuit teenoorgestelde geloofsfere genader het.

Ons sien dus dat navorsers nie daarin slaag om alleen op grond van die teksgetuienis ’n besliste antwoord oor Nikodemus se “geloof” te gee nie. Die teks verskaf geen inligting oor sy *gedagtewêreld* (woorde, gevoelens, ensovoorts) nie en daarom berus alle pogings om sy geloof te probeer formuleer op die eksegeet se *subjektiewe* “vermoedens”. Uit die *teksgetuienis* self blyk dit dat die skaal na twee kante toe swaai: wanneer hy *veronderstel is om te praat* oor sy geloof maar nogtans swyg, tel dit *teen hom;* daarenteen tel *die handelinge* wat hy uitvoer *altyd in sy guns:* hy “kom” na Jesus toe (3:1), versoek ’n “regverdige verhoor” (7:51) en dan help hy om Hom te “begrawe”.

Samevattend kan ons sê dat die implisiete outeur se literêre strategie om Nikodemus as ’n *meerduidige karakter* voor te stel, ooreenstem met die wyse waarop hy dikwels *meerduidige Griekse woorde* gebruik om *misverstand* te bewerkstellig: Nikodemus se *meerduidige* voorstelling dra dus by dat hy ’n *dubbele rol* in die verhaal vertolk (Culpepper 1983:233; kyk ook Meeks 1972:54). Daar word aan die einde van die verhaal geen uitsluitsel oor die aard van sy geloof gegee nie: hy staan met sy een voet by die “julle/ hulle” en met sy ander voet by die “ons” en in die Johannese konteks is dit net eenvoudig nie goed genoeg nie! (Kyk ook Bassler 1989:646.)

In die lig van hierdie “kognitiewe gaping” wat sodoende in die teks gelaat is, word Nikodemus myns insiens gebruik om as ’n “sub-tipe” van die *Johannese gemeenskap* te funksioneer: hy was ’n vooraanstaande Joodse leier wat besonder *positief* teenoor Jesus gereageer het, maar sy geloofsoortuiging was nie sterk genoeg om Hom openlik as die Seun van God te bely nie. Ons moet die rol van die *Johannese Nikodemus* ook binne die konteks van die *twee vlakke* waarop die Johannese verhaal vertel word, verstaan. Dit wil sê, om die *gebeure rondom Jesus* self te vertel én om ook interpreterend die *ervaring van die lede van die Johannese gemeenskap* te vermeld (kyk Martyn 1968). Die Nikodemus-narratief dra dus by dat Jode soos hy, wat geen plek in die *twee-dimensionele simboliese wêreld* van die Johannese gemeenskap gehad het nie, met ’n groter mate van verdraagsaamheid geduld kon word. Met die voorstelling van Nikodemus as ’n *meerduidige tekstuele karakter* word die Johannese gemeenskap, wat steeds aan die basiese digotomie van hulle simboliese wêreld vasgehou het, opgeroep om hulleself weer opnuut in relasie tot hulle breër sosiale milieu te herdefinieer. (Kyk ook Hakola 2009:454.)

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The distinctive nature of Calvin’s *Institutes* and certain motifs in his theology

ABSTRACT

Calvin’s life, work, and theological writings are all of a piece. One cannot fully appreciate the *Institutes* if one is not aware of Calvin’s own personal piety and consciousness of the presence of the Holy Spirit in his life. The *Institutes* was not even originally written as a dogmatic or systematic theology, but as an aid to the understanding of the Bible. Calvin’s original intention was to write a handbook which would serve as an introduction to the reading of the Bible, not for theologians but for laity.

I. INTRODUCTION

Calvin, more than any other reformer, has been so mythologized in caricature and falsehood that few people know the real man.[2] This is true even of many people of Reformed background. To a lesser extent the same thing is true of his theology, which is often depicted as cold and heartless with little or nothing about the love or grace of God.[3] One of the myths that perseveres even in relatively sophisticated theological circles is that Calvin was not an original theologian or thinker but a man with a genius of systematizing the insights of the first generation of reformers. Harnack, at the end of his great History of Dogma merely dismisses Calvin in about one page as an epigone of the Reformation. (Epigone means an inferior imitator of a writer or an artist.) This is repeated by Friedrich Loofs in his *Dogmengeschichte* written in 1906. Those in the Reformed tradition, or at least knowledgeable Calvin scholars, have never taken such charges seriously; and finally, in this quincentennial celebration of Calvin’s birth the reformer is being evaluated fairly.[4]

Calvin was indeed indebted to his predecessors and colleagues, not to mention the church fathers, especially Augustine. He learned much from Luther and Bucer, his one-time colleague at Strasbourg, as well as Melanchthon, whom he admired greatly. It is very interesting that from Zwingli himself, the first Reformed reformer, Calvin by his own testimony learned the least of all.

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[2] Karin Maag disposes of many of their myths in her essay "Hero or Villain? Interpretations of John Calvin and His Legacy," in *Calvin Theological Journal* 41/2 (Nov. 2006).

[3] The popular historian Will Durant is typical of a generation of writers who have never read Calvin and simply repeat old slanders and caricatures. Speaking of Calvin he writes, "We shall always find it hard to love the man who darkened the human soul with the most absurd and blasphemous conception of God in the long and honored history of nonsense," *The Reformation* in the series "The Story of Civilization," Vol. VI (New York: Simon and Schuster, 1957), 490.

[4] Of the many biographies of Calvin that were published in 2009, two merit special attention: *John Calvin. A Pilgrim’s Life* by Herman J. Selderhuis (Downer’s Grove, IL: IVP Academic, 2009); and the magisterial study by Bruce Gordon, *Calvin* (New Haven, Conn.: Yale U. Press, 2009).

In fact, he had a surprisingly low regard for the work of the Zurich reformer, partially because he was influenced by Luther in this regard.[5]

II. THE NATURE OF THE *INSTITUTES*

Yet, despite the undeniable debt he owed to all these men, he was no mere collator. As a theologian he surpassed them all. To be sure, he was more constructive than imaginative, and more logical than intuitive, but his was still a powerful and original mind in the way in which he reworks the fundamental doctrines of the Reformation. In his peculiar emphases and distinctive development of certain themes he reveals his genius, not just systematic, but also creative genius. As the French Calvin scholar, Francois Wendel, has observed, the history of philosophical and theological doctrines demonstrates that what appears to have been the most novel and even revolutionary ideas owe their originality much more to the new arrangement of conceptions known long ago than to the creative power of those who are regarded as their inventor.[6] Calvin is not an exception to that general rule.

Moreover, for all Calvin learned from great scholars, he was first and foremost a student of the Scriptures. It is to his assiduous reading of the Bible and especially the Psalms, the prophets, and St. Paul that we must look for the source of many subtle shades of meaning in his theology and, more generally, the light upon his religious mentality. In fact, "Calvin's *Institutes* can be regarded as a work of biblical theology which both affirms the centrality of Scripture, while at the same time offers a unifying and coherent interpretation of Scripture."[7] This is only one of the aspects of the *Institutes* that runs counter to the usual understanding of this classic.

A careful reading of the *Institutes* will produce other surprises. In the first place, it was not even originally written as a dogmatic or systematic theology, but as an aid to the understanding of the Bible. Calvin's original intention was to write a handbook which would serve as an introduction to the reading of the Bible, not for theologians but for laity. In succeeding editions his purpose was modified somewhat, but it never became a philosophical or speculative system as such.

In the second place, it has often been overlooked that whatever other purpose Calvin might have had in mind—and he had several—a fundamental concern was "the upbuilding of godliness and piety." The title of the first edition of the *Institutes* (1536), reads *Institutes of the Christian Religion. Embracing almost the whole sum of piety and whatever is necessary to know of the doctrine of salvation.*[8] From 1539 on he used the simpler title, the *Institutes of the Christian Religion.* But his zeal for piety, or godliness,[9] so characteristic of his own life, continued to be one of the goals of his work. In the "Prefatory Address to King Francis I of France" he writes, "My purpose [in the *Institutes*] was solely to transmit certain rudiments by which those who are touched with any zeal for religion might be shaped to true godliness (*formarentur ad veram pietatem*).[10] Not only does this word recur with great frequency in the *Institutes, pietas* is, according to Calvin, the prerequisite for the true knowledge of God and the source of all true religion.

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[5] See Gordon, *Calvin,* 2007.

[6] *Calvin, Origins and Development of His Religious Thought* (New York: Harper & Row, 1963), 11, 357-360.

[7] Alister Mc Grath, "The Shaping of Reality: Calvin and the Formation of a Theological Vision," lecture given at a Calvin Conference at the University of Toronto, June 19, 2009. Unpublished manuscript, p. 16.

[8] From the English translation by Ford Lewis Battles (Grand Rapids: Eerdmans and the H. Meter Center for Calvin Studies, 1986), title page. A Korean translation of the first edition of the *Institutes* has recently been completed by Byung Ho Moon.

[9] *Pietas* (Latin) or *pieté* (French) is translated sometimes as 'piety,' other times as 'godliness.'

[10] Mc Neill-Battles edition of the *Institutes,* 9.

It is difficult to define piety or godliness as Calvin uses this term, for it is such a comprehensive concept for him. Sometimes it is equated with "true religion" (*Inst.* I.2.1). He defines it briefly as "that reverence joined with the love of God which the knowledge of his benefits induces (*Inst.* I.2.1). Calvin can even go so far as to say that "Godliness (*pietas*) is the beginning, middle, and end of Christian living, and where it is complete, there is nothing lacking."[11]

In any case, it is quite different from the seventeenth century pietism of Spener and Francke and the vagaries of what today often passes for piety. It is also different from the current emphasis on spirituality which is often very individualistic and inner directed. For Calvin, on the contrary, piety includes not only the love and worship of God but also the service of God and is lived out in the context of the church.[12]

It is not too much to say that the concept of piety is the clue to understanding Calvin the man and the nature of the *Institutes.* S. Y. Lee is quite right in affirming, "It could be said that *pietas* was Calvin's entire theological direction and goal rather than merely one theme in his theology."[13] This is what makes the *Institutes of the Christian Religion* unique and an enduring classic which is being read more widely today than ever before.

Calvin had other goals in writing the *Institutes*—i.e., brevity and simplicity,[14] and only that which is useful and profitable.[15] But it is this goal—unusual for a dogmatic or systematic theology—to produce a work that would be useful and edifying—that makes it special. "The essential character" of Calvin's theology, writes Brian Armstrong, "is that his theology is simply for the purpose of providing for the nurture of the saints . . . . his theology is intended for exclusively spiritual ends, for spiritual edification."[16]

Calvin expresses all this in some oft-quoted lines:

> Let us remember here, as in all religious doctrine, that we ought to hold to one rule of modesty and sobriety: not to speak, or guess, or even to seek to know, concerning obscure matters anything except what has been imparted to us by God's Word. Furthermore in the reading of Scripture we ought ceaselessly to endeavour to seek out and meditate on those things which make for edification. Let us not indulge in curiosity or in the investigation of unprofitable things (*Inst.* I.14.4).

In short, "The theologian's task is not to divert the ears with chatter, but to strengthen consciences by teaching things true, sure and profitable (*vera, certa, utilia*)" (Ibid). Or, to use more contemporary language, in this classic work, we also have a pastoral theology, for as a French scholar points out, in the *Institutes* we have not only "a book of profound and solid learning" but one which is concerned "with the heart and the care of souls. . . . The *Institutes* is not only the book of a theologian; it is the book of a man who even before he became a pastor was haunted by a concern for souls."[17]

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[11] Comm. 1 Timothy 4:8.

[12] See *Institutes* IV.1.6, 12. Older Calvin studies often ignored the significance of piety in Calvin's life and theology. That is no longer the case. Cf. *The Spirituality of John Calvin* by the Roman Catholic theologian Lucien Joseph Richard, O.M.I. (Atlanta: John Knox Press, 1974); *The Piety of John Calvin* by Ford Lewis Battles (Grand Rapids: Baker, 1978); *John Calvin. Writings on Pastoral Piety,* edited with translations by Elsie Anne Mc Kee (Mahwah, NJ: Paulist Press, 2001); and the shorter theological analyses by I. John Hesselink in *Calvin's First Catechism. A Commentary* (Louisville: Westminster John Knox, 1997), 45-47; and "Calvin on Piety" by Joel Beeke in *The Cambridge Companion to John Calvin,* edited by Donald Mc Kim (Cambridge, England: Cambridge U. Press, 2004).

[13] "Calvin's Understanding of Pietas," unpublished seminar paper presented at the International Calvin Congress in Edinburgh, September, 1994.

[14] Cf. the 1998 Pretoria University doctoral dissertation of Myung Jun Ahn, *Brevitas et Facilitas. A Study of a Vital Aspect in the Theological Hermeneutics of John Calvin.*

[15] "Let those who dearly love soberness and who will be content with the measure of faith receive in brief form what it is useful to know," *Inst.* I.14.1.

[16] "*Duplex Cognitio Dei, Or?* The Problem and Relation of Structure, Form, and Purpose in Calvin's Theology," in *Probing the Reformed Tradition. Historical Studies in Honour of Edward A. Dowey, Jr.,* edited by Elsie Anne Mc Kee and Brian G. Armstrong (Louisville: Westminster John Knox, 1989), 138-9.

The other side of the coin is that Calvin abhorred abstract speculative reasoning. If a doctrine was not useful—another key word of his theology—he was not much interested in it. One of the dirty words in the *Institutes* is "frigid and empty speculation." He cautions his readers again and again that this snare is to be avoided above all (*Inst.* I.4.1; I.14.3, 4). "Here again [in the creation] we are called to a knowledge of God: not that knowledge which, content with empty speculation, merely flits on the brain, but that which will be sound and fruitful (*solida et fructuosa*) … and if it takes root in the heart" (*Inst.* I.5.9).

Third, a critical reader of the *Institutes* will soon discover that for rigorous, logical reasoning in a neatly arranged system, the *Institutes* is inferior to works of Aquinas and Schleiermacher, or to Barth and Tillich, for that matter. Calvin's *Institutes* is undoubtedly a masterpiece of orderly reflection, but it is no rigid system built upon some arbitrary set of principles. As a biblical scholar, Calvin found it impossible to keep within a predetermined structure. Didactic and polemic interests also frequently forced him to deviate from a more systematic approach. Actually, it is possible to fault Calvin in several places for not developing certain motions or doctrines more systematically. This was perceived, although in a one-sided fashion, by Herman Bauke in a work that he wrote in 1922, *Die Probleme der Theologie Calvins,* in which he maintains that Calvin's theology is a host of unresolved paradoxes. This is going too far, but it does point at a truth that has been overlooked. A few illustrations should suffice. Note how Calvin begins in Book I. This is no prolegomena as we usually think of one, with a long discussion about various ways that God is known and proofs of the existence of God, or even of God's attributes, nor a lengthy discussion of revelation. It begins experientially, even existentially, with a very practical question, "How can we know God?" The answer is that central to everything is the knowledge not only of God but also of ourselves, and that these two, knowledge of self and knowledge of God, are so intertwined that one cannot know himself without knowing God and vice-versa—a remarkably contemporary approach (*Inst.* I.1.1).

Second, take a look at Book II. Here you find a discussion of the law. It would fit more logically in the third book which speaks of sanctification and the work of the Holy Spirit. The third use of the law for Calvin, the law as a guide for Christians, was the principle use. But he discusses it in the second book before he comes to his Christology as such. Why? Because he develops the law in terms of *Heilsgeschichte,* the history of salvation, and therefore it falls in his Christology rather than his doctrine of the Holy Spirit.

Then take a look at Book III. How does he begin his development of the appropriation of the work of Christ? The whole thing is developed under the idea of the Holy Spirit, but he does not begin with regeneration as usually understood, or justification but with sanctification. Later, after several chapters, he deals with justification—obviously a strange order from the logical standpoint. In fact, you will find no *ordo salutis* (order or plan of salvation) in Calvin's *Institutes.*

Take a look at Book IV. What do theologies usually end with, at least traditionally?—with eschatology. At the end of Book Four you find no eschatology but a treatment of civil government. This, I say, is a strange dogmatics. As John T. Mc Neill rightly observes, "One who takes up Calvin's masterpiece with a preconception that its author's mind is a kind of efficient factory turning out and assembling parts of a neatly jointed structure of dogmatic logic will quickly find this assumption challenged and shattered."[18]

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17 *Calvin Directeur l'Ames* (Strasbourg: Oberlin, 1947), 14. Translation mine.

18 Introduction to Library of Christian Classics edition of the *Institutes* edited by Mc Neill and translated by Ford Lewis Battles, li.

III. SOME KEY MOTIFS IN CALVIN'S THEOLOGY

However, even if we grant that Calvin was original and not just a Lutheran epigone, a man of warmth and experience and not an inflexible abstract logician, we still have not come to what is distinctive about the content of Calvin's theology. This has all been necessary by way of introduction, although I have suggested certain aspects such as his biblical grounding and his zeal for piety. Until rather recently it was always assumed that Calvin's system could be boiled down to some central idea, a single dogma which in turn would be the key that would unlock the mysteries of his whole theology. But for some time now Calvin scholars have pointed out the fallacy of trying to limit the distinctiveness of Calvin's theology to some key principle or central doctrine. The human mind, it is true, craves a neat system. However, "if we want to speak of a 'system' of Calvin, we must do so with certain reservations, owing to the plurality of themes that impose themselves simultaneously upon its author's thinking."[19] And hence to try to capture Calvin's "system" with such notions as the sovereignty of God, predestination, the glory of God, the covenant, etc., is misleading. In any case, all these single notions, whether predestination or the sovereignty of God or the covenant, fail to do justice to the scope and the breadth of Calvin's theology.

Here the German Calvin scholar, Wilhelm Niesel, has made a significant contribution. For he agrees that there is no one special doctrine by which Calvin's theology can be described. Yet he feels, and rightly so, that we must grasp the kernel or peculiar nature of Calvin's theology or we will never really understand his thought. Niesel finds this golden thread which runs through all of Calvin's theology in this: that Calvin does not simply attempt to expound the meaning of the Scriptures in a general and abstract way, but rather that he seeks to relate his readers to the key and end, the *scopus* of the Scriptures, namely, Jesus Christ. "The aim of all of our attention to the Bible should be the recognition of Jesus Christ. . . . In every aspect of doctrine Calvin is concerned only about one thing: namely, the God revealed in the flesh."[20]

Niesel here, as elsewhere in his study of Calvin's theology, reflects too much the influence of his mentor (and mine) Karl Barth. Because Barth has attempted to be radically and thoroughly Christ centric in his theology, Niesel as a good Barthian is eager to make Calvin agree with Barth at this point. (I once discussed Niesel's interpretation of Calvin with Barth, and Barth himself agreed, with his usual good humour, that Niesel in his theology of Calvin sometimes reads Calvin with Barthian glasses.)

To be sure, Calvin, like all evangelical theologians, is Christ centric; but it is possible to be so Christ centric that one is no longer biblical. Even so, Niesel's point is well taken. Calvin repeatedly notes that Christ is the centre, the soul, the life, the end, or goal, of the Scriptures.

In his commentary on Romans 10:4—"Christ is the end of the law"—Calvin agrees with Erasmus that 'end' (*Telos* in Greek) could also be translated as 'completion' or 'perfection' and comments, "Every doctrine of the law [i.e., Scripture], every command, every promise, always points to Christ. We are therefore to apply (*dirigendae sunt*) all its parts to him."[21] Therefore, if we try to read the Scriptures without taking concern of Christ and noting that it points to him, we cannot properly understand them. And so Calvin was indeed Christ centric. But this is not the distinctive thing about Calvin's interpretation of Scripture. Hence I feel that this is an inadequate clue for understanding the peculiar nature or distinctive traits of Calvin's theology. Luther, before Calvin, had precisely the same emphasis.

What is interesting is that whereas older, more traditional orthodox Calvinists found the clue to Calvin’s theology in the doctrine of God (particularly his sovereignty),[22] as over against the neo-orthodox emphasis upon Christ, long ago an orthodox Calvinist by the name of B. B. Warfield proposed that Calvin was above all "the theologian of the Holy Spirit." He adds, "The doctrine of the Holy Spirit is a gift of Calvin to the church."[23] This has been affirmed subsequently by a number of Calvin scholars. For example, Werner Krusche, in his outstanding book on the work of the Holy Spirit in Calvin’s theology agrees and goes on to say that if you have to pick one person of the Trinity, it is the third person who is most characteristic of Calvin’s approach to theology.[24] The Roman Catholic Calvin scholar, Alexandre Ganoczy agrees. "Pneumatology," he says, "is present everywhere in Calvin’s thought."[25]

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[19] Wendel, *Calvin*, 357.

[20] *The Theology of Calvin* (Philadelphia: Westminster, 1956), 246.

[21] Comm. Rom. 10:4. C f. *Institutes* II.7.2.

Calvin’s most distinctive contribution to the doctrine of the Holy Spirit is the way in which he establishes the authority of Scripture. The Scriptures contain within themselves "very useful aids" that are evidence of their divine origin, but these are only of secondary value (*Inst.* I.8.1). For

> the certainty that our consciences require in regard to the authority of Scripture is only found in the "secret testimony of the Spirit (*arcane testimonio Spiritus*)." This alone will persuade us "beyond doubt that God is its author" *Inst.* I.7.4). Argumentation and rational proofs will be of little or of no avail in trying to establish this kind of certainty. For

The testimony of the Spirit is more excellent than all reason. For as God alone is a fit witness of himself in his Word, so also the Word will not find acceptance in men’s hearts before it is sealed by the inward testimony (*interiore testimonio*) of the Spirit (*Inst.* I.7.4).

Calvin continues this line of reasoning in the next section of chapter 7, where he argues that Scripture is *autopistos,* that is, it bears its own authentication. "Those whom the Holy Spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self-authenticated." Again, this kind of certainty only comes from "the testimony of the Spirit" and "seriously affects us only as it is sealed upon our hearts through the Spirit." Not only that, the Spirit convicts us that "Scripture is from God" and "has flowed from the very mouth of God by the ministry of men" (*Inst.* I.7.5).

Time limitations do not permit a discussion of all of the key motifs in Calvin’s theology. In my essay on Calvin’s theology in *The Cambridge Companion to Calvin’s Theology,*[26] in addition to stressing the centrality of the Word and the Spirit and the incarnate Word, I enumerated a number of other distinctive contributions of Calvin to theology, viz.:

1. "An Appreciation for the created order"
2. "God’s providential care for the universe and its inhabitants"
3. "The polemic against idolatry"
4. "One covenant of grace"
5. "The significance of the humanity of Christ"
6. "The threefold office of Christ (*triplex munus Christi*)"
7. "The knowledge of faith"

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[22] Calvin speaks more often of the *majesty* of God than the sovereignty of God.

[23] *Calvin and Augustine* (Philadelphia: Presbyterian and Reformed Publishing Co., 1956), 484-5.

[24] *Das Wirken des Heiligen Geistes nach Calvin* (Göttingen: Vandenhoeck and Ruprecht, 1957), 12, 339.

[25] "Calvin," in Pierre Chaunu, ed., *The Reformation* (Gloucester, England: Alan Sutton, 1989), 135. It is not too much to say that "for Calvin, every apprehension of God depends on the activity of the Holy Spirit. . . . At the edges and limits of Calvin’s thought, the Spirit takes over," John Dillenberger, *John Calvin* (Garden City, NY: Anchor Books, 1971), 18. I have discussed Calvin’s doctrine of the Holy Spirit in an appendix: "Calvin, Theologian of the Holy Spirit" in my book *Calvin’s First Catechism. A Commentary* (Louisville: Westminster John Knox, 1997), 177-187; and also in an essay "Pneumatology" in *The Calvin Handbook,* edited by Herman J. Selderhuis (Grand Rapids: Eerdmans, 2009), 299-312.

[26] Edited by Donald K. Mc Kim (Cambridge, UK: Cambridge University Press, 2004), 74-92.

8. "The Lord's Supper"
9. "The unity and catholicity of the church"
10. "Civil government as an instrument of God"

I have discussed many of these themes in various journals and books and cannot elaborate on them here. However, I have become aware of my failure to emphasize a major motif in my essay, viz., our faith union with Jesus Christ and all that this entails.[27] Many years ago Francois Wendel mentioned the significance of this theme in the conclusion to his book on Calvin. "The imprint of Calvin's personality," Wendel says, "can best be seen in the emphasis he put on this or that doctrine, and *in the practical consequences that he was concerned to draw from his notion of union with Christ"*[28] (emphasis mine).

In recent years this has become a major motif in many Calvin studies, although Calvin's single reference to our "mystical union"[29] with Christ has always attracted some attention. Calvin describes this as a "joining together of head and members, that indwelling of Christ in our hearts," which, Calvin adds, "are accorded by us the highest degree of importance (*in summe gradu statuitur*)" (ibid).Calvin scholars are quick to point out that this "mystical union" does not imply "any absorption into Christ."[30] As Calvin himself points out earlier in this chapter (in his refutation of Osiander) "Christ's essence is not mingled with ours" (III.11.5). However, Calvin emphasizes again the importance of this notion of our incorporation in the body of Christ through the Holy Spirit. This is a present reality but also has eschatological implications. Calvin is convinced he is only echoing the Apostle Paul in Romans 8:10 when he (Calvin) states that "Christ is not outside us but dwells within us. Not only does he cleave to us by an indivisible bond of fellowship (*individuo societas nexu*) but with a wonderful communion, day by day, he grows more and more into one body with us until he becomes completely one with us" (*Inst.* III.2.24).

The eschatological significance of our union with Christ (which is the same as being incorporated into Christ) is seen in Calvin's comments on 1 Corinthians 6:20—"Do you not know that your bodies are members of Christ?" "The spiritual union which we have with Christ," Calvin says, "is not a matter of the soul alone but the body also so that we are flesh of his flesh, etc. (Eph. 5:20). The hope of the resurrection would be faint if our union with him were not complete and total like that."[31]

Our incorporation into Christ also has consequences for the doctrines of justification and sanctification. Calvin's view of justification is quite traditional, i.e., forensic. We are declared righteous by virtue of our faith in Christ and Christ's righteousness is imputed to us (*Inst.* III.11.23). However, Calvin moves beyond this traditional forensic view of justification—and the view that sanctification is simply a process of growing in holiness—with his emphasis on our incorporation into Christ. "You see that our righteousness is not in us but in Christ, but *we possess it only because we are partakers (participles) in Christ"* (*Inst.* III.11.23, emphasis mine). Our justification, then, is not simply an external declaration but a personal reality by virtue of our union with Christ. Here Calvin moves beyond Luther and later orthodox understandings of justification when he also says, "Thus him whom Christ receives into union with himself the

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[27] I do mention this motif briefly on page 81 in the context of the importance of the incarnate eternal Word. Whereas "Luther lays more emphasis on Christ for us (*pro nobis*), Calvin on Christ in us (*in nobis*). Therefore, another distinctive doctrine of Calvin is often held to be the notion of the mystical union with Christ (*Inst.* III.11.10). . . ."

[28] *Calvin*, 360. The original French version of this classic was published in 1950, the English translation in 1963. Wilhelm Kolfhaus wrote a whole book on this subject in 1938, viz., *Christusgemeinschaft bei Johannes Calvin* (Neukirchen: Buchhandlung & Erziehungsvereins).

[29] *Unio mystica* in Latin but *union sacrée* in the French (1530) version.

[30] Wendel, *Calvin*, 235. Cf. Niesel, *Theology of Calvin,* 126.

[31] Comm. 1 Corinthians 6:20.

Lord is said to justify because he cannot receive him into grace nor join him to himself unless he turns him from a sinner into a righteous man... This is done through forgiveness of sins" (*Inst.* III.11.21).

Thus by "partaking in Christ, we principally receive a double grace." This *duplex gratia* results in our "being reconciled to God through Christ's blamelessness so that we may have in heaven instead of a Judge a gracious Father; and secondly that sanctified by his Spirit we may strive after blamelessness and purity of life" (*Inst.* III.11.1, Battles translation amended). Calvin expresses the same truth in his comment on Galatians 2:20:

> Christ lives in us in two ways. The one consists in his governing us by his Spirit and directing all our actions. The other is what he grants us by participating in his righteousness, that since we can do nothing of ourselves, we are accepted by him [Christ] by God. The first relates to regeneration [i.e., sanctification], the second to the free acceptance of righteousness[32] [i.e., justification].

In reference to this "double grace" in Calvin, Todd Billings argues "that one cannot simply label Calvin's doctrine . . . wholly forensic or simply reducible to a non-forensic account of 'union with Christ.'" It is forensic, Billings acknowledges, but "Calvin's theology of union with Christ is articulated with reference to participation, adoption, imputation, and the wondrous exchange. It is a multi-faceted doctrine, utilizing both legal and transformative images."[33]

This motif of union with Christ—or with God[34]—has other ramifications. Charles Partee in his recent book *The Theology of John Calvin*[35] agrees with recent Calvin scholarship that there is no central dogma in Calvin's *Institutes,* but at the same time he is convinced that "the doctrine of union with Christ is close to the centre stage in Calvin's theology."[36] As I have indicated earlier, this is not a new idea. Partee even points to John Nevin, one of the Mercersburg theologians, who in the 1840s submitted that union with Christ was a central motif in Calvin's theology.[37] And in our time this notion has been widely recognized as one of Calvin's most important contributions to Christian theology.[38] David Willis-Watkins states the case very nicely: "Calvin's Doctrine of Union with Christ is one of the most consistently influential features of Calvin's theology and ethics, if not the single most important teaching that animates the whole of his thought and his personal life."[39]

IV. CONCLUSION

Calvin's life, work, and theological writings are all of a piece. One cannot fully appreciate the *Institutes* if one is not aware of Calvin's own personal piety and consciousness of the presence of the Holy Spirit in his life. To get a full picture of Calvin's life and work, of course, one must also read Calvin's commentaries, sermons, and correspondence.[40] However, whereas Calvin's theology is thoroughly Trinitarian, more than any other reformer the role of the Holy Spirit is prominent in his theology. A special manifestation of this is seen in his doctrine of our faith union with, or incorporation in, Christ, which is effected by the Holy Spirit. This gives a warmth and dynamic to the reformer's theology that speaks to our age 500 years after his birth.

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[32] Comm. Galatians 2:20.

[33] Calvin, *Participation and the Gift. The Activity of Believers in Union with Christ* (Oxford, England: Oxford U. Press, 2007), 25. Cf. 191.

[34] Billings shows that Calvin also speaks of "union with God," *Participation and the Gift,* 16-17. However, Billings usually speaks of our *participation* in Christ or God.

[35] Louisville: Westminster John Knox, 2008.

[36] *The Theology of John Calvin,* 274. Partee also speaks frequently of "union *in* Christ," Partee also points out the relevance of this motif for Calvin's doctrine of predestination (252) and the church (269).

[37] *The Theology of John Calvin,* 41, n. 143.

[38] Cf. Dennis E. Tamburelo, *Union with Christ. John Calvin and the Mysticism of St. Bernard* (Louisville: Westminster John Knox, 1994); Ronald S. Wallace, *Calvin's Doctrine of the Christian Life* (Edinburgh: Oliver and Boyd, 1959), 17-27; and I. John Hesselink*, Calvin's First Catechism,* 103f., 185f.

[39] David Willis-Watkins, "The Unio Mystica and the Assurance of Faith according to Calvin," in *Calvin Erbe und Auftrag: Festschrift für Wilhelm Heinrich Neuser Zum 65. Geburtstag* (Kampen: Kok, 1991), ed. by Willem van't Spiker.

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[40] One of the virtues of the recent biography of Calvin by Herman J. Selderhuis, *John Calvin. A Pilgrim's Life* (Downers Grove, IL, 2009), is that he relies heavily on Calvin's letters and is thus able to give a fresh portrait of the reformer.

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Establishing a stable society for the sake of ecclesiastical expansion in a frontier capital (King William's Town) in the Eastern Cape: the pensioners and their village between 1855 and 1861

ABSTRACT

For many different reasons, the Eastern Cape area has long been and remains one of the strong focus points of general, political and ecclesiastical historians. In this first article of a series on a frontier capital (King William's Town) in the Eastern Cape, I wish to focus on a unique socio economic aspect of the fabric of the Eastern Cape society in the period between 1855 and 1861 i.e. the establishment of a Pensioners' Village. It also touches on certain aspects of the process of colonization in the Eastern Cape. Eventually all of this had, besides many other influences, also an influence on the further expansion of Christianity in the frontier context of the Eastern Cape. In a next article the focus will therefore be on a discussion and analysis of the expansion of missionary work in this frontier context against the background of the establishment of the Pensioners' Village.

1. INTRODUCTION

The British settlement of the Eastern Cape region was a long drawn out process, besides that of the local indigenous people, the Xhosa from the north and the Afrikaner settlers from the western Cape. All these settlements not only had a clear socio economic and political effect but it eventually also influenced the ecclesiastical scene. In a series of articles about King William's Town, the capital of British Kaffraria in the Eastern Cape between 1855 and 1866, based primarily on archival research, I wish to reflect on and contribute to a better understanding of this multi-dimensional context which had a major influence on later developments in South African history. Though the current article is focusing strongly on a socio-economic dimension of the social fibre of the Eastern Cape frontier, the next article will have a stronger historical ecclesiastical focus. Only then will the ecclesiastical interpretation of these settlements be coming stronger to the fore.

Sir George Cathcart was largely only concerned with the proper military control of British Kaffraria. Unlike Sir George Grey, George Cathcart's successor, the latter was against the numerical strengthening of the Province's population through colonization. The only active step that Cathcart took as far as immigration was concerned, was an unsuccessful scheme in 1852 to settle 1500 Swiss riflemen and their families in the Amatola Mountains.[1] He saw this action as of a purely military nature. It can therefore be clearly stated that before the arrival of the different groups of immigrants like the military pensioners, the British German Legion colonists, the Irish settlers or the German agricultural settlers, British Kaffraria was little more than a frontier region occupied by the Xhosa and the British military forces.

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[1] B le Cordeur: Godlonton, p 127

Sir George Grey saw large-scale European immigration schemes to British Kaffraria as one of the major cornerstones of his policy. He took active measures to encourage it. He was convinced that such immigrants would be of military, economic and cultural benefit to British Kaffraria. By interspersing the Xhosa population with European settlers, Grey hoped to prevent any concerted military uprising of the tribes and at the same time "civilizing" the Xhosa by continuous European contact.

The inhabitants of King William's Town were therefore more concerned about European immigrants and convened a meeting on 30 December 1853 to consider the introduction of convicts into British Kaffraria. The meeting under J H Parker's chairmanship was regarded as a preliminary meeting and was followed by a memorial letter to the High Commissioner, requesting his sanction to hold an official meeting. The idea was to approach the Government officially about the introduction of convicts if such a general meeting expressed itself in favour of it.[2] According to a reply on 17 January 1854 by Cathcart's private secretary, William Liddle, the High Commissioner was personally not opposed to such a scheme. Because of the country-wide prejudice against convicts at the time, however, it was felt… impossible: "… to entertain such a measure or to recommend it to Her Majesty's Government, and therefore His Excellency is of opinion that to stir in the matter by any public demonstration of opinion at King William's Town would at this moment do more harm than good, and even injure the cause of those who desire."[3]

The matter did not, however, rest there and was also raised in the Legislature Assembly later in 1854.[4] On 4 February 1855 Col Maclean transmitted a further memorial from " …the principal Inhabitants of King William's Town, and the outposts soliciting the introduction of Immigrants, as also convicts into this Province".[5] The main aim of the memorialists with the convicts were to supply a cheap labour force for public works and to use them in the defence of the Province. Maclean remarked that he personally was completely against the introduction of convicts, which would cause a general outcry. On the other hand he welcomed the idea of other immigrants which he thought was 'highly desirable' for British Kaffraria.[6] In his important speech of 15 March 1855 before the Cape parliament, Grey referred to his memorial but expressed himself against any convict scheme.[7] As an alternative he suggested the introduction of military pensioners.

2. INTRODUCING MILITARY PENSIONERS

Even before this Parliamentary speech, the High Commissioner gave indications that he would treat the European colonization of British Kaffraria as a high priority. By the beginning of February 1855 he had already noted the possibility to Maclean of introducing military pensioners to initiate and promote his immigration policy in that territory. The first mention of such a scheme is found in a letter from the Chief Commissioner to the High Commissioner on 3 February in which Maclean acknowledged a note in this regard from the latter. As a result, the Chief Commissioner promised to give immediate attention to a suitable site for a Pensioner Village at or near King William's Town.[8]

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[2] BK 371: Maclean – W Liddle, Letter 130, 4.1.1854, p 386

[3] GH 30/4: W Liddle – Maclean, 17.1.1854, p 71-2

[4] G Journal, 31.3.1855 (Undated letter from "An Inhabitant of King William's Town", *inter alia,* about John Fairbairn's slanderous attack of 25 August 1854 about the people of British Kaffraria whom he described as " … wretches and ragamuffin men who have already the blood of convictism amongst them") See also G Journal 23.9.1854 (Letter of protest from "Simper Avon's Eget" from King William's Town).

[5] BK 373: Maclean – W Liddle, 4.2.1855, Letter No 199, p 38

[6] BK 373: Maclean – W Liddle, 4.2.1855, Letter No 199, p 38-39

[7] G Journal, 24.3.1855

Soon afterwards, in writing to the Secretary of State on 7 March 1855, Grey suggested that one thousand families of enrolled pensioners should be sent out at once, to be followed gradually by four thousand more families.[9] Grey was so convinced that his plan would succeed, that he preceded this letter by his already mentioned instructions to Maclean. He first wanted to introduce these pensioners as an experiment in King William's Town where all the facilities were easily available. In a semi-official letter of 10 March to the High Commissioner, Maclean could inform Grey that his requested survey was already under way.[10]

When raising the subject to Parliament on 15 March 1855, Grey pointed out that the object with this pensioner scheme was primarily to ensure peace on the frontier. These immigrants would be able to defend as well as cultivate their property, as had already been done with remarkable success in New Zealand. The main conditions and restrictions which the High Commissioner proposed for the pensioner families were that they had to be married, although there should not be more than five persons per family. The pensioners also had to be medically fit and of a robust frame for the occasional military duties required. They obviously had to be of good character and preference was to be given to agriculturalists and artificers. Grey's idea was further that each applicant would receive a cottage with an acre of land, which would become his property after seven years.[11] In case off any war these pensioners with their military background and experience would be able to do garrison duty as an organized force and the Governor therefore recommended that such settlements be formed at existing towns.[12] The far-sighted Grey primarily thought of towns like King William's Town and Alice where there were considerable garrisons, as well as good land under water furrows and where employment was readily available.[13]

In the meanwhile Captain Moodie of the Royal Engineers went ahead with investigations to find the most suitable site in King William's Town. On 24 March 1855 Maclean reported to the High Commissioner that the best site appeared to be on the west bank of the Buffalo River where approximately 130 acres of the best soil could be brought under irrigation. It was estimated that a dam and aqueduct there would not cost more than £250. "The next site appears to be a continuation of King William's Town's aqueduct, past the mule train Barracks and New Town on the flat, where 175 acres of light sandy soil … might be well irrigated…in this line there may be added about 14 acres of good soil."[14] The Chief Commissioner stressed that Moody would only be able to complete his survey in the following few days and that the observations were only of a preliminary nature.

Captain Moodie's final sketch and observations were forwarded to Grey together with a letter from Colonel Maclean on 22 April 1855. Moody suggested that seventy prisoners be settled on the west bank and a further three hundred near the race course where an acre of land could be made available to each pensioner. The Chief Commissioner himself felt that the latter figure would be far too many to introduce simultaneously. The soil in the latter locality was also too poor to be useful without labour and expenses. It was, however, preferable to the suggested site on the west bank of the Buffalo as far as advantages in war time and convenience to the pensioners in times of peace were concerned. With manure and sufficient water, the site might still be turned to advantage.[15]

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[8] GH 8/49: Maclean – Grey, 3.2.1855

[9] GM Theal: History of SA from 1795-1872, Vol III, p 192

[10] GH 8/49: Maclean – Grey, 10.3.1855

[11] J Rutherford: Sir George Grey, p 314 and C Dowsley: Cattle-Killing, p 9

[12] G Journal, 24.3.1858 and Resident Magistrate's Records (Miscellaneous Letters from 1853 to 1863)

[13] J Rutherford: Sir George Grey, p 314 and G Journal, 9.2.1856 (Editorial)

[14] GH 8/49: Maclean – Grey, 24.3.1855

Colonel Maclean at the same time made some general remarks about the introduction of pensioners. He suggested to Grey that an important fact to be borne in mind was that these pensioners would not form a mere supplement to an European population but would to a large extent be the nucleus of a new population. To ensure the success of the pensioner scheme in British Kaffraria, the Chief Commissioner therefore recommended the simultaneous introduction of farmers who would be able to employ the pensioners. It was also important to introduce the pensioners in sufficiently reduced numbers, so as to prevent them gradually choking each other's future interests. Maclean in fact felt that the introduction of the seventy pensioner families on the west bank at King William's Town would be ample at first.[16]

Grey thanked the Chief Commissioner for this information and promised to " … write upon the subject at greater length hereafter".[17] The pensioner scheme received little further attention for the next five months, pending its official approval by the British Government. At last, in a letter written to Maclean from Dohne on 17 September 1855, the High Commissioner announced the final acceptance of this scheme and also that the first batch of pensioners might be expected as early as November or December 1855. Grey intended the first 500 of these men to be located at King William's Town. His instructions were that rations had to be issued to the pensioners for a few days after their arrival at East London. The men who would not be able to find immediate private employment, could be employed on public works at a rate not exceeding 1/6 per day.

3. CREATING THE PENSIONERS' VILLAGE

In the same letter the High Commissioner gave the following important instructions to Maclean, which formed the foundation of Grey's plans for the settlement of pensioners in a Pensioners' Village in King William's Town:

> "My wish is, that they should be located at King William's Town, at the back of the New Town in the direction of the Race course, where you should at once cause a Village to be laid out for them … Every man still in this Village have allotted to him an Erf of 60 feet by 50 feet "' Adjoining this Village a Sub-Urban lot of One acre will be allotted to each pensioner rent free … Beyond these suburban lots each pensioner may select a country lot of five acres, for which he will be required at once to pay a Quitrent of five Shillings per acre … So soon as the Village is laid out you should at once cause One hundred Cottages of Twenty feet by Twelve feet each with one Chimney to be erected upon the plan which we have discussed … No time should be lost in commencing the Water course which will irrigate the land which is to be allotted to the Pensioners …"[18]

Grey's selection of the site near the race course and facing the Fort Murray entrance to the town, was influenced by its protection from the river and its size which would also be sufficient for country allotments. He also envisaged that a separate cottage system could be adopted here and that such a Village could be flanked by a gaol, a hospital and a school.[19]

On 18 September 1855 Sir George Grey subsequently gave instructions to reserve ground between the Old and New Town as well as on the other side of the river for future land sales. This was to defray part of the expenses of the pensioner scheme. The High Commissioner also wanted a street to be laid out between New Town and the proposed Village.[20]

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[15] BK 373: Maclean – Grey, 24.3.1855, p 55

[16] BK 373: Maclean – Grey, 22.4.1855, p 53-55

[17] BK 373: Maclean – Grey, Schedule 190, 28.4.1855

[18] BK 437: Grey – Maclean, 17.9.1855, p 254-5

[19] BK 405: Maclean – Lt Genl J Jackson, 20.9.1855, p 418

Maclean immediately commenced preparations for the erection of the cottages by trying to obtain tenders. In a letter of 20 September to Lt-Gen Jackson, Commander of Forces in Grahamstown, the Chief Commissioner reported that he had been as yet unsuccessful in getting reasonable tenders.[21] He therefore requested the assistance and a few handymen from the military to enable him to commence the Village.[22] Lt Gen Jackson kindly granted a military party of no less than 80 rank and file of the 45th Regiment. In addition, a gang of Black labourers were to extend the water course. Maclean was satisfied that these measures would enable him to start work as soon as the weather had settled.[23]

Lieutenant George Pomeroy Colley, at that time assistant surveyor of the 2nd Queen's Regiment and not yet twenty years old was appointed to take charge of the whole project. It was Colley's tragic death twenty-six years later as commander of the British Forces in the battle of Amajuba during the first Anglo-Boer War that gave him a special place in South African history. Colley was stationed at Middledrift at the time and the floods caused by torrential rains only temporarily prevented him from going to King William's Town. When he received news of how anxious the Chief Commissioner was to commence with the cottages, Colley waded through a full river with his pony and arrived at his destination the same night.

In a letter addressed to his brother and dated 3 October 1855, Colley remarked as follows about his important work: "I have now regularly begun work. I have drawn out the plan, also sections and plans for the houses, and made estimates … It is no joking having to build 100 houses of brick and stone at a moment's notice, when the only artificers are to be found among the troops, and I believe the Governor expects it to be done within two months … A captain, subaltern and 100 men of the 45th … and 200 Fingoes [24] under some police-officers, have been placed at my disposal; and I have also an almost unlimited command of money. Should this Village succeed, other will be formed on the same plan."[25]

It was evident from the beginning that the construction of the cottages was not possible without the assistance of the military authorities. In this regard Maclean pointed out that not a single mason was available among the civil population of King William's Town. This want of skilled masons and carpenters was as a result of various other local building projects which were then under construction, including the Wesleyan Chapel.[26] The Chief Commissioner's subsequent request of 9 October for more military bricklayers and masons was once again sympathetically received by Lt-Gen Jackson. He immediately ordered every artisan of the 45th Regiment to be made available for the Pensioners' Village, as well as those available in the 2nd and 12th Regiments.

Lt Colley's completed plans of the layout of the ground [27]and the design of the cottages were dated 10 October 1855.[28] He gave a detailed description of these plans in a letter to Col Maclean on 25 October. Colley proposed that each house should contain two families, with each family having two rooms – one of twelve feet by twelve feet and the other twelve feet by eight feet.[29] In his plans Colley showed these extremely small houses as thatched, but mentioned that if thatch could not be obtained in sufficient quantities, they would be roofed with boards, covered with painted canvass. The cottages were to be built of brick on a stone foundation and with a veranda in front.

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[20] GH 30/4: Grey – Maclean, 18.9.1855, p 145

[21] The tenders received were for £60 and £70 per cottage respectively (GH 8/49: Maclean – Grey 30.9.1855)

[22] BK 405: Maclean – Jackson, 20.9.1855, p 418

[23] GH 8/49: Maclean – Grey, 30.9.1855

[24] Very little use was in fact made of African labour on this project

[25] Butler: Life of Colley, p 26

[26] G Journal, 29.9.1855

[27] Both the building plots and the acre holdings were laid out in blocks or on a grid system which was by then generally accepted in South African town planning.

[28] M1/2591 (Cape Archives): Plan of the Pensioners' Village at King William's Town, signed by G Colley, 10.10.1877 (Enclosure 1 to Despatch 3, Grey – W Molesworth, 17.1.1856

The plan also showed two front doors, leading to each of the semi-detached cottages. Each separate cottage would have one front window with three horizontal and three vertical rows of panes, as well as a back window. A hearth for each cottage is shown on both sides of the dividing wall, forming one central chimney. The foundations for the walls were two feet by one foot with the walls nine inches thick and seven feet six inches high.[30] Captain F Grantham, Colley's successor on this project, gave slightly varying measurements in his undated plan of the cottages, suggesting that Colley's plans might have been slightly adopted later.[31]

Lt Colley further recommended that the outer side of the building lots be enclosed by a loop-holed wall for defensive purposes. The only available points were the ends of the streets, which could be flanked by a schoolhouse, a hospital, a gaol or small storehouses. He also proposed a cattle kraal and earmarked the square in the centre, measuring 210 square feet, as a parade ground and point of assembly. Colley further made provision for the possible extension of the Village on the East London side, retaining its 'regularity' and means of defence. The ground lying between the western boundaries of the proposed Village and the Buffalo River was to be divided up into one acre lots.[32] The latter area was not yet surveyed. The Pensioners' Village itself was, however surveyed by then and the houses marked out.

Although these proposals by Colley were only submitted to the High Commissioner in a letter by Maclean on 30 October 1855 and finally approved thereafter, the actual building activities had already commenced towards the middle of October. By then the working party of the 45th Regiment had been available for some time. Work would certainly have started even earlier, but the inclement weather made this impossible. On 9 October Maclean still reported that the heavy rains prevented these men to encamp.

It is evident that once the weather improved, everyone realized the great urgency of erecting the pensioners' cottages as soon as humanly possible. By 25 October several foundations had been completed and 93 men from the 2nd, 12th and 45th Regiments were at work. Of these men, 28 were artificers, 56 labourers and 9 non-commissioned officers superintending the works.[33]

Large quantities of building materials soon started to arrive, as is evident from the cash book entries and auditors' books for this period. On 2 November 1855, for example an amount of £86-6-4 was paid out to Henry Whithead, a sawyer, delivering 10 358 feet of wood for plank and quartering. The subsequent entries were for varying items such as thatch, loads of poles[34], charcoal for the blacksmiths, lime, firewood for burning bricks, etc. Frequent references also relate to large numbers of wagons used for transporting the building materials.

Many of these were transporting wood from the nearby forests. Although most of the suppliers of these materials were private contractors, there was initially a great deal of acrimonious feeling among the local traders who felt that their tenders had not been properly considered before approaching the military authorities.[35]

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[29] BK 377: Colley – Maclean, 25.10.1855

[30] M1/2591 (Cape Archives): Plan of the Pensioners' Village at King William's Town (Enclosure 1 to Despatch 3, Grey – W Molesworth, 17.1.1856)

[31] Plan and Section of Military Pensioners Cottages at King William's Town. Unnumbered and housed until recently in the Grey Collection, Auckland, New Zealand. Now housed in the SA Library, Cape Town.

[32] BK 377: Colley – Maclean, 25.10.1855 (Grey forwarded this information in a Despatch of 17.1.1856 to Sir William Molesworth)

[33] BK 377: Colley – Maclean, 25.10.1855

[34] These poles were essential for the construction of the wattle-and-daub cottages.

From all the accounts it appears that the construction of the pensioners' cottages was progressing very well by the beginning of November. Col Maclean reported this rapid progress to Sir George Grey on 3 November and mentioned that the working party was under the command of an excellent officer by the name of Capt Grantham[36] of the 45th Regiment.[37] Colley was still in overall control of the project. Grantham was optimistic that the building costs would not exceed £25 per cottage, but Colley estimated an average cost of £32 on November 1855. This meant a total cost of £3200 for the whole project, including labour.[38] This figure was approved by Maclean.[39]Large quantities of material continued to arrive in December 1855. On 1 December, for instance, £85 was paid to Johan Venables for 50 loads of poles. A month later he was again remunerated for 27 loads of poles. By 11 December it was reported that the amount expended had totalled £799-12-6, of which £502-19-8 was for material and tools. This included £186-3-11 for planks and quartering, £27-10-0 for firewood and £103-0-9 for tools.[40] By December there were one captain, two subalterns, four sergeants, seven corporals, thirty-six artificers and ninety-two privates employed on the construction of the Pensioners' Village. Fourteen cottages had already been roofed of which three were thatched. The stone foundations for an additional fourteen cottages had been laid and were ready for the brickwork. It was estimated that between 30 000 and 40 000 burnt brick were ready for use.[41]

Soon afterwards, on 15 December 1855, Lt Collley's duties as officer in charge of the Pensioners' Village ceased and went over to Capt Grantham. This meant that the latter then had to perform the duties of engineer, in addition to the general superintendence of the work. The construction work on the cottages was now gaining momentum and by 31 December a total of £1471-18-1 had been spent. Thatch started to arrive in large quantities which was an indication of the advanced stage of the project.

Despite all the active preparations for accommodating the pensioners in King William's Town, the general atmosphere of expectancy and excitement in connection with the arrival of these new immigrants gradually gave way to disappointment. The Kaffrarian correspondent of the Grahamstown Journal remarked early in February 1856 on the complete silence concerning the pensioners and wondered whether the scheme had already failed.[42] It was generally expected that the pensioners would arrive in the ship 'Penelope' during February, but nothing happened.[43]

In Sir George Grey's opening speech he made no secret of his disappointment in the failure of this scheme.[44]He announced that with the first call being made in England for candidates it was found that probably not more than ninety pensioners would come. The Home Government therefore dropped the whole scheme " … informing the pensioners who had offered to come out that their services would not be required".[45] Grey then strongly recommended to Parliament that those pensioners who had volunteered[46], be sent to the frontier with their families. He firmly believed that if one detachment came out, other volunteers would follow as news of the success and comfort of the first group reached England.[47] The Editor of the Grahamstown Journal stated on 29 March that Grey's announcement would be received with universal regret on the Border. The editor put much of the blame for the failure of this scheme on the United Service Gazette which published several articles advising pensioners against immigrating to South Africa.[48] In spite of the High Commissioner's sanguine hopes his dream was never to be realized to bring out a detachment of pensioners to King William's Town. A substantial number of families was nevertheless still to settle individually in the Kaffrarian capital as pensioned soldiers from England, apart from similar pensioners from the Cape Colony and British Kaffraria itself.

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[35] G Journal, 10.11.1855 (Communication from King William's Town, 6.11.1855)

[36] Capt Grantham and his regiment were also largely responsible for building the Native Hospital, commencing this project immediately after the completion of the Pensioners' cottages.

[37] GH 8/49: Maclean – Grey, 3.11.1855

[38] In a subsequent undated statement of expenditure by Capt Grantham, he gave the figure of £10-11-6 as labourers' wages for each double cottage and £37-6-2 for materials which included 16 000 bricks, 5000 bundles of thatch, 48 glass panes, 7 muids of lime and 2 loads of poles and laths. Document attached to plan of Pensioners' Village in the Grey collection, SA Public Library.

[39] BK 93: Estimate of Probable Expenses of One Hundred Pensioner Houses … p 2

[40] BK 93: Estimate of Expenses of One Hundred Pensioner Houses, p 2

[41] BK 93: Military Pensioners' Cottages: Number of officers and men employed and amount expended to date.

[42] G Journal, 16.2.1856

[43] G Journal, 23.2.1856 (Editorial)

[44] Lord John Russell, British Secretary for Colonies, in a despatch to Grey on 3 June 1855 was already pessimistic about the possibility of substantial numbers emigrating to British Kaffraria – G Journal, 23.2.56 (Editorial)

In the meantime the construction of the pensioner cottages was still making good progress. Although the military working party – especially the artisans – was in great demand elsewhere, the Commander of the Forces agreed on 3 May 1856 that the services of Capt Grantham and his party could be retained on this project as long as possible.[49] By the middle of 1856 the Pensioners' Village was nearing completion. On 14 July a payment was made for the supply of gum trees for the beautification of the Village, which is an indication that the project was in its final stages. By October the last accounts in connection with the construction of the cottages were settled. It is surprising, however, that none of the contemporary sources refer to the actual date of completion of this large-scale project. The pensioners' cottages were bounded by the present streets known as Alexandra Road (formerly Fort Albany Road), Ayliff Street, and Buffalo Street.[50]

Although it was originally planned to erect 100 cottages, the final number was only 96. This was probably as a result of discarding with the only four single cottages in the Village, i.e. Numbers 1, 50, 51 and 100 on Colley's original plan.[51] The problem remained to allocate these 96 cottages for alternative public purposes. The original aim of the cottages was still borne in mind and pensioners were encouraged to settle there. Even before the construction of the Pensioners' Village, King William's Town was popular as a place of retirement for invalided and ordinary soldiers, white and coloured alike. In May 1854, for example, the pensioners of the Cape Mounted Riflemen applied to the local magistrate to draw their pensions in town.[52]

The main influx of pensioners arrived in the Kaffrarian capital from 1856 although then not on an organized basis as Grey had originally visualized. This included Hottentots but there is no evidence that they were ever housed in the Pensioners' Village. One of the first pensioners to arrive was George Beasley, late Sergeant Major of the 77th Regiment, who had been strongly recommended by the High Commissioner himself.[53] Beasley later proved a valuable immigrant as a superintendent of public works. Applications to join an enrolled pensioner force during the eighteen-fifties were received from far and wide. The number of pensioner families in the Pensioners' Village, however, seldom exceeded forty.

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[45] Grey's Parliamentary Speech as fully reported in the SA Commercial Advertiser and Cape Town Mail, 15.3.1856

[46] Sir William Molesworth mentioned a total of 107 volunteers in a despatch of 12.8.1855

[47] SA Commercial Advertiser and Cape Town Mail, 15.3.1856 (Grey's Parliamentary Speech)

[48] G Journal, 29.3.1856 (Editorial)

[49] GH 36/1: E Smyth – Capt Robinson (Military Secretary, Cape Town), 3.5.1856, p 340

[50] J Bateman: A Hundred Years of Medical Service, p 5

[51] M1/2591 (Cape Archives): Plan of the Pensioners' Village at King William's Town, signed by G Colley (Enclosure 1 to Despatch 3, Grey – W Molesworth, 17.1.1856)

[52] CO 634: Maclean – Acting Government Secretary, 4.5.1854 (In another case a further ten pensioners of the Cape Mounted Riflemen who were discharged on 7 March 1857, decided to settle in King William's Town).

[53] GH 30/4: Capt S Robinson (Asst Military Secretary) – Maclean, 5.6.1856

A setback for these pensioners was the cancellation of one of the original privileges that each family would receive i.e. an additional acre of land, apart from his building plot. Sir George Grey explained in a letter to Col Maclean on 29 January 1858 that this decision was mainly influenced by the fact that the value of land in the neighbourhood of King William's Town had already increased. There was also no further intention from authorities to locate pensioners on an organized scale near King William's Town.[54] Those prospective pensioners would therefore only receive a building plot with a cottage. Three days later, however, the High Commissioner again made a concession to the pensioners by announcing that the cottage of a deceased pensioner would thereafter revert to his family in accordance with the Colonial law of inheritance.[55] This concession eventually led to fewer pensioners settling in King William's Town itself.

The small pieces of land in the Pensioners' Village caused further representations to be made to the High Commissioner. During 1858 Grey therefore approved the extension of an additional piece of land behind each cottage.[56] On December 1858 it was subsequently reported in the local press that the men "…are now busily engaged in enclosing their increased privilege".[57] In April 1859 Sir George Grey made a further allowance as a consolation to pensioners who had been deprived since 1858 of receiving an additional acre of land. He agreed that each of these families could then receive an extra building lot among those erven that were about to be laid out as an extension of the Pensioners' Village.[58]

After the completion of the survey work, Bryant was in a position to point the additional lots to the pensioners on 14 December 1859. A total of 27 plots were involved.[59] The arrangements were so satisfactory to those involved that some of them held a convivial meeting on the following evening. On this occasion the health of the Queen, the High Commissioner, the Chief Commissioner and the Magistrate were drunk with the greatest enthusiasm.[60]

4. THE DECLINE OF THE PENSIONERS' VILLAGE

By 1859 the enthusiasm of the authorities for the pensioners had, however, started to decline. In April 1859 there were thirty-four families in possession of cottages – fourteen of whom also had an acre of land. Colonel Maclean recommended to the High Commissioner on 20 April 1859 that the number of pensioner families in the Village be limited to forty. As motivation he stated that such "… great advantages one at present offered to discharged Soldiers of good character in the acquisition of land, and so many of them have already obtained building lots in the German Village King William's Town, that I conceive that the Govt is in no ways bound to offer any other inducement to this Class of Settlers. The town has moreover now attained a sufficient growth and population to be independent of such support, while the Pensioners now in occupation of Cottages is not generally such as to make it desirable to increase their number – no fewer than four having been ejected in one month for repeated drunken and disorderly conduct."[61] There were regular references to such cases of drunkenness among the pensioners in streets and other public places. At that stage the total number of pensioners with their families who resided in King William's Town was estimated at 160.

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[54] BK 57: Grey – Maclean, 29.1.1858

[55] BK 57: Grey -- Maclean, 1.2.1858

[56] BK 386: Maclean – Bryant, 17.12.1858, p 18

[57] K Gazette, 18.12.1858 (Notes of the Week)

[58] BK 386: Maclean – Taylor, 20.4.1859, p 196

[59] BK 3: Bryant – Maclean, 14.12.1859 (At that time all 40 cottages earmarked for pensioners were occupied).

[60] K Gazette, 17.12.1859. See also K Gazette, Extra, 20.12.1859

[61] BK 373: Maclean – F Travers (Secretary to Grey), 20.4.1859, p 276

Another important use for these cottages was originally found when the Native Hospital was established in 1856. From April 1856 eighteen of these cottages were converted to form a temporary hospital. This figure rose to twenty-three in May 1858, when it was stated that the temporary hospital would soon have twenty-six cottages[62] at its disposal.[63]

A third use for the cottages was that of public offices. In 1857 it was decided to move most of these offices from the Old Town to the Village, which was probably mainly for economic reasons. This step was openly criticized by the public because of the Pensioners' Village inconvenient position, compared to the formal central position of the offices. In December 1857 Maclean gave permission to the Civil Engineer for making the necessary alterations to the nine cottages required.[64] By May 1858 the number of cottages used for public offices had increased to fourteen.[65]

Yet another functional use of these houses was as accommodation for married soldiers. Lt Colley himself hired a double cottage and in April 1857 unsuccessfully applied for permission to buy it.[66] By the middle of 1858 there were twenty-five cottages occupied by soldiers and an additional ten cottages in temporary military occupation. This included the use of a double cottage as a German military store.[67] Immediately after the arrival of the British German Legion, a number of these houses were put at the temporary disposal of the officers of the Corps. Other temporary uses included the accommodation of the Irish immigrants before being placed out with local families or being sent to Grahamstown.

The occupation figures for the Pensioners' Village continued to fluctuate throughout the period under consideration. An increasing number of ordinary local inhabitants also started to occupy the cottages. This was especially so after the completion of the Native Hospital in 1859 and the removal of the public offices in 1861, with the consequent vacating of many of these buildings.

In the meantime new developments and local needs had also necessitated the extension of the original Pensioners' Village. A major difference, however, was that no further Village construction on an organized scale was undertaken by the Kaffraria Government. It seems that the idea for this expansion had originated with Dr Fitz Gerald. In a letter of 15 July 1856 he already envisaged an extensive piece of ground being set aside as endowments for the Native Hospital and School in King William's Town.[68] Although there were rumours in October 1856 of a survey to extend the Pensioners' Village[69], nothing further happened until 1858. By then the necessity of making additional building plots available had been much increased by the arrival of the British German Legion in 1857 and the German immigrants of 1858.

It was towards the end of 1858 that the High Commissioner eventually approved in principle that additional rows of plots be laid out, so as to complete the squares suggested by the form of the Pensioners' Village. Maclean subsequently asked Bryant's opinion on the matter in a letter of 17 December, enquiring at the same time how long a survey and lay-out would take if the scheme was finally authorized.[70] Bryant's comprehensive memorandum and sketch was submitted to Grey on 4 April 1859.

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[62] BK 379: Maclean – Grey, Schedule 82, 27.5.1858

[63] The actual use of these cottages for hospitalisation is dealt with in the chapter on Health and Hospitalisation.

[64] BK 406: Maclean – Pilkington, 14.12.1857, p 375

[65] BK 379: Maclean – Grey, Schedule 82, 27.5.1858

[66] BK 378: Maclean – Grey, Schedule 430, 13.4.1857

[67] BK 379: Maclean – Grey, Schedule 82, 27.5.1858. (At that stage 22 cottages were occupied by pensioners).

[68] BK 377: Maclean – Grey, Schedule 355, 27.11.1856

[69] K Gazette, 16.10.1856

The Deputy Surveyor's suggestion was to divide the ground in squares of the Pensioners' Village so that a total of 228 building lots could be obtained. This number included the 96 existing plots, but Maclean was initially under the misconception that the 228 lots were in addition to the existing ones. The Chief Commissioner therefore proposed to the High Commissioner that about 128 plots be sold which could realize nearly £2000. Maclean presumed that the 100 remaining lots would be allotted to the pensioners. From these plots a suitable endowment for the Hospital could likewise be provided.[71] In his reply, Grey instructed Col Maclean that " … a large and good reserve of lots of an endowment for the Hospital …"[72]should be made, apart from the additional plots to be allocated to some of the pensioners. The remainder might then be sold. Sir George Grey finally asked for a list and plan of the Hospital endowment lots, but left the exact number to Maclean's discretion.

Maclean immediately acted on the High Commissioner's instructions. In a letter of 20 April 1859 to Grey, he suggested that 56 cottages in the existing Pensioners' Village be allocated for the Hospital endowment as well as 100 building lots in the proposed extension.[73] This was with the understanding that those of the cottages in the original Village which would be required for public offices, would be used as such, either gratuitously or at a nominal rent.[74] A few months later the High Commissioner requested Col Maclean to take immediate steps to have the grants for the Hospital endowment drawn up. Grey further instructed that six lots in the Pensioners' Village and six in the new part be reserved as endowments for the African School.[75]

The Chief Commissioner accordingly instructed Bryant to take the matter further. He then for the first time realized that the correspondence between Grey and Maclean had been based on a misunderstanding as to the number of available additional lots. Bryant also remarked that apart from 26 pensioners who were entitled to additional lots, a Mr Harmann had been authorized to receive four plots. If the original intention to reserve one hundred erven for endowment purposes was carried out, it only left two to sell by auction.[76] On Bryant's enquiry Maclean confirmed on 15 August 1859 that his proposed allocation of building lots remained unchanged.[77]

A special surveyor was then appointed to complete the subdivision of the Pensioners' Village extension at a rate of £1 per lot.[78] The surveying and a definition of the plots were finally completed early in December 1859. It was at that stage that Bryant pointed the additional plots out to the pensioners concerned, as had been mentioned earlier.

At that stage it became evident that there was a final number of 238 plots in the enlarged Village, which were 10 plots more than Bryant had originally proposed. The Assistant- Surveyor General summarized the existing position in December 1859. He mentioned that 45 of the 50 cottages earmarked for the Hospital endowment in the original Pensioners' Village were occupied. The 100 additional lots allocated for this purpose were still vacant ground.[79] The figures for the African School endowment showed that 3 of the 6 cottages in the original part of the Pensioners' Village were occupied, with the additional plots in the extended section also still being vacant land. Bryant added that all of the 40 cottages reserved for pensioners had been occupied and that 27 additional plots had eventually been allocated for this purpose. In addition to the four plots which Harmann received, this accounted for a total number of 225 plots, which left 132 allotments for Government use.[80] Maclean remarked on 16 December that he was not yet prepared to give any instructions respecting the disposal of the School endowments or of the 13 remaining plots.[81] A special local trust fund had to be opened for the Hospital endowment. The High Commissioner subsequently gave instructions in February 1861 that the rentals from the School endowment properties should be remitted at a quarterly of half-yearly intervals to the Bishop of Cape Town.[82]

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[70] BK 386: Maclean – Bryant, 17.12.1858, p 18

[71] BK 380: Maclean – Grey, Schedule 31, 4.4.1859

[72] BK 380: Maclean – Grey, Schedule 31, 4.4.1859, containing Grey's undated reply.

[73] Maclean simultaneously suggested that the number of pensioners' cottages in the original part of the Village be limited to forty.

[74] BK 373: Maclean – F Travers (Secretary to Grey), 20.4.1859, p 276

[75] GH 30/5: F Travers (Secretary to Grey) – Maclean, 23.7.1859

[76] BK 18: Bryant – Maclean, 10.8.1859

[77] BK 386: Maclean – Bryant, 15.8.1859, p 352

[78] BK 408: Maclean – Bryant, 15.11.1859, p 40 (The surveyor was a Mr McDonald)

[79] BK 3: Bryant – Maclean, 14.12.1859

5. CONCLUSION

By 1861 the administration and control of the original Pensioners' Village and its extension were on a properly organized footing. Although this area was still to be known for many decades as the Pensioners' Village, the system of granting cottages to pensioners was discontinued early in 1861.[83] Many of the pensioners had by then already bought and built their own houses in the German Village. All this meant the end of an era for the Pensioners' Village and also eventually the disappearance of the military pensioners as a distinctive part of King William's Town's population. The importance of this integral part of the Kaffrarian capital can however, also for the church, hardly be over-estimated. It provided much-needed accommodation to immigrants, the sick, the military and other groups at a crucial time in the town's expansion. The extension of the Village further not only played a part in the growth of the town and the spiritual well-being of its people, but also assisted through the Hospital and School endowments in the material well-being of these institutions. The original part of the Pensioners' Village was probably the first group housing scheme ever to be undertaken on such a large scale in South Africa.[84] All of this also had its ecclesiastical implications, which will be discussed in the next article with its specific focus on the expansion of missionary work in this context. The eventual civilizing influence of the church at social, economic, educational and cultural levels in this area was indeed remarkable.

ABBREVIATIONS:

BK: British Kaffrarian Records
CO: Colonial Office Records
GH: Government House Records
G Journal: Graham's Town Journal
K Gazette: King William's Town Gazette and Border Intelligencer
LG: Lieutenant-Governor's Records

PRIMARY SOURCES CONSULTED

Cape Archives

British Kaffrarian Records (BK)

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[80] BK 3: Bryant – Maclean, 14.12.1859

[81] BK 408: Maclean – Bryant, 16.12.1859, p 79

[82] BK 387: Brownlow – Taylor, 14.2.1861. p 59

[83] BK 409: Brownlow – Patrick Dowell, 17.2.1861, p 51

[84] Because it was a Government scheme, the planning and erection of the cottages in the original part of the Pensioners' Village were extremely well documented.

BK 1-5: Letters received, High Commissioner, 1847-1863
BK 17-20: Surveyor General, King William's Town, 1853-1861
BK 57: Sundry Memorials, 1854-1866
BK 93-94: Civil Engineer, 1855-1866
BK 371-373: Letters Despatched to High Commissioner, 1848-1863
BK 374-382: Schedules of Documents submitted to the High Commissioner, 1852-1863
BK 386-387: Letter Books, 1858-1862
BK 403-409: Miscellaneous Letter Book, Letters Despatched, 1847-1862

Colonial Office (CO)
CO 634: Chief Commissioner, British Kaffraria and Special Commissioner, Sir G Clarke

Government House (GH)
GH 8/49-50: British Kaffraria, Demi-Official, 1854-1858
GH 30/4-5: Letter Books, British Kaffraria, 1852-1860
GH 36/1-4: Military Secretary's Office, Military and Naval, 1855-1861

Maps and Plans (M1)

Kaffrarian Museum

Diary of Dr JP Fitz Gerald, 1856-1859
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Expansion of Christianity

TREFWOORDE
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Pensionarisse-dorp
King William’s Town
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Op weg na ’n menswaardige samelewing? Die rol van teorievorming en wetgewing.

ABSTRACT

On the way to a society of human dignity? The role of theory-formation and lawmaking.

The Bill of Rights of the South African Constitution of 1996 envisages a society of human dignity, both in its preamble and in article 10. The logic seems to be that the fulfilment of human rights will imply the actualisation of a society of dignity. This paper investigates the role that both theory-formation about the implementation of human rights and lawmaking processes that enhance the implementation of human rights, can play in the realisation of a society of human dignity.

1. INLEIDING

Voor 1994, was Suid Afrika bekend vir sy apartheidsbeleid wat rasseskeiding, vervreemding, en onderdrukking in die hand gewerk het en boonop deur wetgewing afgedwing en by implikasie geregverdig is. Dit het intense en langdurige politieke spanning veroorsaak, wat rassehaat, opstand en geweld veroorsaak het. Daarom het die koms van demokrasie met ’n nuwe grondwet wat ’n Handves van Menseregte insluit, en menswaardigheid voorstaan, die hoop op die totstandkoming van ’n menswaardige samelewing onder vele laat opvlam.

In hierdie artikel word ondersoek ingestel na die rol wat teorievorming en die hersiening van publieke wetgewing kan speel wat kan bydra tot die ontwikkeling van ’n menswaardige samelewing. My uitgangspunt is dat teorievorming en die hersiening van publieke wetgewing beide in diens staan van die bou van ’n menswaardige samelewing. Die sterk beklemtoning in die aanhef van die Grondwet en artikel 10 van die Handves van Menseregte bevestig dié siening.

2. TEORIEVORMING EN DIE BOU VAN ’N MENSWAARDIGE SAMELEWING

In hierdie afdeling word die rol van die ontwikkeling van teorieë ondersoek wat kan bydra tot die implementering van menseregte wat die ontwikkeling van ’n menswaardige samelewing tot gevolg het.

Akademici is van mening dat meer as ’n Handves van Menseregte nodig is om ’n menswaardige samelewing te ontwikkel. Deur hul betrokkenheid by teorievorming met betrekking tot die bevordering en implementering van menseregte, kan hulle egter ’n waardevolle bydrae daartoe lewer.

Teorie en teorievorming is van groot belang in die bou van ’n gemeenskap waardeur die beginsels van menseregte beliggaam word. Smit wie se bydrae vanuit ’n teologiese perspektief spruit, wys daarop dat teorie en/of teorievorming ’n invloed het op die ontwikkeling en implementering van beleid, wetgewing en algemene transformasie. Hy waarsku egter teen die gevaar wat hy “theoretical drag” noem (Smit in Van der Walt, 2005:225).

Die bydrae van akademici, veral dié van teoloë, ten opsigte van teorievorming kom volgens

Smit tot uiting in ses verskillende vorme. Met betrekking tot die oriëntering van teorievorming voeg teoloë ’n eskatologiese faset daaraan toe. Deur dit wat daardeur in die vooruitsig gestel word, word die aktiviste van geregtigheid en gelykheid geïnspireer en die slagoffers van onregverdige optrede bemagtig om nie moed te verloor en hulle lot bloot as norm te aanvaar nie. Die waarde van hierdie bydrae lê daarin dat almal daardeur bewusgemaak word van die feit dat die mate van geregtigheid wat nou ervaar word, nie noodwendig die finale vorm daarvan is nie, maar dat geregtigheid iets is wat in die proses van vervolmaking is.

Die direkte gevolg van dié bydrae is volgens Smit die feit dat kritieke en self-kritiese denke daardeur gestimuleer word. Alle rolspelers ten opsigte van politieke, ekonomiese en wetlike geregtigheid word daarvan bewusgemaak dat alle beleidstukke, wetgewing en konstitusies oop is vir kritiese evaluering en as sodanig ook vir verbetering.

Die bydrae van die teoloë is veral gerig op die gemarginaliseerdes se posisie. Die teorievormers word attent gemaak daarop dat die mense op die rand van die samelewing ook belangrik is, en deel vorm van die menswaardiger samelewing. Hieruit vloei voort dat die wetgewende departement die gemarginaliseerdes nie slegs as mense moet onthou en herstel nie, maar veral deeglik kennis neem en probeer vergoed vir die pyn, onderdrukking, ongeregtigheid, ontkenning, uitsluiting, verwerping, geweld en misbruik wat deur hulle ervaar is.

Bogenoemde kom neer op die erkenning van die waardigheid van die mens wat dien as uitgangspunt vir die transformering van die gemeenskap. Dié motivering vir die ontwikkeling van ’n beter, vreedsame, leefbare, waardige en menslike samelewing, geniet voorrang bo enige ander.

In die lig van genoemde, is dit dus vanselfsprekend dat die akademici teorieë waarin menseregte sentraal staan, sal ondersteun. Smit formuleer dit soos volg: “(H)uman rights provide perspectives of a human world” (Smit in Van der Walt, 2005:234). Hy argumenteer verder:

> It would therefore – at least from this theological perspective – be totally consistent with the faith, confession and theology of the Christian church if the South African ecumenical church, denominations and congregations, including church leaders and individual believers, would show very strong commitment to support the increased implementation of these social and economic rights, and would be very concerned with slow social transformation and delivery. To the extent that the South African church – understood in this comprehensive way – is not eagerly involved in supporting such implementation and does not contribute to the formation of public opinion and thereby practical policies in this direction, this would indeed be inconsistent with the faith, confession and theology of the church, and would raise the question of ‘theoretical drag’ (Smit in Van der Walt, 2005:234).

Smit se term: “theoretical drag” kom neer op die vertraging van die implementering van sosiale en ekonomiese geregtigheid. Dit bring mee dat die totstandkoming van ’n menswaardige samelewing óf op die lange baan geskuif word óf selfs nooit realiseer nie. Smit meen die oorsake vir vertraging is onder andere die feit dat wette en die wetgewende stelsel redelik gesagdraend is en as sodanig stadig verander. Dit kan ook toegeskryf word aan die feit dat wetgewing die veiligheid en sekuriteit van die gemeenskap ten doel het. Die feit dat die publieke verwagting en opinie nie uit die staanspoor vatbaar is vir wetgewing wat sosiale en ekonomiese geregtigheid beliggaam nie, dra ook by tot “theoretical drag”. Dus moet die rol van die akademici ten opsigte van teorievorming nie onderskat word nie.

Koopman (2005b:128) deel Smit se uitgangspunt, naamlik dat akademici, in dié besonder teoloë, kan help met teorievorming wat die ontwikkeling van ’n menswaardige samelewing ten doel het. Koopman wys egter ook daarop dat teologie (godsdiens), ten spyte daarvan dat dit ’n positiewe en konstruktiewe[1] bydrae kan lewer tot die teorievormingsproses, ook in die verlede al ’n negatiewe[2] en destruktiewe rol gespeel het.

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[1] Oor die konstruktiewe rol van teologie, veral in Suid-Afrika, sien onder andere Walshe, in Elphick en

Koopman (2005b:131) benadruk dat ten einde sosiale en ekonomiese regte te herstel die interaksie tussen byvoorbeeld die teologie, akademiese instellings, die media en gemeenskapsorganisasies van groot belang is ten einde op die vraag te antwoord: Hoe gaan dit die kwesbaarstes (gemarginaliseerdes, armstes van die armes) van die gemeenskap raak? (Koopman, 2005b:133).

Koopman (2005b:132) waarsku verder dat teologie nie net die rol van waghond (soos wat die geval was tydens apartheid was) moet speel nie. Teologie moet ook nie as ’n gekoöpteerde tot die agenda van die regering gebruik word nie, maar moet as ’n volwaardige agent tot die debat van teorievorming toetree.

Teologie as volwaardige rolspeler in die teorievormingsproses se besondere impak lê op die gebied van moraliteit. Teologie kan, volgens Koopman, alle rolspelers help om in te sien dat die implementering van menseregte nie net ’n politieke, sosiale, wettiese, filosofiese en sosiologiese uitdaging is nie, maar dat dit ook ’n morele uitdaging is. Sy argument is: “Morality has to do with the wellbeing, happiness and wholeness of human beings and other creatures. Something is morally good when it serves this wellbeing and it is morally bad if it does not” [3] (2005b:134).

Gustafson meen dat teologie die teorievormingsproses op vier maniere tot hulp kan wees, naamlik: deur middel van die profetiese-, narratiewe-, etiese- of tegniese-, en beleidsdiskoerse. Hierdie vier diskoerse probeer onder meer vasstel wat die wortels van morele en sosiale probleme is en wys ook op die haalbaarheid van ’n beter morele en sosiale gemeenskap. Deur die siening sluit Gustafson aan by Smit, wat meen dat teologie ’n eskatologiese aspek toevoeg tot die betekenis van teorievorming. Verder meen Gustafson[4] dat die narratiewe diskoers veral belangrik is vir teorievorming, aangesien dit die mens help onthou. Volgens Gustafson speel stories[5] ook ’n rol in die vorming van die mens se gewete en karakter. Dit dien as illustrasie ter verduideliking van teorie. Die etiese of tegniese diskoerse gebruik konsepte wat gewoonlik Christelike oortuigings ondersteun word, maar wat terselfdertyd met ander geloofsoortuigings gedeel word. Die beleidsdiskoers worstel met vrae soos: Wat is nou eintlik die wenslike binne die raamwerk van wat wel moontlik is?; Het ons die mag om verandering te beïnvloed?; en, Wat is die tydsraamwerk waarbinne doelwitte bereik moet word?

Die teorievormingsproses vir die transformering van vervalle, gebroke en hooplose gemeenskappe kan nie die belangrikheid van konsepte soos geregtigheid, sosiale en ekonomiese bemagtiging onderskat nie. Vir die massas wat vroeër deur die politieke bestel gemarginaliseer is, kon politieke regstelling en die verkryging van menseregte swaar geweeg het. Met sosiale en ekonomiese ongelykhede wat steeds aan die orde is, kan die klem verskuif van politieke gelykheid na veral die genot van sosiale en ekonomiese geregtigheid. Politieke regte en menseregte beteken maar min in die aanwesigheid van sosiale en ekonomiese ongelykhede. Koopman beklemtoon dit op ’n uitsonderlike manier (2005b:135). Sy keuse om geregtigheid te verstaan as “compassionate justice” werp selfs meer lig op en beklemtoon weereens die belangrikheid van

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Davenport (1997:383–399), en De Gruchy (1997:445–454) asook Koopman (2003:1–19). Sien ook die werk van Küng met betrekking tot die potensiële opbouende en konstruktiewe rol van teologie, onder meer Küng (1996) asook Küng en Kuschel (1993).

[2] Sien Huntington (1997). Vir verdere insig oor die negatiewe uitwerking van teologie (godsdiens) met betrekking tot sosiale en ekonomiese geregtigheid, sien Berger (1999) asook Green en Neusner (1996).

[3] Vir ’n definisie van moraliteit in terme van die idee van sekuriteit en welstand, sien Birch en Rasmussen, 1989:38–39.

[4] Vir ’n breër insig, sien Gustafson, 1988a en 1988b.

[5] Met betrekking tot die rol en belangrikheid van stories, was Hauerwas sekerlik die teoloog en etikus wat dit weer op die voorgrond geplaas het. Sien van sy belangrike werke: Hauerwas, 1974; 1977 ; 1981; 1983, asook sy ander werke.

die rol van die akademici in teorievorming. Koopman argumenteer:

> Justice has two dimensions that can be derived from two different words for justice in Hebrew. Tsedaqah refers to the sacrifice that is required to transform people into just people and into people who are also willing to make sacrifices for the sake of the other. Mispat refers to forensic justice that is enforced by legal measures. These measures would include contemporary notions like human rights. Compassionate justice therefore would argue that legal justice and the ethos of compassion and sacrifice, cooperate to bring forth a life of justice and dignity for all humans and the environment (2005b:135).

Die transformasie van gemeenskappe kan, soos bo geargumenteer is, deur die vorming van teorieë wat die implementering van menseregte bevorder, aangehelp en selfs versnel word. Dit alleen is egter nie genoeg nie. Dié inisiatief moet gerugsteun word deur die hersiening van bestaande wette. Die standpunt sal in die volgende paragrawe geargumenteer word.

3. DIE HERSIENING VAN PUBLIEKE WETGEWING EN DIE BOU VAN ’N MENSWAARDIGE SAMELEWING

In dié afdeling word die rol wat hersiening van publieke wetgewing in die bou van ’n menswaardige samelewing speel, ondersoek.

Voordat die rol van die hersiening van publieke wetgewing in die skep van ’n menswaardige samelewing ondersoek word, word geargumenteer dat alhoewel wette alleen nie ’n menswaardige samelewing kan waarborg nie, dit tog ’n baie belangrike rol in die totstandkoming daarvan speel.

Sowel die Handves van Menseregte (wette) as moreel, verantwoordelike optrede van mense (burgers) van die samelewing is nodig om ’n menswaardige samelewing te ontwikkel. Cane (2002) argumenteer dat ‘verantwoordelikheid’ fundamenteel ’n wetlike konsep is, wat egter meer dikwels buite die raamwerk van die wet gebruik word. In ’n regskonteks beteken die term: ‘verantwoordelikheid’[6] om aanspreeklik te wees. In ’n morele konteks verwys dit na mense se optrede/gedrag *(*conduct) en die gevolge daarvan.

Cane werp verder lig op die korrelasie tussen Handveste van Menseregte teenoor morele verantwoordelikheid deur aan te voer dat wette (handveste) geïnstitusionaliseer is, met ander woorde dat dit die gesag van die regering dra en as sodanig afdwingbaar is, wat nie die geval is met moraliteit nie. Cane verwys egter uit ’n sosiologiese gesigshoek na die families, skole, kerke en geïnteresseerde groepe as institusionele strukture wat ’n groot rol speel en bydraes lewer tot die stigting, handhawing en verstewiging van ekstra wetlike norme. Dit verskil van die juridiese institusionele strukture in die sin dat baie mense dit nie erken as gesaghebbende morele instellings nie. *“*For many people, morality is a purely matter of values, unclouded by claims of authority*”* (Cane, 2002:11). Hierteenoor geniet die wetlike instellings gesaghebbende erkenning.

Cane sien die wet (handves) en morele verantwoordelikheid as deel van een groot tapisserie van verantwoordelikheid en praktyk. Die wet kan morele diskussies verryk.

> Viewing the relationship between law and morality as being symbiotic in this way also opens up the possibility that just as we may appeal to morality to tell us what the law ought to be, so we may appeal to the law as providing a pointer to sound thinking in the moral sphere. For instance, many would argue that by its rejection of capital punishment, English law takes a position superior to a string strand in its favour in ‘popular morality’.

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[6] Hart identifiseer vyf tipes verantwoordelikheid. Hy praat onder meer van rol verantwoordelikheid, informele verantwoordelikheid, wetlik aanspreeklike verantwoordelikheid, moreel aanspreeklike verantwoordelikheid en kapasiteitsverantwoordelikheid (1968: 211–230).

> In other areas, too, some might want to argue that the law is, in some respects at least, 'a moral exemplar'. Anti-discrimination law and environmental law provide plausible examples (2002:14).

Die feit dat die wet of gereg 'n rol te vervul het in die skep van 'n menswaardige samelewing is ook deur die bekende teoloog en politieke aktivis Martin Luther King Jr. erken. Dit kom soos volg tot uitdrukking in een van sy stellings:

> Morality cannot be legislated, but behaviour can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless. The habits, if not the hearts of people, have been and are being altered everyday by legislative acts, judicial decisions and executive orders. (King, 1986:124).

King erken die beperktheid van die wet wanneer hy daarop wys dat die wet alleen nie die innerlike gesindheid kan verander nie. Hy meen dat iets die hart en siel van die mens moet aanraak: "For interior change to occur, something must touch the hearts and souls of men so that they will come together spiritually because it is natural and right". (1986:124).

Ook suggereer King die onderliggende probleem van sonde wanneer hy daarop wys dat daar "a dark and demonic" kant by elke mens aanwesig is. Hy argumenteer:

> [D]ark and demonic responses will be removed only as men are possessed by the invisible, inner law which etches on their heart the conviction that all men are brothers and love is mankind's most potent weapon for personal and social tranformation (1986:124).

Wogaman (2000) deel die siening van Martin Luther King Jr, want hy meen die wet of gereg kan wel die optrede van die mens reguleer, maar dat meer as die wet nodig is om die gesindhede van die mens te verander.

Wogaman (2000) beskou die staat as die gemeenskap wat gesamentlik optree en daarom kan die staat in die finale analise nie neutraal staan ten opsigte van die vraag oor die karakter en vorm wat die gemeenskap self aanneem nie. Dus sal die staat, volgens Wogaman, neig om die kulturele weefsel te bevestig of te konfronteer, en indien instansies deur die staat gekonfronteer word om te verander, moet daardie veranderings wat gevra word met toepaslike beleidsvorming en aksies geadresseer word. Dit beteken nie dat die staat[7] na willekeur moet omgaan met die kulturele weefsel van die sosiale instellings of hardhandig met daardie instansies moet omgaan nie.

Ter ondersteuning van Wogaman (2000) se argument dat die staat/wet en/of gereg ook 'n belangrike funksie vervul in die bou van 'n gelukkige, regverdige, gerespekteerde en menswaardige samelewing, haal hy die voorbeeld van die familielewe, opvoeding en sosiale diskriminasie aan en brei breedvoerig daarop uit.

Die staat se betrokkenheid moet gesien word as 'n poging om die mense en die verhoudings wat die gemeenskap hoog aanslaan, te beskerm. Wogaman meen dat seks die potensiaal het om mense kwesbaar te laat, veral vir misbruik, mishandeling en uitbuiting, (soos met prostitusie en die verspreiding van pornografiese materiaal). Staatsregulasies[8] en wette dien om aan diesulkes beskerming te verleen. Mense moet beskerm word teen sogenaamde "victimless crimes" wat mense wel dehumaniseer: "Insofar as such things involve what criminologists refer to as 'victimless crimes', a case can be made for a more relaxed legal environment, although what appears to be 'victimless' may not be when participants are dehumanized" (2000:307).

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[7] Wogaman is van mening dat die demokratiese staat nie 'n dilemma kan voorkom nie. Die dilemma is dat aan die een kant die basiese karakter van die samelewing 'n welvoeglike subjek vir politieke dialoog en konsekwente besluit en aksie is. Aan die ander kant, moet die mense wat deur die besluit van die staat geraak word se vryheid gerespekteer word, indien die staat waarlik demokraties is. Wogaman hou vol dat mense wel verander deur wat met hulle sosiale instansies gebeur (2000:305).

[8] Wogaman is van mening dat daar 'n pendulumswaai tussen onderdrukkende en verligte beleidsvorming te bespeur is. Hy skryf dit toe aan die gesindheidsverandering van die mens. Dit sal ook so in die toekoms wees. Hy meen wat vir die Christen in sulke tye van belang is, is die vraag of mense gaan seerkry en hoe hulle gaan seerkry. Dus, om seerkry te vermy of te verminder, is regulasies nodig. Hier haal Wogaman die gebruik van regulasies ten opsigte van die huweliksverhouding, egskeiding, niehuweliksverhoudings, homoseksuele verhoudings, die gebruik van voorbehoedmiddels en aborsie aan om na die nuttige gebruik

Wogaman meen dat die staat se betrokkenheid by die opvoeding van die jeug 'n groter bydrae lewer tot die vorming van die samelewing as wat daar algemeen aanvaar word. Die opvoeding van die jeug het sy eie dilemmas[9] en dit, meen Wogaman, moet deur, sowel die staat as die ouers gepak word. 'n Demokratiese staat moet die integriteit van die jongmense beskerm en homself daarvan weerhou om absolute eise aan hulle te stel. Die staat en ouers moet die kind beskerm teen groepsdruk. Wogaman erken dat beide die ouers en die staat 'n belangrike rol te speel het in die opvoeding van die kind en gesien vanuit 'n Christelike oogpunt: "that responsibility is to help prepare the young for a life of responsible freedom" (2000:314).

Wogaman argumenteer sterk dat die staat ook 'n verantwoordelikheid het om sy mense teen sosiale diskriminasie te beskerm. King in sy werk van (1986), suggereer dat hy dié idee ondersteun. Wogaman verwys self na die tyd in Amerika (in 1950) toe mense se gesindheid die vereiste gedragsoptrede soos uitgespel in die wet, nagevolg het.

> One of the striking revelations of the civil rights changes in the United States from 1950s on is that the attitudes of people often follow required behavioral changes. Desegregation of the armed forces, schools, public accommodations, and public transportation – while not exactly ushering in the beloved community – have led people to accept one another in new ways . . . One tends to regard with respect those whom one is required to treat with respect. (2000:316).

In die lig hiervan meen Wogaman dat: "law has a teaching as well as a regulative function in social relations" (2000:316).

Wogaman sien regstellende aksie deur die staat geïmplementeer ook as nodig om diskriminerende regulasies van vroeër reg te stel en noem hy dat regstellende aksie[10] ook die potensiaal het om die beginsel van gelykheid en inklusiwiteit te bewerkstellig. Hy waarsku egter dat regstellende aksie tydgebonde moet wees en later uitgefaseer moet word. Wogaman meen dat regstellende aksie, gesien uit 'n Christelike gesigshoek, tot voordeel van almal kan wees: "for all people gain from the inclusiveness of the community just as all people are injured by the oppression of any" (2000:319).

Cane (2002) sê ten opsigte van bogenoemde dilemmas dat kennis geneem moet word van morele verskille en indien morele verskille so diep gesetel is dat dit konflik tot gevolg kan hê, die wet wel standpunt ten opsigte van die saak (morele geskil) moet inneem en sy institusionele gesag moet gebruik om dit afdwingbaar te maak, ten einde die konflik te kontroleer, te reguleer en eindelik te besleg. Hy gee egter toe dat die gereg se ingrepe nie noodwendig die konflik sal oplos of uit die weg ruim nie. Hy meen dat diegene in 'n demokratiese staat volgens wie die Handves moreel verkeerd is, wel 'n morele plig het om dit te respekteer en hulle daaraan te onderwerp. Die wet kan dus vanweë sy geïnstitusionaliseerdheid die negatiewe sosiale effek wat die morele geskil op die gemeenskap het, verlig. Positiewer gestel, meen Cane dat produktiwiteit

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en relevante funksie van die wet te wys. Vir meer besonderhede, sien Wogaman, 2000:306–323.

[9] Van die dilemmas wat met die opvoeding van die jeug verbind word, is die vraag oor wie se verantwoordelikheid dit is om toe te sien dat die kind opgevoed word en aan wie die kind behoort. In die geval waar daar konflik is oor die inhoud van die opvoeding is die vraag wie se wense eerbiedig moet word en wat van die kind se regte. Vir meer hieroor, sien Wogaman, 2000:306–323.

[10] Regstellende aksie het ook sy eie dilemmas waarmee die staat worstel. Wogaman belig een van die dilemmas, deur die 'Bakke-geval' aan te haal. Hy meen 'n mens kan nie met dié stelsel, die diskriminasie van die verlede oorkom sonder om nuwe vorme van diskriminasie teen die individu, wat nie eens verantwoordelik is vir die diskriminasie van die verlede, te skep nie. Sien Wogaman, 2000:306–323.

en sosiale interaksie net moontlik gemaak word binne die raamwerk van ooreengekome norme en gedrag. Wanneer mense se norme verskil, is die wet wel ’n meganisme waardeur mense met verskillende uitgangspunte keuses kan uitoefen.

> The contribution it can make to facilitating cooperative and productive social life gives those whose views are not embodied in the law a reason to comply with it regardless of the dissonance between what it requires and their own vision of the ideal society (2002:15).

Selfs waar daar algemene ooreenstemming is oor morele sake, kan die wet as gevolg van sy institusionaliteit waardevolle bydraes lewer tot die afdwingbaarheid daarvan. Op die manier kan die wet, soos Braithwaite opmerk, ’n “moral educator” wees (1987:569): “The fact that the law may provide us with reasons for action in these ways reinforces the point that we should not ignore the law in seeking to understand complex concepts such as responsibility” (Cane,2002:15).

Vir Wogaman (2000) is die betrokkenheid van die staat in die regulering van sosiale moraliteit ’n gegewe en sal dit so bly in die toekoms. Hy meen egter dat die verhouding tussen staat en moraliteit, wette en morele verantwoordelikheid, sentreer om dít wat mense verwag hulle gemeenskap moet wees en waarom, asook hoe hulle meen die ideaal bereik en volgehou kan word.

Wogaman (2000) meen dat ’n demokratiese staat genoegsaam geleentheid aan sy burgers moet bied tot deelname aan die debat en die besluitnemingsproses. Hy kom egter tot die gevolgtrekking dat alhoewel Christene die regte en verantwoordelikhede van die staat erken ten opsigte van sosiale morele kwessies hulle hul eie unieke bydrae moet lewer. Hierdie bydrae is onder meer om verantwoordelik op te tree.

Wat ook nodig is om ’n menswaardige samelewing te ontwikkel, is die herformulering van wette wat die implementering van menseregte bevorder. Wette moet dus hersien en aangepas word om die nuwe demokraties- en menseregtegeoriënteerdheid daarvan te weerspieël. Die aanpassing van wette om in ooreenstemming met menseregte te wees, is nog ’n vorm van verantwoordelikheid.

Die wyse waarop die nuwe Suid Afrikaanse regering[11] hierdie verantwoordelikheid benader het,, was deur die wysiging of skrapping van diskriminerende wette. Dit word in die volgende afdeling aan die orde gestel.

Behalwe die skrapping van alle diskriminerende wette, meen Sparks (2003) dat die opheffing van wette[12] wat die vryheid van spraak beperk het en daardeur ook die media aan bande gelê het, van die belangrikste boustene in die ontwikkeling van ’n demokratiese gemeenskap is. Hy stel vryheid van spraak gelyk met ’n ware demokrasie.

> . . . next to the franchising of the black population and the drafting of the Constitution itself, the lifting of restriction on freedom of speech and the media and their entrenchment in the Constitution has been the most important democratizing feature of the new South Africa (Sparks, 2003:62).

Sparks gaan sover om die vryheid van spraak as dié essensiële vryheid te identifiseer. Dié wet moet egter gerugsteun word deur ’n verskeidenheid wette wat daarop gemik is om Suid-Afrika te omskep in daardie menswaardige lewensruimte. Sparks stel dit soos volg:

> The Promotion of Access to Information Act, which became law in February 2000, aims at giving effect to a constitutional clause stating that everyone has the right to any information held by the state; while the Protected Disclosures Act, passed six months later, sets out

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[11] Die regering se jongste program, die ‘Accelerated and Shared Growth Initiative for South Africa’ (ASGISA) om armoede te verlig, lewer indirek ’n bydrae tot die opheffing van menselewens en kan inderdaad bydra tot die ontwikkeling van ’n menswaardige samelewing.

[12] Oor die kompleksiteit van die ondersteunende wette, sien Sparks, 2003:71–97.

> procedures and protections for employees who blow the whistle on malpractices in the organizations for which they work in both the public and private sectors (2003:72).

Sparks (2003) verwys ook na die feit dat die wette, hoe goed ook al, nie noodwendig alle ontluikende situasies volledig en op die mees gepaste wyse sal kan oplos nie.[13] Wat wel seker is, is dat die pers nou vryer is as wat dit gedurende die apartheidsera was (Sparks, 2003).

Wette ten opsigte van kinders, vroue, werkers en seksuele oriëntasies is van die wette wat radikale verandering ondergaan het. Afdeling 28 van die Suid Afrikaanse Handves van Menseregte, getitel 'Kinders' verleen spesifieke regte aan kinders. Dit is egter nie die enigste instrument wat die wet gebruik om kinderregte te beskerm nie. Wetgewing wat voorsiening daarvoor maak dat kinderregte beskerm word, is onder meer die Kindersorgwet van 1983 wat bepaal dat dit 'n kriminele oortreding is wanneer iemand wat onderhoud moet betaal, dit nie doen nie. Die Handves van Kinderregte van 2003 is bedoel om die wet van 1983 te vervang. Ook maak die Die wet op Basiese Diensvoorwaardes van 1997 voorsiening dat geen kind onder die ouderdom van vyftien jaar in diens geneem mag word nie. Selfs die Wet op Gesinsgeweld van 1998 verleen aan die kind beskerming deurdat hy 'n interdik of beskermingsbevel teen iemand kan kry wat hom misbruik en/of mishandel. Sedert 1996 verleen die Film- en Publikasiewet van1996 ook beskerming aan die kind. Hiervolgens mag 'n kind nie misbruik word om pornografiese materiaal te maak nie.

Een van die nuwe wette wat in 1997 groot opspraak verwek het, was die Wet op Natuurlike Vaders van Buite-egtelike Kinders van 1997. Volgens dié wet kan vaders van kinders wat buite die huwelik gebore is, deur 'n hof[14] aansoek doen om toegang, toesig en selfs voogdyskap ten opsigte van sodanige kinders..

Die wette met betrekking tot vroue en hul status is noemenswaardig hervorm. Die Aborsiewet van 1996 is suksesvol deurgevoer. Daardeur word erkenning aan die vrou se reproduserende gesondheidsregte verleen om sodoende die nadelige en soms fatale gevolge van onwettige agterstraataborsies te voorkom. Volgens die nuwe wetgewing mag vroue 'n swangerskap tussen 13 en 20 weke op advies van 'n mediese dokter laat beëindig en ook daarna, indien die swangerskap gevaar vir die vrou of fetus inhou. Die Wet op Gesinsgeweld van 1998 was eintlik 'n uitbreiding van die Wet op die Voorkoming van Gesinsgeweld. Volgens die nuwe wetgewing word huishoudelike geweld nie meer as 'n private aangeleentheid beskou nie, maar as 'n oortreding teen die gemeenskap. Die nuwe wet sluit ook ongetroude vroue in wat in 'n verhouding met 'n maat is of leef, paartjies wat in dieselfdegeslag-verhoudings is, moeders en hulle seuns asook ander mense wat saamwoon. Ook word gesinsgeweld, seksuele misbruik, ekonomiese misbruik en emosionele en sielkundige misbruik as sodanig aangespreek.

Die Wet op Onderhoud van 1998 maak dit moontlik dat onderhoud outomaties van die salaris van die persoon verantwoordelik daarvoor, afgetrek kan word. Hieruit vloei voort dat die magistraat mag, in 'n geval waar versuim word om onderhoud te betaal, op die besittings van die persoon verantwoordelik daarvoor beslaglê.

As gevolg van die feit dat die meerderheid van die Suid-Afrikaanse arbeidsmag onder die ou bedeling verontreg en uitgebuit is, bied die nuwe arbeidswetgewing groter beskerming aan werknemers. Sedert 1994 is talle nuwe arbeidswette aanvaar waardeur hierdie vergrype en verontregtings aangespreek is. So word deur die Wet op Basiese Diensvoorwaardes van 1997 'n beperking geplaas op die getal werksure van werknemers. Die wetgewing verbied dwangarbeid. Ook kan werkers daarvolgens aanspraak maak op onder meer siekteverlof en kraamverlof.

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[13] Sparks haal vier voorbeelde aan van hoe die vryheid van spraak en die media in die howe van Suid-Afrika getoets is. Sien Sparks, 2003:73–97.

[14] Sien *http://www.Constitutionalcourt.org.za/yourrights/knowyourrights-childrensrights.htm*. vir voorbeelde van waar die hofuitsprake sedert 1994, direk of indirek, kinderregte bevestig het.

Kragtens die Wet op Arbeidsverhoudinge van 1995 wat in 1996 in werking getree het, mag werkers aan vakbonde behoort en aan georganiseerde stakings deelneem.

Nog ’n wet wat in lyn gebring is met die demokratiese bestel en menseregte kultuur, is die Wet op Gelyke Geleenthede in die Werksplek van 1998 wat in 1999 in werking getree het. Die wet het bepalings ten opsigte van regstellende aksie bevat [15]. “All employers of fifty or more workers had to adopt measures to ensure that suitably qualified people from designated groups had equal employment opportunities and were equitably represented in all occupational categories and levels of the workforce” (Deegan, 2001:126). Dié wet verleen beskerming aan werkers teen diskriminasie wat op ras, geslag, swangerskap en huwelikstatus gegrond is.

Van die wette wat sedert 1994 hervorm is, is onder andere die wette met betrekking tot mense se seksuele oriëntasie, veral betreffende dieselfdegeslag-voorkeure. Waar homoseksuele- en lesbiese verhoudings tien jaar gelede as onsedelik bestempel en verbied is, het die situasie as gevolg van nuwe wetgewing verander. Volgens die Wet op die Bevordering van Gelykheid en die Voorkoming van Onbillike Diskriminasie van 2000 word die regering verplig om gelykheid te bevorder. Ook geniet diesulkes erkenning en beskerming kragtens die Wet op Gesinsgeweld van 1999, die Wet op Huurbeheer van 1999, die Wet op Gelyke Geleenthede in die Werksplek van 1998, die Wet op Mediese Fondse van 1998 asook die Wet op Arbeidsverhoudinge van 1995. Hierdie tendens het volgens die *Die Burger*, Saterdag 03 Desember 2005 se Bylae ’n verdere ontwikkeling ondergaan, naamlik dat “die konstitusionele hof die regering ’n jaar grasie toelaat ten einde wetgewing so te wysig dat huwelike tussen paartjies van dieselfde geslag volle erkenning geniet”. Hierdie wet het in Desember 2006 van krag geword. (2005:18).

In SakeBurger, 2 Julie, 2005 berig Amanda Visser dat Die Nuwe Konsepwet op Nasionale Krediet waarskynlik in 2006 aanvaar sal word. Sy was van mening dat regstellings in die geldmark ten bedrae van meer as R360 miljard deur wetgewing afgedwing moes word. Sy was ook van mening dat nuwe wetgewing nodig was om verbruikers teen uitbuiting te beskerm, Die nuwe wet moes dus daarvoor voorsiening maak dat kredietverskaffers gedwing word “om genoegsaam inligting in te win oor die skuldvlakke van dié wat geld wil leen, ten einde te verseker dat die lener weet wat die koste van die krediet is en watter alternatiewe daar is voordat hy in sy eie skuld verdrink” (Visser, SakeBurger, 2005:24).

Ten opsigte van godsdienskwessies, het die Suid-Afrikaanse Handves van Godsdiensregte en Vryhede die lig gesien. Dit is ’n dokument wat inderdaad kan bydra tot die vestiging van ’n gemeenskap wat menswaardigheid onderskryf. Dié Handves is op 21 Oktober 2010 op ’n vergadering in Johannesburg geëndosseer. Tydens die byeenkoms is die Suid Afrikaanse Raad vir die handhawing en beskerming van godsdiensregte en -vryhede gestig. Die verantwoordelikheid om weë te vind om die Handves aan die parlement voor te lê, is aan dié raad opgedra.

4. KONKLUSIE

Die wetgewing wat sedert 1994 die lig gesien het, is daarop ingestel om ’n menswaardige samelewing, eie aan ’n demokrasie te ontwikkel en te vestig. Die wette wat genoem en bespreek is, is uitgelig om aan te toon dat die aanvaarding van ’n Handves van Menseregte as sodanig nie ’n samelewing waarborg waar menswaardigheid aan die orde van die dag is nie, maar dat wette[16] nodig is, en sekere wette menswaardigheid direk aanspreek.

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[15] Die regstellende aksies het nie sonder probleme afgeloop nie. Deegan noem van die probleme wat ervaar is. Onder meer was daar “a lack of trust and confidence between different racial groups; a breakdown in communication between groups; prejudice and stereotype assumptions; poor teamwork; decreased productivity; inter-group conflict; and a high staff turnover, especially among those previously disadvantaged people recruited” (2001:128). Die probleme was geïdentifiseer in ’n nasionale opname onder die eerste honderd beste ondernemings in Suid-Afrika.

In die voorafgaande paragrawe is geargumenteer dat dit noodsaaklik was om diskriminerende wette te skrap of te hervorm ten einde 'n menswaardige samelewing te skep. Ook was dit van belang om die demokratiese beginsels, soos vervat in die Nuwe Grondwet van Suid-Afrika, met sy Handves van Menseregte, te ondersteun en ook om die kultuur waarin menseregte gerespekteer word te bevorder. Ek is oortuig daarvan dat teorievorming en die hersiening van publieke wetgewing, die proses daartoe merkwaardig ondersteun.

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[16] Baie wette is geskrap of hervorm ter bevordering van 'n samelewing waar elke mens se waardigheid gerespekteer word. Sien onder meer *http://www.info.gov.za/documents* en *http://www. contitutionalcourt. org.za/ site/yourrights* vir vele ander wette wat verander is met dié doel.

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TREFWOORDE
Teorievorming
Wetgewing
Hersiening
Implementeer
Menswaardigheid

KEY WORDS
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Exegetical checkmate – Isaiah 4:2*a*: person or plant?

ABSTRACT

Traditionally interpreters have understood the phrase hwhy jmx in Isaiah 4:2*a* as an indication of a messianic figure and translated it as "Shoot of the Lord". To highlight this meaning the word concerned was written with a capital letter. Presently however, in stead of translating the expression with reference to a person, and particularly a messianic figure, several scholars prefer to interpret the phrase as a portrayal of luxuriant vegetation. The study reconsiders the case in terms of some aspects of inner- and inter-textual exegesis.

INTRODUCTION

Opinions hover between understanding hwhy jmx as a (mere) plant and a more concrete messianic representation. One may ask whether there are any exegetical options available that would break the above-mentioned checkmate position by either reinforcing the idea that the text speaks of vegetation or identifying messianic overtures in Isaiah 4:2 and its wider context.

Baldwin (1964:93-97) indicated that Isaiah 4:2-6 serves as the conclusion of the section (2:1-4:6) which begins with the heading in chapter 2:1: "Concerning Judah and Jerusalem". The passage deals with ideal Jerusalem in the present situation and in future, though the main theme is the contemporary situation and the threatening clouds of judgement. Throughout the passage Yahweh is depicted as King, occupying his exalted throne and displaying his glory while instructing the nations in his law. The chapter closes with scathing criticism of the extravagant life-style of women in Jerusalem, a statement which concludes our passage in 4:4.

The present discussion will be restricted to one aspect of the approaching salvation only, namely the phrase, "shoot of the Lord" (hwhy jmx)[1]. According to some authors it is only possible to reach a positive conclusion with respect to the latter option should passages consulted yield what may be called genuine messianic prophecies, that is, if a figure is described in virtually unmistakable redemptive terms. Others include any passage which deals with new things/ eschatological perspectives to be classified as messianic prophecy. As an example of the former, Isaiah 32 (cf. v1) would qualify; of the latter, chapter 35. Chapter 32 refers to a new king who is on the ascent, while chapter 35 refers to a new world only, without mentioning a royal figure or messiah (cf. Vriezen 1977:465-499).

Ancient manuscripts offer several options regarding the translation of the phrase. The Septuagint (cf. Rahlfs 1979: 571) translates hwhy jmx as jplavmy J q "God will shine forth", and seems to have worked from a text which apparently used some form of j jx, or to have understood jmx in the sense of the Aramaic ajmx, meaning “brightness”. Other Greek manuscripts read ανατολη κυριοõ “Lord (will be) rising”. The Vulgate has *germen Domini*, “sprout of the Lord”. The Syriac version has: *denheh dĕmārjâ*, “appearance or glory of the Lord” (Watts 1985:49). The Jewish Targum translated the phrase as hwhyd ajyvm “the messiah of Yahweh /anointed of the Lord”. The Targum was probably the first document to understand Isaiah 4:2*a* as a reference to the messiah (Kaiser 1983:85; Wildberger 1991:165-166). According to Oswalt (1986:146) the witness of the Targum cannot be too easily gainsaid. However, generally speaking Jewish scholars (e.g. Slotki 1970:21) do not interpret the phrase as a reference to the messianic figure.

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[1] A few examples of translations: Upper-case: Branch (AVB, NIV, NKJV); lower-case: branch (NRSV); others: radiance of the Lord (NJPS); the crops given by the Lord (NETB); apparently one translation merely refers to "the Lord" omitting any reference to "sprout/branch": the Lord will make his land fruitful and glorious (CEV); the plant that the Lord has grown (REB); Yahweh's seedling (NJB); the Lord will make every plant and tree (GNB); die tak van die Here (BNLV); die Spruit van die Here (ABV 1933/1954); alles wat die Here laat uitspruit (ABV 1983).

CURSORY OVERVIEW OF SOME EXEGETICAL ATTEMPTS

Broadly speaking approaches to the problem may be classified into two groups: On the one hand those who argue that the meaning of jmx (“shoot”, Isa 4:2*a*) should be restricted to vegetation only; on the other those who support the view that the relevant term indicates a special person with the implication that it may refer to a messianic figure. Others hover between the two options (cf. Seitz 1993:42).

ISAIAH 4:2 AND LUXURIANT VEGETATION

Gesenius-Tregelles (1950:712) understands the substantive, “shoot/branch” (Isa 4:2*a*) as suggestive of the produce of the land as it thrives under God’s hand. According to this view, the second part of the text (4:2*b*) confirms the said interpretation (cf. Gen 4:3; 13:10; Deut 1:25; 26:2, 10; 28:11-12).

Wildberger (1991:154-155) draws attention to the fact that in other related prophetic booksa messianic meaning is attached to the word “shoot/branch” (jmx, Jer 23:5; 33:15; Zech 3:8; 6:12, cf. Ps 132:17). However, according to him, the same approach cannot be applied to Isaiah 4:2*a*. On the basis of this view, “shoot/branch” does not function as a “title” for messiah. And yet he concedes that the terms “branch” (rfj) and “shoot” (rxn) which describe the person in Isaiah 11:1, do have messianic connotations. Thus a messianic meaning did make an impact on the term jmx in 4:2*a*. But according to Wildberger (1991:166), this argument does not apply when interpreting the text since according to him, 4:2 *is not Isaianic* (my italics).

Following the view of Gesenius-Tregelles (1950:712), Wildberger (1991:154-155) also applies the subject referred to in the second stich of the verse, that is 4:2*b*, as an interpretative key of the first stich (4:2*a*). Thus, the *b*-part of Isaiah 4:2 impacts on the *a*-part of the text with *retrospective* effect. Consequently, the phrase “the fruit of the land” (≈rah yrp) provides the content of meaning for 4:2*a.* The “branch” of 4:2*a* is qualified as vegetation or agricultural produce by 4:2*b* (Ringgren 2003:412).

Linking up with Gesenius-Tregelles and Wildberger, Kaiser (1983:85-86) pointed out that the phrase, “shoot of Yahweh” should not be understood in this text (4:2) as it appears in Jeremiah 23:5; 33:15 and Zechariah 3:8; 6:12, namely as the king of the time of salvation from the house of David, but in accordance with the parallel position of the fruit of the land as quite simply whatever Yahweh makes to grow in the land (cf. Snijders 1979:68).

According to Widyapranawa (1990:19) the substantive concerned refers to the remnant of Israel, now redeemed and purified. It is described as a branch sprouting forth from the stump of a tree that has been cut down. This sapling or branch now grows beautifully and gloriously, showing that it is rooted in the grace of the Lord. However, others reject this possibility (cf. Kaiser 1983:85).

Some of those who support the vegetation-related view trace its meaning elsewhere in the

Old Testament (cf. i.a. Gen 2:9), thus excluding Isaiah. In this way the study of indicators related to the word in question in other parts of Isaiah is circumvented or neglected. When this word is studied in Isaiah in isolation from its synonyms, champions of the view find no indication of any messianic connotation linked to it or applied as such.

EVALUATION

Several researchers are convinced that the phrase, hwhy jmx , does not represent an authentic reference to a messianic figure in Isaiah 4:2*a*. It may be argued that the Old Testament probably nowhere provides a comprehensive/ stereotyped expression or "title" for the messiah. And even if it were possible to identify such a term, it is a moot question whether it will be possible to show that all references to a messiah will comply with this imagined title in a way consistent with the said paradigm. It may thus be taken as exegetical presumption when authors decide that it is compulsory to identify an alleged stereotyped term in every passage or text before any of these would qualify as references to genuine messianic material.

Secondly, it is not clear why a single idea, comprising a vegetation-related meaning only, should be given pride of place to prove that the expression in Isaiah 4:2*a* does *not* refer to the messiah. It would seem that it is precisely this reading of the text which undermines the approach of the views under discussion. This means that the same factor which functions as ground for proof actually undermines the viewpoint. This reading of the text is hampered by its engaging only Isaiah 4:2*b* when dealing with the exegetical crux of 4:2*a.* Further, defining the meaning of the relevant substantive ("shoot") in terms of what is considered as the only possible meaning, namely something related to vegetation, places a limitation on the exegetical horizon and thus the meaning of the passage.

ISAIAH 4:2 AND MESSIANIC OVERTURES: FEATURES, FIGURES AND MODELS

In his vision Isaiah saw Yahweh seated on his throne (Isa 6:1). The prophet realised that the Lord, the universal Ruler, revealed himself as the great King (6:5*d*). In addition to this presentation of God as King, the book refers to a group comprising several historical kings, namely Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (1:1; 7:1; 36:1); Rezin of Syria and Pekah of Israel (7:1); Sennacherib of Assyria (36:1) and Merodach-Baladan of Babylonia (39:1). A third category includes figures in possession of royal features, but who are mostly anonymous. Only their qualities, capabilities or destinations are mentioned (4:2; 7:14; 8:23-9:6; 11:1-16; [16:4-5]; 32:1-8; 33: 17, 22; 35:1-10). These passages describe anonymous personalities who in some cases are linked to the name and throne of king David (9:6), or his father Jesse (11:1). These individuals are generally considered as messianic figures, while those of the second group may perhaps be considered as having less prominent messianic characteristics.

Others are of the opinion that texts which allegedly refer to a messianic figure only provide models of a way of life and conduct for contenders of the throne. The latter are encouraged to follow these models in order to be able to rule as king in an acceptable manner. The relevant passages thus represent a blueprint for an ideal king. It does not necessarily deal with prophecies regarding a messianic king. According to this view, the kingship of men or messianic figures play a subservient role in the relevant passages in the Old Testament and especially with a view to the present discussion, in the book of Isaiah. Material related to these ideas has been discussed in depth (cf. e.g. Vriezen 1977:465-500).

Passages which may be interpreted in terms of a messianic figure reveal more than models for future kings. These references go beyond a mere human being. The figures concerned display features which remind of the divine (9:5-6, 11:1-9, cf. below). The relevant figures possess characteristics which might constitute a messianic personality.

Perhaps one could expect support for a messianic perspective from inter alia the term “messiah” itself. With the exception of one reference, namely 45:1, the Hebrew substantive, jîyv;m “anointed” or “messiah” (verb: jvm: “anoint”) does not appear in Isaiah in connection with a messianic figure from Israel (Seybold 1998:43-54; cf. Dan 9:25-26). In Isaiah this word is applied, perhaps ironically, to a non-Israelite, namely Cyrus the Persian king (44:28; 45:1). He was responsible for the liberation of many nations including Israel from the yoke of the Babylonian hegemony in the sixth century B.C. (ca. 539 B.C., cf. II Chron 36:22-23; Ezra 1:1-4). Be that as it may, the word carries the meaning of being anointed for a task pertaining to the salvation of God’s people. This idea is reflected in passages where such figures appear (e.g. 9:5-6; 11:1-9; 16:5; 32:1, 15-16).

At the time when the Old Testament was translated into the Greek language (the Septuagint/LXX ca. 200 B.C.), expectations among the Jewish people about the coming of the messiah ran high. It is not surprising then that the translators of the Septuagint made provision for this perspective in their rendering of the Old Testament. For example, in the LXX version of Isaiah 11:1 the Hebrew rfj, (“branch”) is replaced by the Greek ράβδος (“royal scepter”). However, the Jews began using the term “messiah” for the promised redeemer only during die inter-testamental period (cf. Russell 1963:119-142). This information does not support the portrayal of a messianic figure in Isaiah 4:2.

ISAIAH 4:2*A* DEPICTS THE MESSIAH

Looking beyond the immediate context, it is important to note that according to Young (1972:173-181), Isaiah 4:2*a* links up with II Samuel 23:5 where the same root of the word appears. The author uses the idea for his own purpose, namely to designate the messiah. He states that the sprout is that shoot which comes from the tree of David which has been cut down, and which springs to life from its fallen trunk and brings the tree to more glorious and wondrous heights than before. He notes Isaiah 28:5, which sustains the same relation to 28:1 as the present passage does to the preceding (4:1). In 28:5 that is attributed to the Lord himself which in the verse concerned is spoken of as the “sprout”. Young avers that the parallel position of the idea seems to exclude an interpretation limiting the reference to vegetation alone. He points out that predicates which are used in Isaiah 4:2 to describe the sprout are those which in other parts of Isaiah are applied to the Lord himself (cf. 28:1-4 with 2:5-4:1; 60:19; cf. Zech 2:5).

He also considers two possibilities of translating the phrase. Some would opt for “that which the Lord causes to sprout”; others “he who is sprouted forth from the Lord”. The sprout of the Lord, on this interpretation, is the sprout which the Lord gives.

Since the genitive indicates source or origin, Young concludes that this branch is of the Lord, it is his, and comes from him. It is not clear whether this means that he is a branch which the Lord causes to grow up unto David or whether he is simply a branch which the Lord gives. He inclines toward the first possibility citing some passages to support this position (II Sam 23:5; Ps 132:17, also Jer 23:5; 33:15; Zech 3:8). It would seem then that the phrase “sprout of the Lord” signifies “that which the Lord causes to sprout”. In either case, however, it is clear that in identifying the sprout as of the Lord Isaiah is excluding a reference to the mere produce of the land. The reference then is to the divine origin of the one whom the Lord causes to sprout forth. Following this way of thinking, he also understands 4:2*b* (the fruit of the land) as related to the messianic figure mentioned in 4:2*a.* In this respect he turns the argument of Wildberger and others around by applying his exposition of the *a*-part of 4:2 to the *b*-part.

Perhaps the Dead Sea Scrolls can be of some assistance in this regard. The first copy of the book of Isaiah found in cave 1 (1QIsa^{a}) contains the words "and Judah" after Israel in 4:2*a* (see Flint 2002:249). According to Wildberger (1991:162) this is unnecessary, since Judah is naturally included when Israel is mentioned. On the contrary, according to Watts (1985:47-48), the surrounding chapters have carefully separated Israel's fate from that of Judah and Jerusalem. If it were unnecessary, as understood by Wildberger, it would be because the substantive jmx ("branch") carries messianic-royal significance and thus includes Judah. However, in spite of his statement that the branch is used for the king to come, Watts (1985:49-50) follows Wildberger and others who find the meaning of v4*a* in v4*b,* excluding other exegetical possibilities.

Some are desperate to find a hidden messianic signal in texts in order to prove their views. Thus some authors interpret the "branch" in allegorical terms. Young (1972:177) argues that "sprout" (4:2*a*) refers to the divine nature of the messiah, while the "fruit of the land" (4:2*b*) points to his humanity. The same approach is also applied to the New Testament, where according to some the branch would reflect Christ's divine nature, while the fruit of the land would reflect his human nature (cf. Oswalt 1986:146). This approach leaves much to be desired.

EVALUATION

Exegetical practice allows for a technique whereby one part of a text may be considered as an interpretive key to explain another part of the same text (inner-textual). As stated above, the first group applies this to Isaiah 4:2 where the second of the two back-to-back stichs (4:2*b*) is used to explain the first (4:2*a*). This interpretation is acceptable as applied by Wildberger (1991:154-155). However, this approach tends to isolate the text from surrounding material while restricting its meaning in an atomistic way. An inter-textual approach (to read a word or text/passage in its context) should therefore be engaged as well (cf. e.g. Williamson 2009:1-244).

MESSIAH AND CHILD FIGURES, YOUNG ANIMALS, PLANT IMAGERY, AND KINGSHIP

It may be helpful to enquire if and how an approach of engaging not only the immediate (inner-textual), but also and especially the wider context (inter-textual) will impact on the way a messianic figure is possibly depicted in Isaiah in general and specifically in Isaiah 4:2.

It must be reiterated that certain passages in Isaiah contain some what would seem straight-forward references to (a) messianic figure(s). Most of these passages appear in chapters dealing with the history of king Ahaz (7:1-16; 9:5-6; 11:1-5, 10, cf. 4:2).

These passages are dominated by references to child figures, young animals and new plants sprouting forth. Regarding the first category, the following are relevant to the discussion. Note the references to young children: "son" (˜B): 7:1, 3, 4, 5, 6, 9, 14; 8:2, 3, 6; 9:5; 11:14; "child(ren)"/"son" (˜B/dl≤y≤8:18; 9:5; 11:7; "boy" (r[ì]Æ7:16; 8:4; 10:19; 11:6; "little child" (˜fq r[ì]Æ11:6; "shoot and branch": both in 11:1; "the nursing child" (qnwy): 11:8; "the weaned child" (lWmG): 11:8. Other references to young people in Isaiah include: daughters (22:4; 32:9-11; 43:6; 49:22; 23:4) and sons (19:11; 43:6; 49:15, 17; 60:4). Numerous references to children as a designation for Israel may be found in the book (Trommius, no date: 377-378). The prophet highlights the general social condition in Israel by means of a comparative style which focuses on the adolescent behaviour of young people and their demise (20:4; 40:30; 3:4, 5; 9:16; 13:18; 23:4; 31:8; 40:30). However, in some cases the references are positive (54:4; 62:5; 65:20).

The second category deals with young animals. In the description of the new paradise Isaiah 11:6 refers to a lamb (cbK), a young goat (ydG), a calf (lg≤,[cf. 27:10) and a young lion (rypk); v7 adds the young of the cow and the bear (˜h≤ydl)).îNote how the references to little children and young animals appear intertwined (11:6, cf. 8; 41:14).

The third category deals with plants. Van Wieringen (1989:203-207) pointed out that Isaiah 6-12 refers to trees and shrubs. These references are arranged according to a literary pattern. Miscall (1993:28-30) indicated that plant imagery pervades Isaiah and is a facet of his thorough development of images and metaphors. The prophet uses approximately ninety different terms for trees, grass, planting, gardens, etc. He covers the entire life cycle of a plant from planting (5:2; 28:24; 30:23), to growing and flourishing (37:30-32, 41:17-20), to withering and dying (1:30; 34:4; 40:6-8), and to being cut down and used for a fire or for an idol (44:9-20). Dry and rotten wood or plants are burned (1:31; 5:24; 10:16-19) or blown away (41:14-16). Plant imagery is used in contexts of judgement and destruction, of salvation and restoration and of the lonely remnant (1:8; 6:11-13; 10:19).

Porter (2003:1-97) studied the relationship between high-ranking officials (kings) and vegetation as depicted in Assyrian iconography. Against this background, it is not unusual to find high-ranking officials portrayed in terms of vegetation in ancient Near Eastern literature in general and in Isaiah in particular (Watts 1985:171).

Mazor (2004:73-90) investigated different solutions which link prophecy and the “branch/shoot” and tree motifs in Isaiah 10:33-11:9. The allegorical solution interprets the carnivorous animals as a symbol of either the evil in society (the social aspect), or the nations who perturb Israel (the nationalistic aspect). The advantage solution does not deal with animals as such, but the advantage for humans of the animals’ change in nature. Mazor opts for the mythological solution and on this basis indicates that both the shoot/branch and the tree represent royal figures in Isaiah. Other prophets also portray kings as trees (Ezek 17, 31; Dan 4).

This confronts the reader ineluctably with the phenomenon that in the Old Testament royal figures (both God’s chosen and his enemies) are pictured with the aid of objects of vegetation. Thus, in these terms the sprout of the Lord referred to in Isaiah 4:2*a* may be understood not merely as a plant, but as a person (a human) and even a person of royal status. This is underscored by other passages in Isaiah which makes it clear that figures of salvation (read *messianic* personalities) are constantly depicted in terms of plant imagery.

Thus the intertwining of references to children, young animals and shoots makes it almost impossible to ignore the impact of this observation on Isaiah 4:2. This means that the text may at least have initiated the idea of a young messiah depicted as a shoot (cf. 11:1). In addition, Isaiah 4:5-6 speaks of the provision to protect God’s people against weather conditions. According to Isaiah 32:1-2, this protection will be undertaken by a human being.

Another relevant argument deals with the problem of consistency versus inconsistency in connection with arguments brought forward to deny any messianic perspective in Isaiah 4:2. It is not clear why some interpreters are comfortable with the text of Isaiah which uses two different substantives, namely rxn´wrfj, to indicate one and the same messianic figure (11:1), but rejects the possibility that the same figure may be identified by a third noun, namely jmx (4:2). Even the pseudo-messianic king of Babylon is depicted as a plant (14:19, rxn).[2] All these terms are taken from the plant world. The reader will hopefully realise that Isaiah applies these terms to a single messianic figure (11:1; 4:2*a*).

The depiction of the messiah in terms of plant imagery is further reinforced by the application of two notions which introduce another figure of salvation, namely the Servant of the Lord (53:2). This figure is related to the messiah who appears in the earlier parts of the book (cf.

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[2] Ps 92:8, 13-16 compare the godless with the growth of plants. Likewise the faithful in their steadfastness are compared to the thriving of the palm and cedar.

e.g. Ringgren 1961:65-67; Williamson 1998:30-166; Firth and Williamson 2009:25).[3] Describing the ascent of this figure, the author engages two objects from the world of plants. The Servant is depicted as a qn´wy (meaning: "young plant", "sapling", "sucker", or "nursing child", cf. 11:8) and a vrvø("root", cf. 5:24; 11:1,10; 14:30; 37:31; 53:2, cf. also the *po'el* pf.: "take root" 40:24). It is remarkable that so many objects related to vegetation are used in connection with the representation of a messianic figure/servant. Why should jmx (4:2) be excluded from this group?

These arguments are also supported by the prophet's intention of creating an association between Yahweh and the world of plants in more than one way. This observation leads to the following. First, the people of God are presented as sprouting like a plant (27:6). Israel will sprout like a plant bearing fruit (cf. Mic 5:1-14). Israel is also presented as a vineyard in the description of the relationship between the Lord and his people in Isaiah 5:1-7. This passage follows directly on our chapter 4 adding to the literary phenomenon of describing people in terms of vegetation.

Closely related to the latter idea is the depiction of the Lord as the great Gardener (Isa 5, cf. 17:5-6; Miscall 1993:29). Note again that chapter 5 follows the passage which includes 4:2. Apart from the latter, the Lord is presented as the great Forester (35, 40-62; Miscall 1993:29). Hinting at this idea in Isaiah 7:18-25, the motif is given a dominant position in the middle of section 9:8-11:16. God's decision to destroy Israel is pictured as felling trees (9:9*b*[10*b*]), as hewing off palm branch and reed (9:13[14]), and burning of underbrush (9:17-18[18-19]). The figures of the axe and the woodman (2:12-18; 10:15-19; 10:33-34) are most appropriate in this motif. The burn-off of underbrush is repeated in 10:17-19. Taken together it all fits the depiction of the decreed destruction of the whole land (10:23). However, the motif reaches its peak in 10:32-11:1. The Lord marches through Israel and arrives at Nob. The unwavering hand signal of 9:16,17; 9:20,21 and 10:4 changes. God now waves his hand towards Zion (10:32). His signal before Zion is for her to grow and expand (10:32). Thus a shoot can now spring up from the stump of Jesse and a branch will bear fruit (11:1). The Forester's management will bring peace and prosperity to the primeval forest (11:6-8). The Root of Jesse becomes God's signal to the nations (Miscall 1993:29). The depiction of both the Gardener and the Forester determines the meaning of the branch/fruit in Isaiah 4:2*a.*

Lexicons indicate that the verb ("sprout"), which is related to the substantive ("shoot"), is used in connection with the idea of sprouting plants in a literal mode (e.g. Gen 2:9). However, the verb can also be used to introduce the sprouting/origin of immaterial, new things (Isa 42:9; 43:19; 44:4; 58:8). In the causative form *hiph'il* the word also appears in a metaphorical sense in texts where it is stated that God will allow non-material things, like righteousness (thus not only plants), to bud (45:8), as well as praise (61:11, cf. Song of Songs 4:12-14; Ps 85:12; 89:3-7; also Hosea 8:7; Zech 3:8; Jer 23:5; 33:15; Ps 132:17).

In support of this perspective it may be argued that the expression, "in that day", is constantly connected to the idea of the establishment of new things and includes much more than rich vegetation or produce. It indicates the repetition of events from the past which will be applicable in the present and future (e.g. the Exodus/Sinai events, Isa 4:5).

It is striking that references to the involvement of the Spirit of God occur both in the passage under discussion (Isa 4:2, cf. v4) and in one which is usually taken as a reference to the messiah (11:1, 2). Isaiah 32:15-16 announces the outpouring of God's Spirit from on high. This is immediately followed by a change in nature. Although Wildberger (2002:260) denies a relationship between a messianic figure and nature in 4:2*a* and *b,* he does acknowledge that 32:15 refers to God's Spirit. However, he fails to note the relationship created between the Spirit and nature in verse 15*b*-16. The striking point is that this connection appears in the same chapter which mentions the arrival of a messianic king (32:1).

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[3] In Zech 6:12 it is stated that the shoot will sprout and in 3:8 the word "sprout" appears in connection with the Servant of the Lord, a figure in possession of different traits but related to the messianic figure.

The prophet announces that before the blessing of “that day” will arrive (4:2ff.), Yahweh has to wash away the filth and purge the blood of Jerusalem (4:4). Elsewhere the word jydy used here indicates priestly washing (II Chron 4:6; Ezek 40:38). Even ≈jr which has a more general meaning is sometimes used for priestly washing (e.g. Ex 40:12). The author thus had in mind sacrificial washing, thus enabling the remnant to be called holy (4:3). The figure referred to in 4:2 carries a message concerning the priestly washing away of sin. When that condition is fulfilled, the shoot of Yahweh shall be beautiful and glorious. The closing words assert that the Exodus symbols of Yahweh’s presence will cover/protect the city, a promise which is developed in chapter 32. There a human (32:2) will provide the promised shelter from heat and the tempest.

Again, as indicated above, in prophetic literature the word “branch/shoot” (of the Lord) serves inter alia as indication of a messianic figure. In this mode the prophets probably added the word to their vocabulary at the time of Israel’s exile and the early Persian period. In its earlier form it may have served as an indication of a royal figure (cf. Jer 23:3-5; 33:14-26). However, apparently the word also contracted priestly characteristics/traits (Zech 3:8; 6:9-15). If 4:2 is considered in the context of verses 3-6, it is possible that the word concerned described a priestly figure. Verse 3 mentions the priestly requirement to be holy, verse 4 refers to purifying and reference is made to the temple mount. Thus, on occasion the figure concerned would be presented as a king, at other times as a priest. However, the emphasis on the royal aspect seems to have been maintained. Perhaps verses 3-6 were recorded to discourage a potential royal understanding of the word in the light of Zerubbabel’s loss of status and the fact that the priesthood was on the ascent (cf. Hag 2:20-23; Zech 6:9-15; Baldwin 1964:93-97).

Further, the fact of the shoot being linked to “the day of the Lord” enhances the shoot to a position which rises above the idea of a good crop, namely the sphere of human beings. This is highlighted by the fact that the figure concerned has at his disposal the offices of king and priest in that he will be washing away the sins of God’s people. In the passages discussed, the shoot is associated with a human figure endowed with the powers of king and priest. As king he rules over his people, as priest he cleanses them of sin (Baldwin 1964:93-94, 97).

It is noteworthy that the two relevant references in 11:1, both of which belong to the world of plants, are followed by a reference to the verb describing plants bearing fruit (hrp≤y). A similar combination comprising plant-related terms, namely “shoot” and “fruit” appears in 4:2 (yrpW). In the former case (11:1) the combination is generally accepted as a definitive indication of the messianic figure. In the latter (4:2), according to some the parallel position of substantives (as in 11:1) is not accepted as an indication of a messianic figure. It is difficult to understand why one text (Isa 4:2), so obviously part of the rest expressing the same idea and the same plant motif, should be disqualified as a reference to a/the messiah. Biblical authors did not restrict themselves to the usage of a single vegetation-related term in order to identify the messianic personality.

In any case, it may be accepted that the *b*-part of the text under discussion (4:2), complements the *a*-part in the sense that the successful reign of a messiah (4:2*a*) will bring in its train abundance of natural/agricultural produce to the benefit of Israel (4:2*b*). The same structure appears in 11:1. There it is indicated that a branch/shoot will sprout, combined with a reference to produce of vegetation benefitting the people of Israel (hr≤py). This sentence structure where the second stich (11:1*b*) refers to vegetation issuing from the branch, comes close to that of 4:2 where the *b*-part also deals with rich vegetation produce resulting from the appearance of messiah.

CONCLUSION

The presentation of a messianic figure in different parts of the book is set forth mainly in terms of vegetation. This observation places Isaiah 4:2*a* in the same category as 11:1. It seems inconsistent to accept some cases speaking in terms of plant imagery and a messianic person (11:1), while rejecting others (4:2). The present emphasis on the literary unity of Isaiah allows for investigations into the book by considering trajectories of key words or themes which run through the document. This leaves space for key words to be interpreted in relation to one another.[4] On the basis of all the arguments presented it would seem that the phrase hwhy jmx in Isaiah 4:2 depicts the Messiah.

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KEY WORDS
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Empowerment of the laity at congregational level: a case study of the Nkhoma CCAP congregation[1]

ABSTRACT

This case study answers the question: *What should be done in the Malawian Church to lead the laity and lay leadership towards a holistic ministry relevant to the contemporary situation in an effort to develop congregations into self-reliant, spiritually matured, all-participatory and social service-providing ones that strive to act as signs of the reign of God?* The setting is the 6500 member CCAP Nkhoma congregation in Malawi where over a period of 18 months three successive rounds of meetings were held in the five zones of the congregation. Participatory action research methodology was used involving the 19 prayer houses and 76 wards in a process of grounded research focused on answering the research question. The outcome was simply amazing and proves that with the right leadership, theology and methodology poverty can be addressed.

1. INTRODUCTION

The concept of empowerment of the laity has a dynamic transformational role in the life of the church. Empowered congregations can in turn play an important role in the empowerment of local communities by means of participation at different levels, in addressing social problems in their context. This also applies to research.” In the interest of such a research paradigm, this article presents a case study that was conducted within the framework of Participatory Action Research in the Nkhoma Congregation of the CCAP[2] in the Nkhoma Synod[3]. The aim of this study was to assess the impact that strategic empowerment of the laity in the church can make within and without the church. The case study wants to answer the question: *What should be done in the Malawian Church to lead the laity and lay leadership towards a holistic ministry relevant to the contemporary situation in an effort to develop congregations into self-reliant, spiritually matured, all-participatory and social service-providing ones that strive to act as signs of the reign of God?*

2. A CASE STUDY AND ITS SETTING

According to Hancock and Algozzine (2006:33), there are three types of case study research designs namely, exploratory, explanatory and descriptive. Their distinctive features are:

- *Exploratory designs* seek to define the research questions of a subsequent study or try to determine the feasibility of research procedures.
- *Explanatory designs* seek to establish cause-and-effect relationships, and

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[1] This article is based on the researcher’s doctoral dissertation (Msangaambe 2011). Prof HJ Hendriks was the promoter.

[2] CCAP stands for Church of Central Africa Presbyterian

[3] Nkhoma Synod of the CCAP is one of the five Synods that do constitute the CCAP in Malawi, Zambia and Zimbabwe.

- *Descriptive designs* attempt to present a complete description of a phenomenon within its context.

This case study engaged all three types, regardless of their affinity towards mere description, because of their ethnographic nature. It study engaged the grassroots laity and their lay leaders at congregational level in the Nkhoma CCAP Congregation. This congregation had *6500 members* spread over *76 wards* that form *19 prayer houses,* which are grouped into *five zones* for administrative purposes. Each zone has a Holy Communion centre. On average, each Church elder is responsible for approximately 90 members.

3. ENGAGING THE LAITY AT CONGREGATIONAL LEVEL

The study took 18 months. Members of the Nkhoma CCAP Congregation participated through training and planning workshops. The resolutions made from these workshops were converted into practical projects. As the resident minister in the congregation, the researcher designed three meetings in each of the five major prayer houses (Holy Communion centres also known as zones). This means that 15 major meetings were conducted. During the meetings, the focus was on a self-evaluation exercise for each of the five zones. These three phases constitute field-research work designed for this study. Much of the work in all the centres was done in group discussions to generate data that represent the target groups' collective opinion. The individual interviews conducted were meant to clarify the information received from the study groups. A description of each of the meetings now follows.

3.1 The first round of meetings: getting started

The first meetings were introductory. It was meant to sensitize and engage the lay leadership in the quest for the Church's expected missional practices. This pastor-researcher deliberately designed it in the form of normal leadership training and skills-development meetings at each of the zone centres. Through a story-sharing process, the participants were oriented and guided into full discussion. All the Church elders, deacons, committee members of all the Church committees, and leaders of women's guild and youth groups participated in these first round of meetings.

Within a month, one subsequent meeting was conducted in each zone. Every meeting started with a briefing session. Enough time was allowed for the participants' discussions, questions and comments in order to put them on board. Their responses and contributions contained enough evidence of their understanding of the subject matter. A summary of overall resolutions in the five zones follows:

- Participants agreed to meet within a week to choose what they would try to do at prayer house level; and to plan for the chosen action.
- Participants agreed to extend the participating groups to all interested members and local traditional leaders.
- Participants agreed to communicate the shared research objectives with all the groups that they represented, e.g., the wards, women's guild and youth groups.
- Participants committed themselves to invite all members and local leaders to the next meeting.

Summarizing: The first round had five meetings, one in each zone. They each had a subsequent follow-up planning meeting which was followed by meetings at the 19 prayer houses where all 76 wards, all groups as well as outsiders were invited to regularly meet to follow through with the process that was set in motion. As such this pattern continued throughout the 18 months.

3.2 The second round of meetings: Charting the way and developing action plans

These meetings took the form of planning workshops facilitated with a focus on empowering the laity. Church members from various Church committees were helped to assess their ministries at congregational as well as zone level, and plan together. In addition to the elected lay leaders of the Church, all congregational members in the various Church committees, as well as local community leaders, were invited, as agreed on in the first round of meetings. Local leaders acted as external evaluators.

At the second round of meetings each zone decided on what activity they could immediately embark upon as a way of exercising self-motivation. The short-listed resolutions are summarised below (Appendix 1). Resulting from the motivational empowerment workshop, every zone decided, independent of the others, on their activity priorities, from which it is evident that the workshops stirred self-esteem in the congregants and motivated them for action. Among themselves, each zone elected a task force committee of eight people to co-ordinate and keep record of events for future prayer house reports. The committee was mandated to call for prayer house meetings when deemed necessary – and this they all did!

3.3 The third round of meetings: Progress assessment

Fifteen months elapsed between the second and third round of meetings. During this period, there were numerous other meetings of both a formal and informal nature. They were part of the normal congregational activities where this researcher conducted routine pastoral visits and engaged church lay leaders in several Church forums. Consultations with co-ordinating teams and Church elders were held at least every three months for progress updating. Different zones demanded special meetings at times, depending on their encountered problems. Other meetings were conducted to evaluate the planned work, and assess transformation in each zone. Eventually, all the zones were invited to meet for reporting at congregational level. The aim was to share stories and harmonize the activities as a way of formulating an overall congregational picture of the impact made due to the deliberate empowerment of the laity.

After all these meetings, this researcher compiled the results of the research and shared them with the participants. In a process of evaluation, the participants discussed the draft report, and recommended adjustments were done.

4. THE QUALITATIVE DIMENSION OF THE RESEARCH, GROUNDED THEORY

This case study took 18 months in order to allow for a natural process of data collection. The researcher was hearing the stories of the people in the congregation and journeying with them in the empowerment process. As qualitative research, there was a need to scrap all presumptions to allow the insiders' story to take shape.

In the process, this researcher never departed from the methodological framework of doing theology that clings to the vitality of God's initiative. Theology is about God and is about the faith community, and about the faith community discerning the will of God, leading to active involvement in church and society (Hendriks 2004:34). The involvement of the faith community people (the church) in the research led to the necessary data development.

As in any qualitative research, the use of grounded theory in this research could not be avoided. Gillham (2000:12) writes, "The case study researcher, working inductively from what is there in the research setting develops grounded theory: theory that is grounded in the evidence that is turned up." In short, grounded theory is a substantive theory that is generated inductively from the data obtained systematically through research (Kunkwenzu 2007:43; Holloway 1997:80; Hancock & Algozzine 2006:9). In this case study, the use of grounded theory was necessary in order to give a reasonable interpretation of the data generated; with a clear understanding of the context and interactions in the study process. In summary, the use of grounded theory took an upper hand in the development of data in this research.

5. DATA DEVELOPMENT

In this case study, the researcher was guided by ethnographic observations, to generate information from the participants. Kunkwenzu (2007:47) explains, "Data development in a grounded theory study does not proceed through the traditional process of research plan, data development and data analysis. Data development and data analysis occur simultaneously, because the analysis directs the sampling of data."

5.1 The background to this data development

This researcher played a three-fold role in this particular study. The *first role* was being a pastor/ researcher. This study is set within the parameters of normal congregation life where the researcher ministers. As such, he has the advantage of full acceptance by the people involved in the research. A good rapport was developed through the researcher's long acquaintance with the congregation's traditions and values on the ground. The *second role* is that of research moderator or facilitator. This is a common role for any researcher, especially when it involves many participants or when it comes to running focus groups. The *third role* was that of an observer. During the time of study, the researcher carried out his full pastoral duties and naturally interacted with members of the congregation at different levels. Different formal or informal views shared by members were recorded in a dairy and analysed shortly thereafter.

5.2 Data development strategies

(a) Focus group discussion

The outstanding strategy for data development in this study was the use of the focus groups (Abercrombie, Hill & Turner 2006:150-151). Usually, the discussions are held on a number of occasions over time. In this case, the research focus was the empowerment of the church's laity in order to release their potential towards becoming a missional church.

There were a total of 25 focus groups for the entire congregation at an average of five focus groups per zone. For these meetings, the researcher formulated discussion questions. With the help of appointed elders and deacons, who acted as tentative group leaders, the discussions were first organized in simultaneous small groups around the prayer house premises. The researcher/moderator supervised the discussions and guided them where necessary. Each small group appointed their own secretary/reporter who recorded all the group's resolutions. These small group discussions took 60 to 90 minutes. After that, all the groups converged in the church building for a report back session. Each group presented their points that were commented upon, criticized or asked to be clarified, before the house adopted them. All the agreed points were recorded on a separate sheet of paper. Below are the questions and the top five most common group responses:

Figure 1a: Phase 2 meetings' group discussion responses

Question	Common responses
[1] What do you think is the laity's responsibility in the congregation's life?	To give offerings To attend church services and Holy communion To participate in church projects To pray and obey church rules To support one another (members) during funerals and weddings
[2] What is the main role of a church minister in a congregation?	Preaching Administering sacraments Drawing church programs and plans Conducting funeral services Visiting people
[3] What is the church's (the laity's) responsibility towards the life of the general community?	To spread the Gospel To demonstrate love and good morals To help the sick and the poor To pray for it To initiate development (personal and communal)
[4] In what ways can the church (the laity) become involved in addressing the community's social problems?	Intensifying their HIV/AIDS care ministries Sensitizing local leaders Initiating small-scale working groups Organizing community grain banks Communal-care advocacy
[5] What motivation can the church (the laity) have to partner with local authorities in the community's social welfare?	It is part of their mission to the world They have a biblical mandate to care It is the nature of the church to be concerned with others They have the structure in which to operate They are part of the community under the local authorities
[6] Why is the church (the laity) not doing what it is supposed to do?	No knowledge of their potential Lack of self-confidence Lack of the required skills Poor leadership No personal space due to structures

With reference to the list of adopted points of discussion, the house now proceeded towards action planning. Holloway (1997:73) comments, "Focus groups can be combined with individual interviews, observation or other methods of data collection .... The findings from the focus group interviews are often used as a basis for action." (For a compiled list of resolutions and priorities made in all the zones, see Appendix 1.)

(b) Face-to-face interviews

While the focus group data development method can be self-sufficient, it still has room for other methods. Face-to-face interviews are one of them. The type of face-to-face interviews used in this research was semi-structured. Face to face interviews were not used in this study as a primary source, but were employed for corroboration of some of the data generated by the focus groups. For that purpose, interviewees were identified on the basis of availability, and they were also deemed to have the best information to address the topic in focus (Hancock &

Algozzine 2006:40). An interview guide was used and notes were produced immediately after every interview to capture all the valued points that were committed to memory.

(c) Observation and pastoral interaction
The day-to-day interaction, which this researcher/pastor had with people, was found to be an important strategy for data development, especially in the rural setting where the research mainly took place. It was an African communal setting where visiting, chatting and eating together take place naturally. Consequently, congregational work for a pastor in such a setting involves natural interaction in homes, market places and public functions, such as weddings and funeral ceremonies. This researcher's acquaintance with the general community at all levels created an opportunity to probe for more information without raising any suspicion on the part of the contributors. During these interactions, the researcher took the role of a participant-observer. Yin (2009:111) describes participant-observation as a special mode of observation in which the observer is not merely passive. He/she may assume different roles within a case study situation and can even participate in the events under study. Thus, this researcher participated in the ordinary congregation and community life while noting any relevant information that could contribute to the on-going research. In simple terms, an observer should watch what people do; listen to what they say; and, sometimes, ask questions for clarification (Gillham 2000:45). As in the face-to-face interviews, discipline was needed to record important observations as soon as possible, because memory can sometimes lapse.

The strength of the approach used in this case study was in decentralised use of zones; the direct participation of grassroots membership; and the involvement of local leaders and non-members.

6. DATA ANALYSIS AND INTERPRETATION

Hancock and Algozzine (2006:56) note, "In case study research, making sense of information collected from multiple sources is a recursive process in which the researcher interacts with the information throughout the investigative process." What it means here is that there is an ongoing examination and interpretation of data from beginning to end in a case study research. This differs from other research forms, in which data examination is done at the end of the process.

In this case, the results and the interpretation presented were acquired through the triangulation of pieces of data sourced by means of all the strategies outlined above. Yin (2009:114) defines "triangulation" as a "rationale for using multiple sources of evidence." Therefore, at this point, the analysis and the interpretation of data reflect different aspects of the same case study.

6.1 Significant findings

The following is a list of the remarkable revelations from the analysis and interpretations.

(a) A hazy self-understanding of church members:
From the common responses to the question: "*What do you think is the responsibility of the laity in the congregation's life?*", one can immediately detect that members lacked theological self-understanding. For instance, each of the top five responses placed more emphasis on traditional practices and missed out on correct theological answers. A picture that emanates from the responses is a hazy self-understanding of lay members' position in the church. Their skewed theological understanding of their membership in the body of Christ overshadows

their commitment to what the congregation demands of them. There is an indication that the ministries within the church ministry are taking an upper hand at the expense of members' core responsibility. The laity's focus leans more towards serving the church than being agents of service in the church. The overall missional task of the church is obscured by the in-house demands of maintenance.

(b) A deep-rooted misconception of the role of minister
It was revealed that most church members consider a church minister as the only licensed worker and pacesetter in the church and that all of them should just follow. There is evidence in the data that the laity in the congregation is more on the receiving end than on the giving end. For instance, the common response to the question: "*What can the main role of a church minister be in a congregation?"* depicts the laity as consuming what the clergy produces. The table (1b) below summarizes the scope of the set of role expectancy. It puts the clergy at the hub of more or less everything.

Table 1b: The clergy working for the laity

The clergy	Preaching to ...	...the laity
	Administering sacraments to	
	Drawing church programmes for ...	
	Conducting funeral services to	
	Visiting homes of	

This explains that the church's life circles around the clergy, while the laity plays a passive role. The danger in the faith community is that the church minister becomes the sole producer, while the rest are consumers. This reduces the church's capacity of reaching its missional challenges. Therefore, it is imperative that the laity should be empowered to shift from consuming to producing.

(c) The other side of the church's operational structure
In the face-to-face interviews, an important element about the laity's inactivity was revealed as a confirmation of the focus group's responses to the question: "*Why are the non-leadership laity not doing what they are supposed to do*?" It emerged that the church structure is very important for church administration, but can be detrimental to personal ministries within the church. With due respect to the Nkhoma Synod's church structure, there is little or no space for personal ministries. The analysis of the verbatim face-to-face interviews confirms this. Here is an excerpt from an interviewee's face-to-face interview:

Question: How active are the laity without any leadership position in the church?
Response: Well, they are active but very limited. They don't take the initiative to do what they know best.

Question: Tell me more, why is it like this?
Response: One of the reasons is that our church structure does not make room for personal ministries. You cannot just initiate something or easily present your views, unless you are a church elder. For instance, you cannot just start a prayer cell or Bible study group with fellow

church members if church elders do not approve of it.

It was noted that there is a remarkable misconception among many lay members that all congregational ministries should be initiated by church elders. Because of such a misconception, many lay people even avoid offering voluntary services, such as Sunday School teaching, until they are appointed by the church elders. They think that any personal ministry and initiative by an "ordinary" church member is against church protocols.

Another respondent (an ordinary member, but a teacher in the civil service) even indicated that some church elders hide behind the structure and protocol to discourage individual ministries, because they themselves suffer from an inferiority complex if the non-leadership laity are more active than elders. As such, the church structure has been selfishly used and has become a stumbling block to individual lay ministries, when it is supposed to be enhanced by creating space. The Nkhoma Synod structure has enough room for individual ministries, but it can also easily be misused for personal motives of leadership along the chain of command in the system. In their un-distorted condition, the policies and standing orders require to be clarified for every member to promote participation without fear of offending church traditions.

(d) Low laity training levels: Whose responsibility?

A combination of all data development strategies used in this case study gives the impression that poor levels of church leadership skills among the lay leaders are mostly caused by the clergy. For instance, the focus group's responses to Question 6 (*Why is the church [the laity] not doing what it is supposed to do?)* reflected a lack of proper basic training and the laity's induction to help them acquire the needed basic skill for ministry.

In a face-to-face interview, a respondent (a retired deacon) was quick to say:

> "We know that ministers learn a lot in four years and know very well what the church is supposed to do. They have the ability to train all of us in different ministries, but they are too busy for that because of the vastness of their work in a congregation. Instead, they only have time to do routine work and no time for training us in various ministries. For example, I was a deacon for two terms (6 years). All along I expected a special induction session for deacons but, until I retired, we never had one. I just learnt from my fellow deacons how to write receipts and, in turn, I was also able to teach new ones. Otherwise, during the orientation session to which we went with our wives, we were only briefed on our personal morals and conduct, not the job skills."

The reflection here is that church members have great expectations of the clergy in terms of the training and equipping for their roles. They are ready to learn and use the knowledge to serve in the church, but they are not given appropriate training.

(e) There is always potential in the laity

Another important aspect that the case study revealed was that there is always potential in the laity regardless of their social, economic or educational positions. During the second round of meetings each zone produced a list of activities to carry out as a church (Appendix 1). Each zone had four priorities listed in their order of importance. With little facilitation and guidance, each zone independently appraised the need of the congregation and of the surrounding community, before listing activities. The researcher's personal observation was that their resolutions and priority of activities were driven by their theological and social self-understanding. They produced fitting plans that were intelligently conceived and put together within their workable levels. The evidence is that when they were raising funds for the planned projects, they easily met most of their budgets within a short time. Consequently, every zone achieved the first two of its priority church projects within a year (see Appendix 2 below).

6.2 Bottom line statement

The bottom line is that empowerment of the laity is a significant tool in the transformation of a congregation and the surrounding community. According to the case study, any form of empowerment of the laity proved to produce positive results in the Nkhoma Congregation. In this case, empowerment did not end with training the laity, but it demanded that the minister should walk life's journey with the congregation. At congregational level, it was possible to journey together while shifting the focus from addressing only members' needs, to equipping members to address the needs of the wider society. Laity empowerment in the Nkhoma Congregation resulted in creating a spirit of missional movement that opens up to critical self-analysing questions. Sine (2008:42) says, "The missional movement deserves credit for raising important theological questions regarding what it means to be church and do the mission of the church." Since people began to answer questions regarding a real life situation on the basis of their self-understanding, there has been a significant impact both within and without the congregation.

7. OUTCOMES OF THE EMPOWERMENT OF THE LAITY

As any practical theological research is expected to produce transformative action results, this case study had the following outcomes from its focus on the empowerment of the laity:

7.1 Growth of church capacity

The laity empowerment that took place influenced the rate of giving, as well as evangelism in the congregation, resulting in work expansion. The birth of two autonomous congregations, Mkundi and Chipala, in June 2010 is a clear indication that there was both capacity and numerical growth. According to the CCAP Nkhoma Synod Minutes of October 2009 (S.4106), both congregations were officially confirmed during the Synod's General Assembly.

7.2 More sensitivity to community issues

Zone representatives had time to think about their surroundings, which is their immediate mission field. This led into a notable departure from an all-maintenance to a missional church, by creating projects that would benefit the larger community beyond the four walls of the prayer house. Such activities are HIV/AIDS home-based care, orphan care, kindergarten, community food security, water development, youth development and adult literacy.

7.3 Improved coordination

There also is a notable indication of improved coordination The people who participated in the planning were drawn from a cross-section of the church; and other community members were willing to participate in the execution of the plans. Small working groups were formulated to regulate the progress of all the planned activities. The inclusion mentioned above not only refers to church members, but also non-members and even traditional local chiefs.

7.4 Work discipline

Hard work, a team spirit and time-consciousness are also indicated from the plan and report. The fact that the laity set fixed time limits for themselves helped them to work with enthusiasm towards meeting the targets in the specified time. There was a sense of responsibility even about unfinished work. They shared the work willingly. They were motivated to participate in the project with the sense of ownership, rather than mere solidarity.

8. CONCLUSION

In the light of this case study, it is clear that empowerment of the laity is not only a strategy to mobilize the congregation into missional theology, but also a means to address the social constraints surrounding the life of the church. Concurrently, the case study unmasks the long down-played task of training and equipping lay leaders that the clergy have not maximized (See Appendix 3: Box 7A-7E). Due to the culture's openness, there is a wide open opportunity in the Malawian setting so conducive to servant leadership and communal interaction (See Appendix 3: Box 12 A, 12B & 12D). There is need to encourage deliberate reduction of barriers created by the church's hierarchical set-up. They are incompatible in a freely interacting culture. Empowerment of the laity in the Church should focus at promoting personal ministries using the communal spirit that dominates the culture. In the case study, the availability and willingness of the multitude of laity to be equipped was also evident. In an informal discussion, a lay member said (Kenani Mbewe – June 8, 2008 at Mkundi Prayer House):

> "I am personally and inwardly convinced that I should participate in teaching kids during Sunday school but I am always hesitant because I do not have any teaching skills. I think I have the ideas for the children's lessons but I don't know how to start it all. When I shared this with our church elder, he only encouraged me to start but he himself had nothing to offer me as an orientation to the job. I waited for the teacher training session at the station until I just gave up. Perhaps God did not allow me to do the job."

This is one of the many available and ready resources for the various church ministries but they lack a kick start. Their cultural environment and academic levels deny them the self-initiating spirit that can only be ignited by basic empowerment.

In this ethnographic research - practically experienced within the CCAP Nkhoma Congregation - it was noted that the laity who are well guided have the potential of making remarkable changes in church and society. The research also proved that the available resources in the Nkhoma Synod's congregations are sufficient to give the church a kick start into self-reliance, spiritual maturity and engaging every member into active participation. Despite some restrictions, motivated by poor leadership and Church's written and un-written policies, the Church has the potential to contribute at substantive levels in the community social services. The clergy are well-positioned to empower the congregations to overcome the obstacles and perform with a missional spirit. By planning together and accompanying the laity, new angles of empowerment required in the Church today are discovered.

APPENDICES

Appendix 1: The resolutions and priorities of zonal activity

Priority	Station	Chigodi	Chipala	Mkundi	Chipamphale
1	Establish a grain bank	Construct a new church roof	Work towards becoming an autonomous congregation	Work towards becoming an autonomous congregation	Replace locally-made roofing tiles with iron sheets on the church roof

2	Home-based care	Home-based care	Start adult literacy classes	Extend the church building	Intensify orphan care
3	Start a feeding programme	Open a kindergarten school	Form youth HIV/AIDS clubs	Expand the orphan day-care activities	Open youth life-skills centre
4	Open IGA tuck -shop	Start adult literacy classes	Start a farmers' co-operative society.	Identify NGOs to assist with safe water utilities	Acquire a communal demonstration garden

Appendix 2: Phase 3 – Evaluative progress report (updated 10/2010)

Zone	Priority	Evaluation	Way forward
Station	Establishing a grain bank	Grain bank constructed and 6 metric tonnes of maize stocked	Women's guild to take responsibility
	HIV Home-based care	Volunteers trained, basic equipment acquired and care started	To train more volunteers
	Start a community feeding programme	Feasibility study underway	Church deacons to handle the project
	Open tuck-shop as an income generating activity	Old garage identified, renovations started	Women's guild to take charge
Chigodi	Construct a new church roof	Work finished	
	HIV home-based care	Work started	Jointly done with community leaders
	Start adult literacy	Awaiting teaching materials	Need for a quick follow-up
Chipala	Become an autonomous congregation	Process finished, congregation officially launched.	To call a minister within a year
	Start adult literacy classes	Place, teachers and materials identified	Registration should start
	Form youth HIV/AIDS clubs	Co-ordinating committee in place	Youth committee to do a follow-up
	Start farmers' co-operative	Advocacy started	Local chiefs to be involved

Mkundi	Becoming an autonomous congregation	All procedures followed, congregation officially opened	To identify and call a minister.
	Extend church building	Project finished	To proceed with toilets project
	Orphan day-care expansion	Committee in order	More orphans to be registered
	Safe water project	Identifying donors	Need for further consultation with government
Chipamphale	Church roof renovation	Done	To decorate the outlook
	Intensify orphan care	Volunteers and materials acquired	Advocacy and registration to start
	Establish a youth life-skill centre	Proposals written and submitted	Youth committee to make a follow-up
	Demonstration garden	Awaiting chiefs to allocate land	Development committee to do a follow-up

Appendix 3: Data categories and assessment for the five zones (developed from focus group discussions and face-to-face interviews)

Category	**General assessment results in zones**				
	[A] Station	**[B] Chigodi**	**[C] Chipala**	**[D] Mkundi**	**[E] Chipamphale**
[1] Members' self-attitude	Satisfactory giving Influential	Steady fellowship	Trying hard Potential	Can do better United Established	Influential Vibrant
[2] Community's attitude	Hypocritical Influential	Out-reaching Dominating	Isolated	Networking Potential	Strict rules Out-stretching
[3] Member's ability	Reserved Limited	Basic	Trial and error	Limited	Satisfactory Potential
[4] Member's roles	Solicit funds for church work	Solidarity on social issues	Pray and work Patronize church functions	Uphold church traditions	Church attendance
[5] Lay-leadership ability	Just satisfactory	Lack training	Below expectation	Average	Can do better
[6] Lay-leadership training levels	Low	Low	Low	Low	Low

[7] Lay non-leadership training levels	None	Low	None	None	Low
[8] Church-community relationships	Good	Satisfactory	Good	Satisfactory	Satisfactory
[9] Social welfare engagements	Not common	Improving	Not satisfactory	Good	Good
[10] Lay Non-leadership participation	Good	Average	Average	Satisfactory	Average
[11] Clerical influences	Medium	High	Medium	High	High
[12] Cultural influences	High	High	Medium	High	Mild
[13] Ecumenical attitude	Reserved	Reserved	Slightly open	Balanced	Tolerant

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Inner interreligious dialogue in global Christianity – a consideration of case studies from Korea and Southern Africa

ABSTRACT

This article discusses the issue of plurality in world Christianity. Considering two contemporary contexts, South Korea and Southern Africa, this article claims that the interreligious pluralities as evidenced in much of contemporary Christianity are to be understood in continuity with some of the foundational experiences of the early church, especially in the city of Antioch. This plurality, which can also be described as hybridity, acquires intercultural theological significance when understood as inner interreligious dialogue. This is further described as a mostly subconscious process by which contemporary Christians continue to engage with their pre-Christian traditions. From a phenomenological point of view this process is demonstrable in Christian history. Theologically speaking it has the potential to debunk myths of Christian 'purity' and to expose fundamentalists' assertions of their own 'orthodoxy' as tantamount to wishful thinking. Finally, this article makes the case that this process of inner interreligious dialogue, when brought to the surface may positively enhance the quality of real outward dialogue with representatives of other faiths or systems of belief and value.

INTRODUCTION

This article starts with the premise that world Christianity has been, and continues to be characterized by a great deal of plurality, which is also described as hybridity. The thesis is that hybridity, within the context of religion may be further conceptualized as inner interreligious dialogue. I will show how and why this might be the case, relying on examples from history and personal cross-cultural experiences of contemporary global Christianity. Although hybridity tends to occur beneath the surface of official ritual and doctrine, I will argue that active acknowledgement of inner interreligious dialogue should naturally enhance the quality of interfaith dialogue proper between Christian communities and adherents of other religions/ systems of belief.

Some thoughtful theologians in Christian history have attempted to address seriously the paradox that is at the heart of the Christian message. Paradox in Christianity functions at many levels, but it all springs from the central story of Jesus and especially the implications of the broken body of the saviour at the cross. For example cf. Andrew Kirk, who puts the matter succinctly: 'This is the amazing paradox of the drama: God was condemned for blasphemy against God: "He sought total and complete liberation for humanity, and we condemned him as subversive of the established order"' (Kirk 2000: 53). This fundamental paradox seems to set in motion a dialectical interplay of paradoxical truth, which has been the subject of much theological treatise. Although, it is possible to make too much of paradox on the one hand, on the other it could be argued that the theme should be carried even further afield. Therefore, this article will illustrate that a certain kind of paradox has not only value for Christian theology, but also for interpreting World Christianity from a phenomenological point of view.

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One of the greatest phenomenological paradoxes in Christian history is the fact that for a religion with fairly exclusivist claims regarding adherence to its central paradox as mentioned above, Christianity has been remarkably open to all kinds of pluralisms. The empirical reality of contemporary world Christianity provides some interesting possibility for studying the extent of this plurality cross-culturally.

PLURALITY, HYBRIDITY, AND INNER INTERRELIGIOUS DIALOGUE

In what follows I will provide some examples of what I mean by plurality in World Christianity. I believe that this plurality could be more narrowly defined by the word ‘hybridity’, which I prefer to the more ideologically loaded term, ‘syncretism’. Not that hybridity is without problems either. It stems from biology and was subsequently appropriated, but not universally endorsed, by scholars working in postcolonial studies (cf. Brah & Coombs 2000). More recently it has occasionally been used in theology and religious studies (e.g. Jang 2006; Kenzo 2004; Müller 2008; Scott 2004). Even in these latter disciplines the term has been used in widely divergent frameworks of reference. Therefore, appearances aside the term hybridity is not self-explanatory.

My usage of the term generally relates to the paradoxical way in which fully committed Christians may be seen to live out their faith in ways that sometimes rely quite heavily on religious traditions that are usually understood to be totally alien to Christianity, i.e. those which are not counted amongst the Abrahamic faiths.

I argue that these ‘paradoxical’ hybridities should be interpreted as instances of inner interreligious dialogue. By this I mean an unspoken, mostly unacknowledged interchanging and sorting out of divergent religious ideas within the public ritual and discourse of particular Christian communities. As such it is different from intrareligious dialogue as understood by Peter Phan for example. ‘Intrareligious dialogue’, which has also been described as *communicatio in sacris,* refers to an internal, personal encounter between different religious traditions. The person experiencing this is consciously aware of doing so, allowing the different traditions to ‘interact’, remaining open to new insights, transformations and so on (Phan 2003: 511).

Inner interreligious dialogue on the other hand is an accidental rather than an intentional dialogue. It might even be termed subconscious as opposed to conscious. It is tempting to compare it to talking in one’s sleep, which would not be wholly inappropriate in the light of the fact that dreams and visions have often been the mode through which religious revelation has occurred, also in the history of Christianity. Given the cultural particularity of all Christian communities, each informed by specific religious and cultural backgrounds, this kind of ‘dialogue’ is unavoidable.

By calling it unavoidable I do not wish to resurrect a deterministic view of religious change, such as the once famous/notorious thesis initially posed by Robin Horton in his ‘African Conversion’ article (Horton 1971). Horton argued that the monotheistic religions of Christianity and Islam merely served as catalysts for a process that was already underway in West Africa. According to Horton, colonialism had exposed the local people to a wider macrocosm, which also triggered a religious movement away from local spirits and deities, focusing instead on one Supreme Being as representative of the macrocosm. Therefore, their acceptance of either Christianity or Islam was an inevitable response in making intellectual sense of a wider macrocosm. Horton’s theory has been criticized for being overly mechanistic, but also simplistic in its review of West

African history, which had not been as micro-cosmic as Horton assumed it to be prior to the arrival of colonialism. Furthermore, such a one-directional and absolute movement from the local religions to the world religions, as assumed by Horton's theory would leave little room for the possibility of participating in the kind of internal dialogue, which I suggest is happening in world Christianity. Even though one might agree that communities and individuals are somehow forced to reconsider their cosmologies when their world suddenly and dramatically changes due to outside incursions, the conclusions they would draw are actually not as pre-determined as an outsider might be tempted to think. All one can say for certain is that a new internal dialogue/debate would start to occur at this point.

SLEEP-TALKING AND THE NEED TO WAKE UP

The reality is that the individuals and communities themselves determine the extent to which participation occurs in this internal dialogical process. They can either engage with the process underneath the surface, in the way that an individual would often 'sleep on' a problem in order to help solve it. Or, they can wake up to it, and consciously engage with the process. Due to the doctrinal constraints that religious communities often place upon themselves, this second option is usually not a realistic possibility.

Whatever they choose, they do not have the option to entirely disengage from it. Anthony Giddens (quoted in Kenzo 2004: 249) states: 'Human beings produce society, but they do so as historically located actors, and not under conditions of their own choosing'. Similarly, I could add that although religious communities construct their own religious cultures, they also do so under the weight of their tradition, within the limitations and constraints of their particular communities, on the one hand. On the other hand, they also construct their religions within the scope of their surrounding cultural environments, which include other, competing religions, and/or secular worldviews, ideologies, etc. The boundaries between religious communities and those surrounding cultures are often more porous than both insiders and outsiders might assume. It is not unlike some of the borders separating nation-states in our day and age. Jonathan Tran, for example, has well deconstructed some of the myths of 'purity' that underpin the 'globalized nations-state', and its obsession with borders (Tran 2008). Therefore, in terms of Christianity a degree of natural cross-fertilization occurs, which I variously refer to as hybridity and inner interreligious dialogue.

It is a premise of this article that the eventual waking up to inner interreligious dialogue may be a critical preparatory step towards engaging in proper interfaith dialogue across the various divides that separate and alienate communities from each other.

The ability to 'wake up' or not, might well be influenced by the relative degree of cultural and/or linguistic isolation/integration of the particular community in question. For example, I would not be surprised if communities that are exposed to more than one language and possibly even bi- or multilingual themselves, might also be more tolerant of their own hybridities on the religious and cultural levels. The early church possibly lends us a clue in this direction.

SETTING THE TONE: EARLY CHRISTIANS IN ANTIOCH

Peter Phan describes the early church as an example of what he calls 'multiple religious belonging'. Phan's emphasis is different from mine in that the kind of 'multiple religious belonging' that he discusses and advocates concerns the active, conscious attempt to combine in one's own life, different religious perspectives (Phan 2003). This is what Phan understands to be the case in early Christianity, with adherents confessing their faith in the Risen Christ, while at the same time continuing to be fully participating Jews (Phan 2003: 404-5).

I agree with Phan that the early church is significant, but in my focus on 'hybridity' rather than 'multiple religious belonging', I think that the relevant group should be more closely described. This I argue because I do not believe the majority of early Jewish Christians had any notion that they had joined a new religion. They understood themselves to be firmly under the umbrella of Judaism, and their belief in Jesus of Nazareth as the Messiah was fully justified and interpreted within the context of that tradition. The ones who were really attempting to negotiate divergent religious streams were those who made a conscious effort to include Gentiles into their circle. Focusing on this smaller group also gives one the opportunity to address the potentially crucial role of language and its relationship to religious formation.

Therefore the earliest Christians in Jerusalem and surrounding areas were not significant for the fact that they were also Jews. From their point of view there was nothing 'out of the box' about that. In fact, it was normative. When the church in Antioch decided to open its doors to Gentiles, however, and specifically under conditions that meant the new Gentile converts did not have to become Jews, something surprising was happening (cf. Tomkins 2005:17–18). The fact that Gentiles wanted to join a Jewish sect might have seemed out of the ordinary, but what was even stranger was that the Jewish insiders agreed to compromise seemingly 'essential' elements of their own tradition as prescribed by the Law of Moses. Therefore, what made the events at Antioch significant was not that Gentiles were becoming Christians in droves, but that the Jewish Christians were seemingly going out of their way to make it possible for Gentiles to do so by dispensing with food taboos, and especially with the ritual of entrance into Judaism, circumcision. This perspective was finally endorsed by the Jerusalem Council according to Acts 15 in the Christian New Testament.

In fact, I would argue that these Antioch-based Jewish Christians represented an early example of precisely what I mean by inner interreligious dialogue. They were Greek speaking Jews of course, distinct from the Aramaic speakers who represented the majority in the Jerusalem church (Tomkins 2005: 14ff).

The Greek speakers had escaped Jerusalem under persecution after suggesting that belief in Christ superseded the ritual requirements of the Law of Moses. Their linguistic preference for Greek is significant because it means that they probably grew up in a cross-cultural setting, as opposed to the Aramaic-speaking natives of Jerusalem. They were intimately familiar with the religious cultures of the Greco-Roman world as well as the Jewish tradition of their ancestors. Contrary to the Aramaic native speakers in Jerusalem who were probably fairly mono-cultural and monolingual with little incentive to become fluent in Greek, one could also assume that these Greek-speaking Jews in places like Antioch had more than a rudimentary knowledge of the language of their ancestors. At the very least, they might have been good examples of cultural 'hybridity' long before the term itself was invented.

Of course much of the above is conjecture, but it is conjecture based on the evidence of the relative ease with which the Antioch Christian community seemed willing to cast aside the 'yoke' of the Law of Moses. In contrast to the Aramaic speaking Jerusalem Christians, this group understood Christianity as a system of belief surrounded by soft, permeable boundaries.

It has been said that the decision by the Antioch Christians to throw open wide their doors to Gentiles, had set the tone for subsequent cultural crossings of the Christian gospel. Andrew Walls, for example, describes the Antioch situation as "one of the most critical events in Christian history." Walls further points out that the Antioch Christians used the Greek term, *Kyrios* (Lord) in reference to Christ, the same term that was used for the Pagan deities (Walls 1996: 52). Therefore, acknowledging the linguistic aspect in the process, this penchant for hybridity has been described as the 'translatability of the gospel'. I tend to agree with the scholars who emphasize the ‘translation principle’ in Christian history, the most notable names being those of the missiologist-historians Lamin Sanneh (1995) and Andrew Walls (1996, 2002). However, important as both cultural and linguistic translation are in the process of ongoing religious change, it seems obvious that an acknowledgment of hybridity as an attempt to describe the interwoven nature of divergent religious perspectives within Christianity provides a further necessary tool for analysis and interpretation.

HYBRIDITY IN CONTEMPORARY CHRISTIANITY

Having personally encountered divergent strains of global Christianity in cross-cultural settings, this kind of hybridity has become central to my research over the past few years. I will refer to two different contexts from the point of view of participant observation.

The two contexts concerned are South Korea and Southern Africa. Geographically and culturally these two contexts are ‘worlds apart’ in almost all the possible meanings one might wish to attribute to that term. Yet, in both contexts significant proportions of the population describe themselves as Christian. This is especially true for Southern Africa, which as part of sub-Saharan Africa, generally, increasingly finds itself in Christianity’s demographical ‘centre of gravity’ as described by Andrew Walls (1996, 2002), for example. South Korea, on the other hand, has a minority of Christians, less than a third of the population. But within the wider context of East Asia, the successes of both Protestants and Roman Catholics in attracting members are noteworthy in South Korea.

English language and Korean Christianity

One of the first things the religiously interested newcomer to South Korea will notice is the plethora of red neon crosses that contribute to the illumination of the night sky. Nestled alongside other ‘businesses’ that jostle for customers, Christian churches seem to find themselves tapping into a similar consumer driven ethos as they compete for members through evangelistic campaigns that resemble the advertising campaigns of some secular enterprises.

Choosing a church to call one’s spiritual home among the many might not be an easy decision for the Korean faithful, but for the English speaking foreigner it is a somewhat more straightforward decision given the relative paucity of available options in English. Therefore, after arriving in Korea in early 2006, my wife and I relatively quickly found ourselves drifting to an English worship service jointly conducted by a pastoral couple of mixed nationality: a Korean woman and her Canadian husband.

This worship service in the heart of Seoul posed some interesting theological conundrums, especially when evaluated from the point of view of reformed theology. Reformed theology typically insists on the centrality of the Word, and that is the perspective an outsider might be expecting when joining a worship service in a Presbyterian church anywhere in the world. However, the distinct impression I had after first attending this particular English worship service in Seoul was that although *words* seemed to be a major focus of proceedings, these only incidentally concerned the Word of the Christian Gospel. Rather the emphasis seemed to be on the words making up the English language. Particular care seemed to be given to their correct intonation and pronunciation.

The attendants at the service were Korean children for the most part, in some cases accompanied by their parents. It soon became obvious that they were there for the purpose of learning English. Therefore, an integral part of this worship service was the weekly introduction and memorization of ‘new words’. It was notable that compared to the rest of the service the ‘new words’ part of the liturgy generated by far the most interest and participation.

What at first seemed like none other than an English language academy under the guise of Christian worship, turned out to be a somewhat more complex situation after a conversation with the Canadian pastor. It emerged that they had been sent as missionaries by their home church to minister in the service of the host congregation in Korea. Upon their arrival they discovered that although there was no shortage of pastors in Korea, there was a real thirst for English and seemingly not enough individuals with the skills to teach it. Therefore, they were conscious of the fact that their greatest asset was their English proficiency. If free English lessons were to be the main reason for the popularity of their worship service, then they would not be disdainful of that reality.

Notwithstanding the fact that missionary endeavours have always been characterized by involvement in secular activities such as education, and medical services, what is of interest here is the apparent synthesizing of Christianity and English language education in the form of the English worship service.

In order to better understand the situation, some comments about the background of Korean Christianity may be useful, particularly concerning the lingering influence of Confucianism on all of Korean society, including Korean Christianity.

CONFUCIANISM IN THE BACKGROUND

Confucianism is assumed to have been introduced to Korea, ‘sometime during the Period of Warring States in China (B.C. 403-221)’ (Keum 2000: 34). It was especially influential in the foundation and reign of the Choson dynasty (1392-1910). The Neo-Confucianism school (*Tohak*), which was representative of Korean Confucianism during much of this time, was a movement with exclusivist claims over against the older presence of Buddhism. Neo-Confucianism could convincingly be called the state ideology of the Choson Kingdom (Keum 2000: 38).

Despite the exclusivist tendencies of Neo-Confucianism, and the enduring cultural significance of the Choson dynasty as historical backdrop for modern Korea, it would be a mistake to assume complete hegemony for Confucianism during this period. Keum Jang-tae calls it, ‘one of the three pillars of Korea’s religious tradition’ (Keum 2000: 33), along with Buddhism and Taoism, the latter being more recently replaced by Christianity.

For my purposes here, there is one aspect of Confucianism that needs to be particularly stressed. In its influence on Korean society, Confucianism has always emphasized education. The Confucian concept of education sees *learning* as a vital process in the *cultivation* of a person’s character. Keum Jang-tae, states: ‘Education in Korea had its roots in Confucianism, and Confucian ideas had a decisive impact upon the aims, methods, and curriculum of schools’ (Keum 2000: 33).

Within a tightly knit society such as Korea a degree of intermingling between the various religious traditions seems inevitable, and with Confucianism being the dominant tradition for a long period, it seems natural that it would have played a role in the indigenization of particularly Christianity, being a more recent introduction on the Korean peninsula (Cf. Oak: 2006). Such an assumption gains further credence when one considers the fact that Christianity was first introduced to Korea by Su-Gwang Yi (1563-1628), one of the Choson dynasty’s diplomatic envoys to China. He was also a Confucian scholar who had come into contact with the work of the Jesuit missionary, Matteo Ricci. Su-Gwang Yi brought Ricci’s book *T’ien-chu Shih-I* (The True Meaning of the Lord of Heaven) back to Korea (Kim 2002: 71). Since Ricci had purposefully striven to avoid giving offence to Chinese Confucianism, his book, along with others in a similar vein, were also well received by Korean Confucian scholars, interested in ‘Western Learning’. Through exposure to works such as these, Korean scholars, who belonged to the Practical Learning (*Sirhak*/ 실학)

school, had by the middle of the eighteenth century become interested in Catholicism (Oh 2006: 372).

For what follows two related aspects from the above should be highlighted: 1) the general importance of learning and education in Korean Confucianism; and 2) the fact that Christianity was first introduced to Koreans by Confucian scholars as a *system of learning.*

Although the 'West' that the *Sirhak* scholars were interested in learning more about was no further west in relation to Korea than contemporary China, it is noteworthy that when the new 'West' in the shape of American missionaries arrived towards the end of the nineteenth century, they also centred much of their activities on the issue of learning. Many of the prominent Korean institutions of higher education hark back to this period with their roots in these missionary endeavours. By focusing their attention on educational services and modern medicine, it seems these missionaries had tapped into exactly the right vein. As James Huntley Grayson states: 'Much of the success of the Protestant churches in the first twenty-five years after the arrival of the missionaries reflected the association of Christianity with the "progressive" West and the emphasis that the first generation of missionaries placed on the responsibility of local Christians for the growth and support of their churches' (Grayson 2006: 13-14).

This association with and interest in the West, progressive or not, still seems to be a feature of contemporary Korean Christianity. At crucial points in its history, Korean Christianity also managed to encapsulate the ethos and the aspirations of the nation at large. Examples include Christians' contributions to the Korean independence movement under Japanese occupation, their association with Korean nationalism, as well as the involvement in the re-unification movement following the division of the peninsula between North and South.

In recent years one of the most lucrative growth sectors from a business point of view has been in the field of English language education. Korea has become 'crazy for English' it is sometimes said. In terms of social stratification, the so-called digital divide, is progressively being eclipsed by the 'English divide.' English proficiency has become one of the most important factors in terms of finding white-collar employment. Hence, there has been a massive government sponsored push to promote English language education at all levels. 'Native' English speakers, with a preference for North Americans, have been recruited to teach English in schools, universities and private academies. Given their history of representing the general societal aspirations it should come as no surprise that Korean churches should also give their attention to this more contemporary cultural drive.

INNER INTERRELIGOUS DIALOGUE IN KOREAN CHRISTIANITY

During the last few years I have been able to reassess my initial exposure to the English worship service in Korean Christianity. I have been involved in the ministry of English worship at a church in the city of Daegu. The worship pattern and liturgy show strong resemblances to what I had initially encountered in Seoul. Again the focus is on children. Again the concern of parents and teachers involved in the service would seem to prioritize English learning as the primary motivation for what we do.

Having an English worship service seems to lend something of a competitive edge over other churches that do not provide this service. Several different Korean pastors attempting to recruit me to this end have approached me, and I know that other church-going foreigners, with or without theological backgrounds, are recruited as a matter of course to become involved as preachers and teachers in English worship.

When one considers oneself a theologian and scholar of religious history, one might easily feel slighted at being thus converted into an English teacher by the Korean church setup. However, when hybridity is taken into account, it soon becomes apparent that this could be an example of misplaced frustration. What is necessary is to uncover the underlying thread, which explains the rationale. In the case of Korean Christianity that thread, as explained by Young-Gwan Kim among others, is that it ‘cannot avoid the religio-cultural legacy of Confucianism’ (Kim 2002: 81).

When God is beseeched to help in the improvement of children’s English, as is often the case during prayer times at these worship services, then one might do worse than to interpret it along the lines of the primary goal of Confucianism, summarized by Keum Jang-tae as ‘cultivating one’s potential to become a sage’ by way of a process ‘called “teaching” or “learning”’ (Keum 2000: 81).

Taoism, the influence of which in Korea has waned since the introduction of Christianity, seeks to uncover truth by focusing on that which is negative. Confucianism, on the other hand, with its enduring influence in Korea, ‘proceeds through a positive process of accumulating “learning”, building a little at a time, until one reaches the level of sage’ (Keum 2000: 81). Although ‘learning’, would include ‘the investigation of the ultimate being’, that is only part of the goal. Additionally: ‘”Learning” is a process for pursuing the Confucian ideal, perfection of self’ (Keum 2000: 82). It is perhaps significant that language learning seems very much suited to this approach of ‘building a little at a time’, especially in terms of the memorization of vocabulary.

Therefore, when language study occurs within the context of religion in contemporary Korea, one would expect it to specifically occur in the context of Confucianism. However, on the contrary this is exactly what seems to be happening in the ‘English worship service’ in Korean Christianity. An activity called ‘Bible Game’ might even be said to be indicative of the hybridizing of additional religio-cultural vectors. In this eagerly anticipated activity occurring towards the end of the service, children get the opportunity to recite memorized texts from Scripture, the Apostle’s Creed and so on. They are rewarded with ‘Talents’ according to how well they were judged to perform by the teacher in charge of the activity. ‘Talents’ is a Korean Christian version of *Monopoly* money. But unlike the money used in *Monopoly,* ‘Talents’ actually also function as real currency, used to buy toys and other goods that are put up for sale at ‘Talent parties’, which occur a few times every year.

Whereas the emphasis on rote memorization and recitation of Scripture might be partly explained by the lingering influence of Confucianism, the way the ‘Talent’ system functions is more reminiscent of *kiboksinang* (기복신앙)*,* with its roots in Korean Shamanism*,* which has a ‘this-worldly’ focus in its expectation of material blessings in return for ritual appeasement. According to Hyung Chull Jang (2006), a Christianized version of *kiboksinang* was ‘highly instrumental’ in the numerical expansion of Korean Protestantism between the 1960’s and 80’s.

Jang, who discusses these and other aspects of ‘cultural hybridity’ in Korean Protestantism, however, focuses on the interconnectedness between Christianity and modernization rather than the specific inter-religious aspects of hybridity. Although the inter-religious aspects seem fairly obvious when considered from an outsider perspective, insiders might be less likely to mention these, because, paradoxically, Korean Protestantism tends to strongly identify with Evangelicalism (Lee 2006: 330), with its generally uncompromising stance towards other religions. This situation, however, is exactly what one would expect in inner interreligious dialogue. More than one religious traditions are active, but underneath the surface rather than openly acknowledged.

Southern African Christianity and the ‘Man with the Key to the Rain’

During research on the role of pilgrimage in Southern African Zionist Christianity (Müller 2008), I found interesting examples of inner interreligious dialogue between Christianity and African Traditional Religion. It is particularly well illustrated in the focus on rain as symbol for well-being and divine blessing.

While this issue cropped up periodically during my research it came to a specific head at Gaborone, Botswana during a visit of the Zion Christian Church's Bishop Barnabas Lekganyane and thousands of his church members, who followed him there from South Africa in November, 2005. The Bishop's visit was specifically for the purpose of 'praying for rain.'

Rain is of course a precious commodity in Botswana, as indeed in much of Southern Africa. The Botswana national currency is *Pula* (lit. rain), which well captures the sentiment. But the country was experiencing a severe drought at the time, hence the need for divine intervention. Bishop Lekganyane with his well established reputation for praying successfully for rain created quite a stir among the local population, including in the Botswana news media. On a number of occasions I heard my pilgrimage companions, all of them ZCC members, refer to their church leader as the 'man with the key to the rain'.

Historically, there has been a tendency among church members to identify connections between and competitively compare the 'rainmaking' abilities of Lekganyane with those of the geographically and culturally related *Modjadji,* queen of the Lovedu (See Krige and Krige 1943). Of course, the latter's rain rituals proceed purely from the point of view of Traditional African Religion, whereas Lekganyane is a Christian church leader (Van Wyk 1986: 417; Nchabeleng 1983: 101). To make the claim that the Lekganyane dynasty is more efficacious in this respect, as ZCC members have tended to do is quite extraordinary in the light of the received wisdom, which states: 'The Lovedu queen is renowned as the greatest rain-maker in South Africa …' (Parrinder 1976: 80).

In water-starved Botswana, one would expect the religious preoccupation with rain to be even stronger than in northern South Africa, and although the Batswana people could never claim a rainmaker of equal renown to *Modjadji,* anthropologist Isaac Shapera clearly showed how the procurement of rain was very much a subject of ritual in their traditional society. Just as elsewhere in Southern Africa, the roles of king/queen and head priest/priestess tended to converge, and according to Shapera a ruler's performance evaluation often hinged on their perceived ability (or inability) to bring rain (Schapera 1971: 133).

Therefore, it is perhaps no surprise that the subsequently Christianized people of this dry region with their relative dearth of historical and contemporary rainmakers would opt to invite what I will cautiously call a contemporary Christianized version of *Modjadji* to perform the rituals that could bring the rain. One thing the contemporary peoples of southern Botswana and South Africa's Limpopo province have in common apart from their historical linguistic-cultural relatedness is after all Christianity, and specifically the transnational presence of the Zion Christian Church.

In the case of Bishop Lekganyane, the expected rituals seemed to be none other than his public appearance and prayers in the context of a Christian worship service, although I have witnessed how his very presence in Gaborone was interpreted as efficacious. This became particularly evident when much rain fell during the night preceding the Bishop's sermon at the local sports stadium.

The morning after the rains had fallen my companions shared with me all manner of faith confessions, in which the question of the Bishop's possible divine status came to the fore. Indeed, perhaps indicative of ongoing inner interreligious dialogue, one of my companions made contradictory statements regarding his belief in the Bishop's 'divinity' over the seven-month period I had contact with him. On a previous occasion he had forcefully disputed any such a notion, but after the Gaborone rains fell, he approached me with questions, which seemed to indicate a change of mind, expressing the sentiment that the Bishop might be 'a god' after all.

The tendency towards the deification of the ZCC bishop is particularly interesting as a case of hybridity in the light of the fact that a traditional title for chiefs among the *Pedi,* to which the Lekganyane clan belongs, is *modimo wa lefase* (Mönnig 1967: 56), which loosely translated means god of the earth.

Therefore, similar to the case of Korean Protestantism, the Zion Christian Church, which with its millions of adherents has become somewhat representative of indigenous Southern African Christianity, seems to be drinking from the fountains of pre-Christian religious traditions. But also in their case, much of this inner dialogue takes place beneath the surface. Although they make a serious effort to openly emphasize their Africanness, from their point of view they are a Christian church, 'just like any other church'.

Bishop Lekganyane is not by any means the first Christian leader to step into the role of 'rainmaker'. Other contemporary church leaders, both black and white, routinely engage in rain prayers. The precedent was laid by some of the early 19th century European missionaries, whose rain prayers were often perceived and evaluated in terms of competition with the traditional rainmakers by potential converts (Cf. Chidester 1992: 40). Although the London Missionary Society's Robert Moffat, among others, eschewed the practice, certain other missionaries, such as Johannes Van der Kemp, saw it as their pastoral duty to pray for rain when their congregation members demanded it. They seem to have conducted an effective ministry in as much as their prayers were seen as 'successful' (Hastings 1994: 315).

Therefore, Bishop Lekganyane and other contemporary church leaders in Southern Africa who periodically pray for rain are simply building forth on a hybridity into which some colonial missionaries had unwittingly been drawn. Far from subjecting the *natives* to a *higher truth,* missionaries such as Van der Kemp followed in perhaps the most laudable aspect of Christian missionary tradition. Much like those early Jewish Christians in Antioch, they suspended what they might have thought they knew about *the truth* and how it should be communicated in order to rather make accessible the Christian message to the real felt needs of the people they were ministering to.

FROM INTERNAL DIALOGUE TO REAL DIALOGUE

Mabiala Kenzo states that Africa as a *postcolony,* 'is made up of a plurality of religious spheres and arenas…' (Kenzo 2004: 251). Korea is, of course, also a *postcolony,* although having been colonized by another East Asian nation, Japan, not in the same way that Africa is. Nevertheless, through missionary work, English teachers, and other Euro-American influences, including the ongoing US military presence, South Korea is not really the monoculture it still sometimes imagines itself to be. The postcolonial concept of hybridity, which Kenzo describes in relation to the Nigerian context, is equally applicable to both South Korean and Southern African Zionist Christianity. Kenzo states: 'Whether observed as the state of hybridity, or encouraged as the process of hybridization, the notion is predicated on the premise that identities – subjective or otherwise – are historically, culturally, and politically constructed processes rather than given essences' (Kenzo 2004: 260).

I think that most non-sect-like social identities in our world have become hybridized to some degree. Neither is this a recent phenomenon. In terms of Christianity as a culture crossing world religion, hydridity could describe the situation at least as early as the synthesis achieved by the early Christians in the city of Antioch. I would argue that Christianity has never and nowhere recovered it's 'purity,' if it ever had that. Ever since Antioch it has been 'tainted' by hybridity, and always will be, the objections of fundamentalists and insisters on 'orthodoxy' notwithstanding.

Postcolonial contexts subjected to rapid, recent, social change such as found in South Korea and much of sub-Saharan Africa provide the kind of micro-cosmic backgrounds from which one could acutely observe this kind of process in contemporary setting. They serve as good examples of what has been going on, also at other times and in other places in the history of Christianity.

For Christians, accepting our own religious hybridity, acknowledging the inner interreligious dialogue is a necessary part of the process towards active meaningful dialogue with the adherents of other faiths. The potential problem would be that such inner interreligious dialogue, when recognized, could be misidentified as 'sinful idolatry,' and as such maligned or denied.

A far more honest and constructive approach would be to bring such inner dialogue to the surface, and prayerfully continue to engage with it. What Christian communities need to realize is that their religious 'commitment' cannot preclude or overcome their own hybridity. Hybridity is a messy business, but it illustrates the reality of human existence. Ideals of 'pureness,' on the other hand, are where the real danger of sinful idolatry resides. Christians who have hoodwinked themselves into believing that they are 'untainted' by other religions/ideologies, who claim orthodoxy for themselves to the exclusion of those who are not in their inner circle, are simply Christians who have not 'woken up' to their inner dialogue.

The reason for waking up to and confronting the fullness of one's religious identity is that no meaningful outward dialogue could be possible without it. As Jerald Gort states, 'Serious religious identity is the very foundation of authentic interreligious dialogue. In order to have proper dialogue at any level, the partners have to know where they stand' (Gort 2008: 759).

Knowing where one stands, acknowledging one's inner interreligious dialogue is not a contradiction of religious commitment, but an affirmation thereof, even if it entails an acceptance of the paradoxical nature of the phenomenology of Christianity.

Proper self-understanding is a prerequisite for understanding and engaging with the 'Other'. It should be a small step to move from acknowledgment of the inner dialogue to honest and humble outward dialogue in the pursuit of truth, love, and justice for all creation.

Bibliographical note

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The Binga Outreach: Towards intercultural mission in the Reformed Church in Zimbabwe

ABSTRACT

This article addresses the challenges that confront the Reformed Church in Zimbabwe (RCZ) in reaching out to other groups of people in Zimbabwe. They discovered that they were defaulting to the missionary paradigm of the Dutch Reformed Church (DRC) that founded the RCZ more than a hundred years ago. In reaching out to the Tonga people in the Binga area south of the Zambezi River and the Kariba Dam, their basic approach is described as a cross-cultural mission. The principles of intercultural mission, based on passages such as Acts 15, challenge this approach. The article deals with the implications in practice and the challenges that still confront the RCZ.

1. INTRODUCTION

The critical question of how Jesus Christ's Gospel message should be presented in the world, especially to people of different cultures, will always confront faith communities, now and in future. Basically, the RCZ is a one-culture, Shona-speaking Church. This old but critical question confronted her during her first outreach to proclaim the Gospel to a non-Shona ethnic group, the Tonga community in Binga. This article wants to focus on the challenge to the RCZ: How should they share the Gospel and plant a church in a context and culture so radically different from their own? First, some background.

For many years, the Tonga people have lived in the north-western part of Zimbabwe bordering Zambia, along the Zambezi River (Reynolds & Cousins 1989:24, Colson 1971:3). They are mostly subsistence farmers, with a communal lifestyle, who live below the poverty level and constitute approximately 8% of Zimbabwe's population (http://www. mapsofworld.com/ zimbabwe /culture/tonga.hmtl. 2010/03/3). The African way of life is described as *ubuntu;* in Shona the term is *hunhu.* The essence of *ubuntu/hunhu* is being human, characterized by communality, interdependence and values, such as compassion and hospitality, believing in harmonious existence and friendship.

In our country, the Tonga people are a community that others mostly misunderstand and look down upon (Munikwa 2011:124). The researcher confesses that he also had misconceptions about the Tonga people while growing up and before the RCZ embarked on the Binga outreach.

The work was called the **Binga Outreach,** because its purpose was to evangelise the Tonga people who live along the Zambezi River in the Binga district. The situation in Zimbabwe, as well as in the outside world, influences the Binga situation. Globalisation profoundly restructures the way people live (Giddens 2000:22). To a certain extent, it has had an impact even on the most remote rural communities, including the Tonga society (Hendriks 2004:15, Giddens

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2000:22). The Tonga people were displaced in the 1950s – this initiated their great suffering. The colonial government resettled them, without their consent, for the purpose of a major technical development: the building of the Kariba Dam (Tremmel 1994:42). Now, this development generates electricity and promotes tourism, but has dislodged the Tonga society (Munikwa 2011:127-128).

The RCZ's youth fellowship at the University of Zimbabwe (UZ) started an evangelising ministry to reach out to un-evangelized areas and, eventually in 1995, to the Tonga people in the Binga district. The RCZ supported this outreach and evangelism teams visited the area, proclaimed the Gospel, and started prayer houses and other ministries. The growth of the ministry among the Tonga people led to the establishment of a new congregation in 2008. The congregation, under the Bulawayo presbytery, was named Binga RCZ. The RCZ sent Rev R Manhongo to the new congregation as a missionary pastor. The RCZ Synod office supports him financially. The researcher played a leading role in all of this (Munikwa 2011:173-182).

2. THE BINGA OUTREACH WAS A CROSS-CULTURAL MISSION[2]

During the Binga Outreach, it was realised that the RCZ is still defaulting to the DRC's traditional missionary model (Munikwa 2011:182). The Enlightenment had influenced the DRC's expression of Christian mission. Then, and also today, this has had great bearing on the RCZ's identity, particularly her attitude and way of doing mission. In this regard and in our context, the argument is that the traditional missionary model is inadequate to allow the Gospel to become human within the Tonga community. Thus, the main question is: How must the RCZ express God's missional praxis appropriately, meaningfully and relevantly within the context of the Tonga people?

An analysis of the Binga outreach revealed the following issues that confirm the hypothesis that the outreach was cross-cultural and defaulting to the DRC missionary model of a century ago (Munikwa 2011:173-182):

- The RCZ translated its own liturgy, songs and hymns into Chitonga and did not allow the new Tonga members to develop a liturgy that is relevant and appropriate for their cultural context. It should be a liturgy that allows them to express themselves as Tonga people, not as Shona people. This illustrates that the RCZ applies the model used by the DRC missionaries in planting churches in Zimbabwe.
- The Tonga people was not really involved in their people's evangelisation. The researcher agrees with Hedlund (1991:274) who says that mission is not the monopoly of any one person, group, or structure; it is the obligation of every church and believer. The Tonga people were involved in the outreaches, but how, and in what capacity, should be reconsidered.
- The new Tonga Church was not allowed to participate in preparing the plans for their church and the other building. Just like the DRC missionaries, the RCZ does everything for the Tonga people.
- The other issues relate to the development of the new Tonga Church's structure. How does the new Church, planted as a result of the Binga outreach, relate to the RCZ? The RCZ should grant space for the Tonga Church to develop. The RCZ must allow the outreach to

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[2] In this article, a "cross-cultural perspective" means a one-sided approach to the presentation of the Gospel from one culture to another. Zwana (2007:75) refers to a cross-cultural process as an invasion of one cultural context by another that takes place with a superior attitude. Saayman (1990:308) contends that "cross-cultural" implies too strongly that only two cultures are involved in mission and it also bears the implication that one of these cultures is Christian and superior.

the Tonga people to grow in line with their cultural context. In the process of developing the community's own leadership, the RCZ should take care not to create a paternalistic relationship between the RCZ Synod and the Tonga people.

In the light of her mission among the Tonga people, the RCZ must critically and constructively assess the theory and practice of mission that the European missionaries transmitted to herself, in order to develop a communal-contextual[3] and missional framework. If the RCZ fails in analytically evaluating and transforming herself in a communal and contextual way, she will be irrelevant and not transform the lives of the Tonga people. The argument is that, if a framework encounters challenges that it cannot address, another framework should replace the one that fails to address the people's contextual realities (Mouton 1996:15). As the surrounding culture changes, the need to reorganise the theological system and interpretive practices arise in order to communicate the message more effectively to the people within the culture, but without compromising it (Poythress 1988:160, Cray 2004:13).

In this article, the researcher proposes that the RCZ shifts from a cross-cultural perspective to an intercultural perspective in her mission calling and vocation. The discussion on intercultural mission will provide the strategies that the RCZ can follow. It invites the RCZ to discern the next stages of her missional journey by once again listening to the Bible in a hermeneutically sensitive way in the light of contextual realities that confront her. The Bible and the Holy Spirit must guide us on this journey in a context that has changed dramatically and still is continuously changing.

3. INTERCULTURAL MISSION

A new missional framework for the RCZ based on the principles of a *Christian* intercultural mission is necessary. Hiebert (1999:383) states that intercultural mission is a very complex process and, if we fail to understand it, we shall fail to express the Gospel effectively. The premise of this article is that Christian intercultural mission is rooted in the very being and character of the Triune God who is a missional God and the origin and author of Christian mission (Bosch 1991:390, Bowen 1996:1). "Mission" means sending (Guder 1998:4). This means that the Church has an apostolic ministry that stems from Jesus' apostolic ministry. An intercultural mission is an apostolic ministry. The Church of Jesus Christ must be on the move and reach out beyond herself if she wants to succeed in being missional (Bowen 1996:1).

In the history of the church, Christian intercultural mission has been viewed, defined and understood differently. Some scholars viewed it as a cross-cultural mission. The researcher does not view intercultural mission synonymous to cross-cultural mission. As noted before, a cross-cultural perspective is understood to be a one-sided approach of the presentation of the Gospel from one culture to another. An intercultural mission assumes no sense of superiority over others (Asamoah-Gyadu 2002:16). It witnesses the Gospel of Jesus Christ with love, boldness and humility to people who differ culturally. Intercultural mission is deeply rooted in communities and people's contextual realities with active communal dialogue, reciprocity and transformation and is a reciprocal process where the presenter and the recipient of the Gospel message exchange roles in a dynamic way (Kgatla 2002:53).

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[3] The emphasis of a communal-contextual framework is on communal theology, meaning a theology as holistically reflected and practised in the socio-cultural context of a community of faith. Ukpong (1999:112) points out that community is one of the fundamental characteristics of an African worldview. In the Zimbabwean context, a person's identity is communal and is expressed in relation to others. The communal perspective of life must be treasured and affirmed as the only basis on which constructive human relationships can be built in Christian faith (Kritzinger 2002:149,152,156). That which is communal is holistic or integral; it is collective and interdependent, not individualistic. In Africa, there is a strong awareness of interdependence, as opposed to the individualism of the European culture. Moyo (1996:17) states that life can be meaningful only if it is life in communion with, and among, others.

Saayman (1990:316) defines interculturation as a process of partnership and mutuality through which the cultures of both the evangelist and the evangelised are affected essentially by communication of the Gospel. In this research, the intercultural encounter is understood as the mutual participatory process that transforms both the RCZ and the Tonga people through active communal and contextual dialogue. They are to shape and transform one another. The presenter and the recipient both communicate and receive in a dialogical process (Kgatla 2002:53). This is the faith community who actively participates in expressing the Mission of God within different cultures. The Gospel is enriched through intercultural active dialogue and reciprocity within the faith community (Saayman 1990:318).

This intercultural process is a *Christian* mission. This aspect is important because it implies that the ministry is centred on God's reconciliation of the world in Christ Jesus. The researcher acknowledges that other religions may be, and are, involved in intercultural dialogue. The intercultural perspective alluded to in this study is viewed in the light of Jesus Christ's message. What God meant to his people was incarnated in Jesus Christ's life (Saayman 2007:138). Paul says, "For I resolved to know nothing while I was with you except Jesus Christ and Him crucified" (1 Cor 2:2).

Christian faith is not synonymous with knowledge of the Gospel. It is about appropriate living, about being, about people's relationship with God who spoke through Jesus Christ and through the work of the Holy Spirit (Shaw & Van Engen 2003:4). What is the Gospel? Moyo (1996:1) defines the Gospel as the message that calls people to faith in Jesus Christ. The aim of the Gospel is to transform people and their culture through the Holy Spirit. The researcher believes that the Gospel is God's redeeming and reconciling love for the world through the transforming power of the cross and resurrection of Jesus Christ (Jn 3:16, 1 Cor 1:17-18). It proclaims the Kingdom of God in Jesus Christ to all cultures by the presence of the Holy Spirit. The Gospel is the Good News of God's transformative love for the world. How it is communicated becomes critical.

The art of communicating must relate to the message communicated. Intercultural mission requires inspiration from within the social context for it to become possible and a reality. It must be rooted in culture and in the way in which religion is interpreted and experienced in the Tonga people's daily lives. One must take care not to impose on the people (Acts 17:3, 18:4). An intercultural perspective rejects conventional interpretations that regard what took place in the course of European Christendom as universally normative for Christian history. Interculturality values cultural locality and ethnic diversity. Cultural identification with the community in the church is viewed as a necessary aspect of Christian intercultural mission. Paul became what the people were, in order for them to experience the Kingdom of God (1 Cor 9:19ff). In each new context the church must die in order to live, that is, sacrifice herself and her cultural form in order to be re-formed (Cray 2004:89).

The purpose is to communicate the Gospel message faithfully and effectively in a way that makes sense to the Tonga people. The fundamental questions are: What is to be communicated and appropriated? How must the Gospel of Jesus Christ be presented to people of a different culture? The research argues that these questions are essential in developing faithful, appropriate and meaningful strategies for the faith community that desires to be involved in Christian intercultural mission in a communal and contextual way.

4. THE ACTS 15 AGENDA AND THE EPHESIAN MODEL

The world's cultural diversity is becoming more pronounced and complex. The minority ethnicities are rightly demanding recognition of the validity of, and respect for, their cultures

(Munikwa 2011:203). The situation in Zimbabwe is no exception. Within such a context, the RCZ is taking part in the Mission of God. The argument is that the RCZ must develop creative and appropriate strategies to minister to people of other cultures and she should have coherent, effective strategies for this intercultural mission. The strategies must reflect the social reality of the society and thus provide an opportunity for mission.

In the light of our context, the article discusses the Acts 15 Agenda[4] and the Ephesians model as the basis for working towards an intercultural missional framework in the RCZ. The story of Acts 15 indicates the importance of making the Gospel relevant and appropriate to believers in their own socio-cultural context. Hendriks (2002:1) argues that in Acts 15 the guidelines that lead the process of the movement and growth of the Christian faith from one place to another is more prominent than in any other biblical story. Walls (2002:29,32) states that, to remain alive, the Christian faith must always be translated into human culture. This perspective illustrates that a cross-cultural approach makes proselytes of a denomination and foreign culture, while the biblical way helps people to become Christ's followers in their own context and culture. From the letter to the Ephesians, one deducts how important it is that, because people are culturally different, this should not detract from the unity of Christ's body. All people are reconciled in Christ who is our Lord. Thus, the balance between diversity and unity should be kept (Walls 2002:72-81).

Jesus entered into, and interacted with, Jewish culture to transform people. Bosch (1991:21) argues that the Word must become flesh in every new context. The church, sent by Jesus Christ, must express the Gospel but remain human in order to impact the God-loved world. The Christian faith was planted in Israel among the Jewish people and culture. When this faith first encountered the Gentile culture, the question regarding the relevance and meaningfulness of a Jewish Christian faith in a Gentile cultural context was inevitable. Ukpong (1999:105) explains that addressing this problem caused misunderstandings, confrontation and conflicts in the early New Testament church (Gal 1:6-9, 2:11-14, 1 Cor 8:1-13, 2 Cor 11:1-15). This question led to the Jerusalem assembly of Acts 15.

From the Acts 15 meeting, several guiding principles can be deducted, which the RCZ may follow.

4.1 "Intercultural" implies a self-critical evaluating faith community

The early church did a self-critical evaluation in relation to the challenges that they encountered (Munikwa 2011:235). In Acts 15, the church examined how they were doing mission. Bosch (1991:366) states that repentance must begin with a bold recognition of the fact that, today, the church in mission faces a world fundamentally different from anything she has faced before. This, in itself, calls for a new understanding of mission.

In this present period, the way to respond effectively to the RCZ's challenges is to understand and undertake mission in a creative and imaginatively new manner (Bosch 1991:366, Kritzinger 2002:145). Discernment becomes critical, as it is the essence of doing theology (Hendriks 2002:8).

In the light of the present contextual realities, the RCZ needs to start from her current situation. *Ecclesia reformata semper reformanda:* a Reformed church must keep on reforming. The researcher agrees with Rutoro and Hendriks (2008:40) when they state that being reformed implies a continuous process of reforming, of doing theology as a correlational hermeneutical activity in which the Bible is brought into dialogue with the phenomena of ever-changing contextual realities.

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[4] In a keynote address at the 2002 Gospel and Our Culture meeting in Chicago, USA, Jurgens Hendriks presented the Acts 15 Agenda.

For the evaluation to be meaningful, the church in the story of Acts 15 had to listen to the Antioch people who had a different cultural context. As in Acts 15, the RCZ should also deconstruct their own tradition and not make it binding on new believers with another culture.

4.2 "Intercultural" implies an actively listening faith community

The early New Testament church took into account the needs and challenges that the new believers, with a different culture, encountered. The church created space for non-Jewish believers to ask questions and contribute to the church's agenda (Munikwa 2011:235). The RCZ should train herself to be an active listener for relevance and effectiveness to become a reality. Onwunta (2006:266) contends that active listening opens the church up and empowers her to witness beyond her present experiences. For the RCZ to be a missional church, she should practise active listening. Onwunta (2006:266) argues that the church has to listen to, and for, God. He explains that, without listening to God and also the people, a church may never discern God's intent. It will be impossible to hear the people's cries and pains. The missional faith community must have open ears and a sensitive heart. The argument is that, if the RCZ actively listens to God and to the Tonga people, the latter will be guided on a journey that will empower them to address the issues of their culture and context, and experience a deep conversion that will create the opportunity for the RZC to be likewise transformed by the power of the Spirit.

4.3 "Intercultural" implies being a biblical faith community

In Acts 15, the church critically evaluated herself in relation to God's intent for new believers of other cultures. Their discussion in Jerusalem was about Scripture. God speaks to us through the Scriptures (Bavinck 1960:199). In the process of discernment, the Bible plays an essential role (Hendriks 2004:29). The proposal to the RCZ is to develop a framework in its intercultural mission that begins and ends with Scripture - to discern the *missio Dei.*

The Church should be willing to change and should not feel secure while preserving old traditions, or be overzealously proud of conservative theology (Rutoro & Hendriks 2008:43,47). In intercultural mission we should seek to communicate the Gospel effectively by remaining faithful to the intent of God's Word (Shaw & Van Engen 2003:xvi). The RCZ should embrace communal-contextual theology together with its members in order to experience transformation. In reading Scripture with "the other" one gains a new perspective on God and on one's own situation and views.

4.4 "Intercultural" implies a communal faith community

An intercultural framework should be communal. The Acts 15 Agenda demonstrated how important the participation of the whole faith community is for effectively addressing the needs and challenges that believers encounter. In the Acts 15 story, the believers from the new church in Antioch participated in the church's discussions. The argument is that the African way of life of *ubunthu/hunhu,* or communality, should be reinstated in the RCZ's intercultural mission. Walls (2002:78) calls this the "Ephesian moment."

Edwin Zulu (2001:6,7) states that most African societies recognise life as life in the community, thus to "be" or to "belong" is to participate in one's community. This means that every person is responsible to work towards harmony in the community. The communal perspective of life must be treasured and affirmed as the only basis on which constructive human relationships can be built in Christian faith (Kritzinger 2002:149,152,156).

The RCZ should assist the Tonga to restore the spirit of interdependence and unity. A Tonga proverb: *Simwenda alike kakamulya kalonga,* says: "The one who walks alone by the river gets eaten." The Shona proverb with the same notion says: *Chara chimwe hachitswanyi inda.*

The Tonga people appreciate the importance of walking with another for companionship and protection. The Bible says that two are better than one because they have a reward for their labour (Eccles 4:9,12).

Cultural domination should be avoided at all costs. Paul addressed this in the letter to the Ephesians (2:11-13), namely that the uncircumcised and the circumcised now are one in Jesus Christ through his blood. The consequence of the Acts 15 story was a multiracial and multicultural faith community. Hendriks (2002:4) explains that the Acts 15 Agenda may well lead to diversity and pluralism on an unprecedented scale, but that it is balanced by the Ephesians' call to unity.

The methodology that the RCZ now needs is that of participatory action (De Vos 1998:406-10). The community of believers should be a primary bearer of mission as they are the operational basis from which the *missio Dei* proceeds (Bosch 1991:472). The RCZ must work to empower faith communities to discern God's will for their own contextual realities (Hendriks 2004:29-30).

4.5 "Intercultural" implies doing contextual theology

Any effort to develop a relevant missional church in the local context needs to regard that context seriously (Guder 1998:46). The RCZ should inductively develop a missional framework that guides her outreach to be both integral and contextual. From such a theoretical and biblically orientated framework, appropriate contextual strategies and actions may develop (Guder 1998:4, Ukpong 1999:101, Hendriks 2004:20). The story of Acts 15 indicates the importance of making the Gospel relevant and appropriate to believers. The question of circumcision and observance of the Jewish dietary laws that the believers of Antioch raised concerned the relationship between the Gospel and a culture (Hendriks 2002:1, Ukpong 1999:104). The question was whether the Gospel could be expressed within the Greek culture. The Gospel was to be expressed in ways that were familiar to the people in their contextual realities.

The Acts 15 story indicates that the Gospel should not call for uniformity, but should be flexible and allow the faith communities to participate in answering their own contextual and cultural questions. The argument is that the question of the relationship between the Gospel and culture will always face the RCZ as she participates in the Mission of God. In any culture worldwide, good, as well as wicked, customs and practices are present. How should the RCZ address the issue of retention or rejection of the Tonga people's cultural systems? The researcher believes that, by means of active communal dialogue and through the Holy Spirit, the Word of God should guide the RCZ and the Tonga believers in deciding what customs and practices should be retained or rejected. Usually a newly planted church is better placed to judge in such issues than the "mother church." The Tonga believers should seek to have their own form of church in line with their context (Bavinck 1960:177,178). The RCZ must not be inflexible and paternalistic.

Our theologising should not be fragmented but integrated to be relevant to the people among whom we live and to whom we minister as disciples of Jesus Christ. It is important to understand that the African worldview regards all in this world from a holistic perspective (Moyo 1996:20). The Tonga people should receive the space to participate in constructing their own local theologies. In intercultural mission, the RCZ must be prepared to allow the church, planted among the Tonga people, to be structured and formed according to their cultural context. "Contextualising" must mean expressing the Gospel in ways that the people comprehend, and that challenge them personally and communally (Hiebert 1999:382). Hendriks (2002:4) points out that the Biblical challenge is not to continue making proselytes of our own denominational traditions, but to give new believers the freedom to use the Gospel in addressing their cultures.

The Acts 15 story resulted in the Christian faith being rooted in the lives of Greek believers. Hendriks (2002:2) points out that the new believers could identify with Christianity because it was translated into their own cultural world. They did not produce two versions of the Christian faith, but two standards of living representing two cultural settings. This indicates how two communities express Jesus Christ in their different cultures but remain united in faith. Everyone should be able to live the Gospel in their own culture, not in an imposed alien culture.

4.6 "Intercultural" implies a multi-dimensional mission

As argued in this article, the Christian intercultural mission should be perceived as multi-dimensional. The RCZ must preach the Gospel of Jesus Christ to other ethnicities in a holistic way. Through displacement, because of the construction of the Kariba Dam,[5] the Tonga people's former sense of identity was profoundly shaken (Tremmel 1994:60). Their marginalized plight is reflected in nearly every dimension of their lives. The RCZ can play an important role to help the Tonga to rediscover the important values that they appear to have lost.

The mission of the RCZ should bring wholeness and dignity to the Tonga community. The RCZ's evangelising messages should be contextual and integral, being relevant and appropriate to the needs of the Tonga people. One feature in Jesus' preaching is that his Kingdom ministry launched an all-out attack on evil in all its manifestation. Healing the sick, exorcism, restoring broken relationships and granting forgiveness of sin were signs of God's Kingdom in Jesus' ministry (Munikwa 2011:237). This should be the same in the RCZ as, for the Tonga people, these signs will provide a taste of the future in the Kingdom of God under Christ's rule and authority.

The socio-economic conditions within the Tonga area breed social ills, such as alcoholism, jealousy, theft, witchcraft, prostitution and a poor self-image. One of the problems that the church needs to address is the issue of witchcraft practices and fear of the dead. These practices are being related to all kinds of illness in the community. Some wrongly believe that witchcraft and angry ancestors cause HIV/AIDS (Munikwa 2011:153-168).

The HIV/AIDS pandemic is a national crisis. According to the government, there are at least 2500 Aids-related deaths per week. In 2001, the country had a 0% population growth. The RCZ should be involved in an HIV/AIDS awareness campaign and home-based care programmes. The church's policy statement declares that sex should take place within a marriage. Thus, the use of condoms outside marriage promotes promiscuity. Witchcraft remains a very deep-seated and harmful practice within the Tonga community and should be addressed by confronting it with the Gospel (Munikwa 2011:146-148).

The Gospel of Jesus Christ can serve as a valuable means to reflect on traditional practices, such as witchcraft, fear of the dead and magic, which foster darkness and evil, rather than light and hope. Jesus' healing ministry involved the casting out of demons. Likewise, in our day, healing is one of the characteristics of the missional church (Guder 1998:134). The RCZ is sceptical about faith healing, a tradition she inherited from the DRC. Such healing is not always observable, repeatable, and verifiable by scientific methods (Guder 1998:134). The RCZ is to revisit this theology and tradition.

The research argues that, in the RCZ's context, an effective way to counter magical powers is by anointing with oil and laying on of hands (Mk 6:13, Jas 5:14). Because of tradition, this viable Christian custom is disregarded. This is one of the reasons why people leave the RCZ to join Pentecostal and African Independent Churches (AICs), which are more relevant to their culture. People need to experience the demonstration of God's power and be delivered from demons. The RCZ should do mission, while acknowledging the gifts of the Holy Spirit that were bestowed upon God's church (1 Cor 12:6-7,27).

Through teaching and exorcism, the Tonga people need to experience deliverance from witchcraft and their fear of the spirits of the dead. The research argues that, although healing is good, it is not the ultimate goal in the Christian faith. There is need for cultural sensitivity, which means that we must listen to, and be willing to learn from, the Tonga cultural understanding of sickness and health (Saayman 1992:40). This should reflect an active intercultural dialogue that transforms both the Tonga people as well as the RCZ. The research proposes the development of a communal-contextual missional framework in the RCZ's healing ministry. As a missional church, the RCZ's mission should bring wholeness to humanity, and all the dimensions of mission must be present in our intercultural mission. In mission, there should be spiritual and physical unity.

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[5] A better understanding of the plight of the Tonga people is provided in the doctoral dissertation of Munikwa (2011:123-172).

5. PRACTICAL IMPLICATIONS OF AN INTERCULTURAL MINISTRY

In the RCZ's effort to bring total transformation to the Tonga people, she must network with other organisations in the area, such as the Binga Development Association, Zimbabwe Farmers Union, Kulima Mbobumi Training Centre, Catholic Commission for Justice and Peace, the Methodists, and others groups, to sensitize the people towards being responsible citizens. This can be done by training them in leadership, project management, civic education, resource management and better farming methods. The Church can also provide the community with farming implements and other necessary items.

The RCZ should stand up with, and for, the Tonga people when petitioning the government to provide potable water and also for irrigation. Because of the low water table in many areas of Binga, the sinking of boreholes is not viable. The construction of small dams and drawing water from the Zambezi River is the only alternative. The Tonga people must not be overlooked in the planned massive Zambezi Water Project, which is intended to supply water to Bulawayo. The government also has a rural electrification programme, which does not benefit the Tonga people, who need to play a role in solving problems in their community. According to Tremmel (1994:58) the Tonga people believe that local government leaders look down on them and assume that they are ignorant and not intelligent enough to solve problems. Thus, in partnership with others, the RCZ needs to address and challenge the authorities concerning these matters.

The Tonga should benefit from income that tourism generates. At present, tourism available to the Tonga can best be described as exploitative tourism. Their education (building of schools, furniture, books and scholarships) and health facilities should benefit from their rich wildlife and Lake Kariba's fishing industries. The RCZ can help to improve the education of their children by administering carefully monitored scholarship programmes. Thus, the church should speak out for, and together with, the Tonga community.

The RCZ must be faithful to her calling to the Tonga people and should reveal the signs of the Kingdom in her deeds of mercy, as was the heartbeat of Jesus' action; He responded compassionately to human needs (Mark 1:38-42). He was both God and man. So, the RCZ should be both spiritual and physical, and should understand the social forces in the Tonga people. The cultural context frames the organisational setting in which the missional church must function, but the context itself does not define the mission and message of God's people (Guder 1998:76). In the midst of plenty, the hardships of their impoverished lives exhaust and frustrate the Tonga people. Though Christian values call for an ongoing response of compassion and charity to the Tonga community, years of relief and handouts, despite being inadequate, have fostered dependence. The concept of equitable distribution of resources in Zimbabwe should be encouraged. Sharing is an important aspect of the Christian faith (Acts 2:44-45). The biblical worldview of economic justice is built on each person receiving what he/she needs, so that right relationships are restored or maintained (Guder 1998:121).

In an intercultural ministry, the RCZ, in partnership with others, must care for the creation and formulate a sound ecological policy. Problems of deforestation, soil erosion, pollution and other ecological problems exist. In partnership with others, the RCZ needs to teach people the importance of harmony between humankind and the environment. The Church should teach the society to “fish” without exhausting these resources. Even more important is to teach Zimbabweans not to pollute the rivers.

The members involved in intercultural mission should be trained in methods of ministering to other ethnicities. Reed (1985:1) contends that intercultural disciples must be trained and equipped for their work in order to serve in an effective and relevant way. The research argues that to build a missional church certainly is not easy and that there are no quick fixes - it is a process.

The strengths in the evangelising ministry should lie in the local congregation. The practice that the minister does almost everything should be addressed. The elders and deacons who head most of the preaching posts in Binga must be empowered. In the RCZ’s intercultural mission, the Tonga people are to be equipped. Those who want to become citizens of God’s Kingdom will know, through teaching, how to live under Christ’s kingship.

While the RCZ works together with the Tonga people, the donor and dependency syndrome must not be allowed to develop - we are to work as equals and so enrich each other.

6. CONCLUSION

In reaching out to the Tonga people, who have a completely different culture and tongue, the RCZ was challenged. The research pointed out to what extent the church defaulted by implementing DRC strategies, which she so often had criticized. The research could indicate to what extent the RCZ outreach and church planting at Binga reveal many characteristics of a cross-cultural approach.

The missional God calls the RCZ to be a witness of the Gospel in the world. This will be the case only if we submit ourselves to Christ as Lord and the Holy Spirit. By the grace of God, the church’s mission should transcend the diversity of ethnic and cultural backgrounds. It should unite us in seeking the Kingdom of God (Van der Merwe 1982:viii). In ministering to other ethnicities, the RCZ should be intercultural.

The article highlights the difference between cross-cultural and intercultural strategies and proposes ways of working interculturally.

Shifting gears will be quite a challenge for the RCZ. In essence, the article proposes that, in this Church, a theocentric reconceptualisation of Christian mission replaces an ecclesiocentric understanding of mission. She must move away from being a Church with a mission to become a missional Church. The Mission of God in the RCZ calls for the communal participation of all believers. The community of believers should be the primary bearers of mission; they are the operational basis from which the Mission of God proceeds (Bosch 1991:472).

This is easier said than done. A tension exists that neither this article nor the church in general has resolved. In an attempt to avoid planting an ethnic church and thus falling into the trap of each group of people having their own church, the RCZ incorporated the new Tonga congregation into its fold in such a way that their cultural diversity was disregarded. By not allowing diversity, unity is often paternalistic and leads to the making of proselytes. This, in turn, leads to culturally maimed members who do not know how to address what is wrong in their culture. The RCZ is all too familiar with this phenomenon. Addressing this challenge interculturally with the Tonga

Christians will help the Body of Christ to become a true light in the Zimbabwean world.

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Models of "happiness" – A South African perspective[1]

ABSTRACT

This article explains the complex notion of "happiness" and the variety of theological approaches to happiness. It then sketches three models of happiness in the South African context: the segregation model deriving from a specific understanding of neo-Calvinism, the traditional African model based on a communitarian notion of *ubuntu*, and the model stemming from modernity with its emphasis on individuality and rationality. The last section is not fully developed and only outlines a Christian and Biblical understanding of happiness with emphasis on joy in the Lord that stems from both the wisdom traditions and the New Testament letters.

INTRODUCTION

The topic of "happiness"[2] is quite complex and can be approached from a variety of academic disciplines like science of religion, philosophy, theology, sociology, psychology, economics and ethics.[3] In each of these there are a variety of approaches to the subject, and major developments occurred over a longer or shorter history within the various disciplines. In this short presentation, a theological and philosophical approach is adopted in an attempt to profile different models of happiness as constructed in the (South) Africa context.

Whereas "happiness" is today used in English as a broad humanistic category, referring to a positive state of mind or satisfaction with life, the term "blessedness" (*makarios* in Greek and *welgeluksalig* in Afrikaans) is normally reserved for religious use and is understood in the biblical or Christian way, namely a joyful, living relationship with God.

There are different theological approaches to the relation between happiness and blessedness. One can find a dualism or separation between the two with emphasis on blessedness as the true, God-given eschatological state to be sought exactly via a denial of earthly satisfaction and happiness. There is the scholastic division of happiness, sought by humans via their own (i.e. "natural") efforts, and "supernatural" salvation or blessedness, seen as a gift from God. At the other extreme are "prosperity gospels" that conflate happiness (interpreted as physical health/ material wealth) and blessedness. The former is seen as reward for trusting God, and the absence of happiness in this sense is seen as due to a lack of faith.

From a broadly Reformed perspective[4] (which I share), "happiness" is not to be separated from blessedness, but also not to be conflated. A separation leads to a dichotomy between

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[1] English version of a German paper delivered at the annual meeting of the Gesellschaft für Evangelische Theologie, Erfurt (Germany), 22 February 2011.

[2] The official theme of the conference was related to "Glückseligkeit" which is roughly translated as "happiness", though the latter does not do justice to the width of meaning contained in the German word.

[3] See the discussion of Glück in *LThK* Band 4, 757-761; and Glück/Glückseligkeit in *RGG* Band 3, 1015-1021. One may discern the rise of a new trans-disciplinary field of study called "happy-ology" in which economics (fulfilment of customer desires) plays a leading role.

[4] For an informative discussion on the complexities of what is meant by "Reformed", read the recent essay by Dirkie Smit (Smit 2010). He notes that interest in the Christian life in its totality "belongs integrally to the Reformed vision" (p. 13).

"ordinary life" and the "life of faith", contrary to the rule of Christ over all of reality. Such separation reduces blessedness to a purely inner and/or transcendent notion, and reduces happiness to the immanence and vicissitudes of earthly life. A conflation of the two (on the other hand) looses the critical eschatological view that always transcends our best notions of a fulfilled life. *Geluk* (happiness) stands in the middle of the Afrikaans word *wel- geluk -salig* and establishes an integral link between wellness - happiness- blessedness.

What is a model?[5] In this presentation, a "model" is an abstraction of typical features of a given reality in order to represent that reality in more comprehensible terms. Models are by nature abstractions, built on generalizations that are inferred from the most salient features of a perceived reality. Models do not stand in a direct correspondence to the reality they attempt to capture. They are not useful as empirical descriptions if such descriptions are understood in the scientist or positivist sense of the word. Models must rather be seen as heuristic tools to assist us making sense of complex realities.[6]

This work-in-progress is written from a (South) African perspective. Four models of constructing notions of happiness/blessedness are described below: the first three are drawn from our recent history, and the last model – not worked out fully here – serves as critical appraisal from a theological perspective.

2. MODELS OF HAPPINESS

2.1 The apartheid model: "Happy are those who live in blessed segregation"

The theological and philosophical roots of the apartheid model grew from significant late 19th century European thinking, interpreted from the specific social-political history of Afrikaner people in South Africa. These roots are the neo-Calvinist theology/philosophy of Abraham Kuyper; the missiological theory of Gustav Warneck; and theological Pietism (predominantly of Scottish origin).[7]

The strength of Kuyper's theology was his conviction that Christ's rule extends over all spheres of life, and that politics, education and law should all be reconstructed from a Christian perspective. (This is the reason for his late 20th century and current attraction for "public theology"). The weakness was his theology of "general grace"[8] which made pluriformity a principle of creation. This pluriformity is seen in different cultures and peoples that develop according to their own innate potential. Pluriformity extends also to the church where people with different psychological needs have the freedom to form their own churches, because the unity of the church is more a spiritual and eschatological reality. Peoples of the earth are classified in hierarchical order in accordance with their participation in God's grace, with European peoples at the top of this order due to the particular grace of God.

The strength of Warneck's theory of mission[9] was the importance of bringing the gospel into the culture of those who were the objects of mission. He however interpreted the great commission (*ta ethne* in Mt 28:19) in ethnic terms and inferred from the history of missions that *Völkerbekehrung* (conversion of ethnic peoples) was more the norm than *Einzelbekehrung* (conversion of individuals). Mission then became the spreading of the gospel to a specific *Volk* and its culture with the subsequent formation of ethnically based churches.

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[5] For a discussion of "ideal types" (Max Weber) and "models" (Max Black, Ian Ramsey), see Tracy 1978, 22-42, especially footnote 1.

[6] In the difference between models as "pictures" and as "disclosures" (Ramsey), I follow the latter conception.

[7] For a discussion of these inter-related theologies and their impact on South Africa, read Naude 2010, 23-44 where extensive references to the original sources and debates regarding the interpretation of these are quoted. South African readers will find that this section covers fairly well-known ground.

[8] See the three Dutch volumes published as *De gemeene gratie* between 1902-4.

[9] Read especially Warneck's *Evangelische Missionslehre* (1897), volume 3 for an understanding of his theory of mission.

The strength of Pietism[10] was its strong focus on a living relationship with God, personal spirituality, and a missionary zeal. It was generally a reaction against religious rationalism and the rise of liberal and historical-critical readings of Scripture. South Africa was in the second half of the 19th century under the particular influence of Scottish Pietism (with well-known evangelical preachers like Andrew Murray). Pietism's weakness was its inability to develop a viable alternative to critical hermeneutics and the tendency to read the Scriptures literally and in an a-historical manner. With its focus on personal devotion, it was not well placed to develop an encompassing view for the social implications of the gospel, although there was after 1900 a politically naïve identification with the plight of the Afrikaner people. A strength of Pietism was its vision that mission also include social aspects like education, healthcare and even agriculture.

These three streams found fertile interpretative soil in Afrikaner thinking between 1890 and 1935, especially after the humiliation of Afrikaners in the British war (1899-1902) and subsequent rise of white nationalism (in parallel to black nationalism that found expression in the Native Congress of 1912). These theological and philosophical backgrounds collectively provided the moral legitimization of ecclesial (since 1881) and later political (between 1910 and 1948) segregation between white and black people as the best practical solution to the race question as well as an expression of God's will for the pluriformity of cultures in South Africa.

The result was that white people found their sense of well-being, social identity and fulfilment in their separation from black people. Because this separation could be ideologically founded on the Christian tradition, this social "happiness" was seen as a God- willed and "blessed" segregation. The official political edifice of this happiness was finally dismantled in April 1994, but traces of this notion are still evident in South Africa's private and public life.

It is always easier to change laws than to change hearts.

2.2 The traditional African model: "Happy are those who live in close, inter-dependent community"

South Africa is a diverse nation. Within kilometres from one another, people live not only in different physical worlds (some of this the remnant of grand apartheid), but also with different world-views. (There are still many more traditional healers in Soweto near Johannesburg than so-called "real" medical doctors). It was John Mbiti who famously challenged the Cartesian "cogito ergo sum" in the light of what he termed the African philosophy of "ubuntu". This has subsequently been explained as "I am a person through other persons" or "I am because you are".[11] The concept of ubuntu has since found wide exploration and application in theology, politics, management theory, and ethics.[12]

In highly simplified terms, ubuntu can be explained with three related terms:

Holism – understanding reality as one and not in the sense of semi-autonomous social or scientific spheres. In some traditional African languages there is, for example, no word for "religion", as this assumes an abstraction and dissection of life not present in such societies. Because traditional societies are pre-modern (or rather a-modern), the idea of private and public spheres are not as distinctly present as in post-Enlightenment societies.

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[10] See Willie Jonker's very careful analysis of complexities of pietism in the history of the church (Jonker 2008) and De Gruchy's (1991:24ff) discussion of pietism as it relates to the South African situation.

[11] The exact quotation comes from Mbiti's discussion of kinship, and reads: "The individual can only say I am, because we are; and since we are, therefore I am. *This is the cardinal point in the understanding of the African view of man"* (1969:108, my emphasis).

[12] See the work by Shutte 2001 on ubuntu ethics and by Ramose 1999 for a more philosophical analysis.

Vitalism – the whole of reality is filled with life-energy (*mana*) and this surrounds each person (*siriti*) and living object. This has ethical significance: Doing good is promotion of this energy, and reducing life-energy is morally negative. Vitalism also partially explains social exchange like *lobola* (brides' "payments") during marriage, as taking a bride from one family needs to be "balanced" with some reciprocal "life" in exchange.

Communitarian-ism – life is lived in community and is characterised by abundant benevolence. "Personhood" or "individuality" is primarily a social, relational ideal. Actions are taken in consultation with and for the welfare of the community which extends beyond death to the forebears with whom there are active interaction.

This ideal-type of African "happiness" has in recent years been corrupted in (South) Africa in a variety of ways:

When the supposedly universal boundaries of *ubuntu* (humaneness) are drawn along ethnic or party-political lines, it becomes a vicious philosophy of exclusion and dehumanization. When life-enhancing social exchange is turned into corrupt buying of favour, public resources are wasted. When the social ideal of community enhancement is replaced by enrichment for powerful individuals or elite groups, poverty and social marginalisation increase.[13] When a communitarian sense of happiness turns into an ideology of communitarian-ism where dissenting voices and contrasting opinions are seen as treacherous in principle, consultation (open debate), so famous in traditional African imbizo's, dies.

This traditional African model of ubuntu (in a variety of forms) is still very much prevalent in South Africa, although it is not often "voiced" in public because many African people live in a transition between models of life, and many chart meaning by living in two (or more) worlds at the same time.

2.3 The modernist model: "Happy is the 'reasonable' man who pursues his own self-interest"

In Western philosophy "modernity" is popularly linked to Rene Descartes ("I think therefore I am") and the Enlightenment to Immanuel Kant who famously stated that the *mündiger Mensch* is someone who has escaped from his self-inflicted *Unmündigkeit.* The key to maturity is to have the courage "dich deines eigenen Verstandes ohne Leitung eines anderen zu bedienen".[14]

The "catchwords" describing modernity[15] may therefore be seen as follows:

Reason, specifically individual reason, is seen as the mark of human distinction. A strong sense of *historicity* emerged with emphasis on the fact that the past can only be unlocked by objective, rational research of the original sources. *Authority* or anti-authority meant that traditional sources of authority (the king, the church, the tradition, the Bible) were challenged in the light of personal authority (Kant: "ohne Leitung eines anderen") to make sense of reality via individual and supposedly objective reason. *Freedom,* specifically individual freedom, is understood to make choices in all spheres of life from church to politics, ethics and economics.

In this notion of happiness, the rational pursuit of self-interest (as broadly developed in modern capitalism) is seen as morally good, because – even without overt intention – this self-interest will in the end contribute to the good of all. Individualism, a distinct understanding of man as "self-made man", is the social ideal (and still very much constructed in sexist terms).

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[13] See the discussion by Smit (2007, 84) on the move from ubuntu to "narcissistic individualism" in South Africa.

[14] Note Kant's famous essay "Beantwortung der Frage: Was ist Aufklarung?" originally published in *Berlinische Monatsschrift,* December 1784, 481-494. For a recent reprint from which this quotation comes, see Kant 1999: 20.

[15] Read Smit 1998: 291-296 for a concise description of "Enlightenment".

Modernity has had ambiguous consequences for the West and for South Africa. No one can deny that modernity brought us huge progress in science and technology; economic growth; educational reform; democracies that entrench freedoms; and human rights as universal guides for political justice.

On the other hand, reason can turn into the reduced anthropology of rationalism and the reduced epistemology of scientism and empiricism. Individuality with some connection to community can turn into self-referential and greedy individualism. The healthy questioning of authority can lead in some cases to anti-authority attitudes in principle, leaving huge gaps in otherwise stable social structures provided by the state and civil society. Freedom can be reduced to rational choice economics and freedom to consume.

The onset of democracy in South Africa in 1994 can be described as a plunge into modernity. The journey into the Enlightenment that took Europe more than a century, we had and still have to travel in one or two decades. Many people in my country had to make (and are trying to make) the transition from a-modern/anti-modern to modern and post-modern world (to employ these not so useful terms) in a very short space of time and without the required social and educational support processes.

Apartheid was an anti-modern concept: In the same year (1948) that the UN accepted the universal declaration of human rights, the National Party came to power on the denial of those rights to black people, and continued to intensify these policies until at least the late 1980s. Apartheid was built on the catch-phrases of modernity, but all in an inverted sense: limitation of freedom, ideological reason and history, as well as unquestioned religious/military/political authority.

Traditional African philosophy was/is an a-modern concept: Communities are built on high regard for tradition and authority figures with limited freedom-in-community; notions of individuality are strongly embedded in community, and forms of “rationality” exist that contrast significantly with the individual, enquiring reason of Descartes, Kant and the experimental reason of modern science.

Yes, some embraced the enlightenment and could make the transition fairly smoothly. Others found that their model of happiness, identity and well-being was severely challenged, and in some cases shattered. This led to social bewilderment and anomie (Durkheim), exhibited in the excesses of modernity:

Leaders in the struggle for liberation now declare they did not join the struggle to be poor – they have embraced the self-made man image and ideal. Anti-colonialists now live with purported political freedom, but with the irony of colonised minds and attitudes. People who wish to reject apartheid and its horrible past, need to reconstruct happiness and well-being under the constraints of deconstructing everything that formerly provided social coherence. Some succeed; others take their flight into internal or actual physical migration.

The religious results vary and brought intense pluralism to the fore. The two extremes are (on the one hand) those who embrace traditional piety and spirituality in evangelical and Spirit churches, and those (on the other hand) who for the first time in their social context can openly question the rationality of religious beliefs as such, and turn to scepticism or even atheism.

Today “happiness” in South Africa is in flux. Models can in theory be neatly distinguished, but in practice people and communities can and do migrate between models and even live in contrasting models at the same time. What is not uncertain is that the onset of the modern idea of happiness has had a profound ambiguous social effect. The big question is whether the negative consequences of a “modern” model can be turned around by recourse to the liberating tradition of modernity itself.

On the other hand, one must understand that South Africa (and most of sub-Saharan Africa) is not a secular society in the European sense of the word. Religion is valued and is publicly displayed and practised in organs of the state even where a constitutional church-state separation is in place. This opens the possibility that the critical Christian notions of blessedness and happiness have some potential to guide the future of this country and continent.

2.4 A Christian model: "Blessed is the man who finds his joy in the law of the Lord …"

Others at this conference will discuss the complex array of biblical notions of *Glückseligkeit.* For this short paper, a few broad lines are drawn, knowing that the very notion of a "biblical" or "Christian" understanding is itself a field of strong contestation, and accepting that ideology can blind people to call something "biblical" or "Christian" that is not in line with ecumenical understandings at all.

One could follow a traditional Trinitarian line of thinking and design a notion of blessedness and happiness with reference to human beings in relation to the triune God (leaving aside for the moment the important theme of "happiness" in the non-human creation):

God/creator: Humans are made in the image of God and live in close union with God (happiness/paradise), but step out of that relation (Gen 3-11), and are thereafter called to be God's people (Gen 12) that finds joy in the law of the Lord (Ps 1) and wisdom/happiness in the knowledge of the Lord (Prov 1).

Christ/re-creator: Humans are restored with God and with one another by the *Heil* that Christ brings to the world. The faithful find joy in the Lord, irrespective of the situation (Phil 3:1, 4:12-13, 1 Pet) and are blessed in service of others, especially the weak and the marginalised (Mt 5; 25).

Holy Spirit/sanctifier: Humans are holy in Christ (1 Cor, 1 Pet), and they grow in blessedness and happiness as they walk in and bear the fruit of the Spirit, amongst which are love, happiness and peace (Galatians 5), as well as unity amongst diverse peoples of faith (Eph 2 and 4).

The theological task is now to interpret and re-interpret these broad theological themes (and the many biblical notions of *Glückseligkeit*) for specific contexts like South Africa or Germany with all the complexities in these countries. It is not possible to give a full account of this task here. In a context dominated by the global catch-phrases of modernity, it must be proclaimed and defended that it is reasonable to belief in God and that rationality itself needs a broader definition; that true freedom[16] is found in Christ and service to others, in particular the weak; that the law and the gospel are inspirational moral codes of happiness and blessedness for individuals and society; and that Scripture/tradition (reinterpreted and subject to historical criticism and ecumenical consensus) remain sources for ecclesial, social, and personal orientation.

In a world seeking happiness, blessed are those who find their joy in the law of the Lord and meditate on that law day and night.

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[16] For a convincing theological-ethical interpretation of "freedom" in a modern context, read the many contributions by Wolfgang Huber, *inter alia,* Huber 1985 & 1990, and note the appropriate title of the Festschrift at his 60th birthday published in 2002 as *Freiheit verantworten.*

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KEY WORDS
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Kerkspieël – ’n kritiese bestekopname

ABSTRACT

Church mirror – a critical survey

The General Synod of 1978 of the Dutch Reformed Church decided to undertook a general census in the church. Following this decision the first Church Mirror survey was done in 1981. Since 1981 eight surveys (1981, 1985, 1989, 1993, 1996, 2000, 2004 and 2006) were done. These surveys developed in the church from a census to also an attitude survey in the latter years. The critical question is: did this surveys lead to greater clarity in the church? The following three aspects will be discussed as an answer to this research question:

- A historical review and background will be given of the surveys
- The methodological departure points and assumptions of the surveys will be discussed

The value and contribution of Church Mirror will be looked into as part of a strategic exploration of the surveys.

ABSTRAK

Die eerste Kerkspieël opname word in 1981, in opdrag van die Algemene Sinode van die NG Kerk Sinode van 1978, onderneem. Sedert 1981 het 8 opnames (1981, 1985, 1989, 1993, 1996, 2000, 2004 en 2006) plaasgevind. Die ondersoeke binne die NG Kerk ontwikkel van ’n sensus tot ’n wyer demografiese opname en ’n houdingsopname in die latere jare. Het die Kerkspieël opnames oor die afgelope jare tot groter duidelikheid gelei? Die volgende drie aspekte word, as antwoord op die navorsingsvraag, bespreek:

- Historiese oorsig word oor die verloop en agtergrond van die ondersoeke gegee.
- Die metodologiese vertrekpunte en aannames van die ondersoeke word bespreek.

Die waarde en bydrae van Kerkspieël word as deel van ’n strategiese verkenning aan die orde gestel.

’n Spieël reflekteer dit wat gebeur, dit help om te sien wat nie maklik sigbaar is nie. Nog die kerk, nog ’n gemeente kan ontsnap aan ’n behoortlike proses van evaluering en verheldering. In die soektog na groter duidelikheid verdien, volgens Drummond (2009:1-2), minstens die volgende drie aspekte aandag: groter duidelikheid bring na vore dit wat bereik wil word of reeds bereik is, tweedens word inligting versamel wat die impak van aktiwiteite beskryf en laastens lei groter duidelikheid tot gesprek onder die leierskap oor dit wat na vore gekom het. In die soektog na groter duidelikheid kom dié kritiese navorsingsvraag in hierdie artikel aan die orde: Het die Kerkspieël opnames oor die afgelope jare tot groter duidelikheid gelei?

Die eerste Kerkspieël opname word in 1981, in opdrag van die Algemene Sinode van 1978, onderneem. Die ondersoeke binne die NG Kerk ontwikkel van ’n sensus tot ’n wyer demografiese opname en ’n houdingsopname in die latere jare. Sedert 1981 het 8 opnames (1981, 1985, 1989, 1993, 1996, 2000, 2004 en 2006) plaasgevind. Die aanstip van die historiese agtergrond en verloop van die ondersoeke is belangrik, maar dit is verder nodig om krities te reflekteer oor die invloed en waarde van die ondersoeke binne die NG Kerk. Die argument in die artikel word aan die hand van die volgende drie vrae gedoen:

- Waar kom Kerkspieël vandaan? (ʼn Historiese oorsig)
- Hoe word Kerkspieël gedoen? (ʼn Metodologiese verantwoording)
- Wat is die waarde en bydrae van Kerkspieël? (ʼn Strategiese verkenning)

1. WAAR KOM KERKSPIEËL VANDAAN? (ʼN HISTORIESE OORSIG)

1.1 Demografiese tendense in die kerk – is dit nodig?

Hoekom sou so ʼn onderneming enigsins nodig wees? Kerke en gemeentes ontstaan as skeppings van die Gees maar kan ook as ʼn sosiale werklikheid beskryf word. Die kerk en gemeentes kan "van onder" verstaan word as menslik-histories-sosiologies (Van Gelder 2007:56). Dit beteken dat die empiriese werklikheid meespreek in die formasie van gemeentes. Dit maak die ontdek en verstaan van tendense ʼn belangrike vennoot in die nadink oor die rol van die kerk en gemeente. Kerke en gemeentes ontsnap nie die invloed van demografiese tendense nie (sien ook Nel 2009).

Osmer wys daarop dat een van die take van die praktiese teoloog ʼn beskrywend-empiriese taak is. Dit is om priesterlik te luister. Die luistertaak behels: "Gathering information that help us discern patterns and dynamics in particular episodes, situations, or contexts (2008:4). Dit kan heel informeel wees tot ʼn formele proses wat empiriese navorsing behels (Osmer 2008:38). Kerkspieël wil luister deur middel van ʼn formele, wetenskaplik verantwoordbare proses van empiriese navorsing. Dié vereiste is van die begin af gestel.

Empiriese inligting is nodig vir die verstaan van die rol en funksionering van sinodes en gemeentes. Die breër kerkverband het nodig om te weet wat aan die gebeur is, maar is dit ook vir gemeentes noodsaaklik om hulleself binne breër tendense te posisioneer. So ʼn proses van luister en evaluering is ʼn belangrike bron van inligting vir die leierskap. "Leaders who wish to gather information and to make evidence-driven decisions are constantly evaluating." (Drummond 2009:5). Die leierskap op sinodale en gemeentelike vlak benodig die inligting as deel van hulle beskrywend-empiriese taak.

1.2 Die begin van Kerkspieël – die eerste twee ondersoeke

Die amptelike begin van Kerkspieël is ʼn aanbeveling wat voor die Algemene Sinode van 1978 dien. Die Algemene kommissie vir Ampsbediening en Evangelisasie (AKAE) beveel die volgende in sy verslag by die Algemene Sinode aan:

> Die Sinode besluit dat daar DV in 1980 ʼn deeglike en goed georganiseerde huis-tot-huis kerklike sensus dwarsdeur die Kerk gehou moet word. Die sinode dra dit aan die AKAE op om, in samewerking met die AJK en AKDB, ʼn standaard sensusvorm op te stel en vra elke sinode om op sy eie koste, die sensus in sy gebied in Februarie 1980 te onderneem. Dit staan gemeentes vry om so ʼn opname in samewerking met ander erkende kerk te onderneem. (Agenda 1978:649)

Die volgende word aan die Algemene Sinode voorgehou as motivering vir die bogenoemde aanbeveling (Agenda 1978:648):

- Daar bestaan nie ʼn betroubare en volledige en volledige prentjie van die stand van die NG Kerk nie.
- Die statistiese gegewens wat deur gemeentes aan ringe verskaf word is nie volledig en betroubaar nie.
- So ʼn opname sal help om baie lidmate weer in die stede op te spoor.

- Die opname sal net blywende waarde vir die NG Kerk inhou as daar 'n opskerping van die ampte plaasvind en as die ringe na die opname sal toesien dat die statistieke wat voor die ring dien juis en betroubaar is.

Die eerste sensusopname vind in Maart 1981 onder leiding van prof. I.J. van Eeden van die departement Sosiologie (UNISA) plaas. Ouderlinge, diakens en ander werkers besoek ongeveer 34 000 wyke en meer as 500 000 wooneenhede om by elke wooneenheid 'n sensusvorm in te laat invul. Die opname geskied op drie vlakke:

1. Gemeentevlak: inligting word van skribas en saakgelastigdes verkry.
2. Wykvlak: ouderlinge word gevra om inligting oor hulle wyke te verstrek
3. Huishoudingvlak; 'n opname word van huis tot huis gedoen om NG lidmate op te spoor en basiese sosio-demografiese besonderhede van elke NG lidmaat in te win.

'n Vraelys vir die gemeente en een vir die wyke is ontwikkel, vir die huishoudings is van 'n skedule gebruik gemaak. Die sensus vind in 1142 gemeentes plaas en is die omvangrykste demografies-sosiologiese ondersoek wat nog in die NG Kerk gedoen is. 'n Steekproef is uit die huishoudings getrek (2.65%, 14715 vraelyste) en vir die wyke 14.13% (4909 vraelyste) Al die gemeente vraelyste (1094) is verwerk (Smuts 1982:10).

In 1982 verskyn die resultate van die ondersoek in boekvorm: “Kerkspieël . 'n Demografies-sosiologiese verslag van die landwye Kerksensus van die Ned. Geref. Kerk, Maart 1981, met teologiese kantaantekeninge.” by die NG Kerkboekhandel met ds. M Smuts as redakteur. Die verslag dien voor die Algemene Sinode van 1982.

Die resultate van die ondersoek word as 'n spieël vir die kerk aangebied. “'n Spieël dien as middel vir selfondersoek na die stand van sake wat nie langs gewone weë waargeneem kan word nie...” staan in die voorwoord van die verslag (Smuts 1982:ix). Die doelwit is om meer as een spieël te gebruik en die verslag poog om aan die vereiste te voldoen. Die kyk in die spieël moet lei tot regstelling anders is dit net 'n dwaas wat in die spieël kyk, daarom sê die verslag: “Ons vertrou dat hierdie spieël stimulerend sal inwerk tot biddende reformatoriese handeling deur alle betrokke instansies van die kerk” (Smuts 1982:ix).

Die waarde van die sensus is dat kommissies van die Algemene Sinode vir die eerste keer beskik oor betroubare syfers met die oog op die voorbereiding van hulle verslae aan die Algemene Sinode. Die onderskeie sinodes in 1983 het ook van die gegewens gebruik. Die grootste waarde van die sensus lê egter daarin dat wetenskaplike navorsingsmateriaal beskikbaar is waarvolgens bepaalde tendense geïdentifiseer kan word en die stand van die kerk geëvalueer kan word. “Indien 'n soortgelyke opname herhaal sou word in die toekoms, sal dit moontlik wees om 'ntydsreeks op te bou wat die waarde van die inligting wat hier aangebied word aansienlik sal verhoog.” (Smuts 1982:11). Die waarde van die sensus word vermenigvuldig as dit met soortgelyke sensusse oor die verloop van tyd vergelyk kan word.

In die lig hiervan word die volgende verdere aanbevelings aan die Algemene Sinode van 1982 gemaak (Agenda 1982:21):

- Die Sinode besluit dat 'n volgende kerksensus DV in Maart 1985 moet plaasvind
- Die sensus word opgedra aan die AKAE in samewerking met die AJK, AKDB, ASSK, AKLAS en AKVD.
- Die vraelyste vir die afgelope sensus word as basis gebruik, terwyl die ander kommissies na gelang van hulle behoefte, daarby aanvullings mag maak.
- Die Algemene Fondsekommissie begroot vir hierdie sensus.

Die Algemene Sinode van 1982 het ook verder besluit: “Die kerk maak 'n wetenskaplike opname en projeksie van sy behoefte aan predikante en maak dit aan die kerk bekend. Met die oog daarop moet admissiekommissies by ontmoetings van studente indringende, openhartige gesprekke voor oor roeping- en bedieningsmoontlikhede in die Kerk en Koninkryk.” Die opdrag word aan die AKAE gegee om saam met die sensus in 1985 uitgevoer. Vraelyste word derhalwe aan studente en dosente, pensionarisse en predikante uitgestuur, 3724 vraelyste is uitgestuur en 2530 in terugontvang (Smuts 1986:96).

Die tweede kerksensus word in Maart 1985 onderneem. Die ondersoek word in 1050 gemeentes, 36 000 wyke en by ongeveer 490 000 besoekpunte gedoen. Die doel van die tweede ondersoek is om patrone en tendense te identifiseer. Die tweede opname skep die ruimte vir 'n longitudinale ondersoek en vergelyking. Daar is sekere beperkings in die verband: die responskoerse is nie dieselfde nie, daar was bepaalde grensveranderinge (gemeentes, ringe en wyke). Nie dieselfde wyke en huishoudings is by die tweede opname betrek nie (Smuts 1986:5). Die vergelyking word op gemeente- en wyk vlak gedoen. Die vraelyste vir die saakgelastigdes, ouderlinge en huishoudingskedule is weer gebruik. Dieselfde modi operandi as met die vorige opname word gevolg.

Prof. I.J. van Eeden lewer drie verslae aan die Kerk oor die ondersoek:

- Twee perspektiewe op die Ned. Geref. Kerk: tendense, patrone en uitdagings, 1986.
- Die Ned. Geref. Kerk vanuit die perspektief van huishoudings, Maart 1986.
- Ondersoek: Behoefte aan predikante in die Ned. Geref. Kerk. (Die werkstevredenheid en –ervaring van predikante, teologiese dosente en teologiese studente 1986).

Kerkspieël II verskyn in 1986 met ds. M Smuts as redakteur en dien as verslag voor die Algemene Sinode van 1986.

Die opname bly wesenlik 'n demografiese ondersoek en derhalwe 'n'n kerksensus. Die klem val op die kerklik-godsdienstige kenmerke van die bevolking, in die geval die NG Kerk, die lidmate se wyke en gemeentes geniet die voorrang (Smuts 1986:217). Die doelwit word gestel om minstens vier opnames te doen voordat van tendense gepraat kan word (Smuts 1986:215). "Dit is toenemend belangrik dat die Ned. Geref. Kerk besluite neem op grond van inligting wat op wetenskaplike gronde verantwoord kan word, hetsy teologies as sosiaal-wetenskaplik. Aan die hand van 'n dergelike strategie kan die kerk verhoed om op die kantlyn uitgeskuif te en geïgnoreer te word en kan dit juis te midde van 'n tyd waarin die sosiale bestel in Suid-Afrika fundamentele verskuiwings ondergaan." (Smuts 1986:6)

1.3 Kerkspieël meer as 'n kerksensus - die negentigerjare

Die eerste twee opnames word uitsluitlik as 'n sensus gestruktureer en kan dus as 'n oorwegend demografiese opname beskou word. Die behoefte ontstaan om meer as net 'n demografiese beeld van die kerk te kry, maar ook na verklarings vir sekere tendense en houdings te soek. Al hoe meer houdingsvrae word dus met 1989 en daaropvolgende opnames bygevoeg.

Die volgende verskuiwings vind met die opname van 1989 plaas (sien Smuts 1990):

- Die vraelys vir elke huishouding word vervang met 'n vraelys vir die wyke. Die huishoudingvraelys is net te omvangryk (ongeveer 500 000 sal betrek moet word) en duur. Sekere demografiese gegewens oor lidmate word met behulp van die wykvraelys verkry.
- Twee nuwe vraelyste word ontwikkel: een vir kerkraadslede en een vir die eggenoot van die predikant.
- Daar word vir die eerste keer gepoog om die resultate van die opname aan gemeentes beskikbaar te stel. Elke gemeente wat versoek, ontvang 'n rekenaardrukstuk van die gemeente se eie gegewens. Vanaf Kerkspieël IV staan die verslag as Gemeentespieël bekend. Ongeveer 200 gemeentes bestel met elke opname die gemeente se eie verslae.
- Die eerste twee opnames het gemeentes net binne hulle onderskeie sinodale streke geplaas. Vanaf 1989 word gemeentes ook gekategoriseer aan die hand van verskillende streke waarbinne die gemeentes val. Die streke word ook gebruik in die strukturering van die steekproef (Sien die bespreking by punt 2.2).

Die onverwagse afsterwe van prof. van Eeden in 1988 laat 'n groot leemte en ds. W.J. Schoeman word, saam met ds. M. Smuts, deel van die span. Kerkspieël III verskyn met die resultate van die derde opname as verslag aan die Algemene Sinode van 1990 (Handelinge 1990:619).

Die vierde opname word in Maart 1993 gedoen. Metodologies is die vierde opname byna dieselfde as die derde opname. Die vraelys aan die predikantsvrou word met die vierde opname laat vaar. Die derde en vierde opnames se logistieke uitvoering word deur die AKG-kantoor hanteer, terwyl die vyfde opname se logistiek deur die sinodale kantoor van Suid-Transvaal hanteer is. Ds. G.C. Olivier is met die vierde en vyfde opname deel van die span en dr. J.H. Bisschoff sluit vanaf die vyfde opname by die span aan. Dr. M. Smuts tree met die vyfde opname, na hy 'n groot rol gespeel het in die ontwikkeling en vestiging van die Kerkspieëlprojek, uit. By die Algemene Sinode van 1994 (Handelinge 1994:492) en die Algemene Sinode van 1998 (Agenda 1998:215) word kennis van die werk geneem en aanbeveel dat die ondersoeke voortgesit word.

1.4 Die nuwe millennium met nuwe uitdagings

Die nuwe millennium stel nuwe uitdagings aan die kerk. Die veranderende konteks vereis dat die opnames weer krities bekyk word. Drr. J.H. Bisschoff en W.J. Schoeman is vir die opnames vanaf 2000 verantwoordelik. Die era van sinodale kantore is verby en geen logistieke ondersteuning word uit die oord verkry nie. Die 2000-opname is 'n omvattende opname wat vier vraelyste (gemeente - 1300, wyk – 40 000, kerkraadslid - 60 000 en predikant - 2000) insluit. Al die vraelyste word deeglik hersien. Die saakgelastigde vraelys word 'n meer omvattende gemeentevraelys. Die predikantvraelys word hersien en uitgebrei om 'n baie meer omvattende veld ten opsigte van die predikant en sy werksaamhede te dek. Die wykvraelys word vir die laaste keer gebruik, aangesien dit al hoe moeiliker raak om die wyk as 'n eenheid te beskryf en te gebruik. 'n Oorsig van Kerkspieël 2000 dien voor die sinode van 2002 as deel van die Agenda (2002:453-469) en die twee navorsers lewer vir die eerste keer persoonlik verslag aan die Algemene Sinode van 2002.

Die 2004-opname bestaan uit slegs twee vraelyste:

- Gemeentevraelys: Die doel van die vraelys is om 'n beeld te kry van die stand en funksionering van gemeentes binne die NG Kerk.
- Predikantvraelys: Die vraelys beskryf die posisie van die predikante en meet ook sekere houdings. Aandag word ook aan sekere samelewingsfaktore gegee.

Die verslag, wat meer as gewoonlik reaksie en bespreking uitgelok het, word Oktober 2004 op Hartenbos aan die Algemene Sinode voorgehou.

Die 2006-opname bestaan uit die volgende vraelyste:

- gemeente vraelys – verskeie nuwe aspekte is bygewerk, maar sekere vrae is ter wille van vergelyking met vorige opnames behou.
- erediens vraelys – dit is 'n heeltemal nuwe vraelys. Dit is oorspronklik in Australië in die laat tagtiger jare ontwikkel as deel van die "National Church Life Survey" (Kaldor 2002:9). Dit is uitgebrei na Nieu-Seeland, Groot Brittanje en die VSA (Woolever en Bruce 2002, Bruce et. al. 2006, Chaves en Anderson 2008). Die opname geskied op 'n gegewe Sondag in 'n erediens en word deur al die eredienstgangers ingevul. 'n Steekproef van 10% is uit die NG Kerk as geheel getrek en 80% van dié gemeentes het die vraelyste terugbesorg.
- predikante vraelys – nuwe velde word saam met vorige velde en vrae verder ontgin, meer as 40% van die predikante het die vraelys voltooi.
- leierskap vraelys – die vraelys loop tot 'n groot mate saam met die erediens vraelys, hoewel ander aspekte ook gedek word. 'n Steekproef van ongeveer 15% is uit elke streeksinode getrek en 77% van die gemeentes het dit voltooi.

2. HOE WORD KERKSPIEËL GEDOEN? (’N METODOLOGIESE VERANTWOORDING)

Dit is van groot belang dat die metodologie van die opnames wetenskaplik verantwoordbaar sal wees. Die metodologie van die opnames is uiteraard deurslaggewend. Sonder ’n verantwoordbare metodologie kom die betroubaarheid en geldigheid van die ondersoek in gedrang.

Daar is deurgaans gepoog om die metodologieë van die verskillende opnames, so ver as wat moontlik is, dieselfde te hou. Dit maak die vergelykbaarheid van die opnames met mekaar makliker en betroubaarder. Die metodologie wat met die opnames van 1989 tot 2006 gevolg is, is feitlik identies.

2.1 Die samestelling van die vraelyste

Daar is reeds in die vorige afdeling na sekere aspekte van die vraelys ontwikkeling verwys. Die bespreking word hier verder gevoer. Die 1981- en 1985-opnames het tot op huishoudingvlak navraag gedoen. Met die opnames van 1989 tot 2000, veral aanvanklik weens koste-oorweginge, tot wykvlak beperk. Sekere inligting, wat tydens die eerste twee opnames uit die huishoudingvraelys verkry is, is op ’n beperkte skaal met die wykvraelys ingesamel.

Vier vraelyste is van 1989 tot 2000 gebruik (Vir 2004 en 2006 sien die vorige afdeling). Die bewoording van vrae wat uit die vorige ondersoeke herhaal word, is sover moontlik heeltemal onveranderd gelaat - in sommige gevalle is nuwe vrae bygevoeg. Die vier vraelyste omvat die volgende:

- **Skriba of gemeentevraelys** - ’n Algemene profiel van die gemeente word deur hierdie vraelys verkry. Inligting oor die grootste gedeelte van die aktiwiteite van die gemeente word met behulp van hierdie vraelys verkry.
- **Wykvraelys** - Hierdie vraelys poog om ’n profiel van elke wyk in die gemeente te gee. Belangrike inligting oor, onder andere, die aantal lidmate, ouderdomsprofiel, beroep, ens., word met behulp van hierdie vraelys verkry. Die inligting wat uit die vraelys verkry word skep probleme aangesien die “wyk” nie meer dieselfde in alle gemeentes is nie, sommige gemeentes maak byvoorbeeld ook van ’n blok en/of omgeegroepstelsel gebruik. Die wykvraelys is die laaste keer met 2000-opname gebruik.
- **Kerkraadsvraelys** - Inligting met betrekking tot die houdings en optrede van kerkraadslede en wykleiers word met behulp van hierdie vraelys verkry. Die doel van die vraelys is om inligting oor die leierskap in ’n gemeente te verkry.
- **Predikantsvraelys** - Die vraelys dek ’n wye omvang van aspekte wat die predikant en haar/sy werk raak. Dit het in 1985 begin as ’n ondersoek na die vraag en aanbod vir predikante.
- (Die vraelyste is ’n bylae tot die verslag van elke ondersoek en kan daar nageslaan word)

2.2 Steekproeftrekking

In die geval van die gemeente- en predikantvraelys is al die vraelyste wat terugontvang is verwerk. Die omvang van die ander vraelyste het die trek van ’n steekproef noodsaaklik gemaak. “Sampling is the process of selecting observations.” (Babbie en Mouton 2001:164). Die proses gaan vervolgens verder beskryf word.

’n Volledige opname is, met elke Kerkspieël ondersoek, ten opsigte van al die gemeentes in al die sinodale gebiede van die NG Kerk gemaak: Wes-Kaapland, Oos-Kaapland, Noord-Kaapland, Natal, Oranje-Vrystaat, Wes-Transvaal, Noord-Transvaal, Suid-Transvaal, Oos-Transvaal, Namibië en Midde-Afrika (Die sinode het gedurende 2003 ontbind en as ’n ring by die sinode van Noord-Transvaal ingeskakel). Die gemeente/skribavraelys en die predikant vraelys is met elke opname volledig verwerk. Uit die wyk- en kerkraadsvraelyste is ’n’n steekproef getrek.

Die verskillende gemeentes in verskillende streke ingedeel. Die gemeentes word op grond van tipologiese oorweginge in die volgende vyf streke ingedeel:

- **Klein plattelandse gemeente:** 'n Gemeente wat in 'n heel klein dorpie/gemeenskap, waar daar net een NG-leraar is, geleë is.
- **Plattelandse gemeente:** Hierdie tipe gemeente is in 'n dorp geleë wat so groot is dat daar (ongeag die aantal gemeentes) twee tot vier NG-leraars in die dorp werksaam is.
- **Grootdorp-gemeente:** Hierdie tipe gemeente is in 'n dorp geleë waarin daar (ongeag die aantal gemeentes) meer as vier NG-leraars werksaam is.
- **Woonstel-/buitengewone gemeente:** Hierdie tipe gemeente sluit, onder andere, enkelindustrie-, militêre, woonstel-, middestad-, en studentegemeentes, asook gemeentes vir anderstaliges in.
- **Voorstedelike gemeente:** Hierdie tipe gemeente is in voorstede – wat woonhuise, meenthuise, woonstelle en ook kleinhoewes kan insluit – geleë.

(Vanaf die 2004-opname is die laaste twee streke saamgevoeg, aangesien die meeste van die woonstel/buitengewone gemeentes deel van 'n bestaande gemeente of in die groter dorpe of in die stedelike gebiede geword het.)

Ten opsigte van elke gemeente is 'n sistematiese steekproef getrek uit die aantal *wykvraelyste* en die aantal *kerkraadsvraelyste* wat ontvang is. Die prosedure wat gevolg is om die verskillende wykvraelyste en kerkraadsvraelyste vir die steekproef te identifiseer, kan kortliks soos volg beskryf word:

- Vir gemeentes met twintig wyke en minder is al die wyk- en kerkraadsvraelyste as deel van die steekproef beskou.
- Vir gemeentes met meer as twintig wyke is die wyke in twaalf verskillende intervalle verdeel. Die aantal wyke vir die betrokke interval = $(\alpha \div 20)*20$, waar α 'n getal aan die onderpunt van die eerste derde van die interval is. Die aantal kerkraadslede vir die betrokke interval = $(2\alpha \div 20)*20$, waar α 'n getal aan die onderpunt van die eerste derde van die interval is.
- Nadat die aantal wyke en kerkraadslede bepaal is, is elke nde wyk- of kerkraadsvraelys getrek; deur op 'n toevallige punt te begin.

Uit elke sinodale gebied is weer 'n steekproef van gemeentes getrek. In hierdie geval is van die indeling van die gemeentes in die genoemde vyf/vier streke gebruik gemaak. 'n Proporsionele steekproef van gemeentes is uit elke sinodale gebied getrek. Nadat die verskillende proporsies bepaal is, is die verskillende gemeentes ewekansig uit elke streek getrek. Die wyk- en kerkraadvraelyste van die geselekteerde gemeentes is dan gebruik. Die prosedure is van 1989 tot 2000 ten opsigte van die wyk- en kerkraadsvraelyste gevolg. Met die oog op die verwerking van die data, is gewigte vir elke gemeente bereken, sodat veralgemenings vir die hele sinodale gebied gemaak kon word.

2.3 Responskoers vir die opnames

Tabel 1 gee 'n weerspieëling van die afgelope opnames se terugrespons (sien die verskillende verslae vir 'n meer volledige bespreking). Die eerste drie opnames verteenwoordig die beste respons bokant 80%. Vir die 1981-opname het 96% van die gemeentes hulle vraelyste betyds ingedien; vir 1985 was dit 84%; en vir die 1989-opname het 83% van die gemeentes hulle vraelyste betyds ingedien. Tydens die 1993-opname het 1013 gemeentes hulle vraelyste betyds ingedien

Met die 1996-opname het 894 gemeentes hulle vraelyste betyds ingedien. Dit verteenwoordig 'n responskoers van 71%. Die responskoers vir 2000 was 50% of 611 gemeentes wat hulle vraelyste betyds ingedien het. Die koers vir 2004 is 47%. Die rede vir die swakker responskoers in beide gevalle is dat die opname nie deur 'n voltydse kantoor behartig is nie. Die kantoor van die Algemene

Sekretaris van die Algemene Sinode het die verspreiding en opvolg van die vraelyste in 2006 hanteer, vandaar die verbetering na 52%.

2.4 'n Enkele gevolgtrekking

In die lig van die strukturering van die steekproef en die responskoerse kan die volgende gevolgtrekking gemaak word: In die geheel gesien, behoort die resultate van die opnames - gegewe die omvang daarvan - 'n hoë mate van betroubaarheid te vertoon wanneer die gegewens op Algemene Sinodale vlak vir die kerk as geheel ontleed word. Die gegewens behoort 'n redelik hoë mate van betroubaarheid te vertoon, indien dit gebruik word om op sinodale vlak tendense uit te wys.

3. WAT IS DIE WAARDE EN BYDRAE VAN KERKSPIEËL? ('N STRATEGIESE VERKENNING)

Empiriese inligting is kontekstueel en kan vanuit verskeie perspektiewe geïnterpreteer word, want ervarings, definisies en verwysingsraamwerke verskil. "It is only the conversation that comes from looking at and working with data that produces helpful information." (Rendle en Mann 2003:74). Die gesprek en refleksie oor die empiriese gegewens is daarom van kardinale belang. Dit is nie moontlik om 'n volledige waardering van die resultate van Kerkspieël oor meer as twintig jaar te gee nie, hier sal slegs aandag gegee word aan enkele breë lyne, met die oog op verdere gesprek en refleksie:

- Watter breë tendense kan oor die verloop van tyd uitgewys word (sien die motivering vir die tweede Kerkspieël by 1.2)?
- Watter enkele biografiese beskrywings kan van die lidmate gegee word?
- Wat is die migrasiepatrone van die lidmate?

3.1 Tendense oor die verloop van tyd

Die waarde van 'n longitudinale studie is dat groter lyne oor die verloop van tyd getrek kan word. Dit was van die begin af 'n belangrike motivering vir die aanpak van die opnames. In die afdeling word by twee belangrike tendense, wat oor die verloop van tyd na vore gekom het, stilgestaan. Eerstens word gekyk na die verskuiwings in die lidmaatbevolking van die NG Kerk en tweedens na die patrone rondom erediensbywoning.

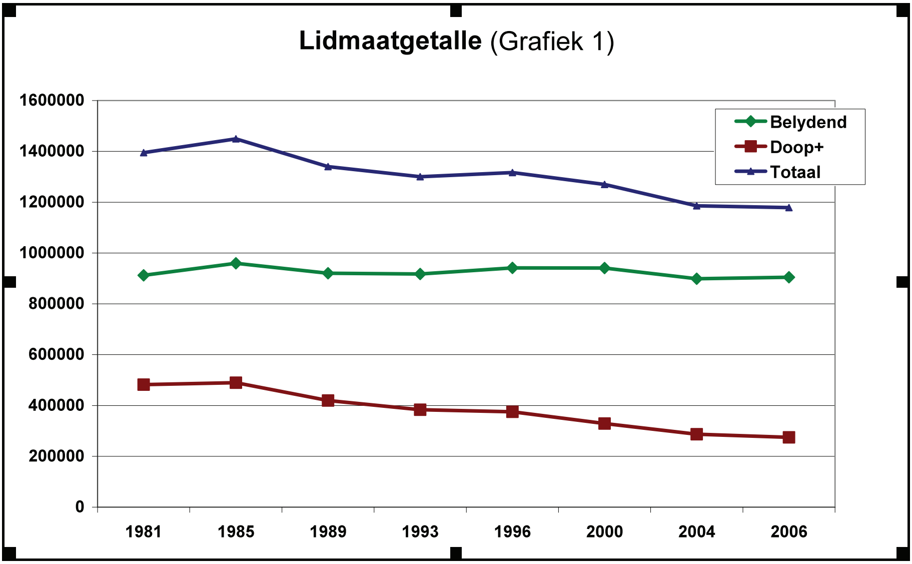
3.1.1 Lidmaatgetalle

Sonder lidmate as menslik hulpbron kan 'n kerk en ook nie 'n gemeente funksioneer nie. Ammerman (1999:49) wys daarop dat "... congregations needs personpower if they are to provide services to their members and to the community." Dit gaan oor vaardighede om take uit te voer, om te sorg, om te organiseer ens. Veranderinge in die menslike "hulpbron" het 'n direkte invloed op die gemeente en haar funksionering.

'n Eerste algemene opmerking wat gemaak kan word is dat die totale lidmaattal oor die afgelope tien jaar relatief stabiel gebly het. Dit geld veral van die aantal belydende lidmate in die NG Kerk wat op ongeveer 900 000 bly. Die getal dooplidmate daal deurgaans met elke opname. Dié daling was ongeveer 100 000 die afgelope tien jaar. Mense word ouer en minder babas word gebore, dit is tipies van 'n ouerwordende bevolking. Die tendens kan saam gelees word met die veroudering van die blanke bevolking.

Wat kan uit die samestelling van die kerkbevolking afgelei word? In 1981 was twee derdes van die lidmate belydende lidmate en 'n derde dooplidmate. In 2006 is 77% belydende lidmate en 23% dooplidmate. Daar is vir die eerste keer met die 2006 opname gevra na die aantal lidmaat ouer as 60 jaar, 22% van die lidmate was in 2006 ouer as 60 jaar. Dit beteken dat daar byna net soveel lidmate ouer as 60 jaar is as die wat jonger as 16 jaar is. (sien die verdere bespreking hiervan by 3.1).

Grafies kan die tendense oor lidmaatgetalle van die afgelope aantal opnames so voorgestel word:



3.1.2 Erediensbywoning

Weekliks kom elke gemeente as 'n geloofsgemeenskap bymekaar om God te aanbid en hulle verhouding met Hom te vier. Die erediens is een van die belangrikste gereelde byeenkomste van 'n gemeente. Dit is minstens die grootste en ook die sigbaarste weeklikse gemeentelike byeenkoms. Wat weerspieël die byeenkoms van 'n gemeente se geloofslewe en identiteit? In die opname word slegs na die erediens vanuit 'n kwantitatiewe perspektief gekyk.

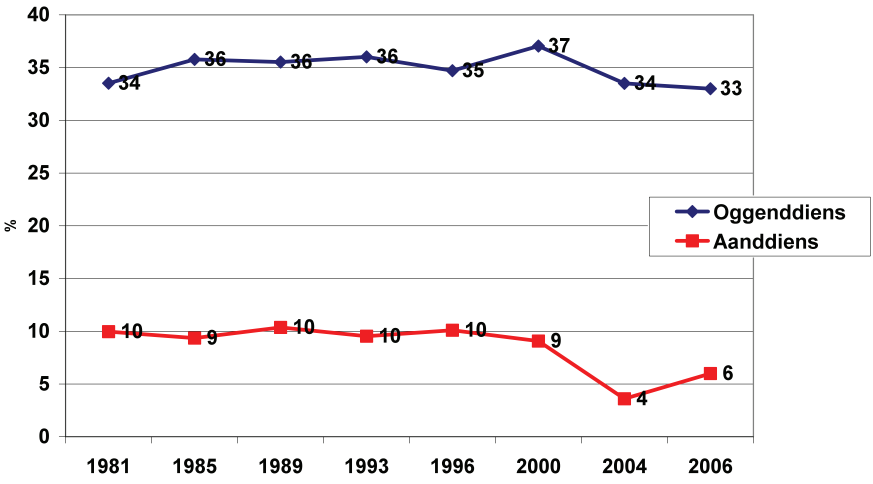
Erediensbywoning word uitgedruk as 'n persentasie van die totale lidmaattal van die gemeente (Dieselfde metodologie is deurgaans gebruik). Die tendense is daarom oor die verloop van tyd vergelykbaar. Die opname word, sedert 1981, gedurende Februariemaand gedoen. Dit is waarskynlik, in die lig van ander navorsing, een van die beter maande gedurende die loop van die jaar.

Die oggenddiens. Die oggenddiensbywoning is min of meer op dieselfde vlak as 1981 (Tabel 3). Net minder as 'n derde van die lidmate het gedurende Februariemaand 2006 die oggenddiens bygewoon. Dit is 'n daling van byna vier persentasiepunte van 2000 af. Dit is die skerpste daling sedert 1981. Hoekom gebeur dit? Die antwoord kan minstens twee kante lê. Aan die eenkant kan die oggenddiens lidmate gewoon net nie meer aanspreek nie, en aan die anderkant kan lidmate dit net nie meer as noodsaaklik vir hulle godsdienstige lewe beskou om 'n oggenddiens gereeld by te woon nie.

Die aanddiens. Die aanddiensbywoning (Tabel 3) het na die daling in 2004 weer in 2006 effens verbeter. Behalwe dat daar in baie gemeentes nie meer 'n aanddiens gehou word nie, word die diens swak bygewoon. Die 2004 en 2006 persentasies is die swakste sedert met die opnames begin is. Indien die tendens voortgesit word, kan die aanddiens in die huidige formaat verdwyn.

Daar sal hoogstens ’n paar gemeentes wees wat ’n goeie aanddiensbywoning, weens sekere spesifieke redes, het. Is dit goed of sleg? Dit is ’n tendens wat beslis om bespreking vr

Erediensbywoning (Grafiek 2)



3.2 Wie is die lidmate van die NG Kerk?

Hoe sou die biografie van lidmate beskryf kon word? Die opname by elke huishouding (1981 en 1985) en by die wyke (1989 tot 2000) help om ’n beskrywing van die lidmaat van die NG Kerk te gee. Twee vrae kan in die verband uitgelig word:

- Hoe lyk die ouderdomprofiel van lidmate van die kerk? Word die jongmense al minder en is die kerk besig om ’n bejaarde kerk te word?
- Binne watter beroepskategorieë val lidmate van die NG Kerk? Is die NG Kerk net afgestem om persone uit die meer professionele beroepe, die sogenaamde witkraagwerkers?

Hoe betroubaar is die lidmaatgetalle? Dit is ’n belangrike vraag. Sedert 1996 is die totale lidmaattal wat vanuit die gegewens vir die wyke bereken word, minder as die raming wat vanuit die gegewens vir die saakgelastigdes gedoen word. Die berekeninge vanuit die wyke raak al hoe moeiliker, want die wyk is nie meer dieselfde in al die gemeentes nie. Dit het veral in groter stedelike gemeentes heelwat verander. Soms word wyke in blokke gegroepeer of word dit met omgeegroepe vervang. Die “wyk” is daarom nie in alle gevalle ’n baie betroubare vertrekpunt nie. Aan die anderkant het gemeentes met die verloop van tyd self beter databasisse ontwikkel en word nie meer net van ’n handgeskrewe lidmaatskapregister gebruik gemaak om lidmaatgetalle te rapporteer nie. Dit het weer die rapportering deur die saakgelastigdes heelwat verbeter.

Sedert die 1989-opname word dieselfde metodologie in die berekening van die lidmaatgetalle, uit beide die wyk- en saakgelastigdevraelys, gebruik. Die proses is met die 2000-opname verder verfyn. Daar is gepoog om die beramings nog meer akkuraat te doen. Die klem moet egter nog steeds op tendense bly. ’n Vergelyking word ook met twee staatsensusse (1996 en 2000) gedoen word.

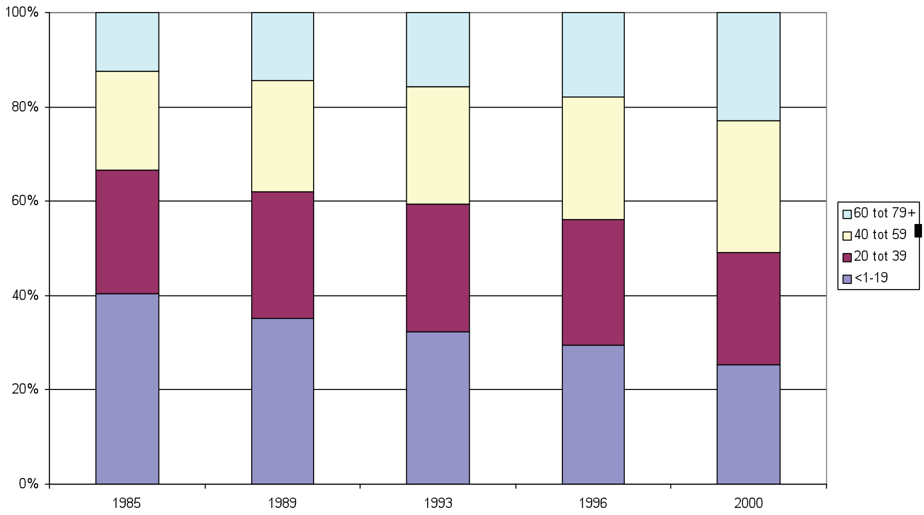
3.2.1 Ouderdomsprofiel

Daar is reeds daarop gewys dat die verandering in die samestelling van die lidmate tussen doop- en belydendende lidmate daarop dui dat die kerk besig is om te verouder (sien 3.1.1). Die huishoudingopname (1985) en die wykopnames (1989 tot 2000) gee ’n aanduiding van die ouderdomsprofiel van die lidmate. Tabel 4 wys die volgende uit:

- Die jongmense (jonger as 19 jaar) het sedert 1985, proporsioneel, met 15% afgeneem.
- Die ouderdomsgroep 20 tot 59 jaar het min of meer konstant gebly. Die meerderheid lidmate in die groep is ekonomies aktief en vorm net meer as die helfte in die kerk se ouderdomsamestelling.
- Lidmate ouer as 60 jaar het in verhouding sedert 1985 met meer as 10% gestyg. Die veroudering van lidmate binne die kerk is ’n realiteit wat nie vermy kan word nie.

Grafies (Grafiek 3) lyk die prentjie so:

Ouderdomsprofiel (Grafiek 3)



Die daling in jongmense klop met die afname wat in dooplidmate gerapporteer is. Dit ’n voortgaande proses waarvan die gevolge vir die kerk nie geïgnoreer kan word nie. Dit maak die basis van waaruit die kerk in die toekoms moet groei al hoe kleiner. Klop die afname met die afname in die blanke bevolking, of verloor die NG Kerk proporsioneel meer jongmense? Indien die tendens met die van die staatssensus van 2001 vergelyk word (sien Tabel 4) is dit duidelik dat die NG Kerk proporsioneel meer lidmate ouer as 40 jaar het as wat dit die geval met die profiel vir die blanke bevolking is. Die teenoorgestelde is gevolglik ook waar, daar is proporsioneel minder lidmate jonger as 40 jaar.

Die veroudering van lidmate vra ook ’n antwoord van die kerk. Die uitdaging geld na twee kante. Aan die eenkant groei die aantal lidmate wat van fisiese en geestelike versorging afhanklik is. Dit beteken dat meer en meer aandag aan hulp en bystand aan die behoeftes van ouer lidmate gegee sal moet word. Elke gemeente behoort ’n behoorlike strategie hiervoor in plek te stel. Aan die anderkant is daar ’n ongelooflike potensiaal in die veroudering van die lidmate geleë. Dit is lidmate wat oor tyd en kundigheid beskik wat die kerk kreatief kan benut. Hierdie geleentheid mag nie by die kerk verbygaan nie!

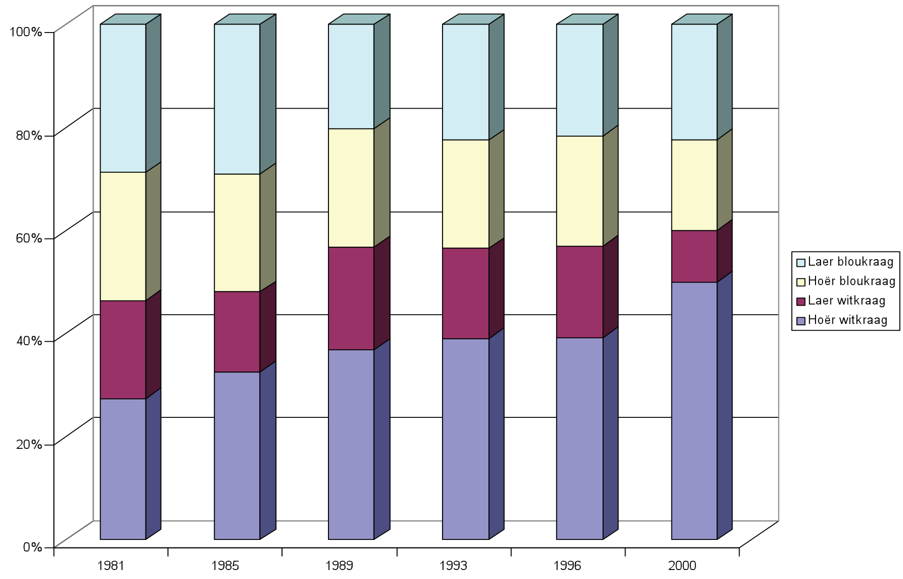
Daar is aan die ander kant minder lidmate jonger as 40 jaar, as wat 'n mens minstens sou verwag as die profiel met die van die blanke bevolking vergelyk word. Daar is dus ook 'n strategie nodig om meer lidmate uit die segment by die kerk betrokke te kry. Dit is beslis 'n tendens wat omgedraai moet word.

3.2.2 Beroepe van die hoofde van huishoudings

Die beroepe van die hoofde van die huishoudings is, vanaf die eerste Kerkspieël, in vier beroepskategorieë verdeel (sien tabel 5 en grafiek 4). Die verdeling is nie sonder kritiek nie, maar is so tot met die 2000 opname behou. Die klem behoort te val op 'n breë tendens. Meer as die helfte van die hoofde van huishoudings, wat ekonomies aktief is, kom uit die hoër witkraag-beroepe. Die kategorie bly styg en in verhouding bly die ander kategorieë daal. Dit is veral die laer witkraag-beroepe wat ernstig gedaal het. Dit kan met die inligting uit die staatsensus (2001) vergelyk te word en is ook laer vir die blanke komponent van die bevolking. Die vergelyking met die hoër witkraag-beroep is redelik goed. Daar is minder laer witkraag en meer laer bloukraag in die NG Kerk as wat die staatsensus weerspieël. Dit is moeilik om 'n rede hiervoor te vind.

Die kritiese opmerking in die verband bly dat die NG Kerk al meer 'n kerk word en is wat afgestem is op en dalk net voorsiening maak vir lidmate uit die hoër witkraag beroepe. Dit sou dan beteken dat 'n sekere kategorie van gelowiges nie 'n tuiste binne die NG Kerk vind nie. Dit sou werklik jammer wees.

Beroepskategorieë: Hoofde van huishoudings (Grafiek 4)



3.3 Migrasiepatrone binne die NG Kerk

'n Vraag wat vanaf die eerste Kerkspieël gevra word is: is daar 'n charismatiese uittog uit die NG Kerk? In die 90-jare word gevra na die invloed van die APK? 'n Verdere belangrike aspek is die vraag na gemeentelike migrasie: hoe wissel lidmate tussen gemeentes? Hoe skuif lidmate tussen gemeentes rond? Om die vraag te beantwoord is dit nodig om tussen denominasionele- en gemeentelike migrasie te onderskei.

3.3.1 Denominasionele migrasie (Tabel 6)

Denominasionele migrasie verwys na lidmate wat die NG Kerk verlaat en by ’n ander denominasie aansluit of van ’n ander denominasie na die NG Kerk toe oorkom. Dit behels minder 1.5% van die totale kerkbevolking. Die kerk het na raming ’n “wins” van ongeveer 5000 lidmate (2004 tot 2006) gehad. Die tendens kan op sekere plekke die plaaslike gemeente nadelig raak, waar ’n groter persentasie lidmate wat die gemeente verlaat die voortbestaan van ’n gemeente bedreig. Binne die groter prentjie is dit beslis nie ’n belangrike tendens nie. Die patroon is al deur verskeie vorige opnames bevestig (Sien die volledige verslae vir ’n verdere verduideliking).

3.3.2 Gemeentelike migrasie (Tabel 7)

Gemeentelike migrasie is ’n veel belangriker saak en tendens. Lidmate beweeg al hoe meer en al hoe gemakliker tussen verskillende NG gemeentes rond. Lidmate kies al meer by watter gemeente hulle wil inskakel. Dit kan nie meer as vanselfsprekend aanvaar word dat lidmate inskakel by die gemeente binne wie se geografiese grense hulle woon nie. Die vorm van migrasie word as gemeentelike migrasie beskryf. Die vraag is vir die eerste keer met die 2000 opname gevra. Meer as 160 000 lidmate het in 2006, na raming, by ’n gemeente anders as die een waarbinne hulle woon ingeskakel. Die vorm van migrasie styg tot 14% van die totale lidmaattal en verdubbel binne ses jaar. Die syfer is in alle waarskynlikheid nog hoër, want die raming is gegrond op die “amptelike” kerkkantoor syfer.

3.4 ’n Opmerking oor die strategiese verkenning

Die strategiese verkenning noodsaak ’n kritiese refleksie. Die verkenning toets die identiteit van die kerk en sy lidmate. Nel (2008:7) vra na aanleiding van die tendense vier baie relevante vrae:

- Hoe hervorm ons die geloofsontwikkeling van dooplidmate tot in sy wortel deur onder andere nuut te dink oor lidmate se kerkbegrip en gemeentelike lojaliteit?
- Hoe benut ons dooplidmate in ’n missionale bediening sodat hulle weet dooplidmate is wesenlik deel van die geloofsgemeenskap?
- Werk NG gemeentes aan die ontwikkeling van ’n kultuur waar lidmate nie by aftrede uit die bediening uittree nie?
- Het ons al die verband lidmaatskap - dissipelskap goed genoeg deurdink? Is ’n gemeente wat tot nader aan sy dissipelgrootte verklein nie miskien missionaal méér effektief nie?

Gemeentes behoort hulle konteks so goed as moontlik te kan lees, ook in die lig van die Kerkspieël data. “The key point, however, is that the reading of the context should not be limited to its demographics and sociology. It should also include a theological reading of this data” (Van Gelder 2007:63). Die bogenoemde vier vrae plaas die tendense binne ’n duidelike teologiese raamwerk.

4. ’N SOEKE NA RELEVANSIE

Kerkspieël beskryf die NG Kerk binne die breër samelewing. Die NG Kerk, as ’n hoofstroom kerk, binne Suid-Afrikaanse konteks speel ’n kleiner wordende rol as toe die eerste Kerkspieël in 1981 onderneem is. Die NG Kerk het vir lank ’n “markaandeel” van meer as 50% binne die blanke bevolking geniet, in 2001 daal dit tot 42.8% (sien Goodhew 2000:346, Hendriks 2001:55 en Hendriks 2005:105). Die toedrag van sake hou belangrike implikasies vir die NG Kerk se rol en funksie binne die Suid-Afrikaanse konteks in.

Die staatsensusse speel ʼn belangrike rol in die kontekstualisering van ʼn denominasie. (sien byvoorbeeld die bespreking oor die posisionering van die NG Kerk in terme van getalle, ouderdom en beroep). Godsdiens as sensusvraag was die laaste keer in 2001-sensus gevra. Godsdiens is nie ʼn vraag in die 2011-sensus nie. Hendriks (2005:109) wys op die noodsaak van so ʼn vraag in ʼn landswye sensus:

> "There can be no doubt that the religious sector has a crucial role to play in the new South Africa. It received the highest percentage of trust (74%) of all institutions in this country (with the Electoral Commission on 50% a distant second). It reaches 63% of the Christian population weekly through approximately 43 000 congregations. Information on religion and religious trends are indispensable research data of great importance to this country.

Dit is nodig om ʼn kerk binne ʼn wyer konteks te plaas, maar die 2011-sensus laat in die verband ʼn ernstige leemte vir die NG Kerk, maar ook ander denominasies.

Die spieël verskaf ook empiriese inligting aan die leierskap van gemeentes en sinodes. Die leierskap benodig altyd goeie inligting, maar ook ʼn duidelike plan wat daarmee beoog word en wat daarmee gedoen gaan word. Betroubare inligting help die leierskap om te beweeg "... from hunch-driven leadership to evidence-driven decision making" (Drummond 2009:69). Kerkspieël help die leierskap om hulle taak beskrywend-empiries uit te voer deur goeie besluite te kan neem.

Is al die syfers oor al die jare altyd nodig? Peter Brierley (2005:237) wys aan die een kant op die bekende aanhaling van Mark Twain "Lies, dammed lies and statistics" en verkies dan eerder wat die bekende Florence Nightingale gesê het: " To understand God's thoughts, we must study statistics for these are a measure of His purpose." Die Kerkspieël opnames het in die verband ʼn kritiese bydrae oor die afgelope jare gelewer.

Tabel 1: Terugrespons volgens sinodes vir die opnames

Sinode	Aantal gemeentes (2006)	Sensusrespons								
		2006		2004	2000	1996	1993	1989	1985	1981
		N	%	%	%	%	%	%	%	%
Wes-Kaap	228	184	81	54	68	78	86	85	87	97
Oos-Kaap	106	34	32	57	49	77	82	90	87	98
Noord-Kaap	80	28	35	29	57	74	89	85	95	99
Natal	62	28	45	34	45	72	84	77	73	97
Vrystaat	162	114	70	40	51	75	85	89	91	94
Wes-Tvl	140	52	37	37	48	72	80	79	84	92
Noord-Tvl	125	65	52	42	44	60	70	81	70	98
Suid-Tvl	128	33	26	44	36	62	70	82	85	96
Oos-Tvl	87	41	47	48	40	65	80	73	84	92
Namibië	42	15	36	38	38	66	74	78	84	85
Onbekend	0	8	-	-	-	-	-	-	-	-
Totaal	1160	602	52	47	50	71	80	83	84	96

Tabel 2: Raming lidmaatgetalle (Saakgelastigde/Gemeentevraelys)

	1981	1985	1989	1993	1996	2000	2004	2006
Belydend	912380	959720	920274	917247	941556	941037	898615	904374
Doop	459804	468578	407239	370060	358759	313589	279890	259769
Ongedoop	22533	21164	12552	13109	16549	15248	7169	14693
Totaal	1394717	1449462	1340065	1300416	1316864	1269874	1185675	1178837

Tabel 3: Erediensbywoning in Februarie (uitgedruk as %)

	Oggenddiens	Aanddiens
1981	33.52	9.97
1985	35.78	9.35
1989	35.52	10.37
1993	36.01	9.53
1996	34.70	10.10
2000	37.04	9.07
2004	33.50	3.60
2006	32.72	5.96

Tabel 4: Ouderdomsverspreiding: NG Kerk en die staatsensus (Blankes 1994 en 2001) (Uitgedruk as % van die geheel)

	1985	1989	1993	1994 (s)	1996	2000	2001 (s)
<1-19	40.3	35.2	31.2	29	29.6	25.4	27.3
20 tot 39	26.4	26.8	26.8	32.5	26.6	23.7	29.9
40 tot 59	20.8	23.5	25.7	24.8	26.0	28.0	26.9
60 tot 79+	12.5	14.5	16.3	13.7	17.8	22.9	15.9
Totaal	100.0	100.0	100.0	100.0	100.0	100.0	100

Tabel 5: Beroepskategorieë: Hoofde van huishoudings en die staatsensus (Blankes 2001) (Uitgedruk as % van die geheel)

	1981	1985	1989	1993	1996	2000	2001 (s)
Hoër witkraag	27.4	32.5	36.9	39.0	39.2	50.1	52.6
Laer witkraag	19.0	15.6	19.9	17.5	17.9	9.9	19.0
Hoër bloukraag	24.8	22.9	23.0	21.0	21.3	17.7	23.1
Laer bloukraag	28.7	29.0	20.2	22.5	21.7	22.3	5.3
Totaal	100.0	100.0	100.0	100.0	100.0	100.0	100

Tabel 6: Denominasionele migrasie oor 2 jr (2004 tot 2006)

	Gekom vanaf …	Oorgegaan na …
NH Kerk / Geref. kerk	11249	4802
APK	1925	852
Charismatiese kerk	1639	4072
Ander denominasie	2652	2302
Totaal	17465	12028

Tabel 7: Ingeskrewe lidmate buite gemeentegrense woonagtig			
	2000	2004	2006
Belydende lidmate	59573	92638	116523
Dooplidmate	25297	31707	41472
Ongedooptes	5224	715	2167
Totaal	90094	125061	160162
% van totale lidmaattal	7	11	14

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TREFWOORDE
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A dialogue about the South African “here and now” with the legacies of the early church fathers as interlocutors

ABSTRACT

This article explores what the missional possibilities could be when we explore the present discourse on the Early Church Fathers, with a view to understand our missional calling in the context of post-apartheid South Africa. Three dialogues explore issues of agency, inheritance and consumerism. These dialogues or interruptions open up new conversations that could lead to new imaginations.

INTRODUCTION

In the last decade some missional writers have called for recovering the church’s ethos in the pre-Constantine era. They propose a recovering of the methods of the early church (Clapp 1996; Hirsch 2006; Kreider 2001). In order to become connected to the church’s original impulses or “Forgotten ways” (Hirsch 2006) the church is invited to recover the neglected ways that made the early church effective and to reapply these modes in order to engage with the future. Kritzinger notes that “one’s personal identity is shaped by who one’s primary interlocutors (discussion partners) are … we need to ask who the … people are that we allow to interrupt our conversations … the answers we give to these questions do not merely have implications for our practice of mission, they are the first steps, the very foundation, of our mission praxis. Everything else flows from this” (2002:156-157).

These missional authors invite us to choose the early church as interlocutors. But what will the dialogue be about and which segment of the early church will we talk to? The early church is definitely not a homogeneous grouping of likeminded individuals. When we are called to be like the Acts 2 church we have to keep in mind that this church was a specific snapshot in a developing journey and that there are other models of church (Cole & Chan 2010:105).

Whoever we choose to talk with, we need to heed Luthuli’s challenge that, “If the Christian concern is with people and not disembodied principles, its concern must be with the conditions under which its people live. Christianity must be concerned with what is going on … here and now” (Luthuli 2006:131). If we choose the early church fathers as interlocutors, can the dialogue move us into a discussion of what is going on “here and now”? One of the “here and now” issues in South Africa that need some continued dialogue is the rampant materialism of an unfettered capitalism that is running rife. It is this materialistic capitalism that makes South Africa one of the most unequal societies in the world (Misra-Dexter et al. 2010:55). A continued dialogue about faith, wealth and engagement with the poor within a missional framework for the current South African context is needed.

As early as 1978 Newbigin elevated the interaction of faith and wealth in terms of mission, when he stated that, “The ideology of the free market has proved itself more powerful than Marxism. It is, of course, not just a way of arranging economic affairs. It has deep roots in the human soul. It can be met and mastered only at the level of religious faith, for it is a form of idolatry. The churches have hardly begun to recognize that this is probably their most urgent missionary task during the coming century" (1978:95).

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Unfortunately, as Countryman (1980:1) has shown, the early church fathers' teachings and practices towards the poor have almost disappeared in the twentieth century's ideological battles between capitalism, socialism and communism. Their voices have been enlisted as support for arguments for or against these ideologies. Gonzalez (2002:xii) states that the study of the doctrine of wealth in the patristic writings "has usually been ignored by historians of theology, and it is even less known by the church at large". Even though it has become vogue to call for a rediscovering of the pre-Constantine ethos, this has not been spelt out in detail especially in terms of faith, wealth and engagement with the poor. Yet, Holman (2009:6) believes the early Christian writers are interlocutors who could aid us in our mission by informing and challenging our current dialogues about social justice.

In this paper three possible dialogues about the early church's engagement with issues of faith and wealth and how it influences engagement in mission with the poor will be discussed. The dialogue will be with the existing, living, legacies of Clement of Alexandria, John Chrysostom, Basil the Great and Augustine.

FIRST DIALOGUE ABOUT AGENCY

Clement (c.150–215) was the head of the catechetical school in Alexandria. With the early church's penetration into the Roman Empire, the church represented a "mixture of social levels" (Meeks 1983:3). Countryman (1980:48) notes that Alexandria was a moneyed city in the empire, and Clement himself was rich and "at home with the subject of wealth". As more affluent people sought to enter the church, a diversity of opinions resulted in a debate as to whether they should be allowed to become members of the church (Weaver 1987:369). Some members wanted to include the rich recruits, as it afforded them some affluence and influence within their cultural milieu. Others were sceptical and recalled Jesus' radical call for renunciation. Clement of Alexandria wrote a treatise on this question. Gonzalez reports it was the "first attempt at a systematic discussion of the relationship between faith and wealth" (2002:112). The treatise was based on Jesus' teaching about the rich man in Mark 10:17-31, which includes Jesus' famous phrase that "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Mk 10:25). This particular text sparked intense debate: the main contention was whether it was possible for the rich "to be saved without surrendering their wealth entirely" (Countryman 1980:48).

In order for mission to take place an agent is sent. This agent is not a blank slate, and plays an important role in the mission. In Kritzinger's (2002) missional cycle, the dimension discussed first is agency. In order to engage with our agency, certain questions have to be asked. Kritzinger states, "This is where our missionary praxis has to begin."

- Where are we inserted into social reality?
- How are we involved in our community?
- Where do we fit into the existing roles of gender, class, culture and "race" operating in society? (2002:153)

When Clement of Alexandria wrote his treatise he entitled it, "Who is the rich man to be saved?" Even in the title a dimension of agency is elucidated. In order for engagement with the early church as interlocutors it is therefore essential to identify who we are. I write this as a rich South African male who is part of a faith community that is affluent and it is from this position that I am having a dialogue with the early church. Acknowledging this richness as part of my agency has been a long and difficult journey.

Roxburgh notes that the missional journey does not start from an idealistic future but from the present (2009:123). The mission starts somewhere. In order to address Luthuli's "here and now" this has meant renouncing "the lie of the middle-class" (Smith 2010:30). Before Claypot, the community I am pastoring, renounced this lie our agency was skewed towards a view that the rich in South Africa were other people. This inoculated us against the challenges of Jesus regarding wealth and mission. Once we renounced this lie, the journey of discovering our own agency commenced. By facing our agency, the missional journey could start. It is a start because, as Kritzinger (2002:154) notes, before we go on a mission we have to become aware of and face our own hang-ups and frustrations.

If we engage with the early church and then specifically with Clement of Alexandria then we have to engage the journey of agency. The leaders of churches will have to be courageous enough to challenge the different identities and desires within themselves and the churches they lead. In the early church communities, just like ours, there was a temptation to shy away from difficult issues regarding the agency of the wealthy. Countryman notes, "the officers of the church were conscious how much the congregations depended on the rich and their gifts" (1980:172). The danger for church leaders was to allow a dependence on the wealthy to inhibit their engagement with the agency question. In the early church it was hard to assimilate the wealthy into congregational life. Not only did they want to dictate where their donations went, they also wanted the clergy to act as clients towards them as their patrons. This influenced ecclesiastical life to the extent that the rich wanted a say in who became bishops and priests. John Chrysostom vehemently protested against this state of affairs (Leyerle 1994:45-46). If our interlocutors are the rich who have more than we have it will be hard to move towards Luthuli's "here and now". Moving affluent congregations towards the question of agency and renouncing the lie of the middleclass will be costly.

SECOND DIALOGUE: A DIALOGUE ABOUT INHERITANCE

In the South African context, one cannot speak about the Afrikaners' being, and specifically their socio-economic space, without also speaking about the legacy of apartheid. The Afrikaner has benefited from the oppression of apartheid, and for a purposeful missional engagement this must be brought to the fore. Accepting responsibility for the privileges received through oppression is only the start of a process that includes much more than just an intellectual exercise and awareness – it calls for a conversion. Tutu describes the contours of a process that goes beyond an intellectual acceptance, "Apartheid provided the whites with enormous benefits and privileges, leaving its victims deprived and exploited. If someone steals my pen and then asks me to forgive him, unless he returns my pen the sincerity of his contrition and confession will be considered to be nil. Confession, forgiveness, and reparation, wherever feasible, form part of a continuum" (1999:273). We have to face what Njabulo S Ndebele calls "inherited, problematic inheritance" (Steve Biko Foundation Trust 2009). It is this aspect of inherited socio-economic privilege in post-apartheid South Africa that Lenka Bula explains when she writes that "our life experiences reveal that very little has changed in the area of economic and social justice. Many of our relations in this sphere are still, to a large extent, shaped by apartheid hierarchical relations" (2005:104). The early Christian fathers' teachings on the receiving of an inheritance could be explored in relation to this, especially for the group of Afrikaners who did not actively participate in the enforcing of apartheid. The missional challenges of being born in the 1970s and 1980s, as beneficiaries of apartheid, have to be explored.

John Chrysostom contended that all riches have injustice at their roots. If one traces the lineage of inheritance then it will be found that somewhere someone robbed someone else of something, for "God in the beginning did not make one man rich and another poor" (Krupp 1991:193). John, like some of the fathers before him, appeals to nature to show that God created all things to be in common. Inequalities must therefore stem from injustice. "The rich have that which belongs to the poor, even though they may have received it as an inheritance, no matter whence their money comes" (Gonzalez 2002:205). Owensby (1988:38) notes that Chrysostom was the first of the fathers who spoke on the morality of inheritance and comments that he saw two negatives in leaving an inheritance. Firstly, it took away from the poor and secondly, it made the recipients lazy. Chrysostom conceded, however, that one could inherit wealth and not be unjust. In his sermon on Timothy, he engages in a dialogue with someone who inherited riches. Through a series of questions and answers, John shows the responsibilities of someone who has inherited money:

> Let your riches be justly gained, and without rapine. For you are not responsible for the covetous acts of your father. Your wealth may be derived from rapine; but you were not the plunderer. Or granting that he did not obtain it by robbery, that his gold was cast up somewhere out of the earth. What then? Is wealth therefore good? By no means. At the same time it is not bad, he says, if its possessor be not covetous; it is not bad, if it be distributed to the poor, otherwise it is bad, it is ensnaring. "But if he does not evil, though he does no good, it is not bad," he argues. True. But is not this an evil, that you alone should have the Lord's property, that you alone should enjoy what is common? Is not "the earth God's, and the fullness thereof"? If then our possessions belong to one common Lord, they belong also to our fellow-servants. The possessions of one Lord are all common.
> (2009:6).

Having received an inheritance places certain obligations on the recipient. Acknowledging that an inheritance brings these responsibilities links the inheritance to issues of social justice. Avila (1983:97) argues that the recognition is only a beginning and without further rectification of the present order it will be "a continuing and fresh robbery." Avila's reference to robbery is a recurring theme when one is in dialogue with the church fathers. Karras (2004:51) shows that Chrysostom defined a robber as a person who has the ability to share resources and decides not to do so. Claiborne quotes Basil as saying that by not distributing when one has the means to do so becomes a form of theft (Rutba House (Organization) 2005:30), "When someone strips a man of his clothes we call him a thief. And one who might clothe the naked and does not – should not he be given the same name? The bread in your cupboard belongs to the hungry; the coat in your wardrobe belongs to the naked; the shoes you let rot belong to the barefoot; the money in your vaults belongs to the destitute."

The acceptance of white privilege is a major challenge for the Afrikaner and white South African churches (de Gruchy 2002:195). This inheritance includes economics, education, life skills, job reservations, land/property, being mobile and access amongst other things. Reframing these inheritances in terms of a missional engagement with South Africa is of utmost importance. Yet, it will not come about without contestation. Steve Biko identified some of the reasons for the reluctance of engaging with this process of awareness when he wrote:

> Equally we should agree that through living in a privileged society, and through being socialised in a corrupt system, our white Christian counterparts though brothers in Christ have not proved themselves brothers in South Africa. We must agree also that tacitly or overtly, deliberately or unawares, white Christians within the Churches are preventing the Church from assuming its natural character in the South African context, and therefore preventing it from being relevant to the black man's situation.
> (Biko & Stubbs 1987:58)

Biko wrote these words many years before our democracy was realized, in an address entitled

"The church as seen by a young layman". It is this awareness of the implications of a "problematic inheritance" that is desperately needed in white communities so that we can become part of a brother and sisterhood that is more reflective of our South African context. A dialogue with the early church can stimulate important quests in terms of a "problematic inheritance".

A THIRD DIALOGUE ABOUT LIFESTYLE AND CONSUMERISM

Just as individuals battle with consumerism, the church as institution is also realizing that it can easily become a kind of shopping mall where people's wants are fulfilled (Jethani 2009:127). The churches become "vendors of religious goods and services" and do not see themselves as "called to be bodies of people sent on a mission" (Guder 1998:108). In order to move into mission we have to deconstruct the consumer mindsets we have developed as individuals and as church bodies. Niemandt notes that we are blessed in order to bless others and that one of the best cures for individualism is listening to others, when they tell their stories (2007:98-102). If the churches want to be a blessing to those around them they will have to take stock of what they have been blessed with. Yet in the face of consumerism and ever-rising standards of living, the rationalizations against "downward mobility" are many. If the church's interlocutors remain themselves, then the stories they listen to will only strengthen the rationalizations for moving upwards. However, when one dialogues with the early church fathers it becomes evident that they spent a lot of their energy towards working against the tendency of baptizing every want as a need.Clement, in his treatise, shows that someone who has been born into wealth is not automatically barred from heaven. For if one is cursed for being born wealthy, then that person is "wronged by God, who created him, in having vouchsafed to him temporary enjoyment, and in being deprived of eternal life. And why should wealth have ever sprung from the earth at all, if it is the author and patron of death?" (Stackhouse 1995:146). Being born to wealth is therefore a responsibility and those who are born into wealth have, according to Clement, very specific responsibilities. These responsibilities include the breaking of the power of wealth by developing a life of simplicity, exercising self-control and seeking God by following the commandments. Such a person is redefined as someone who is poor (Carr 2001:44). In modern parlance, the above concepts can be seen as understanding the difference between contrasting lifestyles of either luxury or necessity, popularized in the simplicity movement (Foster 2005). Clement devoted some of his other writings to consider the "luxury of some in social circumstances where other persons are poor" (Avila 1983:36). In the second book of *The Instructor,* he wrote that:

> Those concerned for their salvation should take this as their first principle, that all property is ours to use and every possession is for the sake of self-sufficiency, which anyone can acquire by a few things. They who rejoice in the holdings in their storehouses are foolish in their greed. "He that hath earned wages," Scripture reminds us, "puts them into a bag with holes" (Haggai 1:6). Such is the man who gathers and stores up his harvest, for by not sharing his wealth with anyone, he becomes worse off (Avila 1983:35).

Clement makes a distinction between possessions that are used and those that are held. The use of property is a means toward self-sufficiency. Yet whenever holding possessions becomes a goal it is an act of foolishness. For Clement, holding possessions that are not used for self-sufficiency degenerates into a lifestyle of luxury; this way of life will be lived at the expense of the poor and will render the possessor worse off and mark him as a fool. This utilitarian perspective towards possessions leads him to criticize the rich in Alexandria. For him the rule is the use of possessions: "Expensiveness should not be the goal in objects whose purpose is usefulness. Why? Tell me, does a knife refuse to cut if it be not studded with silver or have a handle of ivory?" (Wood 1953:126), and also "It is monstrous for one to live in luxury, while many are in want" (Gonzalez 2002:115).

Chrysostom judged style and fashion according to a principle of functionality. Jewellery and other flamboyant accessories were condemned because they fell in the category of the superfluous and the money could have been given to the poor (Krupp 1991:192). Determining needs was a constant question explored by Chrysostom. He does, however, allow for some people needing different things than others (Gordon 1989:107). Clement notes that whatever excess one has should be given away. "What the rich should do with the superfluous – with that which goes beyond the necessities and is therefore a burden – is to distribute it" (Gonzalez 2002:116). Clement contrasts hoarding possessions – "I have more than enough, why may I not enjoy?" with an attitude that states, "I have more than enough, why not share?" the former statement is not worthy of a human or a society. The latter, for Clement, shows that a person is "perfect, and fulfils the command: 'Thou shalt love thy neighbor as thyself'" (Saxby 1987:67).

Gonzalez (2002:177) points out that for Basil the quantity of what should be given is determined by superfluity. Therefore the rich should define what their real needs are. They should avoid making up myriad excuses to justify an ever-increasing standard of living. Basil noted that the rich are like someone who goes into a theatre and, being the first one there, bars all others from coming in. It is this attitude of "exclusive ownership" that Basil criticized (Gonzalez 2002:177). For Basil, the rich had to see their privilege as a tool to help the poor; any other interpretation of wealth was wrong – wealth was given for sharing (Gonzalez 2002:178). Basil also challenged the propensity of the rich to use their wealth to gain social power, which in turn leads to the oppression of the poor and to the further enrichment of the already wealthy. Brown (2008:291) explains that Basil saw wealthy people's propensity to accumulation as a bad habit that could be broken.

Augustine shared these sentiments with Clement, Chrysostom and Basil. He also made a distinction between what is truly necessary and what is surplus. The only things that are truly necessary are food, clothing and shelter. He does, however, make concession to those who have become accustomed to some luxurious items (Ramsey 1982:235). Newhauser shows that in translating the concept of "enough" from a monastic to a laity context, he defines "enough" as "the limits of an individual's social and economic circumstances" (2006:89). It is in this part of his teaching that Augustine provides a major loophole for the rich – if you surround yourself with people who are of the same socio-economic class then the limits can be shifted. But Augustine argued that because the rich have so many extras, they are not using those objects to enjoy God and to retain wealth in this way and not using it to enjoy God is to "misuse it". The Christian is therefore to have a utilitarian view of possessions, wherein they only take what they need and give the superfluity away. Not to do this is to commit fraud. Gonzalez (2002:217) notes that in Augustinian teaching, giving away what is superfluous is not to be called "liberality; it is a mere act of restitution". Newhauser notes that Augustine's criticism of the greedy person was "that it destroyed justice in human beings' relationships with each other…, and thus the greedy person attempted to take for himself what was justly the property of another" (2006:88). In equating this grasping or unwillingness to let go of the superfluous with thieving, Augustine is agreeing closely with the church fathers before him (Gonzalez, 2002:216).

All four of the fathers mentioned above used their preaching as a platform to painstakingly work through the categories of needs and wants. Even though these sermons seem out-dated (Witherington 2010:156), a leading New-Testament scholar, notes that there are clear guidelines about luxuries that should be avoided by followers of Jesus, "expensive clothes, ridiculously expensive jewellery, unnecessarily large gas-guzzling luxury vehicles, enormous houses with rooms that are seldom if ever used", yet for the suburban church it is not as obvious that these mentioned categories should be avoided. He further suggests that,

Every Christian should begin to draw up a list of his or her own necessities of life, and

> then list the luxuries. This will require a good deal of thought, and the process alone is beneficial because it fosters critical thinking about one's lifestyle and whether or not it is godly. This process of discernment and de-enculturation is crucial to spiritual health, and for freeing ourselves to do more for the kingdom, with less focus on self and one's own family (Witherington 2010:56).

In dialoguing with the church fathers our consumer conversations become interrupted. However, it is important to note that the interruption of an ever-increasing repertoire of wants wasn't for the sake of an abstract principle of simplicity or frugality but in order that resources might be shared with the poor. Clement even suggests in his treatise that the rich should set over themselves a mentor who can help them to distinguish between the needs and wants in their lives. This "trainer and governor" would be allowed to:

- Speak freely into your financial situation through harshness in order to speak healing
- Intervene when the "soul has uninterrupted pleasure"
- Pray for the rich man

Clement explains that when rich people allow a person like this into their life it will be a sign that the rich are really on the road of repentance.

CONCLUSION

We have explored three dialogues with specific church fathers exploring issues of agency, inheritance and consumerism. All these conversations can serve as awakenings towards developing praxis for a missional engagement. When we explore the "forgotten ways" we choose interlocutors in order to engage the "here and now". The Early Church Fathers' can offer further dialogues that can be explored. These dialogues can interrupt our conversations further.

Even though the early Christian fathers had a total different economic system from the capitalistic one we function in, this study shows the possibilities that the discourse on the early fathers can offer. The personal examples of Clement, Basil, Chrysostom and Augustine challenge us. Their tireless efforts towards the poor and their prophetic engagement with the wealthy in their congregations showed their commitment to Jesus as he shows himself in the poor. They understood that "being converted to God, rich and poor are converted toward each other" (Bosch 1991:104). It is a conversion process that is desperately needed in our post-apartheid South Africa.

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From the “rational soul” to an unbridled “trust in reason”

ABSTRACT

A long-standing legacy holds that reason is the hall-mark of the human soul or mind. Whereas Greek thinking struggled with the dualism of *form* and *matter,* medieval philosophy and theology wrestled with an attempt to synthesize the Greek views (of Plato and Aristotle), with the biblical view, but got entangled in serious difficulties. The rise of the modern era added an explicit *trust* in reason to this tradition (non-deceiving clear and distinct thinking in Descartes), combined with the motive of *logical creation.* According to Kant understanding creates its laws (a priori) not out of nature, but prescribes them to nature. The transition to *historicism* and the *linguistic turn* relativised Kant’s claim to universal validity – each person or society *constructs* its own life-world. Briefly highlighting the intrinsic inconsistency of positivism is followed by lifting out the acknowledgment that the *trust in reason* is not rational itself (Popper) and that one has to *believe* in something before one can justify something else (Stegmüller). In conclusion a brief example is given of such an assumption with reference to the *a priori* continuity postulate of (neo-)Darwinism – nature does not make jumps (*natura non facit saltum*).

The aim of this article is to follow a significant enduring conviction present in the intellectual history of the West which embraces all academic disciplines, including philosophy and theology. The underlying problem is that if *human reason* (or: *rationality*) is universal and objective it is impossible to explain why there does not prevail consensus in all academic disciplines. Although the term “reason” acquired multiple meanings throughout history, Paul Bernays may be right in claiming that the key factor present within rationality is found in the *conceptual* element.[1] However. conceptual schemes are not self-contained. They display the guiding and directing influence of ultimate commitments. Of course anything within creation may be elevated to the level of what is considered to be divine. The rich diversity within creation provide apostate thinking with endless possibilities in this regard. Yet the commitment to reason, although passing through many variations, managed to exercise its influence up to the present. Whenever something within creation is reified or absolutised, it is a sign of idolatry. Christian intellectual endeavours that want to be as radical as the Bible ought to accept, in the words of Wolters, “as a point of departure, that every creature of God is good, and that sin and salvation are matters of opposing religious direction, not of good and evil sectors of the created order. All aspects of created life and reality are in principle equally good, and all are in principle equally subject to perversion and renewal” (Wolters, 1981:10-11).

In the light of the vagueness of the term “reason” we shall explain what rationality entails in terms of a distinction between conceptual knowledge and concept-transcending knowledge. This distinction will also open up a new understanding of *rationalism* and *irrationalism.*

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[1] Paul Bernays was the co-worker of the foremost mathematician of the 20th century, David Hilbert. He made this remark in his contribution to the *Festschrift* of Karl Popper. We shall return to this point below in our discussion of Kant’s view of human understanding.

1. THE SOUL OR MIND CHARACTERISED BY REASON

The faculty of *reasoning* or *understanding* (*rationality*) traditionally was seen as uniquely human. This view is still found in the currently prevailing biological classification, *homo sapiens,* the "wise man." In comparing humans and animals this legacy gives prominence to a striking *difference* between them. However, while maintaining the view that rationality ("reason") is the outstanding feature of the human "mind,"[2] Darwin and neo-Darwinism at the same time argue for a *continuity* between lower animals, higher animals and human beings regarding their *mental* capacities: "We must also admit that there is a much wider interval in mental power between one of the lowest fishes, as a lamprey or lancelet, and one of the higher apes, than between an ape and man; yet this interval is filled up by numberless gradations" (Darwin, 1871 – electronic text without page markers). The word "gradations" gave rise to one of the general characterisations of Darwin's view: *gradualism.*[3]

2. THE GREEK DIALECTIC OF MATTER (BODY) AND FORM (SOUL)

The close link between rationality (*nous* in Greek) and what was designated as the human soul resulted in the expression rational soul (*anima rationalis* in Latin). Aristotle distinguishes between a plant soul (*anima vegetative*), an animal soul (*anima sensitiva*) and the mentioned *anima rationalis.*

2.1 Plato

Initially Plato advanced a view of the human soul as something *non-composite* (*simple*) and *indestructible.* The soul is not only seen as the *form* and *life-giving principle* of a living entity, but also as an *indivisible whole* – derived from Aristotle's substance concept.[4] The latter's *hulè-morphism* requires that the unity of being human is accounted for in terms of *form* and *matter.* In *Fragment* B 12 the pre-Socratic philosopher Anaxagoras portrays the *nous*[5] as eternal (Fr. 14) and as having (autonomous) dominion over the disordered matter-germs because it is not intermingled with them. The *nous* possesses all knowledge and the greatest power (*πάντον νους κρατει*), and its rule is extended over the rotating movement to which it gave the first impetus.

After Plato introduced his idea of the human soul in his dialogue *Phaedo* he proceeded in *Politeia* (436 ff.) by dividing the soul up into three parts, namely the *logistikon, thumoeides* and *epithumétikon,* i.e., *thought, fervour* and *desire.* During the middle ages *thought, will* and *feeling* continued to be appreciated as faculties of the soul. More recently we may compare it with Hitler's estates in Nazi Germany and the *id, ego* and *superego* in the depth psychology of Sigmund Freud.

This three-fold conception of the soul provides the basis for Plato's theory of the state and lays the foundation for his understanding of the first three cardinal virtues he distinguishes. According to this, wisdom (*sophia*) is the virtue of the rational part of the soul, courage (*andreia*) is the virtue of the spirited part, while temperance as virtue represents – under the rule of the rational part – the union of the *thumoeides* and the *epithumétikon.* Justice, as general virtue, embraces the former three, and thus also has a bearing on the ideal state as a whole (cf. *Politeia,* 433A-C). Justice prohibits the transgression of the legal domain of the different parts of the soul, i.e. (abbreviations accepted?), it demands avoiding any legal excess – which also applies to the three estates within the state (cf. *Politeia,* 443 ff.).

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[2] In his *Descent of Man* Darwin writes: "Of all the faculties of the human mind, it will, I presume, be admitted that Reason stands at the summit" (Darwin, 1870). This view is deeply seated in the history of philosophy.

[3] We shall return to this view below.

[4] Bos points out that the word *'organikon'* in Aristotle's thought has always been misunderstood. See Bos, 2003:85 ff., 93-94, 107-108, 162, 174, 200. The word "organikon" is used in the sense of "instrumental" or "serving as an instrument."

[5] According to Anaxagoras the *nous* is not determined by any limits; it is not intermingled with germs of matter, and it is self-sufficient, for itself (Diels-Kranz, 1959-1960, B Fr. 12): *νοῦς δέ ἐστιν ἄπειρον καὶ α ὑτοκρατὲς και μέμεικται οὐδενι χρήματι, ἀλλὰ μόμος αὐτὸς ἐπ᾽ ἑωυτοῦ ἐστιν*.

2.2 Aristotle

Aristotle considers the *nous* to be separated from the body, yet the eternity of the *nous* does not coincide with the human soul and understanding residing in it. Ter Horst points out that in the thought of Aristotle the active *nous* threatens to break apart the substantial unity of form and matter, of the human substance.

3. THE MEDVIEVAL SYNTHESIS – THE SUBSTANCE CONCEPT

The after-effect of Greek philosophy during the middle ages is particularly found in the dualistic understanding of human beings, in the view that an immaterial soul is joined to a material body. The original Aristotelian view was that only the combination of soul (essential form) and body (matter) constitutes a substance, the human being. The substantial unity of the human being is therefore composed of form and matter.

This dualism became explicit in the view of Thomas Aquinas, for the latter accepted an active immaterial instance, the active understanding (Ter horst, 2008:23). Aristotle at least *intended* to defend the unity of form and matter (body and soul). In order to accommodate the Roman Catholic church doctrine, Thomas Aquinas had to acknowledge the “indestructibility” of the human soul as an independent substance. Still adhering to the initial view of Anaxagoras, Thomas Aquinas also holds that the intellectual principle can only know (material) bodies if it is not intermingled with them: “Therefore, if the intellectual principle contained within itself the nature of body, it would be unable to know all bodies.”[6] To this he adds: “Therefore the intellectual principle, which we call the mind or the intellect, has essentially an operation in which the body does not share. Now only that which subsists in itself can have an operation in itself. … We must conclude, therefore, that the human soul, which is called intellect or mind, is something incorporeal and subsistent” (Pegis, 1945-I:685). The attempt to synthesise the Aristotelian substance concept with his own view, according to which the soul is supposed to be an *independent* substance and at the same time merely the *form* of the material body resulted for Thomas in serious problems. He accepted, after all, the Aristotelian view that “all things that are many in number have matter” (*Metaph.* 1074 a 33-34; Aristotle, 2001:884). So, if the soul is immaterial and if there is a multiplicity of souls, then “being many in number” entails that the immaterial souls must have *matter*![7]

In line with the Aristotelian view the relationship between soul and body is seen as that between *act* and *potency.* To Aristotle act and potency are not only instantiated as form and matter, for they are eternal, supra-temporal and without becoming, indeed *mutually irreducible* principles. For this reason Aristotle’s God, equated with pure activity (from Thomas Aquinas up to Jaspers and Barth also designated as *actus purus*), is just a *final cause* and not a *Creator* in the biblical sense of the word (see Ter Horst, 2008:29).

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[6] See Thomas Aquinas, *Summa Theologica* I, Q.75 Art.2 as translated in Pegis, 1945-I:685.

[7] Because there are multiple view on the position taken by Thomas Aquinas in connection with the interconnection of a *material body* and a *form soul* a reference to the original views of Thomas is desirable, as it is done in the text. In addition the recent work of Ter Horst is also mentioned to show that there are contemporary scholars underscoring these problems in the thought of Thomas Aquinas.

The "simple" soul of Plato, the indivisible form of Aristotle, and the subsisting soul substance in the thought of Thomas Aquinas continued to play a role also in modern philosophy. The context in which the Cartesian *cogito* (I think) is positioned, embodies the switch from Greek-Scholastic realistic metaphysics to the modern nominalistic orientation motivated by the ideal to be free and autonomous personality while using a deterministic understanding of reality.

4. THE MODERN TRUST IN REASON

4.1 Descartes: methodical doubt

Descartes, with his well-known methodical scepticism, affirmed the *autonomy* of the thinking subject as the ultimate starting-point for philosophical thought and thus paved the way towards the modern *trust in reason.* He carried through the consequences of denying any *universality* outside the human intellect. The most important implicit implication of this *nominalistic* orientation is that it does not acknowledge any *order* transcending the human being as such. A universal law-order for creatures and also the orderliness of such creatures (which are subjected to creational laws), are transposed to the *human mind.* The seemingly innocent remark that "number and all universals are only modes of thought" (Descartes, *The Principles of Philosophy,* LVIII – see Descartes 1965:187) contains the radical reorientation caused by nominalism (Descartes therefore is no longer a *realist*).

In the mould of this new spiritual climate the "world" no longer embraces the human being. Rather, it is projected and seen as an entity, an object, at the disposal of the autonomously free rational human being. The *vicious circle* present in the proof used by Descartes for the existence of God actually demonstrates his ultimate *trust* in *human reason.* Having found his point of departure in the *cogito* (I think) he proceeds under the guidance of the maxim that rational thinking ought to be *clear* and *distinct.* In his *Meditations* III he takes as a "general rule, that all that is very clearly and distinctly apprehended (conceived) is true." However, the fundamental question is: What guarantees the truth of clear and distinct thought? (Descartes, 1965:95-96.)

Descartes answers:

> And the whole force of the argument of which I have here availed myself to establish the existence of God, consists in this, that I perceive I could not possibly be of such a nature as I am, and yet have in my mind the idea of a God, if God did not in reality exist,—this same God, I say, whose idea is in my mind—that is, a being who possesses all those lofty perfections, of which the mind may have some slight conception, without, however, being able fully to comprehend them, – and who is wholly superior to all defect [and has nothing that marks imperfection]: whence it is sufficiently manifest that he cannot be a deceiver, since it is a dictate of the natural light that all fraud and deception spring from some defect (Descartes, 1965:110).

If God cannot be a "deceiver," how do we know that he really does exist? In order to answer this question Descartes once again appeals to the maxim of *clear* and *distinct* thought:

> … the idea by which I conceive a God [sovereign], eternal, infinite [immutable], all-knowing, all-powerful, and the creator of all things that are out of himself, – this, I say, has certainly in it more objective reality than those ideas by which finite substances are represented (1965:100).

As long as one thinks clearly and distinctly (and do not allow the will to distract one from this path), one cannot be deceived and whatever is apprehended is always true – because it will not deceive us. Of all the ideas in the human mind the idea of God is the clearest and most distinct of all of them, hence God must exist. The vicious circle is 'clear(!)': that God exists is seen through clear and distinct thinking. Why is clear and distinct thinking true? Because God ensures us that clear and distinct thinking will not deceive us. Thus the existence of God is dependent upon the truth of clear and distinct thinking while the truth of clear and distinct thinking is dependent upon the non-deceiving God! [8]Von Weiszäcker has a sound understanding of the spirit of modernity operative in Descartes' approach. Descartes reaches certainty about God not by considering the world, but by focusing upon himself (cf. Von Weizsäcker, 2002:130). In addition Von Weizsäcker says: "This state of affairs is characteristic of modernity. It is not the world in which I find myself that guarantees my existence. This guarantee is not lost, for when I recover the world then it is as the object of my self-assured thinking, that is to say, as an object which I can manipulate."[9]

This circle actually unveils the fact that Descartes merely used his idea of God to impregnate his new mathematical method of analysis with the feature of *infallibility.* Underneath the methodical doubt leading to the conclusion: "I think, therefore I exist" (*cogito ergo sum*), one finds his deeply rooted modern *trust* ("faith") in the rationality of "reason." Unfortunately his argument is self-defeating. While *doubting* whatever otherwise seems to be true, he "discovered" that he cannot doubt that he is in doubt – which is a form of thinking – and from that basic fact he came to the *affirmation* of his own existence as a thinking being:

> Accordingly, seeing that our senses sometimes deceive us, I was willing to suppose that there existed nothing really such as they presented to us; and because some men err in reasoning, and fall into paralogisms, even on the simplest matters of geometry, I, convinced that I was as open to error as any other, rejected as false all the reasoning I had hitherto taken for demonstrations; and finally, when I considered that the very same thoughts (presentations) which we experience when awake may also be experienced when we are asleep, while there is at that time not one of them true, I supposed that all the objects (presentations) that had ever entered into my mind when awake, had in them no more truth than the illusions of my dreams. But immediately upon this I observed that, whilst I thus wished to think that all was false, it was absolutely necessary that I, who thus thought, should be somewhat; and as I observed that this truth, I think, hence I am, was so certain and of such evidence, that no ground of doubt, however extravagant, could be alleged by the sceptics capable of shaking it, I concluded that I might, without scruple, accept it as the first principle of the philosophy of which I was in search (Descartes, 1965:26-27).

His argument disqualifies every possible perception or observation and all arguments formerly taken to be reliable and true. Yet he then says: "But immediately upon this I observed that, whilst I thus wished to think that all was false ..." This remark demonstrates that amongst all the doubtful observations he suddenly elevated *one observation* above all doubt, thus revealing his ultimate *trust in reason!*

4.2 Kant: subjecting law and religion to the scrutiny of reason

This deep trust in reason inspired the 18th century German philosopher, Immanuel Kant, in the *Foreword* to the first edition of his *Critique of Pure Reason* (1781), to explain the penetrating aim of *rational critique.* He holds that not even law in its *majesty* or religion in its *sanctity* are allowed to withdraw themselves from the critical scrutiny of reason, for reason can only show respect to that which has withstood its critical assessment: “Our age is, in every sense of the word, the age of criticism and everything must submit to it. Religion, on the strength of its sanctity, and law on the strength of its majesty, try to withdraw themselves from it; but by doing so they arouse just suspicions, and cannot claim that sincere respect which reason pays to those only who have been able to stand its free and open examination” (Kant, 1781:A-12 – translation F.M. Müller – see Kant 1961:21).

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[8] The article on Descartes in the *Standford Encyclopedia of Philosophy* does not contemplate the form in which I have demonstrated the circle in the thought of Descartes (see http://plato.stanford.edu/entries/descartes-ontological/. See Lawrens, 2011.

[9] "Dies ist ein charakteristisch neuzeitlicher Sachverhalt, Nicht die Welt, in der ich mich vorfinde, garantiert mein Dasein. Diese Garantie geht nicht verloren, und wenn ich die Welt wiederfinde, dann als Gegenstand meines selbstgewissen Denkens und darum als Objekt, das ich hantieren kann" (Von Weizsäcker, 2002:130-131).

4.3 Understanding as the a priori formal law-giver of nature

The overestimation of human understanding present in the thought of this extremely influential Enlightenment philosopher cannot be understood properly apart from the background of the rise of the modern natural sciences. In formulating his famous *law of inertia* Galileo exerted a strong influence on the way in which Kant elaborated this idea in his view of *thought categories.* In his famous 1638 treatise on “Two New Sciences,” Galileo used a historically significant thought experiment (see Galileo, 1973). He contemplated the movement of a body in motion, on a path extended into the infinite, and then argued that this body will continue its motion on this path indefinitely if nothing impedes its motion (friction, for example).

Kant pursued this path by accrediting human understanding with an incredible capacity. If it is indeed possible for Galileo to formulate a thought experiment merely on the basis of the spontaneous subjectivity of human theoretical thinking, and that the human subject subsequently succeeds in deducing a natural law from this mere thought experiment – namely the kinematical law of inertia – then this must imply that there are elements in our knowledge *prior to* all experience (i.e., *a priori* elements). What is even more “astounding,” according to Kant, is that these *a priori* elements in the human mind actually make possible our *knowledge* of reality in the first place.

The “solution” suggested by Kant is therefore that these laws of nature are not derived from nature, since, as categories of thought, they are *prescribed to* nature in an a priori way. This indeed represents what has become known as the crucial *Copernican turn* in modern epistemology (theory of knowledge) – in ascribing the primacy no longer to the “object,” but to the *thinking human subject!* That this “turn” gave birth the new motive of *logical creation* is seen in the rise of various thought experiments in modern philosophy. Thomas Hobbes, for example, portrays such a thought experiment in his work *De Corpore* where he envisages a break-down of reality into a heap of chaos such that human understanding subsequently can create a new cosmos by using the basic concept of a *moving body.* Early modern and modern theories of the (hypothetical) state of nature are also rational reconstructions and not historical accounts. We shall refer in particular below to a thought experiment of Galileo which exerted an influence upon this motive of logical creation carried to its extreme in the thought of Kant.

Kant was aware of the difficulties involved in this *Copernican turn,* for he contemplated the question how “subjective conditions of thought can have objective validity, that is, can furnish conditions of the possibility of all knowledge of objects”? (see Kant, 1787-B:122). Kant advanced the radical *humanistic* conclusion: the laws of nature are *a priori* contained in the subjective understanding of the human being:

> … the categories are conditions of the possibility of experience, and are therefore valid a priori for all objects of experience (Kant, 1787-B:161); Categories are concepts which prescribe laws a priori to appearances, and therefore to nature, the sum of all appearances (Kant, 1787-B:163); Understanding creates its laws (a priori) not out of nature, but

prescribes them to nature (Kant, 1783, II:320; § 36).[10]

Human understanding is thus promoted to become the (*a priori*) *formal law-giver of nature* in a universally valid way. In order to understand this view properly a brief explanation of what *rationalism* entails may be helpful. The core of rationality is found in the *conceptual* element[11] and what enables the acquisition of concepts is given in the presence of *universal* features. By means of logical-analytical identification and distinguishing a multiplicity of universal traits are combined in the unity of a concept. But what is individual exceeds the grip of concepts for concepts are "blind" to what is unique.[12]

Within Kant's thought the ancient view of the simple soul, precluding multiplicity, survived in his view of the *cogito,* the synthesising unity of consciousness. The representation "I am" cannot contain any multiplicity because then it would not be able to accomplish its unifying function (Kant, 1787-B:138-139, 398).

5. FROM A UNIVERSALLY REASON TO HISTORICAL RELATIVITY

By the end of the 18th century and the early 19th century Kant's view was challenged through the *relativity* introduced by the emphasis on *unique historical events.* The supposedly universally valid construction of reality by the human subject eventually also became a victim of the relativistic consequences of this historicism which claimed that moral standards, legal norms, aesthetic values and even religious convictions are all caught up in the ever-flowing stream of historical change. In 1922 Troeltsch declared: "We see here everything in the flow of change, in endless and constantly new individualisation, in its being determined by the past and in the direction toward an unknown future. State, law, morality, religion and art are dissolved in historical change and they are everywhere only understandable as ingredients of historical developments."[13]

Through historicism the universal validity assigned by Kant to his thought categories was relativised. This process was accompanied by so-called linguistic turn (by the end of the 19th century and the beginning of the 20th century) which eventually settled for a personally or socially *constructed* world – each person or each society *constructs* its own unique life-world. If the emphasis falls upon language, the additional qualification is that every person or society gives its own *meaning* to the world – an approach particularly advocated by postmodernist thinkers. Yet, during the first part of the 20th century positivism and neo-positivism returned to the earlier Enlightenment trust in reason in claiming that sensory perception and logical constructs are objective and neutral.

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[10] Its is worth-while to quote the original German formulation of this last statement as well: "der Verstand schöpft seine Gesetze (a priori) nicht aus der Natur, sondern schreibt sie dieser vor."

[11] Earlier we have noted that Bernays holds that the "proper characteristic of rationality" is "to be found in the conceptual element" (see Bernays, 1974:601).

[12] From the fact that one cannot obtain conceptual knowledge of what is individual and unique, it does not follow that what is individual cannot be *known.* It can be known by means of concept-transcending knowledge or idea-knowledge. *Irrationalism* reifies idea-knowledge, i.e., what is indiviual and unique is appreciated at the cost of what is universal. Adorno, for example, in a typical irrationalist way attempts to be liberated from the grip of the universal, while Plotinus, by contrast, assigns priority to what is universal – typical of rationalism – and for this reason believed that what is *individual* cannot be comprehended (see Plotinus, 1956:VI, 3, 9, 36; VI, 2, 22).

[13] "Wir sehen hier alles im Flusse des Werdens, in der endlosen und immer neuen Individualisierung, in der Bestimmtheit durch Vergangenes und in der Richtung auf unerkanntes Zukünftiges. Staat, Recht, Moral, Religion, Kunst sind in den Fluss des historischen werdens aufgelöst und uns überall nur als Bestandteil geschichtlicher Entwicklungen verständlich" (Troeltsch, 1922:573).

6. THE LIMITATIONS OF POSITIVISM: IS THE UNIVERSE RATIONAL AND DOES IT DISPLAY A MATHEMATICAL STRUCTURE?

What positivism nonetheless did not realise is that sensory perception relates to things and events, to the concrete *what* of experience, but that it does not give access to the *terms* employed in describing the *how* of what has been observed, for these terms actually stem from the various *modal aspects* of reality. And these modal functions as such are never open to sensory perception. Yet, these aspects provide theoretical thinking with modal terms (aspectual terms) that are indispensable for the formation of scientific concepts and theories. As soon as the inevitability of employing modal terms is acknowledged (within physics we find, for example, the quantitative term *mass,* the spatial term *field,* the kinematic term *movement* (sometimes associated with time) and the physical term *energy*), the Achilles' heel of positivism is laid bare. The key question is whether these modal aspects could be observed in a *sensory* way? Can they be *weighed, touched, heard* or *smelled?* The answer must be negative, for they are not things but aspects within which concretely existing things function. Uprooting itself positivism therefore had to digest "sense data" theoretically with the aid of terms that are not open to sensory perception![14]

It is remarkable to note here that the rationalistic (modernist) conviction of Kant, as seen in his above-mentioned identification of the structure of the universe with human rationality (human understanding as the *a priori* formal law-giver of nature), is still conquering the minds of 20th century scholars. Davies is quoted by Van Huyssteen as referring to the "fact that the rational nature of our universe is reflected in its basic mathematical structure" (quoted by Van Huyssteen, 1998:71). Three pages earlier Van Huyssteen said: "What is astounding, however, is to what extent our world is truly rational, i.e., in conformity with human reason" (Van Huyssteen, 1998:68). On this point Van Huyssteen simply continues the rationalistic (modernist) legacy which does not distinguish between ontic features of reality and the concepts we form of them. The view that concepts are formed on the basis of *universal traits* does not entail that these ontic properties themselves are *rational* in nature![15]

7. SUPRA-THEORETICAL COMMITMENTS

The mere fact that all academic disciplines, to a larger or lesser degree, is burdened by alternative and often conflicting theoretical paradigms (mathematics and physics included), shows that (theoretical) *reason* does not have the last word in scholarly endeavours. Stegmüller emphatically states: "A self-assurance of human thought is excluded, wherever one may consider it. One can never reach a positive result without pre-suppositions. One has to believe in something in order to justify something else" (Stegmüller, 1969:314).[16]

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[14] The renowned physicist, Max Planck, who eventually became sharply critical of Mach's positivism, distinguished between the real outside world, the world of the senses and the (theoretical) world of the science of physics, which he equates with the "physikalisches Weltbild" (the physical world picture) (Planck, 1973:208). The abstractions that belong to the 'Weltbild' are not sensorily perceptible – they embrace, according to him, the known law-conformities and concepts such as space, time and causality (see Vogel, 1961:149).

[15] This position is taken while at the same time an equally forceful attempt is made throughout the work to hold on to a *postmodern* perspective.

[16] Van Huyssteen correctly emphasizes the committed nature of rational thought in the sense that it is rooted in supra-theoretical convictions: "The high degree of personal involvement in theological theorizing not only reveals the relational character of our being in the world, but epistemologically implies the mediated and interpretative character of all religious commitment, which certainly is no

The prevailing implicit *trust in reason* did not realise that such a trust or faith in reason is not itself rational! Twentieth century philosophers from different philosophical traditions started to acknowledge this fact. The well-known philosopher of science, Sir Karl Popper, radically attacks an uncritical or comprehensive rationalism based upon "the principle that any assumption which cannot be supported either by argument or by experience is to be discarded" (Popper, 1966-II:230). He argues that this kind of rationalism is demonstrably inconsistent, i.e., in terms of its own criteria: since "all arguments must proceed from assumptions, it is plainly impossible to demand that all assumptions should be based on argument" (Popper, 1966-II:230). Popper is aware of the fact that behind the idea of an "assumptionless" approach, a huge assumption hides itself – something eventually also criticised by the prominent hermeneutical philosopher, Hans-Georg Gadamer, in his mocking of the prejudice of Enlightenment against prejudices (cf. Gadamer, 1989:276).

Popper's own position unequivocally demonstrates his insight into the self-insufficiency of "rationality." He knows that the rationalistic trust in reason is not rational itself, and explicitly speaks of "an irrational faith in reason" – which means that, according to him "rationalism is necessarily far from comprehensive or self-contained" (Popper, 1966-II:231).

The dualism in Kant's thought between the domain of the classical science ideal (restricted to *phenomena*) and the ideal of a free and autonomous personality (as a *noumenon*), that is, between nature and freedom, provides to basis for his dualism between *is* and *ought,* as well as that between *science* and *faith.* Kant holds: "I had to restrict knowing in order to make room for faith."[17]

Stegmüller reacts sharply to this dualism: "A person does not have to set aside knowledge in order to make room for faith. Much rather one already has to believe something if he wants to speak of knowing and science at all."[18] He furthermore asserts that an ultimate certainty is required, for without that it would be impossible even to *start.* "Some form of an absolute knowledge must exist; without it would not have been able to begin"; "We must already 'possess' absolute evidence, that is we must already believe in it, …"[19]

And then Stegmüller presents his unique characterisation of the relationship between science and faith. "In science one believes, in religion one knows (or: one claims to know)."[20]

8. THE CONTINUITY POSTULATE OF THE MODERN HUMANISTIC SCIENCE-IDEAL

The unbridled trust in the capacities of human reason that permeated modern philosophy since the Renaissance included the belief that there are no limits, boundaries or gaps (discontinuities) that cannot be *bridged in thought.* The above-mentioned thought experiments breathe the spirit of an autonomous reason which is capable to answer the ultimate questions in life by reducing whatever there is to one or another basic denominator. Since Leibniz introduced his *law of continuity* (*lex continui*) its combination with the modernist motive of *logical creation*

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irrational retreat to commitment, but on the contrary reveals the committed nature of all rational thought, and thus the fiduciary rootedness of all rationality" (Van Huyssteen, 1997:44).

[17] "Ich mußte also das Wissen aufheben, um zum Glauben Platz zu bekommen" (Kant, 1787-B:xxx).

[18] "Man muss nicht das Wissen beseitigen, um den Glauben Platz zu machen. Vielmehr muss mann bereits etwas glauben, um überhaupt von Wissen und Wissenschaft reden zu können" (Stegmüller, 1969:33 – Neue Einleitung).

[19] "Irgendein absolutes Wissen muß es geben; ohne dieses könnten wir überhaupt nicht beginnen"; "Absolute Evidenz müssen wir schon 'haben', d.h. wir müssen an sie bereits glauben, ..." (Stegmüller,s 1969:194).

[20] Stegmüller, 1969:212: "... in der Wissenschaft wird geglaubt, in der Religion weiss man (oder: behauptet man, zu wissen)".

nurtured the belief that nature does make leaps: *natura non facit saltum.* This attitude became manifest in the attempt to subsume all of reality, the entire universe, under one or another principle of explanation. It could be *discrete monads* according to Leibniz, his spatially oriented *lex continui* itself, *movement* (Galileo and Hobbes), *physical causality* (partly defended by Kant – in connection with the phenomena), or die basic denominator of *perceiving* (Locke, Berkeley and Hume).[21]

The two most dominant domains within which the trust in reason manifested itself is that of cosmology – the "Big Bang" theory viewed as an account of creation – and the (neo-)Darwinian theory of evolution.

9. DARWIN'S A PRIORI FAITH IN CONTINUOUS CHANGE (GRADUALISM)

Darwin's first reference to *natura non facit saltus* is slightly critical of it, for he speaks of "that old, but somewhat exaggerated, canon in natural history of 'Natura non facit saltum' " (Darwin, 1859a:116). But soon, by broadening his perspective to include the known and unknown inhabitants of the past time, this "old canon" is depicted as "strictly true" (Darwin, 1859a:124). Darwin increasingly became confident that this *continuity postulate* must bridge all gaps in an *a priori* fashion: "As natural selection acts solely by accumulating slight, successive, favourable variations, it can produce no great or sudden modifications; it can act only by short and slow steps. Hence, the canon of 'Natura non facit saltum,' which every fresh addition to our knowledge tends to confirm, is on this theory [simply – Darwin, 1859:444-445] intelligible" (Darwin, 1859a:307). He also phrases this continuity postulate in the following terms: "Natural selection acts only by the preservation and accumulation of [infinitesimally – Darwin, 1859:142] small inherited modifications" (Darwin, 1859a:56).

Darwin's *a priori trust* in the validity of the continuity postulate builds upon the idea of "infinitesimally small inherited modifications." Darwin is willing to sacrifice his entire theory if the assumed continuity may turn out to be absent. "If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down" (Darwin, 1859a:109). Moreover, Gould calls upon Gruber, Barrett and Mayr who also noted the centrality of gradualism in Darwin's thought and even remarks that by following his chief guru, Charles Lyell, Darwin equated gradualism with rationality.

Darwin's trust in this continuity postulate was accompanied by the honest acknowledgement that the required empirical evidence is lacking. "But just in proportion as this process of extermination has acted on an enormous scale, so must the number of intermediate varieties, which have formerly existed, be truly enormous" (Darwin, 1859a:196). To which (on the same page) he adds the significant question: "Why then is not every geological formation and every stratum full of such intermediate links?"

In spite of this honest question, which is still valid today, Darwin left his followers with an *a priori* faith in continuous or gradual change, a conviction that resulted in what has been alluded to above, his *gradualism.* As an *a priori* postulate of *theoretical reason* the idea of continuity failed to appreciate what the fossil record revealed – that types appear suddenly fully formed, continue to exist for millions of years, and then abruptly disappears. Gould points out that these discontinuous stasis lines[22] are *data* that cannot be explained away: Eldredge and Gould wrote in 1977: "It is time for evolutionary theory to catch up with empirical paleontology, to confront the phenomenon of evolutionary non-change, ... , rather than simply explain it away" (Gould, 2002:752).

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[21] "To hate, to love, to think, to feel, to see; all this is nothing but to perceive" (see Hume, 1739, 1,2,6). The famous dictum if Berkeley is: *esse est percipi* (to be is to be perceived). The continued existence of an entity, when no human agent perceives it, is therefore guaranteed by God as an ever-perceiving mind: "That is to say, that there are certain permanent and distinct parcels of Matter, corresponding to our ideas, which, though they do not excite them in our minds, or anywise immediately affect us, as being altogether passive and unperceivable to us, they are nevertheless to God, by whom they are perceived, as it were, so many occasions to remind Him when and what ideas to imprint on our minds – that so things may go on in a constant uniform manner" (Berkeley, 1969:100). – not listed in references

What was needed was an approach that "could validate the primary signal of the fossil record as valuable information rather than frustrating failure" (Gould, 2002:760-761). The general assessment of Gould is truly astonishing: "I believe, therefore, that Darwin's strong, even pugnacious, defence of strict gradualism reflects a much more pervasive commitment, extending far beyond the simple recognition of a logical entailment implied by natural selection" (Gould, 2002:151).

Owing to his knowledge of the philosophy of science of the 20th century Gould acknowledged the limitations of a given theoretical paradigm: "gradualism, having defined contrary data either as marks of imperfection or documents of disappointment, could not be refuted from within." Darwin and his followers who accepted his *a priori* continuity postulate ("gradualism") are quick in pursuing the escape-route of claiming that the fossil record is "imperfect." The predominance of the assumed continuity postulate justifies Gould's remark that we often fail to realise "how much of the *Origin* presents an exposition of gradualism, rather than a defence of natural selection" (Gould, 2002:151).

There is an obvious tension between millions of years of *stasis* and the assumed (continuous) changes caused by adaptation and natural selection. Stasis over millions of years would have had to endure numberless instances of environmental "attacks" with equally numerous instances of adaptive changes through the operation of natural selection. Yet the empirical (paleontological) fact is that this did not happen. Gould writes: "… if stasis merely reflects excellent adaptation to environment, then why do we frequently observe such profound stasis during major climatic shifts like ice-age cycles (Cronin, 1985), or through the largest environmental change in a major interval of time (Prothero and Heaton, 1996)?" (Gould, 2002:878).

However, it would exceed the confines of this article to explore the problems within (neo-) Darwinism, theistic evolution and the biblical understanding of humankind in more detail. We conclude our analysis therefore by briefly alluding to the conflict entailed in what is known as *theistic evolution* – between the progressive character of evolution and its lack of purpose in the original Darwinian understanding. These problems will be addressed in a separate article.

10. THE PARADOX BETWEEN RANDOMNESS AND PROGRESS

Gould portrays the tension between chance and progress as a paradox:

> The problem that spawns this confusion within the Darwinian tradition may be simply stated as a paradox. The basic theory of natural selection offers no statement about general progress, and supplies no mechanism whereby overall advance might be expected. Yet both Western culture and the undeniable facts of a fossil record that started with bacteria alone, and has now exalted us, cry out in unison for a rationale that will place progress into the centre of evolutionary theory (Gould 1996:136).

He is quite honest in conceding "that the most knowledgeable students of life's history have always sensed the failure of the fossil record to supply the most desired ingredient of Western comfort: a clear signal of progress measured as some form of steadily increasing complexity for life as a whole through time." To which he adds: "The basic evidence cannot support such a view, for simple forms still predominate in most environments, as they always have. Faced with this undeniable fact, supporters of progress (that is, nearly all of us throughout the history of evolutionary thought) have shifted criteria and ended up grasping at straws" (Gould 1996:167).

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[22] However, as Berlinski remarks, "[M]ost species enter the evolutionary order fully formed and then depart unchanged" (Berlinski, 2003:158).

A similar paradox is present in the thought of Simpson for on the one hand he holds that the long "history of life is a slow interplay of material processes … [Man] was not planned" and on the other that the "culmination of this sort of progress is man" (Simpson, 1953:155 ff.).

Perhaps the most difficult challenge to any theistic evolutionary "synthesis" is found in the question how God can "direct" and "undirected" process, and how to reconcile Genesis 1:26-28 and Psalm 8[23] with the purposeless process of random mutations and natural selection. Darwin's indebtedness to the modern humanistic science ideal with its inherent *continuity postulate* cannot be reconciled with the biblical understanding of God and creation, for the underlying nominalistic spirit of (neo-)Darwinism denies any universality outside the human mind and by doing that it eliminates any and all God-given laws for creation. As Simpson articulates his opposition to type laws: "[O]rganisms are not types and do not have types" (Simpson, 1969:8).

Theistic evolutionism inevitably tends to drift towards an emergent evolutionistic and/or vitalistic position, thus unwittingly contradicting the (neo-)Darwinian view of evolution as a random (purposeless) process. However, we shall not here enter into a more detailed discussion of the problems entailed in the position of theistic evolution.

CONCLUSION

The Western intellectual legacy appears to be burdened by the demi-god *reason.* The claim to universality and objectivity conceals the reality of ultimate commitments giving direction to human thought. It is only when a proper distinction is made between Creator and creation that scholars are in principle liberated from bringing the honour destined for God to one or another creature which is deified as a substitute for God.

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[23] The complexities surrounding our understanding of being created in the image of God is discussed in great detail in Middleton's work on this theme (see Middleton, 2005).

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KEY WORDS

(Trust in) Reason
(Ir)rationaslism
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continuity postulate
natural science ideal

TREFWOORDE
(Vertroue in) rede
(Ir)rasionalisme
begripskennis
begripstransenderende kennis
kontinuïteitspostulaat
natuurwetenskapideaal

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Kerk en samelewing in die dokumente "Kerk en samelewing" na 25 jaar

ABSTRACT

Church and society in the documents *Church and society* after 25 years

The first document called "Church and society" (CS) of the Dutch Reformed Church was accepted 25 years ago by the General Synod of that year. The next General Synod, that of 1990, revised CS without changing its direction or the meaning of it's content. The main aim of CS was to take a new stance in the Dutch Reformed Church on apartheid. CS not only denounced any Biblical support for apartheid, it also came out against the way in which it functioned in Southern Africa.
This article investigates what CS holds for the Dutch Reformed Church after 25 years. Two matters are looked into: the content of CS as well as how it functioned as a church prophet in the last years of official apartheid.

INLEIDING EN PROBLEEMSTELLING

Met die 14e Algemene Sinode van die NG Kerk (NGK 2007a) in Oktober 2011 sal dit 25 jaar gelede wees dat die Algemene Sinode van 1986 die bekende dokument "Kerk en Samelewing" (KS-1986) aanvaar het. KS-1986 het 'n amptelike verandering in die houding van die NG Kerk teenoor apartheid aangekondig. Na sy jare van isolasie weens sy steun aan apartheid het die stuk ook nuwe ruimte vir die ekumene van die NG Kerk met kerke wêreldwyd, geskep (Strauss, PJ 2002:225vv).

Na binne het KS-1986 egter spanning veroorsaak. Dit het ondermeer tot die wegbreek van sowat 7,751 lidmate uit die NG Kerk en die stigting van die Afrikaanse Protestantse Kerk (APK) in Junie 1987 gelei (Van der Merwe 2002:99-100).

As ’n kerklik omstrede dokument gaan die betekenis van KS-1986 vir die NG Kerk na 25 jaar oor meer as net die inhoud daarvan. Die betekenis van KS hou ook verband met die status van die dokument. KS-1986 is reeds deur die volgende Sinode, die Algemene Sinode van 1990, hersien met "Kerk en Samelewing-1990" (KS-1990). Hierdie hersiening het egter nie die eenheid in strekking en inhoud van KS-1986 en KS-1990 verbreek nie. Daarom kan die twee dokumente gelyklopend bespreek word. Hulle status word ook duideliker uit hulle gemeenskaplike subtitel: "’n Getuienis van die Ned Geref Kerk" (NGK 1986a:649; NGK 1986b:i; NGK 1990:i).

Die voorsitter van die Algemene Sinode van 1986, JA Heyns, se voorwoord van KS-1986 werp lig op die uitdrukking "'n getuienis".

Heyns sou in die daaropvolgende jare bekend word as "Meneer NG Kerk". Hy kry dié naam by sommige omdat hy die simbool word van die veranderinge rondom apartheid wat hulle in die NG Kerk voltrek. 'n Proses waarin hyself met die uitdra van KS-1986 die leiding neem. KS-1986 word in die NG Kerk se "reis met apartheid"[1] 'n waterskeiding. Die Algemene Sinode van 1986 was immers die eerste Algemene Sinode van die NG Kerk wat die praktyk van apartheid afgewys het (Strauss, PJ 2002: 228-229).

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[1] Vgl die stuk van die Algemene Sinodale Kommissie van die NG Kerk 1997. *Die verhaal van die NG Kerk se reis met apartheid.1960-1994.* Wellington: Hugenote-Uitgewers., 42vv. Hierdie stuk is opgestel deur Frits Gaum. Hy beweer dat die Afrikaanse Protestantse Kerk wat ook lidmate uit ander oorde gekry het,

Navorsing toon dat Heyns 'n beslissende rol in die finale formulering van KS-1986 en KS-1990 gespeel het. 'n Verantwoorde vergelyking tussen KS-1986 en KS-1990 en gedokumenteerde formulerings van Heyns bevestig dat ongeveer 40 paragrawe van beide direk na hom teruggevoer kan word. Mede-kommissielede van KS-1986 getuig ook van sy beslissende formulerings in die finalisering van die stuk as geheel. Aanvanklik was Heyns net by die sogenaamde prinsipiële verantwoording – hoofstuk II – van KS-1986 ingedeel, maar later het hy ook 'n rol in die formulering van die praktiese deel – hoofstuk III – gespeel (Williams 2006:196-198; 405-406).

Teen hierdie agtergrond is Heyns se voorwoord by KS-1986 belangrik om die kerklike status daarvan te bepaal (vgl KS-1986:iii).

In sy verduideliking van KS-1986 as 'n getuienis van die NG Kerk verklaar Heyns dat die Algemene Sinode van 1986 nie ligtelik tot die standpunte in die stuk gekom het nie. Die vergadering het in afhanklikheid van die Here "besin oor die formulering". Hulle glo dat die Heilige Gees hulle daartoe gelei het en dat hulle "met die lig tot ons beskikking" na die Skrif geluister het. Dit beteken egter nie dat KS-1986 die finale woord oor die saak is nie. Die Gees is met sy gelowiges steeds op weg na dieper en heerliker insigte.

Twee aanduidings oor die status van KS-1986 (en KS-1990) word uit die voorwoord van Heyns in KS-1986 duidelik. Dit word aangevul deur die inleiding van KS-1990 en die inhoud van beide dokumente.

Die eerste is dat KS nie 'n belydenisskrif wil wees wat sy eie tyd oorstyg en ook in die jare wat kom bely moet kan word nie. KS-1986 en KS-1990 handel beslis nie oor die essensiële inhoud van die Christelike geloof (Jonker 1994:6) of die "kern van openbaringswaarhede" (Heyns 1977: 156) nie. Gemeet aan die besluite van die Algemene Sinode van 1998 oor die aard van belydenisskrifte wil dit nie 'n Skrifverantwoorde en daarom gesagvolle verwoording van "ons gereformeerde geloofsoortuiging" wees nie (NGK 1998:414-415). KS-1986 en KS-1990 bevat teologiese en sosiaal-etiese stellings wat tydsgebonde op die tema "kerk, samelewing en apartheid" in die Suider-Afrika van 1986-1990 afgestem is[2]. Hierdie verstaan van die aard en status van KS word ondersteun deur die Algemene Sinode van 1994. In sy antwoord op 'n memorandum oor KS-1990 verklaar dié vergadering dat KS nie 'n dokument is wat telkens hersien moet word nie, omdat dit die NG Kerk se reaksie op "n bepaalde historiese situasie was" (NGK 1994:578).

Die aanspraak wat beide KS-1986 en KS-1990 sou kon maak op die algemene geldigheid van stellings wat nie tydsgebonde is nie, lê dus in die prinsipiële deel daarvan. In NGK-terme van destyds het dit 'n algemene geldigheid, prakties toegepas in, maar teoreties ook los gedink van 'n bepaalde situasie, beteken. KS gaan in sy aanpak goed gereformeerd – nie modernisties nie![3] – steeds daarvan uit dat daar sekere konstante waarhede in die Bybel is of op die Bybel gefundeer is, wat van tyd tot tyd oorgedra moet word.

Wat die inhoud betref, moet die betekenis van KS-1980 en KS-1990 vir vandag primêr in hierdie prinsipiële deel gesoek word.

Die tweede saak oor die status van KS-1986 (en KS-1990) wat uit Heyns se voorwoord blyk, is die aanduiding dat dit 'n getuienis van die NG Kerk, in besonder sy Algemene Sinode, is. Hierdie

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uiteindelik uit ongeveer 40,000 lidmate bestaan het en ongeveer 100 predikante uit die NG Kerk getrek het.

[2] Suider-Afrika dui aan dat dit vir KS waarskynlik om apartheid in alle dele van Suider-Afrika gegaan het. KS was in hoofsaak afgestem op Suid-Afrika, maar gee self nêrens 'n aanduiding dat hy hom tot hierdie staat beperk nie. Inteendeel, in 'n nuwe inleiding maak KS-1990 self gewag van sy gerigtheid op die unieke samestelling van die "Suider-Afrikaanse samelewing", KS-1990:1.

[3] Hierdie benadering staan vandag natuurlik haaks op daardie "moderne" verskynsel uit 'n humanistiese of mensverheerlikende hoek, naamlik die post-modernisme. 'n Saak wat nie hier beredeneer word nie.

getuienis – gelet op die woorde van Heyns – gaan om die relevante waarhede van die Skrif wat die kerk aan die destydse samelewing van Suidelike Afrika onder die leiding van die Heilige Gees moes deurgee. Waarhede wat, kerklik beskou, eenvoudig in die samelewing van destyds gehoor en gehoorsaam moes word.

Uit die konteks van Heyns se voorwoord kom dit voor asof die begrip "getuienis" op twee sake wys waarna die NG Kerk wou luister: die Skrif en die situasie rondom apartheid soos dit destyds in Suidelike Afrika aangetref is. Dit gaan dus om 'n getuienis van die NG Kerk oor die relevante Skrifboodskap of prinsipiële lyne vir die situasie van destyds én die praktiese situasie self.

Vanuit die NG Kerk se gebondenheid aan lande in Suidelike Afrika wou KS-1986 (en KS-1990) as 'n kerklik-profetiese stem 'n Skrifverantwoorde boodskap in sy *Umwelt* laat hoor. 'n *Umwelt* wat ook in die NG Kerk self sigbaar was.

Naas sy inhoud én status lê die moontlike betekenis van KS na 25 jaar dus in KS as 'n voorbeeld van 'n kerklike profeet. Die probleem waarop hierdie artikel konsentreer, is tweeledig. Wat is die erfenis van KS-1986 (en daarom ook KS-1990) na 25 jaar na (1) inhoud en status en (2) as kerklike profeet.

Die tema van hierdie artikel, "Kerk en samelewing" in KS-1986 en KS-1990, volg KS se eie voorbeeld deur dit te beperk tot breedweg die kerk, die samelewing en verhoudinge tussen mense waaronder die verhoudinge tussen sekere groepe in Suidelike Afrika.

In sy inleiding bevestig KS-1990 hierdie stelling. So verklaar die Algemene Sinode van 1990 dat "die... samestelling van die Suider-Afrikaanse samelewing uit verskillende groepe en volke en 'n verskeidenheid van tale en kulture" die kerk voor belangrike en groot uitdagings "in belang van die koninkryk van God" plaas (NGK 1990:1).

HOOFOOGMERKE VAN KS-1986 EN KS-1990

Die prinsipiële deel

Voordat KS-1986 en KS-1990 oor "kerk en die samelewing" aan die bod kom, moet dié vraag beantwoord word: Wat was die hoofoogmerk van KS-1986 en KS-1990? Die identifisering hiervan werp lig op die maatstawwe wat beide aanwend om hulle bespreking tot sekere sake van die kerk en sy verhouding tot die samelewing, te beperk.

Maatstawwe wat beteken dat sekere vrae wat tans aan KS gestel word aan die verkeerde adres gerig is.[4]

In hoofstuk II van KS-1986[5] – die prinsipiële verantwoording – volg die stuk die metode van tetiese stellings wat elke onderafdeling inlei, gevolg deur die betekenis daarvan vir die praktiese situasie van die NG Kerk in 1986. Die agtergrond vir die keuse van hierdie onderafdelings is waarskynlik sekere tendense wat in die NG Kerk se benadering van die mense- en volkereverskeidenheid in Suidelike Afrika tot op daardie stadium sigbaar was.

Daarom oordeel KS-1986 dat sekere eietydse vrae en antwoorde nie in die Bybel ingelees moet word en dit tot "eietydse resepteboek met 'n kitsvoorskrif vir elke probleem in die menslike geskiedenis" verlaag moet word nie. Die Bybel is nie 'n handboek vir die oplossing van sosiale, ekonomiese of politieke vraagstukke nie. Verder verklaar KS-1986 (en KS-1990) dat “gedwonge afsonderlikheid en skeiding nie as 'n voorskip uit die Bybel (KS-1990 praat van 'n Bybelse eis) afgelees kan word nie”. Die NG Kerk se pogings in die verlede om dit te doen, moet as 'n fout afgewys word (NGK 1986b:52; KS-1990:39). Vroeër, by die stelling dat die Bybel na sy eie aard gelees moet word, verklaar beide KS-1986 en KS-1990 dat alle pogings om apartheid óf integrasie vanuit die Bybel “af te lees, ten sterkste afgewys word”[6].

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[4] Vgl Gerber, Kobus 2011. *Kerk en samelewing in die 21ste eeu.* Ongepubliseerde referaat/toespraak by die Teologiese Dag, UP: 14 Februarie 2011. Soos KS-1986 en -1990 beantwoord die Bybel nie sekere vrae nie, omdat dit nie in die bedoeling van die Skrif lê en die Skrif nie 'n handboek vir elke saak onder die son is nie. Die Bybel is 'n tendensboek en dra Goddelike gesag in die oordra van hierdie tendens of boodskap, Strauss, PJ 2010:22. KS moet ook nie oorvra word en meer daarin gesoek word nie as wat dit in 1986-1990 bedoel het om te wees: 'n Bybelse en kerklike getuienis in die Suider-Afrikaanse verhoudingesituasie.

[5] NGK 1986b:6-40.

KS-1986 (en KS-1990) bespreek verskeie eienskappe van die kerk en kom tot die slotsom dat geloof in die drie-enige God die enigste voorwaarde vir lidmaatskap van die kerk van Jesus Christus kan wees. Hierdie uitgangspunt word in die praktiese deel – hoofstuk III – gevolg deur die formulering dat lidmaatskap van die NG Kerk “oop”[7] is. Aansoeke om lidmaatskap vanuit die familie van NG Kerke (met sy verskeidenheid tale en kulture) moet kerkordelik en verantwoordelik hanteer word. Die woord “bedieningsbehoeftes” word nou deur KS-1986 gebruik om, binne die eenheid van die kerk as raamwerk, vir 'n wettige verskeidenheid ruimte te skep. Volgens KS-1986 is die kerk na sy wese die “een universele volk van God” waarvan niemand op grond van sy herkoms, volk, taal of kultuur uitgesluit mag word nie.

Ten opsigte van eenheid in die NG Kerkfamilie spreek KS-1990 hom uit ten gunste van een kerkverband. Hierdie verband moet volgens die Algemene Sinode van 1990 langs “gereformeerde sinodaal-presbiteriale” weg en deur onderlinge gesprek bereik word. In die proses moet daar rekening gehou word met bedieningsbehoeftes of “regmatige vorme van verskeidenheid ten opsigte van taal, kultuur en liturgie”. Volgens KS-1990 moet veranderde gesindhede lei tot veranderde strukture en nie andersom nie (NGK 1990:33-34).

KS-1986 erken die Godgegewe waardigheid en regte van elke mens, maar oordeel dat dit met 'n Bybelse inhoud gevul moet word. Christene moet teenoor alle mense optree soos beelddraers van God teenoor ander beelddraers. Regte impliseer beslis ook pligte en verantwoordelikhede en moet tot eer van God uitgeoefen word (vgl KS-1990:26,27).

Die verbod op gemengde huwelike in die Bybel is volgens KS-1986 godsdienstig- en nie rasgemotiveerd nie. Die NG Kerk moet “waarsku” teen godsdiensgemengde huwelike, maar nie meer as dit nie. KS-1986 groet dus die NG Kerk se vroeëre steun aan 'n wetlike verbod op rasgemengde huwelike. Daarby skep dit – met die uitdrukking “waarsku” – met reg 'n kritiese distansie vir die kerk teenoor enige wetlike of strak-kerklike verbod op enige soort “gemengde” huwelik. Net soos by die ander lewenskringe moet die kerk die interne aard van die huwelik eerbiedig en dit nie in detail oorneem nie.

Teen sy Suider-Afrikaanse agtergrond van 1986, word nog twee belangrike sake in die prinsipiële deel van KS-1986 aangesny: die kerk (in hierdie geval die NG Kerk) se kerklike verantwoordelikheid in medemenslike en groepsverhoudinge en Bybels-etiese rigtingwysers vir hierdie verhoudinge (vgl ook KS-1990:19.30).

Onder hierdie rigtingwysers noem KS-1986 Christelike naasteliefde, geregtigheid en reg, barmhartigheid en die eerbiediging van die Godgegewe (KS-1986 en KS-1990 herhaal hierdie byvoeglike naamwoord) waardigheid van die mens. Naasteliefde, geregtigheid en menswaardigheid het na alle waarskynlikheid apartheid-Suid-Afrika in die oog, maar is ook algemeen-geldend.

Volgens KS-1986 strek die koninkryk van God veel wyer as net die kerk. Dit sluit alle samelewingsverbande in. Die kerk het as geloofsverband en draer van die Woord egter die roeping om die eise van die koninkryk aan alle gelowiges en “samelewingsverbande” te verkondig. Daar is niks in die samelewing wat nie onder die beligting van God se Woord geplaas moet word nie[8].

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[6] Hierdie stelling illustreer die gevaarwater waarin mense kom as hulle die huidige ANC-bewind as God se plan vir Suid-Afrika bestempel.

[7] 'n Formulering van prof Pieter Potgieter waarin sy bankmaat op hierdie sinode, prof Willie Jonker, hom heelhartig ondersteun het, Jonker 1998:189. Hierdie formulering word in 1990 meer kerklik as dit verander word om te lees: “Lidmaatskap van alle NG gemeentes is oop vir enige gelowige wat die belydenis van hierdie kerk aanvaar”, NGK 1990:35.

KS-1986 se prinsipiële deel het duidelik die Suider-Afrikaanse situasie met sy apartheid rondom 1986 in die oog. Dit wil bogenoemde temas waarskynlik gebruik om sy derde deel, die praktiese deel, te rig. Dit maak melding van sekere algemeen-geldige waarhede of konstantes wat waarskynlik ook in 'n breër kerklike kring aanvaarbaar sal wees[9]. Hierdie deel van KS-1986 word tot 'n groot mate woordeliks oorgeneem in KS-1990 (NGK 1990:1-32).

Die tendense wat op bogenoemde oogmerk aandui, word in hoofstuk III (in KSA-1990 is dit hoofstuk II) voortgesit.

Die praktiese deel

Die waarneming dat KS-1986 en KS-1990 met hulle verstaan van die begrippe kerk en samelewing in hulle (die NG Kerk se) Suider-Afrikaanse konteks van 1986-1990 op kerk, samelewing en apartheid afgestem was, word in die praktiese deel van beide bevestig. En as KS-1986 'n waterskeiding was, lê sy unieke nalatenskap vir 2011 primêr in sake wat op daardie stadium 'n wending of 'n nuwe rigting in die NG Kerk op algemene sinodale vlak verteenwoordig.

In sy verhaal van die NG Kerk se reis met apartheid vanaf 1960 tot 1994, kom Gaum tot die gevolgtrekking dat KS-1986 5 belangrike of dekkende besluite oor apartheid geneem het (NGK 1997:42-43).

Die eerste is dat die beleid van afsonderlike ontwikkeling of gebiedskeiding – soos ondersteuners dit genoem het – beskou is as deel van die voogdyskap van die wittes oor alle gekleurdes en die optimale ontwikkeling van alle groepe beoog het. Die tweede is dat gedwonge afsonderlikheid van volke nie 'n Bybelse voorskrif is nie en dat die NG Kerk se poging om dit so te vertolk, as 'n fout afgewys is. Die derde is dat die “hantering van apartheid” as 'n politieke en maatskaplike sisteem wat mense verontreg en een groep onregmatig bo 'n ander bevoordeel, nie op Christelik-etiese gronde aanvaar kan word nie. Die vierde is dat die lyding van mense in Suider-Afrika nie net aan apartheid toegeskryf moet word nie, maar aan 'n verskeidenheid maatskaplike, ekonomiese en politieke “werklikhede” wat daartoe gelei het dat mense van verskillende gemeenskappe mekaar nie aanvaar het nie. Waar die NG Kerk en sy lidmate hieraan deel het, bely hy dit met “ootmoed en berou”. Die vyfde is dat die NG Kerk “in die gees van Christus” wil meewerk aan oplossings in die “Suid-Afrikaanse” samelewing.

Hierdie opsomming van Gaum toon egter twee opsigtelike leemtes.

Die eerste leemte is die afwys van 'n waterdigte kerklike apartheid deur KS-1986[10]. Op sy besluite oor kerklidmaatskap en een kerkverband vir die hele NG Kerkfamilie, is reeds gewys. KS-

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[8] In sy tipering van “kerk en samelewing” gebruik KS-1986 en 1990 beide die argument dat die kerk – teenoor die res van die samelewing – die vrug is van God se herskepping en dus van sy genade. Die dra van die eise van die koninkryk word vir die kerk as dié vrug van die genade van God gereserveer: 'n skolastieke natuur-genadeskema, KS-1986:8, 1990:4, vgl Strauss SA 1987:19. Uit 'n reformatoriese hoek moet alles natuurlik onder die lig van God se Woord geplaas word, maar die georganiseerde kerk is nie die enigste en outentieke draer daarvan nie! Dit gaan om die heerskappy van God in sy koninkryk en nie van die kerk in die samelewing nie, om 'n verchristeliking en nie 'n verkerkliking van die samelewing nie, Strauss, PJ 1992:946.

[9] KS-1986 en 1990 sou nie op hierdie punte nie deur sekere kerke en kerklikes gekritiseer word nie, maar op die derde, sogenaamde praktiese deel, Strauss, PJ 2002:228-229.

[10] Vgl presies die teenoorgestelde standpunt by Voortsettingskomitee 1987. *Geloof en protes – 'n antwoord namens beswaarde lidmate op sekere aspekte van “Kerk en samelewing”,* 21,23. CWH Boshoff meen dat KS-1986 hom skuldig maak aan gedwonge integrasie, 1987:13vv.

1986 en KS-1990 erken ook die legitimasie en wedersydse beroepbaarheid van alle leraars in die NG Kerkfamilie[11]. Verder bepaal dit dat die eredienste van NG Kerkgemeentes toeganklik moet wees vir alle gelowiges, hoewel die gemeentes by die inrigting daarvan voorsiening moet maak vir die "bedieningsbehoeftes" van die betrokke mense. "Oop eredienste", so bevestig KS-1986 én KS-1990, beteken dat die bediening van die sakramente in die NG Kerk vir besoekers uit die familie toeganklik is. Dieselfde reëlings geld hier as vir besoekers uit ander gereformeerde kerke (NGK 1986b:46,47; NGK 1990:36).

Die tweede leemte by Gaum is die afwesigheid van die norme vir die verhoudinge tussen mense en groepe wat in KS-1986 voorkom en in KS-1990 herhaal word. Norme wat die NG Kerk as Bybelsverantwoord beskou en saam met ander middele deur KS-1986 en KS-1990 as weë waarlangs oplossings gevind kan word, aan die hand gedoen word. Hierdie norme of maatstawwe kom verspreid oor beide KS-1986 en KS-1990 voor. Naas norme waarop reeds gewys is, is dit norme soos: die aanvaarding van en 'n behoorlike luister na mekaar; onderlinge versoening en vrede wat jou weglei van konfrontasie; dat ras en kleur geen rol in die beoordeling van mense moet speel nie (rassisme); gesprek as 'n middel tot versoening en regdoen aan mekaar; en die erkenning van die reg van die noodlydende – daarom die arme, verontregte en weerlose. Al twee dokumente wys op die volgende regte waarop die mens aanspraak het: 'n sosiale verband en groepsidentiteit, politieke inspraak, die vrye toegang tot billike regsprosesse, vryheid van beweging en spraak en 'n vrye assosiasie met kultuureie en arbeidsinstellings (NGK 1986b:6-40; NGK.1990:2-32).

Om hierdie deel op te som. Beide KS-1986 en KS-1990 konsentreer op die NG Kerk se taak ten opsigte van mense- en groepsverhoudinge en apartheid in die Suider-Afrika van destyds. Beide verkondig – in hulle eie woorde – die religieus-etiese eise van God se koninkryk aan die gelowiges en lewenskringe in die apartheidsamelewing. Hierdie oogmerk beperk of fokus hulle stof en daarom ook hulle antwoorde of oplossings. Dit beperk ook die aanwending van KS in die beantwoording van ander vrae in ander tye[12].

KERK EN SAMELEWING-1986 NA 25 JAAR: POSITIEWE ERFGOED

Wat duidelik is, is dat enige poging om KS-1986 en KS-1990 as 'n kerklike verwysing vir mense- en groepverhoudinge onder alle omstandighede en alle tye te gebruik, op die fokus of beperktheid daarvan stuit. Naas sy tydsgerigtheid, moet KS teen die agtergrond van die spanning wat dit in die NG Kerk geskep het, verstaan word. Hierdie spanning dui op die botsende emosies onder sommige lidmate by die aanvaarding van KS. En tog, in die woorde van Heyns, moes die Algemene Sinode van 1986 dié getuienis lewer as iets waartoe die Here deur sy Gees gelei het (NGK 1986b:i).

Apartheid was teen 1986 op pad uit. Hierdie situasie het 'n bestaansonsekerheid by baie NG lidmate geskep. KS moes die sonde by die naam noem, maar ook genuanseerd, ewewigtig en selfs pastoraal praat. Daarom sy stellings dat die lyding van mense in Suider-Afrika nie net aan apartheid toegeskryf kan word nie en dat afsonderlike ontwikkeling die optimale ontwikkeling van alle groepe beoog het (NGK 1986b:52-53).

Dit was juis JA Heyns wat by die Algemene Sinode van 1994 tydens die debat oor die sogenaamde kinderkommunie, verklaar het dat “as ons toe geweet het wat ons nou weet, ons die aanvaarding van KS in 1986 waarskynlik anders sou aangepak het”. As iemand wat gereeld onder hulle beweeg het, het Heyns sy eie kerkvolk geken. En as 'n kind van die Hervorming wou hy eerder “sy mense” hervormend of treetjie vir treetjie saamneem as om hulle rewolusionêr te vervreem. Eg neo-Calvinisties wou hy nie verlig of verkramp wees nie, maar verankerd én eietyds (Strauss, PJ 2002:229)[13].

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[11] Hierdie ongekwalifiseerde erkenning is sedertdien verander na die erkenning van gelyke opleiding, NGK 1994:452.

[12] Vgl Gerber, Kobus 2011:6 waar hy dit betreur dat KS nie meer omvangryk op die kwessie van versoening ingaan nie. Die outeurs van KS sou hierop waarskynlik geantwoord het dat alles van KS wat daarop gemik is om apartheid uit te skakel, by implikasie met versoening te make het. Geen versoening is moontlik sonder geregtigheid nie.

Rondom die status van KS as die getuienis van 'n kerklike profeet erf die NG Kerk na 25 jaar 'n positiewe en 'n negatiewe pyler. Positief was die waagmoed van KS-1986 om te sê wat hy glo die Gees van God op hom gelê het. Negatief was sy onvermoë om die hele NG Kerk met hom saam te neem. Later, met die hervatting van eenheidsgesprekke in die NG Kerkfamilie na 1994, sou die Algemene Sinode moeite doen om sy gemeentes by die proses te betrek (NGK 1994:568).

Wat van KS-1986 (en KS-1990) kan na 25 jaar nog met vrug deur die NG Kerk gebruik word? Vanuit die prinsipiële en praktiese dele soos geskets, kan die volgende pylers met 'n Skrifgefundeerde benadering versoen word. Skrifgefundeerd, omdat hierdie pylers of konstantes nie direk uit die Skrif kom nie, maar tog in die verlengde daarvan lê en nie daarmee bots nie.

Die eerste pyler is KS se aanduiding van Skrifgebruik in 'n proses waarin dit om mense- en groepsverhoudinge gaan. Naas die uitdrukking dat die Skrif nie 'n resepteboek vir die oplossing van elke probleem in die geskiedenis van die mens is nie, kom KS met die gereformeerde beginsel dat “die hele lewe met al sy aspekte en terreine krities onder die normatiewe lig van die Woord van God geplaas” moet word (NGK 1986b:9). Gedagtig aan die belydenis van die Bybel as die ewige Woord van God, geld hierdie norm in elke tyd en onder alle omstandighede, ook in Suider-Afrika in 2011.

Anders gestel: selfs in 2011 strek God se koninkryk wyer as die georganiseerde kerk. Dit sluit steeds alle samelewingsverbande – volgens KS – in.

Die tweede pyler is die norm dat die lidmaatskap van die kerk of gemeente, 'n saak van geloof en nie ras, volk, kultuur of stand is nie (NGB artikel 27,28). Twee sake wat in 2011 nog lewend is in die eenheidsgesprekke van die NG Kerkfamilie, is dat lidmaatskap van 'n gemeente “oop is vir enige gelowige wat die belydenis van hierdie kerk aanvaar” én die soeke na 'n gemeenskaplike kerkverband. Na KS-1986 word hierdie twee stellings deur baie NG-gemeentes onderskryf (Strauss, PJ 2010:135vv). Dat instemming met bepaalde geloofsbelydenisse of ooreenstemming in die kernwaarhede van die geloof die akkoord vir kerk- en gemeentelike eenheid is, word deur talle gereformeerdes aanvaar (Bouwman 1985:556).

KS se erkenning van die “Godgegewe waardigheid” en regte van elke mens, moet ook as 'n pyler vir mense- en groepverhoudinge beskou word. KS-1986 en KS-1990 stroop die begrip menseregte van sy humanistiese kleed – soos uit die Aufklärung rondom 1750 – (De Jong 1987:254-255) deur dit met die Bybelse inhoud van die mens as geskape na die Beeld van God, te vul.(vgl Kleyn en Viljoen 1998:254-255). Daarom die opvatting dat regte ook pligte en verantwoordelikhede skep en tot eer van God uitgeleef moet word. In 2011 beteken dit dat vryheid van spraak of assosiasie (soos in die Suid-Afrikaanse Grondwet) geen mens onthef van gehoorsaamheid aan die ander landswette nie (Kleyn en Viljoen 1998:269).

Dat KS 'n wetlike verbod op rasgemengde huwelike afwys en kerklik net wáársku teen godsdiensgemengde huwelike, bring die konstante pyler van die eie aard van die huwelik na vore. Hierdie eie aard speel hom, Bybels beskou, af tussen die grense van liefdestrou soos deur die betrokke man en vrou beloof en deur die staat as die enigste instansie in die samelewing wat die reg kan afdwing, erken. Nie kerk of staat kan egter 'n beslissende rol in die ontstaan en voortbestaan van dié liefdestrou speel nie. Dit moet uit die liefdesharte van die egliede self kom: veral in die Suid-Afrika van 2011 waar mense gewoond geraak het aan hulle persoonlike vryhede.

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[13] In sy kritiek op KS-1986 oordeel CWH Boshoff dat die NG Kerk daarby sou gebaat het as die “gevoelige aangeleenthede terugverwys was vir verdere navorsing”, 1987:28.

Die mees aangehaalde formulering van KS-1986 en KS-1990 kom uit die paragraaf wat praktiese apartheid in Suid-Afrika afwys. KS-1986 praat van die "hantering van apartheid as 'n politieke en maatskaplike sisteem" en KS-1990 van "die beleid van apartheid as politieke sisteem in die praktyk" of die wyse waarop apartheid "begin" funksioneer het (NGK 1986b:52; NGK 1990:39).

KS-1986 noem die hantering van apartheid 'n sisteem wat mense verontreg en een groep onregmatig bo 'n ander bevoordeel. Dit is 'n sisteem wat Christelik-eties onaanvaarbaar is en met die beginsels van naasteliefde en geregtigheid bots. Dit is ook onafwendbaar dat die hantering van hierdie sisteem die menswaardigheid van almal wat betrokke is, aantas.

KS-1990 wysig hierdie bewoording. Volgens hom het apartheid so begin funksioneer dat die grootste deel van die landsbevolking dit as 'n onderdrukkende sisteem ervaar wat deur gedwonge skeiding een groep onregmatig bo 'n ander groep bevoordeel. So het dit die menswaardigheid van medemense aangetas en gebots met die beginsels van liefde en geregtigheid.

Hierdie verwerping van 'n gedefinieerde apartheid skep ruimte vir die Algemene Sinode van 1998 om 'n voorstel van die Uitvoerende Komitee van die Wêreldbond van Gereformeerde Kerke te aanvaar wat ook 'n gekwalifiseerde apartheid verwerp. Hierin sê die Wêreldbond dat die "nature of forced separation" die "fundamental biblical teaching that all humanity is equally created in the image of God" ontken. Met die aanvaarding hiervan en sy voldoening aan ander vereistes van die Wêreldbond illustreer die NG Kerk volgens hierdie Komitee dat hy gedwonge apartheid verwerp en word hy weer as volle lid in die Wêreldbond terug verwelkom. Daarmee word die NG Kerk se skorsing van 1982 vanweë sy teologiese en morele steun aan apartheid opgehef.(Strauss, PJ 2004:110-111).

Deur hierdie gebeure het KS-1986 en KS-1990 begin om die boeke van die NG Kerk se steun aan apartheid toe te maak. Wat die Wêreldbond betref, gebeur dit in 1998. Intussen word die NG Kerk deur kerke oor die wêreld heen in die ekumene verwelkom. Wat die kerke van die NG-familie betref, haak dit nog tussen die NG Kerk en hoofsaaklik die Verenigende Gereformeerde Kerk van Suider-Afrika. Dieselfde Verenigende Kerk is in 1988 ook gekant teen die NG Kerk se heropname in die Wêreldbond (Strauss, PJ 2002:237).

KERK EN SAMELEWING NA 25 JAAR: NEGATIEWE ERFGOED

KS-1986 en KS-1990 was die werk van mense wat glo dat hulle deur die Gees van God gelei word. Dit bly egter mensewerk en dus feil- en hersienbaar. KS-1990 se hersiening van KS-1986 is immers 'n inherente erkenning van hierdie waarheid.

Dit bring ons by die negatiewe erfgoed van KS na 25 jaar.

Op die probleem dat KS-1986 eenvoudig besluite van die Algemene Sinode was wat as voldonge feite oor 'n ernstige, emosionele kwessie op lidmate afgekom het, is reeds gewys. Sonder om die bevoegdheid van die Algemene Sinode om Kerkorde artikel 43-besluite te neem, in gedrang te bring, het dieselfde vergadering sedertdien besluit om emosionele kwessies anders aan te pak Hieronder tel die eenheid in die NG Kerkfamilie, kinderkommunie en die herstrukturering van die werksaamhede en die bepaling van die agenda van die Algemene Sinode. Daarom word gemeentes, ringe en sinodes in sommige kwessies eers geraadpleeg voordat die Algemene Sinode daaroor besluit (vgl NGK 1994:569,580). Dit is ook die roeping van 'n kerklike profeet om mense met die Woord te oortuig en nie te oordonder nie. Bybelse profete moet taak- én mensgeoriënteerd wees!

Tweedens maak KS 'n saak daarvoor uit dat die kerk hom in sy profetiese getuienis tot die samelewing hou by religieus-etiese uitsprake wat Skrifgefundeerd is. Die kerk het nie die mandaat nie en selde die vermoë om die interne sake van ander lewenskringe oor te neem. Tog impliseer KS-1990 dat 'n regering wettig of aanvaarbaar is as dit deur 'n billike en regverdige verkiesing daargestel word (KS-1990:40). Die vraag is of KS-1990 nie hiermee buite sy kerklike boekie beweeg en by die humanistiese staatkunde van iemand soos John Locke van ouds beland nie. Wat meer is: sou die wettigheid van die Nasionale Bewind van 1990 in Suid-Afrika hiermee ook in gedrang kom?[14] Daarteenoor volstaan KS-1986 met die Skriftuurlike en antirevolusionêre insig dat 'n staatsowerheid daar is deur die regering en voorsienigheid van God.(NGK 1986b:53-54).

Dieselfde tendens kom in ander dele van KS-1990 voor. Sonder enige fundering op die Skrif praat KS-1990 van die reg van die owerheid op diensplig én alternatiewe diensplig om die staat te verdedig (KS-1990: 40). Beide is in 1990 in Suid-Afrika in werking. Dit wil voorkom asof KS-1990 bestaande politieke maatreëls eenvoudig sanksioneer sonder motivering of Skrifbegronding. As uitvloeisel van die Bybelse eis van versoening stel KS-1990 doeltreffende gesprek, raadpleging en kommunikasie in 'n "veelvolkige opset" voor. Dit sluit dus aan by die politieke terminologie van 'n onderhandelde skikking wat destyds in Suid-Afrika, na die vrylating van Nelson Mandela in Februarie 1990, aan die orde van die dag is (Strauss, PJ 1992:952). Verder as sy voorstel tot gesprek om te versoen, kom KS-1990 egter nie. Die stuk is meer op menseverhoudinge as samelewingstrukture en -norme ingestel.

Nog 'n voorbeeld van steun vir die politieke *status quo,* blyk uit KS-1990 se steun aan geweldloosheid. Die standpunt in regeringskringe – voor 1994 – was dat geen geweld teen die bewind geregverdig kan word nie, omdat daar reeds gesprek en raadpleging is. KS-1990 trek eenvoudig 'n streep deur KS-1986 op dié punt. Laasgenoemde huldig die tradisionele gereformeerde siening dat gewelddadige verset onder sekere omstandighede 'n verantwoorde moontlikheid is (KS-1986:322). KS-1990 beweer eenvoudig sonder motivering dat "enige poging … steun … aan gewelddadige verset" onskriftuurlik en "vir Christene ... onaanvaarbaar…"is (KS-1990:41).

In die doodsnikke van die destydse Nasionale Bewind wat in 1994 beëindig word, toon die NG Kerk deur KS dus steeds 'n bepaalde simpatie vir 'n regering bestaande uit van sy lidmate (Strauss, PJ 2003:252-253

SLOT

KS-1986 en KS-1990 oor kerk en samelewing en apartheid na 25 jaar kan nie geëvalueer word sonder om die inhoud, historiese konteks, status en doel daarvan te verreken nie. Na twee kante blyk 'n ongevoeligheid vir hierdie besonderhede: 'n kant wat alles van KS goedpraat en 'n kant wat slegs minagtend negatief op hierdie poging van die NG-vaders reageer. Die Algemene Sinode van 1986 het net uit mans as ouderlinge en predikante – geestelike vaders? – bestaan (NGK 1986c:4-6).

KS is geskiedenis. Tog is daar vir die kerk van 2011 iets te leer uit hierdie poging.

Die lesse wat geleer word, moet vir hulle geldigheid natuurlik vanuit Skriftuurlike norme of konstantes beoordeel word. Vir 'n gereformeerde kerk – soos die NG Kerk – bly die uitgangspunt immers die *Sola Scriptura.*

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[14] Vgl die ooreenstemmende standpunt by Van Niekerk 1987:11.

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TREFWOORDE
Kerk en samelewing
Funksionering van apartheid
Skriftuurlike norme vir menseverhoudinge
Kerklike profeet met koninkrykseise

KEY WORDS
Church and society
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The church a prophet of the demands of God’s kingdom

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On becoming children: In conversation with Calvin on receiving and responding to the gift of faith amidst the reality of an insecure and traumatised world.

ABSTRACT

The article describes Calvin's interpretation of faith from a Christological perspective that is historical, relational and embedded in the biblical and contextual narrative to point out the rhetorical power of faith. The grounding of faith is described as the process of becoming God's beloved and grateful children and prayer is described as one of the benefits of faith. The article reflects on the meaning of this gift of faith (grounding and benefits) in the context of a fragile world by engaging the voice of contemporary Calvin scholar, Serene Jones. The article describes her appeal to prayer when dealing with the issues of trauma, as a way in which faith functions with rhetorical power through the biblical and contextual narrative.

Faith is a firm and sure knowledge of the divine favour toward us, founded on the truth of a free promise in Christ, and revealed to our minds, and sealed on our hearts, by the Holy Spirit.[2]

1. INTRODUCTION

We live in a world marked by violence, poverty, suffering and unexpected changes. Some of these unexpected changes are the recent worldwide economic crisis that led to financial insecurity for many, as well as the sudden natural disasters in – for example – Japan and Australia that disrupted communities, destroyed infrastructure and caused the loss of many loved ones. These realities deeply challenge our confidence in our own ability to create and sustain safe and secure societies. This is evident in the many voices that raise concerns about the growing gap between the rich and the poor, ecological crisis, global warming, food shortages, frail democracies, HIV/Aids orphans, refugees, gender and race discriminations, to mention but a few of the shortcomings in the current system.[3] One therefore asks, as a person of faith, what faith means amidst these challenges, changes and brokenness. Does the Christian faith alter the reality in which we live and, if so, how do we relate to this altered reality? What is this gift of faith and how do we enjoy it amidst these uncertain times?

John Calvin addressed similar questions about faith in *Institutes of the Christian Religion*. He, too, lived in uncertain circumstances, experienced threats to his life, lived as a refugee, lost many loved ones and suffered from physical illness.[4] Calvin wrote *Institutes of the Christian Religion* with the dual purpose of explaining the basic principles of the subject to new converts to the

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[2] Calvin, J. 1559. *Institutes of the Christian religion.* Translated by Henry Beveridge, 1989. Grand Rapids: Wm B Eerdmans, III.2.7, p 475.

[3] For a discussion on these concerns of globalism, see Boesak, A & Hansen, L (eds). 2009. *Globalisation: The politics of empire, justice and the life of faith.* Stellenbosch: SUN Press.

[4] Steinmetz, DC. 2010. *Calvin in context.* New York: Oxford University Press, pp 3-22.

Christian faith and to inform the French king of the theological views of the Protestants and their peaceful intent. In this work he wrote and taught about faith from his own displacement and uncertainties.[5] Calvin also wrote a dramatic commentary on the Book of Psalms, calling it the 'anatomy of the soul', in which he strongly voiced his own fears, rage, anger, loss and insecurities alongside the psalmists' pleas to the Lord.[6]

In this article, I contend that this 16th-century scholar's insight makes us aware of how the promise of the living Christ touches our identity and everyday reality in the 21st century. Calvin offers a description of faith that is life-giving, true and steadfast, and I reflect on this meaning as the process of becoming children. I describe this process in three movements: first, becoming God's children; second, becoming beloved and grateful children; third, living as God's children in this traumatised world.

I am hesitant and cautious to write about faith amidst the reality of suffering, as faith can easily be perceived as an opiate that encourages believers to endure their sufferings and to ignore the realities of their lives and that of their neighbours. Faith then becomes a form of pietism that focuses on the so-called spiritual needs of people, thereby ignoring the physical and social realities of personal pain and structural injustice.[7]

I write this article with the presupposition that the grace and love of God need to filter through to our whole existence, to the realities of individual suffering, to marginalised groups that suffer collectively and to the structures of our families, neighbourhoods, societies and nations.[8]

2. ON BECOMING GOD'S CHILDREN: A VIEW ON CALVIN'S CHRISTOLOGY

Edmondson contributes to the discussion on Calvin's Christology in pointing out that Calvin describes the communication of God's grace in Christ as the Mediator embedded within the context of the covenant history.[9] He names three characteristics of Calvin's Christology: it is eclectic, historical (defined by actuality, rhetorical shape and narrativity) and relational (defined as dynamic and personal).[10]

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[5] Ibid p 9.

[6] Jones, S. 2009. *Trauma + grace: Theology in a ruptured world.* Louisville, Kentucky: Westminster John Knox, p 43.

[7] The ambiguous church history in South Africa points to different realities into which faith has spoken and the consequences of that. The harsh reality of apartheid that was theologically justified and supported through practices of faith serves as a warning that faith should not be marginalised into a purely private affair but should also address the reality of structural injustice. See Smit, D. 2007. Reformed faith, justice and the struggle against apartheid, in *Essays in public theology.* Stellenbosch: SUN Press, pp 27–39.

[8] See the third article of the Belhar Confession in 'Die belydenis 1986. NG Sendingkerk in SA. Bybelse Versoening en 'n Stature Geskeide Gemeenskap'. The third article of the Belhar Confession deals with an understanding that justice through Christ should become visible acts of love, care and peace in society and that Christians should actively address any form of injustice that occurs in society. We confess: 'We believe that God has revealed himself as the one who wishes to bring about justice and true peace among people; that God, in a world full of injustice and enmity, is in a special way the God of the destitute, the poor and the wronged; that God calls the church to follow him in this; for God brings justice to the oppressed and gives bread to the hungry; that God frees the prisoner and restores sight to the blind; that God supports the downtrodden, protects the stranger, helps orphans and widows and blocks the path of the ungodly; that for God pure and undefiled religion is to visit the orphans and the widows in their suffering; that God wishes to teach the church to do what is good and to seek the right; that the church must therefore stand by people in any form of suffering and need, which implies, among other things, that the church must witness against and strive against any form of injustice, so that justice may roll down like waters, and righteousness like an ever-flowing stream; that the church as the possession of God must stand where the Lord stands, namely against injustice and with the wronged; that in following Christ the church must witness against all the powerful and privileged who selfishly seek their own interests and thus control and harm others. Therefore, we reject any ideology which would legitimate forms of injustice and any doctrine which is unwilling to resist such an ideology in the name of the gospel.'

Edmondson explains *eclecticism* as Calvin's use of a variety of biblical narratives that embrace a vast spectrum of existential realities to describe who Christ is. As the Mediator (Calvin explains), Christ holds the threefold office of Prophet, King and Priest; and the functioning of this threefold office is accounted for in the different narratives of the gospel history.

Calvin uses the category of *history* as matter and purpose, thereby communicating his commitment to the *actuality, rhetorical shape* and intent, and *narrativity* of history. He uses history both in its broader sense (as the history of the covenant) and in its narrower sense (as the gospel history).

Calvin draws attention to what Christ has done in history and thereby appeals to the actuality of the history in which the world and our relationship with Christ have been altered. Edmondson explains that Calvin wants us to draw confidence from this altered history that is concrete and real in order to give us confidence in the love of God. The gospel history, in Calvin's mind, was also written with this rhetorical power in mind, this ability to draw confidence from the gospel history because it rests on actuality – it is true because it is real, and therefore able to touch us. Calvin explains that biblical history was written to make God himself available to us in its rhetorical power because the rhetorical power of Christ is bound up with the actuality of biblical history, the actuality of Christ being the fulfilment of the promise of the covenant, on which our renewed relationship with God is based. The witness of this actualised new relationship is accounted for in the gospel history, and it continues to shape us. It is therefore God himself who actualises his divine will in history, who adopts us and convinces us of his love for us through his Word and Spirit.

According to Edmondson, Calvin explains that it is only through the narrative that we have access to the rhetorical power founded on the actuality of Christ. This opens the avenue for Calvin to turn to stories, to reflect on Christ as being portrayed in the biblical narrative in the rich variety of Christ's life – as (for example) the fountain, brother, criminal and king. Calvin chooses to tell the narrative of Christ with reference to Christ's threefold office as Prophet, King and Priest because this, to Calvin, is the most powerful way to convince his readers of the actuality of God's love mediated through Christ.

Edmondson argues that the narrativity of history serves Calvin's Christology in two ways: First, Calvin is committed to Israel's covenant history and this enables him to relate the rich complexity of Christ's life to concrete and actual events. Second, the narrative is being told in such a way that readers will be convinced of Christ as the fountain of all good and then draw near to this reality in faith and obedience.

In Book III of the *Institutes,* in his discussion on sanctification, Calvin shows how the narrative shapes Christians' lives. This participation in Christ he describes as an engagement with Christ's history mediated through the narrative of Christ as Prophet, King and Priest.

> But Calvin's use of narrative moves beyond its imaginative power insofar as the narrative in question seeks not merely to shape us, but to induce our participation in it through a community of activity with Christ in his history.[11]

The actuality, rhetorical power and narrativity of history are inseparable from one another; together, they function as Christ's history that is also our history now.

The *relational* aspect of Calvin's Christology is notable, not only in the actuality of the Christ event that the promise has been fulfilled and the covenant upheld (Christ *for* us), but also in the engaging in, the adoption into the church's fellowship with God through faith (Christ *in* us). This relation is both dynamic and personal, for it is our lives – our stories – that are engrafted into Christ; and also his love, care, security and trustworthiness that shape our lives and enable us to respond to 'Abba' – Father – as his own children.

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[9] Edmondson, S. 2004. *Calvin's Christology.* Cambridge: Cambridge University Press, pp 40–88.

[10] Ibid pp 220–236.

[11] Ibid., p. 226.

I will now turn to a more detailed description of faith by Calvin in *Institutes of the Christian Religion,* keeping Edmondson's lens of Calvin's Christology in mind, to elaborate on how faith functions historically and relationally to enable us to realise the rhetorical force of the narrative for us today.

3. ON BECOMING BELOVED CHILDREN: RECEIVING THE GIFT OF FAITH

I describe the receiving of the gift of faith from a divine as well as a human perspective, within the actuality of the covenant history of the one Mediator who adopts us into his body and who exhorts us to trust the divine goodness offered to us.

The divine perspective on receiving faith can be viewed as a description of the *kind of gift* that is offered to us with its actuality founded on *the truth of a free promise in Christ,* and its rhetorical power on *the firm and sure knowledge of the divine favour towards us.*

The human perspective on receiving faith can be viewed as a description of *how and to what benefit we receive the gift* with its actuality (*the free promise*) revealed to *our minds* by the Holy Spirit, and its rhetorical power (*the divine goodness*) sealed on *our hearts* by the Holy Spirit. The gift is therefore the access, revealed to our minds and sealed on our hearts, into the fellowship of Christ; our response is merely to receive this fellowship gratefully.

3.1 The divine perspective of receiving the gift of faith

3.1.1. The one Mediator who offers the gift of faith[12]

Calvin begins the discussion of faith in Book III of *Institutes of the Christian Religion* with the question, 'How do we obtain and participate in what Christ has done for us?' He reminds his readers,

> that so long as we are without Christ and separated from him, nothing which he suffered and did for the salvation of the human race is of the least benefit to us. To communicate to us the blessings which he received from the Father, he must become ours and dwell in us.[13]

These words are written against the background of Book I and Book II, in which Calvin addresses the question regarding our knowledge of God as Creator and Redeemer. He tries not only to answer the question about knowledge of God in general but also to answer in particular what kind of God is revealed to us. Now, after discussing the revealed knowledge of God, the Redeemer who is for us and not against us, Calvin explains in Book III how we obtain this grace.

This question on knowledge of God and the mediation of grace was vigorously debated during the Reformation, with the emphasis not on how Christ mediates but on whether Christ alone mediates. This interpretation differs from Rome's understanding that Christ mediates along with the church, the priests and the sacraments.[14] Calvin begins Book III by reminding his readers that Christ alone mediates and that, apart from Christ, we are nothing. He often repeats that this union, this adoption by and participation in Christ, is necessary so that the work of the Saviour will not be in vain.

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[12] *Inst* III.1.1, p. 463.

[13] Ibid

[14] Steinmetz, DC. 2010. *Calvin in context.* New York: Oxford University Press, pp 3–22.

This first section of Book III of the *Institutes* continues to strengthen Calvin's argument that it is Christ alone who mediates and who offers all benefits. In the discussion on faith, it is crucial to be reminded of the one Mediator who offers the gift of faith, because the reliability of the relationship does not hinge on our efforts but is sustained by Christ and in Christ, for us and within us to enjoy.

3.1.2 Faith as the secret operation of the Holy Spirit

Faith functions from a divine perspective as the secret operation of the Holy Spirit, who is the bond that unites us with Christ and is therefore called the *Spirit of sanctification and adoption*. It is called the Spirit of *adoption* because it is through the Spirit that we are able to cry, 'Abba, Father'. We have access to the Father from whom we have been estranged, and are now called children of God.[15] Calvin affirms that the Spirit that unites us with Christ is the Spirit of Christ. 'The Holy Spirit is the bond by which Christ effectually binds us to himself.'[16] Without the secret operation of the Holy Spirit, 'we view Christ coldly and from a distance'.[17] It is through the Spirit that we are pulled closer and adopted into his grace. It is called the Spirit of *sanctification,* as our salvation is perfected in the person of Christ and by making us partakers in Christ; we are cleansed, made new creatures and dedicated to the Lord as holy temples.

The Spirit is described as *water,* the life-giving force with which we are invited to quench our thirst. When we are restored to the full vigour of life, the Spirit is called *oil* or *unction.* She is constantly cleansing us from pollution and enflaming our hearts with love of God and piety – hence she is called *fire.* She is called *fountain,* from which the goodness and heavenly riches flow to us; or the *hand* of God by which the power of divine life enters and guides our lives, so that we no longer rely on ourselves.[18]

The secret operation of the Holy Spirit points to the actuality of Christ's work done for us, with such power that Christ's work now happens within us. We are adopted into the gospel history, and the actuality of what happened with Christ is an actuality in our own lives as we participate in the life of faith as beloved children.

3.2 The human perspective of receiving the gift of faith

3.2.1 Faith, the hand by which we embrace Christ the Redeemer

Faith functions from a human perspective as the hand by which we embrace Christ the Redeemer, revealed to us by the Holy Spirit. Calvin deals with faith in 43 subsections by first explaining what faith is not – namely the idea and argument that God is the object of faith and that faith functions implicit in our minds – and then giving a definition of faith and the meaning thereof. Calvin continues his argument that there is only one Mediator between God and humanity, and even though I describe the human participation of this relation, Calvin's account thereof remains that through Christ, the Word and the Spirit we are drawn into the reality of grace. Only then we acknowledge, trust and place our hope in Christ, our Saviour.

Calvin points out that faith in God without reference to Christ destroys faith. He also deals with this in Book II.6.4:

> It is true indeed that faith has respect to God only; but to this we should add, that it acknowledges Jesus Christ whom he hath sent. God would remain far off, concealed from

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[15] Gerrish, BA. 1993. *Grace and gratitude: The Eucharistic theology of John Calvin.* Minneapolis: Fortress, p 89.

[16] *Inst* III.1.2, p. 464.

[17] *Inst* III.1.3, p 465.

[18] *Inst* III.2.13, p 481.

> us, were we not irradiated by the brightness of Christ.[19]

The first step in piety, Calvin reminds his readers, is to realise that God is our Father and that this knowledge is revealed to us through Christ, his son, in such a manner as to accommodate himself to our capacity.[20] It is in this particular accommodation of himself to us that we are able to see his divine goodwill towards us and that we are enlightened by the Holy Spirit to trust God as our Father. True faith, therefore, is not ignorant, faith that is implicit; not mere knowledge of God, but knowledge of the divine will.[21] Implicit faith can serve as a preparation for true faith, but as soon as we embrace Christ as our only teacher, we will feel assured that he is the author of our salvation. In present times, he continues to be the author of our salvation as the gospel bears testimony to his work; therefore, 'we say that the word itself, whatever be the way in which it is conveyed to us, is a kind of mirror in which faith beholds God'.[22]

Calvin reminds his readers that the law of God needs to be completely upheld and respected in all aspects; otherwise, the judgement of eternal death will be delivered. Here Calvin shows that we are unable to fulfil the demands of the law and that we are therefore unable to rely on our own strength. We have faith in Christ as he is revealed to us as the One who fulfilled the law; he became the fulfilled promise in history by upholding the covenant with humanity. God is merciful and faithful in his promises, and Christ is the only pledge of love.

> In one word, he only is a true believer who, firmly persuaded that God is reconciled, and is a kind Father to him, hopes everything from his kindness, who trusting to the promises of the divine favour, with undoubting confidence anticipates salvation; as the Apostle shows in these words, 'We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end' (Heb. iii.14).[23]

Calvin elaborates on the definition of faith[24] whereby *knowledge* is a kind of knowledge that surpasses all understanding and whereby believers know and understand themselves as children of God in the breadth and length and depth and height of Christ's love.[25]

This knowledge is described as a *sure and firm knowledge,* as confidence in the goodness of God that is offered to us. This assurance is sure and firm, alleviating the anxiety of not being sure or being in doubt whether God will be merciful to us.[26] The principle of faith is that each one of us needs to internalise this assurance personally.

> We must not suppose that any promise of mercy which the Lord offers is only true out of us, and not at all in us: we should rather make them ours by inwardly embracing them.[27]

Calvin describes this assurance not as a tranquil knowledge but rather as a perpetual struggle with the believer's own distrust. He uses David as an example of someone who was constantly overwhelmed by doubt but did not cease to cry out for the mercy of God.[28]

Here we find an example of the third notion of Edmondson's description of Calvin's Christology: the narrative that gives a full description of believers' lives with regard to how they live the life of faith in the midst of its doubts, fears and insecurities. The narrative gives us not only an example of the lives of believers but also insight into their prayers and their clinging to the promise of God's love. We are adopted and sanctified by receiving the gift of faith, and we rest assured that we remain forever his beloved children.

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[19] *Inst* III.2.1, p 470. Calvin emphasises that the image of the invisible Father (the glory of God) is to be seeked and met in the face of Jesus Christ. He points his readers to the following scriptural passages: 1 Tim vi.16; John viii.12; John xiv.6; Luke x.22; 1 Cor ii.2; Acts xx.21; Acts xxvi.17,18; 2 Cor iv.6.

[20] *Inst* II.6.4, p 297.

[21] *Inst* III.2.2, p 470.

[22] *Inst* III.2.6, p 474.

[23] *Inst* III.2.16, p 484.

[24] *Inst* III.2.7, p 475. "That it is a firm and sure knowledge of the divine favour toward us, founded on the truth of a free promise in Christ, and revealed to our minds, and sealed on our hearts, by the Holy Spirit."

[25] *Inst* III.2.14, p 482.

[26] *Inst* III.2.15, p 482.

[27] *Inst* III.2.16, p 483.

[28] *Inst* III.2.17, p 485.

4. ON BECOMING GRATEFUL CHILDREN: RESPONDING TO THE GIFT OF FAITH

The gift that we as believers received is free reconciliation and newness of life.[29] The gospel compels us to respond after we have received the assurance (tranquillity of our minds) of the goodness of God's will. After our adoption, sanctification follows, which does not require of us to climb a ladder of holiness but rather requires us to receive the grace and love of the Father, thereby allowing the Father's love to truly touch and reform us. 'Believers have by free adoption, or by gift, what Christ has by nature.'[30] We are, first of all, forgiven and then we are able to love; and through this love, we give thanks and bear witness to the Lord's kindness.

According to Calvin the effects of faith are repentance or regeneration, a Christian life, justification and prayer. This response is the fruit of faith; it flows from faith and neither precedes it nor is the merit thereof. Calvin describes this responding as a process that takes place throughout our whole life.

Regeneration flows, therefore, from faith and it consists of two parts, namely mortification and quickening.

> Mortification is the realisation of the sin, the self-interest of lives and a true sense of divine judgement that is the beginning of hatred of sin. Quickening is the joy which the soul feels after being calmed from fear.[31]

Here we witness how the rhetorical power of the actuality of our forgiveness in Christ and the free reconciliation that follows from it directly alters our narrative.

> The whole of Christian existence – the life of the new self – is then perceived as nothing but life of God's adopted sons and daughters, and it is in its very essence a life of confidence and freedom.[32]

It is from this confidence and freedom in the loving Father that we, as adopted and beloved children, respond with gratitude.

5. ON LIVING AS HIS CHILDREN: RESPONDING TO NEGLECT

I want to use Jones's work to provide an example of how faith functions with rhetorical power through the narrative. In her book *Trauma and Grace*,[33] Jones deals with the reality of people who have been affected by different forms of violence. She relies on Judith Herman's work to give her insight into the psychological landscape of traumatised individuals and groups.

> Traumatized people feel utterly abandoned, utterly alone, cast out of the human and divine systems of care and protection that sustain life. Thereafter, a sense of alienation, of disconnection, pervades every relationship, from the intimate familial bonds to the most abstract affiliations of community and religion. When trust is lost, traumatized people feel

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[29] *Inst* III.3.1, p 509.

[30] *Inst* II.14. 5-6, pp 419–421.

[31] *Inst* III.3.3, p 511.

[32] Gerrish, BA. 1993. *Grace and gratitude: The Eucharistic theology of John Calvin.* Minneapolis: Fortress, p 100.

[33] Jones, S. 2009. *Trauma + grace: Theology in a ruptured world.* Louisville, Kentucky: Westminster John Knox.

> that they belong more to the dead than to the living.[34]

Jones argues that trauma influences not only the self but also how the story of grace is heard and received. She turns to Calvin, who in her opinion has dealt with the issue of trauma within the reality of divine love throughout his life. Calvin's own life was one of trauma and displacement yet, in *Institutions,* Calvin[35] takes great care to show how God in Christ is a loving Father to us. He reassures his fellow refugees so that they may trust the Lord.

Jones points out that in Calvin's commentary on the Book of Psalms, he discerns three modes of prayer in which the psalms are written: psalms of deliverance, psalms of lament and psalms of thanksgiving. These three modes, Jones argues, are similar to the three stages of healing the traumatised: establishing safety, hearing the story and integrating healing into everyday life.

It is through the *mode of prayer* that we live daily in the reality of the living Christ. It is in prayer that we are reminded of our identity as children of God and experience the rhetorical power of the Father's love. It is in the action of surrendering our own narratives, our pain and suffering, into the trustworthy hands of the Father that our wounds are healed. It is in prayer that our narratives are reframed in grace and that our lives become integrated.

Jones concludes with the notions of mourning and wonder[36] as a way to proceed with trauma and grace. To her, these actions of mourning, of deeply feeling the sorrow and pain of neglect, are a way in which we acknowledge the realities of our own lives. And in the midst thereof, the possibility of wonder breaks through. Jones does not write about this wonder as an all-changing reality that overcomes all the pain and hurt, but rather describes a wonder that is a perpetually new realisation of the love offered to us. This love takes on many faces and forms but is rooted in the free promise of Christ.

She concludes:

> This fall is not just social or collective; it also structures the deep logic of our interior worlds, its rupturing force reaching into our core. In this way, we are set up to relentlessly mourn the loss of our own innocence, whether at our own hands or another's; it is gone and it will not return. We constantly grieve the loss of ourselves while discovering our innocence. What fortitude of spirit this demands from us.[37]

Jones lives between this loss of the self and the discovery of her innocent childhood identity that can trust the Father.

6. CONCLUSION

In many ways it remains impossible to understand how our relationship with God works and how we participate in this union. Calvin offers us a view that takes us back, again and again, to the living Christ as the author of the relationship, the One who sustains it. Edmondson gave us a view on the actuality and rhetorical power of the life in Christ. Again we are reminded that, no matter how chaotic our world might be – perhaps filled with senseless violence and sudden changes or harmed by our own or others' enslavement to and entanglements with sin – our security and freedom do not lie within ourselves.

Security and freedom lie, from a human perspective, in the continued realisation that we are children of grace who belong to the Father[38] and that we therefore can come to our Father with confidence and without fear. Jones turns to prayer where she is able to mourn, in the confidence that her prayers are heard by our Father, and where she, the adopted child, can be surprised by the wonder of the love that comes to her. It is in the reality of the actuality; rhetorical power and narrativity of God's love that our own narratives open up and by grace remain open to his touch and care.

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[34] Ibid p 50.

[35] Ibid pp 43–67.

[36] Ibid pp 151–165.

[37] Ibid p 165.

[38] Many feminists have argued that male language for God is received negatively, especially when women have suffered abuse by their fathers or other dominant male figures. Jones also take cognisance of this critique, and as a feminist theologian she carefully gives an account of three different views on the cross

In the first movement I describe in this article, I used Edmondson's lens of Calvin's Christology to explain how Christ functioned in history and how the power of Christ's life, death and resurrection continues to function in our own life stories through the gospel history and the secret operation of the Holy Spirit. Thus, by the grace of God we are adopted, and he compels us to live our own life stories in the reality of His narrative, as his children. Then, I described Calvin's notion of faith from this Christological foundation by referring to certain sections in *Institutes of the Christian Religion* from which I concluded that we become beloved and grateful children by receiving and responding to the gift of faith. In the last movement, I showed how we live as God's children from this Christological understanding of faith by using an example from the contemporary work of a Calvin scholar, Serene Jones, who addresses trauma and grace through an appeal to prayer. I showed how she employs one of the benefits of faith, namely prayer, as a way in which we participate through mourning and wonder in the narrative, in the actuality of the altered world with its rhetorical power amidst a traumatised world, to become adopted, beloved and grateful children.

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KEY WORDS
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TREFWOORDE

– the Alluring Cross, the Mirrored Cross and the Unending Cross – to voice a different Christology, which takes into account various responses to the suffering of women. See Jones, S. 2009. *Trauma + grace: Theology in a ruptured world.* Louisville, Kentucky: Westminster John Knox, pp. 69–85. See also her discussion on feminist theory in Jones, S. 2000. *Feminist theory and Christian theology: Cartographies of grace.* Minneapolis: Fortress.

I prefer to use male language for God, (Father), in this article, because Calvin challenges us with the love of the Father precisely during the times when we feel abandoned by him and distrust his promises.

Calvyn
Christologie
Geloof
Trauma
Gebed
Retoriese krag

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Memories liberate the past

ABSTRACT

Memory is central in dealing with and being liberated from the trauma of the past. Individuals, families, communities and nations have struggled through the centuries to face and deal with their memories in a constructive way. Memory is thus indispensable for living in the present and hoping-for a reconciled future if people to reconcile with God, with those closest to them, with others and with themselves. This article argues that memory is a key element within the healing and reconciliation process for victims and perpetrators. To reach this goal the significance and content of memory need to be ascertained and understood.

1. INTRODUCTION

The focus of the Truth and Reconciliation Commission (TRC) was to assist South Africans, victims and perpetrators to deal with the trauma of the past by remembering it through storytelling. The narratives of those who had the privilege of appearing before the TRC were televised to motivate other victims and perpetrators not to hide their past in silence or to censor their narratives with the aim to protect the next generation. Although the TRC process tried their best to convey their message of remembrance to all South Africans, it faced some daunting challenges. Some of these challenges were that only about 20 000 victims of a possible 44 million could share their narratives before the TRC and that very few perpetrators shared their narratives before the TRC. This was aggravated by how the mainly Afrikaans media motivated the perpetrators not to appeal for amnesty because the commission was portrayed as nothing more than a witch hunt. Added to this is the fact that the narration process lost its momentum virtually after the TRC process came to an end. This brought an end to the ideal of a nation remembering their past and dealing with it constructively in order to be liberated from it.

The German theologian Wolfgang Huber (1987:535) strongly supports the importance of dealing with the memories of the past when he acknowledges that freedom is not possible without memory. The challenging question we need to engage with is: How do we remember? Vosloo (2010:3) grappled with this question and conclude that we need a responsible historical hermeneutics that will enable us to deal with the struggles of the past. Ricoeur (2004:21) further accentuates time and again “that we have no other resource, concerning our reference to the past, except memory itself.” Therefore the more we remember the past, listen to it and interpret it, the more freedom we will experience. Remembrance is thus essential for being liberated from our past, in order to live in the present with a new identity[1] and to hope for a new future.

The goal of this article is to argue that memory is a key element within the healing and reconciliation process for victims and perpetrators. To reach this goal the significance and content of these decisive terms need~~s~~ to be ascertained and understood. This article will begin by focusing on the psychological and Biblical-theological perspectives of memory[2]. This will be followed by highlighting the link between memory and identity and then stating that memory is about taking responsibility for the past. The article will conclude by emphasising the value of telling and sharing narratives in order to be liberated from the past.

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[1] See Schreiter (2004:74).

[2] For other perspectives ~~is~~ on memory see Nwoye (2008:18) as he distinguishes between fact, behaviour, event and prospective memory.

2. PSYCHOLOGICAL PERSPECTIVE OF MEMORY

It is psychologically important for people to remember the functional memories from the past and to deal with the impact of dysfunctional memories in a constructive way[3]. According to Louw and Edwards (1998:285) it is normal to forget emotional painful traumatic memories. The term they use to explain this is: "motivated forgetting." According to them an extreme form of motivated forgetting is repression, i.e. the process through which the emotionally painful and distressing experiences are blocked from our memory. This forms a natural defence mechanism to people in dealing with traumatic memories of the past. People are often not aware that they are blocking out their emotional pain (Louw and Edwards, 1998:529), since it happens mostly in the subconscious mind. Alternately, they may choose consciously to privatise their pain by stating that their pain has nothing to do with others, and therefore they are not required to share it with anyone (Jordaan 2008:21). Although this sometimes helps people to deal with their immediate pain, it does not help in dealing with the extent and the effect of their pain in a constructive way. There could be numerous reasons why people tend to hide their pain from the past. Within the scope of this article it is helpful to identify some of these reasons:

- Memories and impulses that people keep in their subconscious do not necessarily disappear. They are generally still active in the life of the individual but normally-beyond his/her consciousness and control.
- Certain situations and other people can subconsciously activate this material. Therefore people try to avoid such stimuli, or they react in a very irrational ways when confronted with these memories.
- Defence mechanisms continue to cause people to lose vitality, or in less serious cases to feel vaguely dissatisfied with their life.
- It has been scientifically proved that when people do not deal with their pain or keep it to themselves, it will lead to chronic physical problems as well as to serious physical illnesses. Such people are also more inclined to suffer from anxiety and depression (Jordaan, et al, 2008:22).

Based on the above, this article wants to argue that traumatic thoughts, emotions and memories can cause pain to individuals, groups, communities and even nations[4]. These thoughts, emotions and memories from the past cannot just be stowed away without recognising that it can still have an effect on people in the present. Therefore psychologists emphasise the serious risk of hiding our traumatic past to the extent that they propose psychotherapy and hypnosis to assist people to deal with their traumatic pain from the past and to find healing from the pain (Louw and Edwards 1998:286).

This strong emphasis from the psychological perspective on remembering the past is intended to assist people to deal with their dysfunctional memories that haunt them in their present and future life. In terms of the effects of dysfunctional memory Holtschneider (2001:168) refers the emotional weight of the German past that is still evident in all three generations. In other words, the dysfunctional memories of the German past still have a significant impact on the present and future life within Germany today. In this regard Blenkinsopp (1997:78) reminds us of the necessity to grieve about our past experiences in order to move on towards healing: "Grieving belongs with remembering as rejoicing with pleasure in the present moment or in the anticipation of pleasure in the near future. To grieve is to remember, to be unable to forget." Also within the South African context, grieving[5] about the impact of the past experiences is fundamental for the perpetrator and the victim, in order to pave the way for the process of reconciliation and forgiveness. For this process to succeed, both the victim and the perpetrator need to take responsibility for their own past in order to move on and find meaning and wholeness within the present and in the future. It is about reconstructing the past in the present with the focus on the future. It is therefore essentially not the memory that needs to be restored, but the past that needs to be transformed within the present (Jordaan~~,~~ et al., 2008:95).

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[3] For an insightful explanation of the abuses of memory see the discussion by Ricoeur (2004:21) on: blocked memory (a psychological phenomenon caused by wounded memory), manipulated memory (instructed memory serving a specific cause or ideology), and abusively commanded memory (when people, very often children, recite official histories).

[4] See Schreiter (2004:74).

Although this psychological perspective could be seen as humanistic due to its emphasis on the potential of the individual, group, community and nation for creating an improved and meaningful life and relations, it merits appreciation for its emphasis on the significance of memory for healing.

3. BIBLICAL-THEOLOGICAL PERSPECTIVE OF MEMORY

Memory has a deeply religious significance. According to Veldsman (in Jordaan et al., 2008:41) memory was born when time and space were created. This is already mentioned in the narrative of creation according to Genesis 2:4. and supported throughout the Bible as God continues to confirm that He will not forsake nor forget his people. This commitment is cemented within the covenant that forms the basis for the promise of salvation:

> But Zion said, 'The Lord has forsaken me, the Lord has forgotten me.' Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you! (Isaiah: 49:14-15, *N.J. translation*)[6]

The covenantal promises of God and the emphasis on remembering these promises confirm that as believers we are part of a unique identity, which is explained by Olivera (1996:55) as follows: "The oral transmission of the Word of God, his commandments and his teachings not only entailed the use of memory, but also enabled God's people to know history and to preserve their identity and the relationship between each generation and its forebears." This is confirmed in Deuteronomy 4:9 (*N.J. translation*):

> Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.

For the believer the significance of identity is remembering the involvement of God in the lives of His people. This involvement confirms that He is never passive, for God's memory is always active and therefore resembles action. For example, God remembered Hanna, so that she eventually became pregnant (1 Sam.1:19)[7]. God is active within us via the covenantal promises. Therefore we constantly need to be reminded of the promises of God.

In the New Testament Jesus refers directly to the Eucharist when He says to the disciples:

> "...do this in remembrance of Me." (*Luke 22:19, N.J. translation*)

By remembering the death and resurrection of Christ, the believers constantly ascertain their identity as Christians. The memory is stimulated and focused in a powerful way by the use of the bread and the wine. This indicates that the more individuals and faith communities are exposed to the stories, rituals, moments and feasts of their past, the stronger it will confirm their identity in Christ. Although remembrance, as indicated in the Eucharist, is different than remembrance in terms of our memory, it does emphasise the importance of remembrance and memory.

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[5] For the importance of grieving in the African context, see Nwoye (2005:147).

[6] Also compare the following Bible verses in this regard: Exodus 17:14, Deuteronomy 4:23 & 6:11-12 and Psalm. 103:2.

[7] See Isaiah 43:25, Psalm 23:4, Deuteronomy 9:27.

The epistle to the Hebrews reprimands those who think about forgetting the suffering of the apostles. The author emphasises in Hebrews 10:32-34 that the congregation's own suffering, the battles they fought against injustices and the solidarity with those who suffered for the sake of their faith, should never be forgotten:

> Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathised with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions (*N.J. translation*).

The Bible constantly reminds us of the truth of the presence of God in our daily lives. This is illustrated by stories like the liberation from slavery and the rescue from enemies. The meaning of these stories is not to idealize the past but to indicate the new covenantal actions of God in the present and in the future. In this regard Gutiérrez (1979:12) affirms: "Biblical faith, however, besides being memory, is freedom: openness to the future. Recalling the liberating deeds of Yahweh is not the nostalgia of bygone days. All the great loves contains the memory of the first moment. In strong moments it is the fount of gladness, in difficult moments it is the reaffirmation of hope. In either case the gaze is to the fore. The future is the task. Memory thus has the function of conditioning a creative liberty." In terms of this the challenge for the believer is to remember the past, in order to be liberated from it, to live with meaning in the present and then to move to the future with intense expectation and hope.

The theological meaning of memory is enriched by the emphasis on remembrance of the cross and the resurrection of Christ ~~with~~in the New Testament. It also delineates the unique identity of believers, culminating in the great deeds of God on the cross and in the resurrection of Christ. God created a new humanity, woven together in Christ as a unique corpus where Christ Himself is present within their midst (Ephesians 2:13-22). In this regard He calls us to "remember ..." (Ephesians 2:11). Within this context Schreiter (2004:50) quotes Rowan Williams who masterfully describes that "God is the agency that gives us back our memories, because God is the 'presence' to which all reality is present." The remembrance of our traumatic past makes the transition to the present with our new identity in Christ just more exciting and joyful. It does not matter what crisis or trauma we have to face. God will not, abandon nor forget us, because He will accompany us as we enter our future – His future. His forgiveness and acquittal also entails that He forgets the sins of the people (Micah 7:18-20). Therefore forgetting within the Biblical text occurs only when God forgives sins.

Based on the argument thus far it is safe to indicate that remembrance within Scripture implies liberated and redemptive memory. This implies that it deals with life from death, light from darkness, good from evil and hope from despair. The liberated and redemptive memory is based on the covenant and actions of God with his people in the past, present and future; or in the words of Vosloo (2010:1), "the past, as the story of God's faithfulness, is time and again recalled as an identity-strengthening resource for life in the present". For Christians both the psychological and theological perspectives on memory emphasise the importance of dealing with the trauma of the past.

4. MEMORY GRANTS IDENTITY

The German political theologian Johann Baptist Metz states in *Faith in History and Society,* that memory is indeed what give people, both as individuals and as communities, their historical identity: “Identity is formed when memories are aroused”. When perpetrators and victims suppress the past and consciously strive to forget it, they build a destructive identity. This destructive identity can cause the stronger person, group or nation, to oppress the weaker person, group or nation, in order to find or maintain their identity. It is therefore possible that people with a lack of a sense of self-worth and identity, based on their selective memory, can justify almost everything to regain their identity, even if it entails oppressing others with violence or violating the rights of others.

The cycle of violence[8] through which the culture of violence is passed from the one generation to the next can also easily incite xenophobia. In this sense violence is understood as any relation, process or condition by which an~~d~~ individual, group or nation violates the physical, social and/or psychological integrity of another person, group or nation. In this regard Santer (1998:129) confirms the effect of a destructive memory: “We abuse the gift of memory when we employ it for keeping ourselves in the right and others in the wrong, for keeping grievances alive and for perpetuating stereotypes which justify us in treating other groups in demeaning, or oppressive ways.” This destructive identity can generate an evil cycle through which today’s victims become tomorrow’s perpetrators. To stop this cycle we need to understand the context of the victims and the perpetrators and be able to listen to their narratives in order to interpret it in a constructive way. This will enable us to challenge our identities constantly, and to prevent its escalation into a one-sided or destructive identity based on a selective memory. As indicated earlier, this is a real threat because negative memories might surface from the subconscious; by contrast, addressing the effect of negative memories on an emergent identity could well be the only cure for the person suffering as a result of shock in the past (Olivera, 1996:55).

Individuals, groups and nations construct an identity on the basis that victims tend to remember the pain caused by perpetrators, whilst perpetrators tend to forget the pain they have inflicted. According to Blenkinsopp (1997:76) “Scholars have often been observed that the collective consciousness of societies that have experienced disaster, the Irish and the Poles for example, is more profoundly shaped by memory than those whose experience of disaster is more episodic or, a fortiori, those who have acquired a reputation for inflicting disaster on others.” The sad reality is that the effects of this conflict were passed on from the one generation to the next, and so resulted in the one suppressing the other. In this sense our identity is marked not only by what we, can remember as individuals, but by the corporate memories of the group or nation, and by what others that belong to the same group have informed us about our shared past (Santer, 1998:128). People are historical beings whose identity is embedded within their history, especially when it results from pain (Durand, 1993:292). Where generations are unable to apply a responsible historical hermeneutics to deconstruct the past they will simply inherit the memories of the previous generation.

Individuals, groups and nations should always be conscious of the fact that memory about the past can be very selective for victims and perpetrators alike.[9] Santer (1998:128) uses the term “interpretation in the selective” to illustrate that people not only remember, but also interpret the past selectively. Memory is a selective and also a fluctuating process. Individuals, groups and nations communicate the essential happenings of the past in such a way that these become~~s~~ an essential part of themselves. Blenkinsop (1997:77) confirms this in a publication on

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[8] See the discussion of Nell (2008:6) on Rene Girard’s concept of the cycle of violence.

[9] See DA Louw en DJA Edwards (1998:296) in terms of the impact of selective memory on people.

Memory, Tradition, and the Construction of the Past in Ancient Israel when he says: “Memories are, however, communicable and, once communicated, can become part of the collective unconscious of a society, an ingredient, no doubt the central ingredient, of the tradition by which it understands itself and expresses its identity.” Therefore an individual, group or nation with a good memory has a clear identity.

Durand (1993:290) questions whether it is possible to forget the pain of the past, even if we live in a time of technological progress where the emphasis is on marginalising pain while in tandem with the social-political society which continues to pressurise us toward forgetting the past and moving on. This is done subtly by propagating a worldview where there is no place for pain and suffering because the emphasis is on prosperity and success. Failure is therefore never an option.[10]

When confronted with change and transformation people may tend to feel threatened by the possibility of past memories and associations resurfacing. Within a reconstruction process it is inevitable that there will be a correlation between the pain of the past and what people experience in the present. Durand (1993:291) indicates that it is easier for privileged groups to forget than for the suppressed or marginalised groups. On the other hand he also indicates that it is always a challenge for the victims to remember the burden of past pain when it might prevent change in the present (Durand, 1993:291).

Individuals, groups and nations that choose not to remember the past; whether it is accidental, deliberate or ideological, continue to struggle with their identity, especially when their past is filled with traumatic events and violence. Forgetting the traumatic past can be a way of denying the past. This is echoed by Olivera (1996:55): “Forgetting may be a necessity, an imperative that acts as a defence mechanism, for someone who has had a traumatic experience, for instance. Hence a “sleep cure” as a form of therapy or relief.” It is therefore understandable that perpetrators and victims may choose to forget the pain of the past because it is just too difficult to face it and it may also threaten their identity as an individual, group or nation.

5. MEMORY REQUIRES RESPONSIBILITY

For healing to take place, both the victim and the perpetrator need to take responsibility for dealing with their past constructively. This will imply that both victim and perpetrator need to work actively towards stopping the cycle of being a victim today and a perpetrator tomorrow. Gutiérrez (1979:80) warns against what he calls ‘historical amnesia’: “For this memory of past battles is not a matter of reassuring nostalgia and pleasant reveries. It is a subversive memory, and it lends force and sustenance to our positions, refuses to compromise or equivocate, learns from failures, and knows (by experience) that it has the capability of overcoming every obstacle, even repression itself.” It is therefore evident that the victim and the perpetrator should not allow historical amnesia to derail their responsibility to stop the cycle.

Responsibility further implies creating time and space to remember the past actively. In this sense Vosloo (2010:2) reminds that at the speed people live their lives in the present, they could indeed block processes of remembering so that the past becomes a blur, with the result that an honest and healing interaction with the past becomes difficult or even impossible. This is emphasised by the Croatian theologian, Miroslav Volf (2006:39), in his book, *The End of*

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[10] Durand (1993:292) refers in this regard to the areas of ~~the~~ medical science and technology. The core of his argument is that the rapid development within medical technology creates the impression that people need to move as fast as they can toward the future and therefore need to forget the past and the present. He warns us that if people follow this way a new theodicy needs to be born. This is frightening because it will be all secularized.

Memory: Remembering Rightly in a Violent World: "As the media nail us to the narrow strip of the extended present, and as the new replaces the old with breathtaking speed, the past seems like a landscape viewed from a fast-moving train – a blur that quickly fades to black".

Responsibility further implies taking the past seriously. Klaus Barbie, one of the Nazi-leaders said during his trial, more than 40 years after the Nazi regime had ended, that he believes one must never forget, because forgetting would be accepting that things can happen again. In this sense forgetting can imply that considering what happened was of little importance. It is therefore about acknowledging and accepting the past, and not about trying to minimise the injustices of the past or to trying to justify them in any way. Remembering can therefore never be just remembering: it is essentially al so about taking responsibility for past memories. Petersen (1996:57) adds to this when he states that it is impossible to accept the offer of forgiveness and reconciliation without any reciprocal owning of responsibility and action. Victims and perpetrators are responsible for their deeds and actions because they are part of history and they had to make choices to survive. These choices determines to some extent the way they live. Sometimes they tend to forget the choices they made and try to hide behind the excuse that 'they did not know'. By doing this, people shift their responsibility directly onto others.

Victims and perpetrators therefore need to take responsibility for their deeds by taking responsibility for their fellow human beings. Ackermann's (1996:50) understanding of accountability helps us in this regard: "Accountability is, however, not limited to being faithful only to the values and vision of the community from which one comes, but is ultimately tested in the reality of the well-being of all. I am accountable for your welfare, and yours, in the sense that I may not act in any way which places it in jeopardy." The advantage of taking responsibility is that it helps victims and perpetrators to enter a world which they have forgotten, never experienced before or have to revisit again. They need one another to move into this world. This is only possible when victims and perpetrators are exposed to each other's narratives. "Indeed, when I understand truth as story, I am more likely to be open to other people's truth stories. As I listen to other stories, I am invited to move out of the subjectivity of my own story into another realm of thinking and acting. The same is true for others when I tell my story... Indeed it is only when we refuse to listen to another's story that our own story becomes ideological, that is, a closed system incapable of hearing the truth (Cone, 1975:103 -104)." This experience changes them because it makes them aware of the life of others. It also reforms their ability to care for others and build meaningful relationships with others[11]. This paves the way toward taking responsibility for the choices and actions they have followed. "We are accountable for our lack of awareness. Equally we are capable of waking up. Being awake means that we will hear the truth, accept accountability and dedicate ourselves to reconciliation" (Ackermann 1996:52).

Responsibility further implies communicating the content, emotions and impact of the pain suffered. It is about making the memories of the past public. It is not only about telling the positive stories but it is essential to share the stories that divide, hurt and almost destroy victims and perpetrators. The reality is that if they fail to do so "these differences have the capability of destroying the future" (Villa-Vicencio, 1995:105). These stories need to be told, by both victims and perpetrators, in order to take responsibility, bring change and experience healing. "Hearing these stories has changed many people's perceptions. It unmasked the evil character of an imposed ideology and its lack of sound theological norms and values. The stories revealed the invisible wounds and scars of the South African nation" (Louw, 1999:10). Botman (1996:37) describes the power of these stories by stating that: "In South Africa we see people coming to life in and through their stories. We see people rebuilding their family names word by word as they narrate their painful histories. We are confronted by people returning from the dead in the stories that have been nurtured in the hearts of many people, victims and perpetrators. To the one, a story of love; to the other, a story of hatred."

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[11] See Smit (1995:3) as he confirms the importance of remembering and confessing the past "No reconciliation with God, with those closest to you, with others, or with yourself is possible".

By taking responsibility for the past the perpetrator and the victim create a new identity, a shared identity or as Holtschneider (2001:16) describes it, a 'collective memory'.

6. MEMORY AND SHARING LEADS TO LIBERATION

Storytelling is in essence about remembering what happened in the past and considering the impact it has on the present and the future. When victims and perpetrators remember and share their painful stories[12] in a safe space, it helps them to start dealing with the past but also to interpret the past in order to create a better future[13]. These safe spaces form communities of memory where victims and perpetrators learn to speak the truth again. The well-known theologian Niebuhr (1941:30), more than sixty years ago emphasised the importance of sharing our narrative in public so that it can lead to healing from our past.. According to him, narratives have the following outcomes:

Make the past understandable

According to Niebuhr (1941:30) the past must be understood: "There is no part of that past that can be ignored or regarded as beyond possibility of redemption from meaninglessness and it is the ability of the revelation to save all the past from senselessness that is one of the marks of its revelatory character." Every person, family, community and nation has a story to tell about their past. There are no good or bad stories, and no spectacular or basic stories. "Every person has a story to tell, something to say to themselves, their children, and to the world, about how they think and live, as they determine their reason for being...When people can no longer listen to the other people's stories, they become enclosed within their own social context... And then they feel they must destroy other people's stories (James Cone, 1975:102)."

Forces us to remember what we have forgotten

Niebuhr (1941:30-31) explains the importance of remembering: "By reasoning on the basis of revelation, the heart not only understands what it remembers but is enabled and driven to remember what it had forgotten. When we use insufficient and evil images of the personal or social self, we drop out of our consciousness or suppress those memories which do not fit in with the picture of the self we cherish. We bury our follies and our transgressions of our own law, our departures from our own ideal, in the depths of our unconsciousness. We also forget much that seems to us trivial, since it does not make sense when interpreted by means of the idolatrous image... We do not destroy this past of ours; it is indestructible. We carry it with us; its record is written deep into our lives. We only refuse to acknowledge it as our true past and try to make it an alien thing – something that did not happen to our real selves. So our national histories do not recall to the consciousness of citizens, the crimes and absurdities of past social conduct, as our written and unwritten autobiographies fail to mention our shame. But this unremembered past endures ... When we live and act in accordance with our inward social constitution in which there are class and race divisions, prejudices, assumptions about the things we can and cannot do, we are constrained by the unconscious past. Our buried past is mighty; the ghosts of our fathers and of the selves that we have been haunt our days and nights though we refuse to acknowledge their presence."

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[12] See Schreiter (2004:44-46).

[13] See Baumgartner (1990:112).

Make it possible to adopt and own the stories of others as our own

According to Niebuhr (1941:35) this forms the most essential part of the process: “When men enter into a new community they not only share the present life of their new companions, but also adopt as they own the past history of their fellows”. If a nation lacks common memory by which people do not share in the same past, there can be no real community. The one side needs knowledge of the contemporary life of the other side of the community. Community can only be formed where common memory is created.

The power and meaning of storytelling is the first element toward the creation of a common memory by which perpetrators and victims gain insight into each other’s pain. The value of storytelling resides in its ability to empower perpetrators and victims to change their behaviour and to create new paradigms for a meaningful life. Louw (1999:10) refers to the transforming power of the narrative when he quotes the psychologist K. Patrick in this regard: “A story provides transport; it reveals moral codes and sets normative standards; it reveals what could be called self-recognition; it promotes character changes in terms of transformation rather than in terms of development; great stories have powerful images, images striking enough to be lodged in memory; they allow us to identify with morals of virtue and courage; stories personalize moral issues, removing them from the level of abstraction to the level of immediacy; they encourage a narrative understanding of the self.” When someone is therefore ready to tell their story, they are ready to be formed by the stories of others. Within these shared experiences perpetrators and victims are able to identify, interpret and understand each other’s narratives.

However, the power and meaning of storytelling is not limited to an individual process but can also take place collectively. Stories have the ability to create a corporate and a collective identity. Within the context of this article the challenge is to connect God’s narrative with the human narrative. It is about linking my story, with the story of Jesus and then with the (collective) South African story. In this way God’s narrative can help a victim and a perpetrator as well as a community or a nation to reconstruct the narratives of the past and the present in such a way that they can lay the basis for transformation toward a meaningful life. God reforms the individual, group and the nation through the work of the Holy Spirit.

7. CONCLUSION

It is clear from a psychological point of view that the trauma of the past needs to be remembered, to ensure that it is not suppressed, denied nor forgotten by those involved. When remembering is neglected, healing will not be possible. Remembrance also has a biblical and theological meaning that forms the basis for healing and reconciliation. In this regard Scripture refers to liberated or redemptive memory. This implies that it deals with life from death, light from darkness, good from bad and hope from despair.

Remembrance and memory are key elements of the healing and reconciliation process for victims and perpetrators. Because of their different backgrounds and experience of the traumatic past and the way these formed their own identities, it is essential that they remember the past and share it in public with each other. As the remembrance and storytelling process develops, it will pave the way for forming a communal identity. For this to develop it is important to understand that remembrance is not only an individual process but also a collective process. In this way the value of storytelling will be ~~in~~ the sharing of the narratives (individually and collectively) and this will lead to liberation from the past, finding meaning in the present and living in hope for the future.

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KEY WORDS

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Die karakterisering van Pilatus in die Johannesevangelie[1]

ABSTRACT

The characterisation of Pilate in the Gospel of John

Quite a number of scholars have already investigated the characterisation of Pilate in the Fourth Gospel, but no agreement has thus far been reached on how this interesting character should be interpreted. In this article an overview of some of the interpretations of the characterisation of Pilate is presented before an own analysis is attempted. This is done in terms of the approach to characterisation proposed by Seymour Chatman, according to which characters in narrative texts may be studied from the perspective of the traits which are revealed to the implied reader as the narrative unfolds. In this article the paradigm of traits associated with Pilate is discussed and it is shown how the characterisation of Pilate develops as the narrative unfolds.

Die karakterisering van Pilatus in die Johannesevangelie het al heelwat aandag van navorsers gekry, met totaal uiteenlopende interpretasies van dié interessante figuur. Voordat ek ’n eie interpretasie van die karakterisering van Pilatus in die Johannesevangelie aanbied, gee ek eers ’n verteenwoordigende oorsig van navorsing wat reeds hieroor gedoen is.

1. ’N KORT OORSIG VAN NAVORSING OOR DIE KARAKTERISERING VAN PILATUS IN DIE JOHANNESEVANGELIE

Vir *Alan Culpepper* (1983:142-143) is Pilatus ’n verteenwoordigende (“representative”) karakter – soos wat volgens hom ook die geval is met karakters soos Nikodemus, die lam man en die blinde man. Volgens Culpepper is Pilatus vasgevang tussen “die Jode” en Jesus, en illustreer dié karakter dat dit onmoontlik is om kompromieë ten opsigte van Jesus aan te gaan, dat ’n mens ’n keuse oor Hom móét maak en wat die gevolge van Pilatus se keuse is. Culpepper argumenteer dat Pilatus gou besef dat Jesus eintlik onskuldig is, maar dat hy deur “die Jode” geforseer word om Jesus se dood te sanksioneer. Pilatus is dus bereid om die waarheid op te offer en ’n onskuldige mens te verdoem.

Vir *Helen K. Bond* (1998:174-193), daarteenoor, is Pilatus allesbehalwe ’n swak figuur. Volgens haar bejeën Pilatus sy taak as regter met groot erns. Hy ondervra Jesus, maar besef baie gou dat Hy geen politieke gevaar inhou nie. Pilatus gebruik dan egter die kans om nie net vir Jesus te bespot nie, maar om ook “die Jode” en hulle politieke aspirasies belaglik te maak (Bond 1998:192). Pilatus veroordeel wel vir Jesus ter dood, maar forseer ook in die proses “die Jode” om hulle messiaanse verwagtinge te versaak en die heerskappy van die keiser te erken. Bond is verder oortuig dat Pilatus hom hierdeur aan die kant van die wêreld skaar, en uiteindelik dus saam met “die Jode” veroordeel word.

Charles H. Giblin (1986:221-239) stem nie saam met Culpepper dat die Johannese Pilatus onder die druk van "die Jode" swig nie. Volgens Giblin word Pilatus as 'n wêreldse gesagsfiguur uitgebeeld (Giblin 1986:239) wat sukses behaal omdat hy sy eie posisie deurentyd beveilig, selfs al geskied dit ten koste van billikheid. Giblin argumenteer ook dat Pilatus hom op een punt takties misreken (wanneer hy aanbied dat Barabbas vrygelaat moet word), maar dat hy gou van die terugslag herstel en dan sy strategie om "die Jode" tot sy eie voordeel te misbruik, voortsit, terwyl hy ook terselfdertyd duidelik laat blyk dat hy hulle verag. Giblin beklemtoon verder dat Pilatus Jesus se selfopenbaring verwerp en net sy eie politieke selfbelang najaag.

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[1] Die outeur erken graag die finansiële ondersteuning van die NNS van Suid-Afrika vir die projek waaruit hierdie artikel voortvloei.

Vir *Dirk Gniesmer* (2000:370-374) is daar twee aspekte wat belangrik is in die karakterisering van Pilatus: Eerstens beklemtoon hy dat Pilatus 'n sogenaamde "hermeneutiese figuur" is. Daarmee bedoel hy dat die karakterisering van Pilatus nie primêr 'n morele evaluering of 'n psigologiese uitbeelding van die karakter ten doel het nie, maar dat hy hermeneuties funksioneer deurdat sy dikwels aanstootlike gedrag gebruik word om belangrike vraagstukke op die tafel te plaas, byvoorbeeld die feit dat Jesus onskuldig veroordeel word. Tweedens beklemtoon Gniesmer die feit dat Pilatus in sy regterlike taak misluk en dat hy dus uitgebeeld word as "[ein] scheiternder Anwalt Jesu" (Gniesmer 2000:373). In plaas daarvan om sy afstand van die aanklaers te behou, word hy 'n instrument in hulle hande. Uiteindelik verloor hy sy legitimiteit as regter en wat werklik gebeur, is dat hy self voor Jesus as eskatologiese regter teregstaan.

In sy interpretasie van Pilatus beklemtoon *Martin de Boer* (2000:141-158) dat Pilatus aanvanklik uiters onwillig is om betrokke te raak by Jesus se verhoor. De Boer vra dan hoekom Pilatus op hierdie manier uitgebeeld word. Vir hom lê die antwoord daarin dat Pilatus herhaaldelik Jesus "die koning van die Jode" noem – 'n aspek wat geïnterpreteer moet word as 'n doelbewuste beklemtoning deur die outeur. Volgens De Boer het die outeur dié aspek wel in die tradisie gekry, maar benut hy dit op 'n ironiese manier, naamlik dat Jesus juis as koning van "die Jode" begin funksioneer tydens hulle suksesvolle kampanje om Hom op daardie aanklag te laat doodmaak. Die outeur gebruik Pilatus wat nie verstaan wat aan die gang is nie en ook nie in Jesus glo nie en onwillig aan die gebeure meedoen, as 'n narratiewe basis vir hierdie tragiese ironie.

Volgens *Christopher Tuckett* (2000:131-140) het die outeur van die Johannesevangelie geen simpatie met Pilatus nie, en beeld hy hom eerder uit as iemand wat alles opponeer waarvoor Jesus staan. Om dit reg te kry, gebruik die outeur ironie op 'n meesterlike wyse, byvoorbeeld wanneer Pilatus vra "Is ek dalk 'n Jood?", bedoelende dat hy nie een is nie, terwyl hy uiteindelik optree soos "die Jode" deurdat hy nie in Jesus glo nie. Volgens Tuckett moet Pilatus ook die meeste skuld vir Jesus se dood dra. Hy argumenteer dat Pilatus "die Jode" in 'n hoek dryf sodat hulle uiteindelik verplig is om hulle eie herkoms en hulle God te verloën: "He is the real instigator of the ultimate blasphemy" (Tuckett 2000:139).

Cornelis Bennema (2009a:187) tipeer Pilatus as een van die mees komplekse karakters in die Johannesevangelie. Hy stem saam met kenners wat Pilatus as 'n sterk karakter beskou, maar dink ook dat hulle dit wat hy binne hierdie situasie kan doen, oorskat. Volgens hom is Pilatus 'n bevoegde en berekende politikus wat vir "die Jode" wil wys dat hy in beheer is terwyl hy terselfdertyd Jesus se verhoor op 'n professionele probeer manier hanteer (Bennema 2009a:188). Pilatus slaag egter nie in een van hierdie twee doelstellings nie omdat hy die gedetermineerdheid van "die Jode" onderskat het. Hy besef dat Jesus onskuldig is, maar word tot so 'n mate deur hulle gemanipuleer dat hy Jesus ter dood veroordeel omdat hy bang is om sy eie mag te verloor. Bennema toon ook 'n proses van karakterontwikkeling by Pilatus aan: Aanvanklik probeer hy nie om vir Jesus vry te laat nie; later probeer hy wel, maar word op verrassende manier deur "die Jode" uitoorlê.

Uit hierdie kort oorsig is dit duidelik dat daar geen konsensus onder navorsers is oor hoe Pilatus in die Johannesevangelie uitgebeeld word nie. Word hy uitgebeeld as 'n swak en manipuleerbare karakter wat onder druk van "die Jode" swig? Of is hy dalk 'n uitgeslape karakter wat selfbelang vooropstel en “die Jode” manipuleer? Tart hy hulle, en indien wel, hoekom? Is hy ’n swak regter of dalk eerder ’n karakter wat primêr deur die implisiete outeur gebruik word om ironie te bewerkstellig? Die feit dat navorsers op verskillende en dikwels botsende maniere op vrae soos hierdie antwoord is onder andere daaraan toe te skryf dat Pilatus nooit direk gekarakteriseer word nie; slegs indirek, dit wil sê deur sy woorde en dade (so, tereg, Bennema 2009b:397-398), wat op meer as een manier geïnterpreteer kan word. In hierdie artikel word die karakterisering van Pilatus sistematies ondersoek in ’n poging om ’n goedgemotiveerde eie interpretasie van hierdie karakter aan te bied.

Die benadering wat gevolg sal word, is die van Seymour Chatman (1978:119-133). Hy definieer karakters as ’n *versameling van karaktertrekke* – met ’n “karaktertrek” gedefinieer as enige relatiewe stabiele persoonlike eienskap wat met ’n karakter geassosieer word. Tydens die vertelling word nuwe karaktertrekke deur direkte of indirekte karakterisering sigbaar en soos wat die verhaal vorder, kan karaktertrekke verdiep of vervang word. Tydens die leesproses stel die implisiete leser as’t ware vir elke nuwe karakter ’n lysie van karaktertrekke op waartoe nuwes toegevoeg word en dié wat reeds bekend is, bevestig, verander of vervang word. In hierdie artikel sal die karakterisering van Pilatus sistematies in terme van hierdie benadering ondersoek word – ’n benadering wat, so ver ek kon vasstel, nog nie vantevore gebruik is om die karakterisering van Pilatus te ondersoek nie.

2. DIE KARAKTERISERING VAN PILATUS IN DIE JOHANNESEVANGELIE

In navolging van Raymond Brown (1984:858-859) en andere word Johannes 18:28-19:116a in sewe tonele verdeel, wat mekaar afwissel as gesitueer “buite” of “binne” die *praetorium.*

2.1 Toneel een: Johannes 18:28-32

Pilatus verskyn op die toneel sonder enige gedetailleerde beskrywing, waaruit ’n mens kan aflei dat die implisiete outeur aanvaar dat die implisiete leser weet wie dié karakter is. Wat die karakterisering van Pilatus in hierdie toneel betref, word drie handelinge vertel waaruit karaktertrekke afgelei kan word, naamlik dat hy uitgaan na “die Jode”, dat hy hulle vra watter aanklag hulle teen Jesus het, en dat hy aan hulle sê dat hulle Hom self moet vat en volgens hulle eie wet moet oordeel. Afhangende van die manier waarop hierdie handelinge geïnterpreteer word, kan verskillende en selfs teenoorgestelde karaktertrekke aan Pilatus toegeken word. Die rede hiervoor is dat daar verskeie “leë plekke” (Iser 1976:257-355) in die teks is wat op meer as een manier gevul kan word. Daar is byvoorbeeld ’n leë plek in die teks ten opsigte van die vraag wat Pilatus reeds van die saak, van Jesus en van “die Jode” se werklike planne weet wanneer Jesus voor Hom gebring word. Myns insiens moet hierdie leë plek as volg gevul word: Volgens Johannes 18:3 het Judas ’n afdeling soldate saam met hom geneem, waaruit ’n mens kan aflei dat Pilatus wel op ’n manier kennis gedra het van Jesus se arres en die redes daarvoor (so ook Brown 1984:847). Verder kan ’n mens ook uit Pilatus se latere vraag in 18:33 (“Is jy die koning van die Jode?”) aflei dat hy voor die tyd hieroor ingelig is (so ook, o.a., Lincoln 2005:461).

Watter karaktertrekke kan ’n mens aflei uit die drie handelinge van Pilatus in hierdie toneel? Volgens vers 29 gaan hy uit na “die Jode” toe. Dit kan op meer as een manier geïnterpreteer word, naamlik dat hy hier alreeds ’n eerste toegewing aan “die Jode” maak omdat dit destyds die logiese optrede vir iemand in sy posisie sou wees om die minderes te laat weet dat hulle na binne moet kom as hulle hom wil spreek (so, byv. Culpepper 1983:143); dat sy optrede van wysheid getuig omdat hy bewus is daarvan dat ’n weiering om na buite te gaan as ’n vorm van uittarting beskou sou word (Barrett 1978:533); of dat dit ’n gebaar is wat van respek getuig (Bond 1998:175). Die feit dat Pilatus later in die verhaal onder die druk van “die Jode” swig, is myns insiens ’n aanduiding dat die eerste interpretasie die beste keuse is. Die onderliggende karaktertrek kan dan geformuleer word as “vind dit moeilik om die druk van ‘die Jode’ te weerstaan”.

Pilatus se tweede handeling is om “die Jode” te vra watter aanklag hulle teen Jesus bring. Weer eens is sy optrede vatbaar vir meer as een interpretasie, naamlik as ’n aanduiding dat hy nog nie (volledig) ingelig is oor die saak nie (Haenchen 1980:534); as die formele begin van die regsproses (Schnackenburg 1979:278); of as ’n uitdaging aan “die Jode” dat hulle nie genoeg getuienis teen Jesus het nie (Heil 1995:48). Die eerste twee opsies is albei aanvaarbaar (die derde word nie ondersteun deur die manier waarop die vraag verwoord word nie), wat beteken dat die karaktertrek wat geïllustreer word, geformuleer kan word as “probeer om sy regterlike rol te vervul”.

“Die Jode” reageer sarkasties op Pilatus se vraag: “As Hy geen kwaaddoener was nie, sou ons Hom nie aan jou oorgelewer het nie.” Pilatus se reaksie hierop (dat hulle Hom dan self moet vat en volgens hulle eie wet moet oordeel) word op verskillende maniere deur navorsers verstaan. Volgens Van Tilborg (1996:166) tree Pilatus op soos ’n goeie goewerneur behoort op te tree deurdat hy nie betrokke raak by sake wat die plaaslike gesagsliggaam kan hanteer nie. Alhoewel hierdie stelling in die algemeen waar mag wees, lyk dit nie asof dit in hierdie konteks die beste interpretasie is nie, want “die Jode” het so pas uiters astrant teenoor Pilatus opgetree. Dat hy daarop sou reageer deur bloot die saak na hulle terug te verwys, lyk dus nie korrek nie. Die blote feit dat hulle na hom gekom het, moes ook reeds vir Pilatus ’n aanduiding gewees het dat hulle nie die bevoegdheid het om die saak verder te hanteer nie. Uit die volgende toneel is dit ook duidelik dat Pilatus reeds bewus is van die aard van die aanklag teen Jesus (dat Hy Homself as die koning van “die Jode” beskou) en dit was nie die soort aanklag wat ’n goeie goewerneur na die plaaslike gesagsliggaam sou terugverwys nie. Dat Pilatus werklik wou hê dat “die Jode” die saak verder moet hanteer, kan dus nie aanvaar word nie. Dit is beter om sy reaksie as sarkasme te verstaan (so, o.a. Bennema 2009a:184) – ’n poging om “die Jode” aan hulle ondergeskikte posisie te herinner. Dit is verder ook ’n uitdrukking van sy onwilligheid om enigsins by die saak betrokke te wees (so, byv. Schnackenburg 1979:279-280). Indien ’n mens sy reaksie as sarkasme verstaan, kan die onderliggende karaktertrek wat daardeur aan die implisiete leser geopenbaar word, geformuleer word as “hou nie van ‘die Jode’ nie”.

Indien hierdie interpretasie van die karakterisering van Pilatus se optrede in die eerste toneel korrek is, lyk die lysie van karaktertrekke wat die implisiete leser met hierdie karakter aan die einde van hierdie toneel assosieer, as volg:

- Vind dit moeilik om die druk van “die Jode” te weerstaan;
- Poog om sy regterlike rol te vervul;
- Hou nie van “die Jode” nie.

2.2 Toneel twee: Johannes 18:33-38a

Hierdie toneel open met Pilatus wat vir Jesus vra of Hy die koning van “die Jode” is. Die karaktertrek “poog om sy regterlike rol te vervul” word daarmee dus weer geïllustreer. Jesus antwoord nie direk op die vraag nie, maar vra self ’n vraag wat lei tot Pilatus se verontwaardigde – en ironiese (Lincoln 2005:462) – reaksie: “Ek is tog nie ’n Jood nie!” Die karaktertrek wat weer eens geïllustreer word, is “hou nie van die ‘Jode’ nie”. Dat Pilatus nog steeds sy regterlike rol met erns bejeën, is duidelik uit sy volgende vraag: “Wat het jy gedoen?” Ná Jesus se redelike uitgebreide antwoord hierop, stuur Pilatus weer die gesprek na wat hy self as belangrik beskou: “Jy is dus ’n koning?” Hy probeer dus nog steeds om sy regterlike rol te vervul. Ná nog ’n redelike uitgebreide antwoord van Jesus – hierdie keer oor die aard van sy koningskap en hoe dit met die waarheid verband hou – reageer Pilatus baie kort: “Wat is waarheid?” Hierdie vraag is al op baie verskillende maniere geïnterpreteer (vir ‘n goeie oorsig, kyk Haenchen 1980:536-537), maar soos verreweg die meeste navorsers deesdae aanvaar, word Pilatus nie hier uitgebeeld as iemand wat op soek is na die waarheid of ’n ernstige filosofiese vraag vra nie. Die toon waarmee hy die vraag vra, mag op meer as een manier geïnterpreteer word, byvoorbeeld, as sinies (Culpepper 1983:142), gefrustreerd (Stibbe 1992:106) of minagtend (Tuckett 2000:135), maar die bedoeling is duidelik, naamlik dat dit die gesprek wat Jesus oor die waarheid begin, beëindig, en dat Pilatus daardeur vir Jesus as *die* Waarheid verwerp. ’n Nuwe karaktertrek word sodoende deur die implisiete outeur onthul, naamlik dat Pilatus Jesus as die Waarheid verwerp.

Aan die einde van die tweede toneel lyk die lysie van karaktertrekke wat die implisiete leser dus met Pilatus assosieer, as volg (Karaktertrekke wat in ’n bepaalde toneel herhaal word, of vir die eerste keer voorkom, word kursief gedruk):

- Vind dit moeilik om die druk van “die Jode” te weerstaan;
- *Poog om sy regterlike rol te vervul;*
- *Hou nie van “die Jode nie”;*
- *Verwerp Jesus as die Waarheid.*

2.3 Toneel drie: Johannes 18:38b-40

Alhoewel hierdie toneel kort is, is die karakterisering van Pilatus in hierdie geval redelik kompleks. Die toneel begin met Pilatus se aankondiging dat hy geen rede vir ’n aanklag teen Jesus vind nie. Hieruit kan ’n mens aflei dat die gebeure in die vorige toneel hom moes oortuig het dat Jesus onskuldig is. Die karaktertrek wat deur hierdie optrede van Pilatus geïllustreer word, is dus die een wat reeds in vorige tonele geïdentifiseer is, naamlik “poog om sy regterlike rol te vervul.” In hierdie geval kan ’n mens byvoeg “op ’n regverdige manier.” Die gebeure wat hierop volg, bederf egter feitlik onmiddellik hierdie prentjie: In plaas daarvan om dadelik vir Jesus vry te laat soos wat hy behoort te doen, bied hy aan “die Jode” ’n keuse tussen Jesus en Barabbas. Die blote feit dat dit gebeur – ongeag hoe ’n mens Pilatus se optrede interpreteer – dui op onregverdige optrede. Indien Jesus onskuldig is, behoort daar geen ekstra pogings te wees om Hom vrygelaat te kry nie. Gevolglik word die karaktertrek “poog om sy regterlike rol op ’n regverdige manier te vervul” onmiddellik deur Pilatus se optrede negeer. Sy vreemde optrede word waarskynlik gemotiveer deur ’n ander karaktertrek wat reeds bo uitgelig is, naamlik “vind dit moeilik om die druk van ‘die Jode’ te weerstaan.”

In sy poging om Jesus vrygelaat te kry, verwys Pilatus na Jesus as “die koning van die Jode” – ’n uitdrukking wat definitief nie sou bydra om “die Jode” te oortuig nie! Om hierdie vreemde optrede van Pilatus te verklaar, is nie maklik nie. Dit is wel waar dat die begrip “koning van die Jode” in terme van die oorkoepelende narratiewe strategie in hierdie deel van die Evangelie ’n belangrike rol speel en dat dit die rede is hoekom die implisiete outeur hierdie woorde op Pilatus se lippe plaas (kyk De Boer 2000:146-148 vir ‘n goeie bespreking hiervan), maar dit het ’n definitiewe invloed op die karakterisering van Pilatus. Hoe moet ’n mens dit verstaan? Die maklikste uitweg is om te aanvaar dat Pilatus se optrede nie sin maak nie en dat dit nie vir die implisiete outeur belangrik is om Pilatus uit te beeld as iemand wie se optrede logies sin maak nie (so byv. Gniesmer 2000:267). Indien ’n mens egter aanvaar dat sy optrede as redelik voorgestel word (soos ek aanvaar), moet sy vreemde optrede verduidelik word. In hierdie geval moet ’n mens eers besluit of Pilatus inderdaad vir Jesus wou vrylaat. Daar is navorsers wat aanvaar dat hy nie werklik van plan was om Jesus vry te laat nie, maar eintlik net besig was om “die Jode” uit te tart (byv. Bond 1998:180). Dit sou beteken dat Pilatus gekarakteriseer word as iemand wat doelbewus oneerlik optree: Hy is óf nie oortuig dat Jesus onskuldig is nie en lieg daaroor as hy sê dat hy geen rede tot skuld by Hom kry nie, óf hy besef dat Jesus onskuldig is, maar het geen plan om Hom vry te laat nie. Verder sou hy baie wreed optree, sowel teenoor “die Jode” as teenoor

Jesus. Dat Pilatus uitgebeeld word as oneerlik as hy die opmerking maak dat Jesus onskuldig is, is moeilik om te aanvaar, aangesien hy dieselfde stelling nog twee keer verderaan in die verhaal maak (19:4 en 19:6). As hy wel oortuig was dat Jesus onskuldig is, lyk dit meer waarskynlik dat hy iets daaraan sou wou doen. Aangesien hy reeds bewus is daarvan dat "die Jode" Hom wil dood hê (18:31), lyk dit na die beste uitweg om te aanvaar dat, omdat hy dit moeilik vind om die druk van hulle kant af te weerstaan (soos bo aangetoon), hy 'n plan bedink om dit vir hulle moontlik te maak om uit die situasie te kom sonder dat hulle te veel aansien moet inboet. Dié poging misluk om twee redes: primêr omdat "die Jode" op geen manier oortuig sal word om Jesus te laat gaan nie, en verder omdat hy die aanbod op so 'n ondiplomatiese wyse maak. Dié ondiplomatiese wyse waarop hy die aanbod maak, kan op meer as een manier verduidelik word, byvoorbeeld dat dit deur Pilatus as ironiese oordrywing bedoel word, maar dat dit misluk (Heil 1995:59); dat hy by voorbaat besef dat "die Jode" nie sy aanbod gaan aanvaar nie en sy aanbod dus so verwoord dat hulle geforseer word om die verwagting van 'n eie koning te verwerp (Brown 1984:855); dat dit 'n verdere uitdrukking van die karaktertrek "hou nie van 'die Jode' nie" is of dat dit blote onbevoegdheid is. Van hierdie opsies vind ek die laaste twee aanvaarbaar.

Die lysie van karaktertrekke wat die implisiete leser aan die einde van die derde toneel met Pilatus assosieer lyk dus as volg:

- *Vind dit moeilik om die druk van "die Jode" te weerstaan;*
- *Poog om sy regterlike rol op 'n regverdige manier te vervul ↔*[2] *Vervul sy regterlike rol op 'n onbillike manier;*
- *Hou nie van "die Jode" nie;*
- Verwerp Jesus as die Waarheid;
- *Ondiplomaties.*

2.4 Toneel vier: Johannes 19:1-3

Hierdie toneel speel weer binne die *praetorium* af. Jesus word gegésel en – op ironiese wyse (kyk byv. Duke 1985:131-132) – deur die soldate as die "koning van die Jode" bespot. Hoekom laat Pilatus vir Jesus gésel? Die Romeine het géseling om verskeie redes gebruik: as deel van die kruisigingsproses, as 'n manier om inligting uit 'n beskuldigde te kry of as 'n vorm van straf op sigself (Schnackenburg 1979:291-292). In die Johannesevangelie is die géseling nie deel van die kruisigingsproses nie. 'n Mens moet dus een van die ander opsies oorweeg. In die volgende toneel – ná die géseling – laat Pilatus vir Jesus na buite kom en kondig dan aan: "Kyk, ek bring hom vir julle uit, sodat julle kan weet dat ek geen skuld in hom vind nie." Pilatus verbind dus self die géseling van Jesus met die moontlikheid dat "die Jode" sal besef dat Jesus onskuldig is. Dit kan op meer as een manier geïnterpreteer word: Hy het vir Jesus laat gésel en is nog steeds oortuig van Jesus se onskuld – iets wat deur die voorkoms van die gegéselde en vernederde Jesus bevestig word, of dat selfs die géseling geen nuwe inligting aan die lig gebring het wat toon dat Pilatus se aanspraak dat Jesus onskuldig is, verkeerd is nie. Van hierdie twee moontlikhede verkies ek die laaste een. Indien dit die geval is, is Pilatus se besluit om Jesus te laat gésel nóg 'n manier om Hom te spot (Bond 1998:182-185), nóg 'n vorm van magsmisbruik (Wengst 2001:232), maar wel 'n poging om Hom op 'n indirekte manier vry te laat (so, byv. Bultmann 1978:509-511, Culpepper 1983:142 en De Boer 2000:143); nie soseer deur simpatie vir Jesus te probeer skep nie (contra Haenchen 1980:539), maar eerder in die sin dat hy die géseling gebruik as 'n bewys van Jesus se onskuld.

Watter karaktertrekke van Pilatus word hierdeur onthul? Twee van die karaktertrekke wat reeds vroeër sigbaar geword het, word weer geïllustreer, naamlik dat hy onbillik optree (selfs al is dit 'n poging om Jesus vry te laat, bly dit onbillik, want Hy is onskuldig), asook dat hy dit moeilik vind om die druk van “die Jode” te weerstaan.

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[2] Ek gebruik die teken ↔ om botsende optrede aan te dui.

Die lysie van karaktertrekke is dus nog dieselfde as aan die einde van die vorige toneel:

- *Vind dit moeilik om die druk van “die Jode” te weerstaan;*
- Poog om sy regterlike rol op ’n regverdige manier te vervul ↔ *Vervul sy regterlike rol op ’n onbillike manier;*
- Hou nie van “die Jode” nie;
- Verwerp Jesus as die Waarheid;
- Ondiplomaties.

2.5 Toneel vyf: Johannes 19:4-8

Hierdie toneel begin met Pilatus wat aankondig dat hy vir Jesus buitentoe bring waarna hy herhaal dat hy geen skuld in Hom vind nie. Hy verwys dan na Jesus met die woorde: “Kyk, die mens!” Hierdie uitdrukking moet op twee vlakke geïnterpreteer word, naamlik enersyds dat dit nog deel uitmaak van Pilatus se strategie om Jesus vry te laat, met die bedoeling: “Hoe kan hierdie gegéselde, vernederde mens die koning van die Jode wees?” (kyk Panackel 1988:312-322 vir ‘n oorsig van verskeie interpretasiemoontlikhede), maar andersyds is dit ook hoogs ironies, want Jesus is baie meer as wat op die oog af gesien kan word (Thyen 2005:723-724).

Watter karaktertrek word deur Pilatus se optrede in 19:4-6 onthul? As ’n mens dit interpreteer as deel van ’n strategie om Jesus vry te laat (so, byv. Bultmann 1978:509-511) – soos wat ek aanvaar – is dit dieselfde karaktertrek wat vroeër onthul is, naamlik dat hy probeer om sy regterlike rol op ’n billike manier te vervul. Die feit dat hy so ’n strategie moet gebruik, illustreer verder ook hoe moeilik dit vir hom is om die druk van “die Jode” te weerstaan.

Op die oproep om Jesus te laat kruisig, reageer Pilatus met “Neem julle hom en kruisig hom!” waarna hy weer eens Jesus se onskuld verklaar. Alhoewel dit moontlik is dat die implisiete leser sou kon aanvaar dat die Joodse leierskap Jesus met die toestemming van die goewerneur sou kon doodmaak (De Boer 2000:144, vn. 113), lyk dit beter om in die lig van 18:31 te aanvaar dat dit nie regtig is wat Pilatus wil hê hulle moes doen nie. Die toon van sy woorde kan op verskillende maniere geïnterpreteer word, byvoorbeeld dat hy hulle koggel (Barrett 1978:541), sarkasties (Schnackenburg 1979:297) of geïrriteerd is (Gniesmer 2000:294). Nietemin, die karaktertrek wat deur sy gedrag geopenbaar word, is dieselfde een as wat bo aangetoon is, naamlik dat hy dit moeilik vind om die druk van “die Jode” te weerstaan.

Wanneer “die Jode” hierop antwoord dat Jesus moet sterf, volg een van die rare momente van interne fokalisasie (kyk Tolmie 1999:29-38 vir ‘n vollediger bespreking hiervan) in die Johannes-evangelie: Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη. Omdat daar nêrens vroeër in die verhaal enige aanduiding is dat Pilatus bang is nie, is daar navorsers wat verkies om μᾶλλον in hierdie geval te interpreteer as “baie” (bv Barrett 1978:542). Dié maklike uitweg kan myns insiens egter nie gevolg word nie. Die feit dat Pilatus nie vroeër in die verhaal as bang uitgebeeld word nie, beteken nie dat die uitdrukking nie op die voor-die-hand-liggende manier as “hy was nog banger” verstaan moet word nie. Soos wat Gniesmer (2000:317, vn. 952) tereg aantoon, gebeur iets soortgelyks in 5:18 waar vertel word dat “die Jode” des te meer probeer het om Hom dood te maak (μᾶλλον word ook in hierdie geval gebruik) sonder dat vooraf vertel word dat hulle van plan was om Jesus dood te maak. Verder, as ’n mens kyk na die manier waarop μᾶλλον gewoonlik in die Nuwe-Testamentiese literatuur gebruik word, is “baie” nie ’n goeie interpretasie nie. (Kyk Schnackenburg 1979:300, n. 378, vir ‘n volllediger bespreking.)

Dit word dus retrospektief aan die implisiete leser onthul dat Pilatus die hele tyd bang was. Waarvoor was hy tot dusver bang? Daar is twee moontlikhede, naamlik dat hy bang was vir óf Jesus óf “die Jode”. Tot sover was daar nog nie enige aanduiding dat hy bang is vir Jesus nie, maar dit het al meer as een keer geblyk dat hy sukkel om die druk van “die Jode” te weerstaan, wat dit laat lyk of hy tot sover vir “die Jode” bang was. Gevolglik kan die karaktertrek “vind dit moeilik om die druk van ‘die Jode’ te weerstaan” nou nog verder uitgebrei word na “is bang vir ‘die Jode’.”

Wat is die rede daarvoor dat Pilatus in hierdie toneel nóg banger word? Volgens vers 8 is sy groter vrees direk aan die reaksie van “die Jode” gekoppel: “Toe hy hierdie stelling hoor ...” Hieruit kan afgelei word dat Pilatus nou skielik besef dat daar ’n moontlikheid is dat die gode/’n godheid ook by die saak betrokke is (Bultmann 1978:512). Dit word bevestig deur sy optrede: Hy gaan dadelik na binne en vra vir Jesus waar Hy vandaan kom. Gevolglik kan die karaktertrek “bygelowig” ook tot die lysie van karaktertrekke bygevoeg word.

Aan die einde van hierdie toneel lyk hierdie lysie dan as volg:

- *Vind dit moeilik om die druk van “die Jode” te weerstaan; bang vir “die Jode”;*
- *Poog om sy regterlike rol op ’n regverdige manier te vervul* ↔ Vervul sy regterlike rol op ’n onbillike manier;
- *Hou nie van “die Jode” nie;*
- Verwerp Jesus as die Waarheid;
- Ondiplomaties;
- *Bygelowig*.

2.6 Toneel ses: Johannes 19:9-11

In hierdie toneel word twee karaktertrekke van Pilatus wat vroeër in die verhaal onthul is, weer eens deur sy optrede bevestig.

Die eerste karaktertrek is dat Pilatus nie in Jesus glo nie, of, soos dit vroeër geformuleer is, dat hy Jesus as die Waarheid verwerp. Dit kan ’n mens aflei uit die feit dat hy – ironies genoeg! (Moloney 1998:495) – die regte vraag oor Jesus vra (“Vanwaar kom jy?”), maar nogtans nie in Hom glo nie. Dit is ook die rede hoekom Jesus hom nie antwoord nie (so, o.a., Bond 1998:188).

Geïrriteerd deur Jesus se swye, probeer Pilatus Hom forseer om iets te sê deur sy eie gesag te beklemtoon. Jesus reageer egter deur die ware aard van Pilatus se gesag aan te toon (die gesag wat hy oor Jesus het, kom “van Bo”), waardeur die implisiete outeur Pilatus karakteriseer as iemand wat onbewus van die ware aard van sy gesag is – dus, ’n nuwe karaktertrek.

Gevolglik lyk die lysie van karaktertrekke wat aan die einde van hierdie toneel met Nikodemus geassosieer word as volg:

- Vind dit moeilik om die druk van “die Jode” te weerstaan; bang vir “die Jode”;
- Poog om sy regterlike rol op ’n regverdige manier te vervul ↔ Vervul sy regterlike rol op ’n onbillike manier;
- Hou nie van “die Jode” nie;
- *Verwerp Jesus as die Waarheid;*
- Ondiplomaties;
- Bygelowig;
- *Nie bewus van die ware aard van sy gesag nie.*

2.7 Toneel sewe: Johannes 19:12-16

Jesus se reaksie in die vorige toneel lei daartoe dat Pilatus Hom in hierdie toneel probeer vrylaat – dus ’n verdere illustrasie van die karaktertrek “poog om sy regterlike rol op ’n regverdige manier te vervul”. Hierdie poging word egter deur “die Jode” gefnuik wat vir Pilatus forseer om te kies of hy ’n “vriend van die keiser” wil wees en of hy vir Jesus wil vrylaat. Dit lei daartoe dat hy Jesus aan hulle oorlewer. Hierdie optrede is ’n manifestasie van ’n karaktertrek wat reeds vroeër geïdentifiseer is, naamlik “vervul sy regterlike rol op ’n onbillike manier” – wat direk bots met sy aanvanklike poging in hierdie toneel om Jesus te probeer vrylaat. Sy optrede is verder ook ’n illustrasie van ’n ander karaktertrek wat tot dusver nog nie onthul is nie, naamlik dat sy posisie as goewerneur vir hom belangrik is.

Hierop gaan sit Pilatus op die regbank en sê vir “die Jode”: “Kyk, julle koning!” Hierdie woorde word soms geïnterpreteer as ’n verdere poging van Pilatus om vir Jesus vry te laat (Schnackenburg 1979:306) of selfs as ’n oproep op ’n moontlike eergevoel onder “die Jode” (Bultmann 1978:514), maar dit lyk meer waarskynlik dat dit sarkasties bedoel is (kyk byv. Giblin 1986:233). Indien dit die geval is, is dit ’n verdere illustrasie van die karaktertrek “hou nie van ‘die Jode’ nie.”

Aan die einde van hierdie toneel lyk die lysie van karaktertrekke wat die implisiete leser met Pilatus assosieer, dus as volg:

- *Vind dit moeilik om die druk van “die Jode” te weerstaan;* bang vir “die Jode”;
- *Poog om sy regterlike rol op ’n regverdige manier te vervul* ↔ *Vervul sy regterlike rol op ’n onbillike manier;*
- *Hou nie van “die Jode” nie;*
- *Verwerp Jesus as die Waarheid;*
- Ondiplomaties;
- Bygelowig;
- Nie bewus van die ware aard van sy gesag nie;
- *Eie posisie is vir hom belangrik.*

2.8 Afloop

In die res van die Johannesevangelie word Pilatus nog ’n verdere drie keer genoem. Volgens 19:19-22 maak die priesterhoofde beswaar oor die woorde “koning van die Jode” aan die kruis, maar weier hy om dit te verander; volgens 19:31-32 vra “die Jode” hom om die bene van die drie gekruisigdes te breek; en, volgens 19:39 word hy deur Josef van Arimatea genader met die versoek om die liggaam van Jesus te verwyder – wat hy toelaat. Culpepper (1983:143) interpreteer al drie hierdie gebeure as ’n poging van Pilatus om boete te doen vir sy verkeerde optrede vroeër in die verhaal, maar dit lyk of hy te veel in Pilatus se optrede lees. Dit moet dalk eerder as volg verstaan word: Pilatus se weiering om die woorde op die opskrif te verander, is ’n verdere manifestasie van die feit dat hy nie van “die Jode” hou nie. Die ander twee gebeure lyk na redelike reaksies op redelike versoeke.

3. KONKLUSIE

Ek vertrou dat bogenoemde analise illustreer hoe ’n mens Chatman se benadering tot karakterisering met vrug kan toepas op die interpretasie van ’n karakter in ’n verhaal in die Nuwe Testament en hoe so ’n benadering kan help om met groot akkuraatheid ’n interpretasie van ’n bepaalde karakter te beskryf. As die interpretasie van Pilatus wat hierbo aangebied is, korrek is, word daar nie minder as agt karaktereienskappe met Pilatus geassosieer nie, wat redelik baie is vir ’n karakter wat net in ’n klein deel van die Evangelie ’n rol speel. Dit is egter ook so dat nie al die karaktertrekke ewe veel klem ontvang nie. Die drie wat die meeste voorkom, is dat Pilatus dit moeilik vind om die druk van “die Jode” te weerstaan (en vir hulle bang is); dat hy sy taak as regter op ’n billike/onbillike manier vervul, en dat hy nie van “die Jode” hou nie.

Dit het ook geblyk dat daar ten opsigte van die karakterisering van Pilatus ’n hele aantal “leë plekke” in die teks is, onder andere hoeveel Pilatus van Jesus weet wanneer Hy voor hom gebring word, hoekom hy na buite gaan as “die Jode” weier om in die *praetorium* in te gaan, hoekom hy vir “die Jode” sê om self vir Jesus te vat en Hom te laat kruisig, hoekom hy na Jesus as die “koning van die Jode” verwys as hy aan hulle die keuse tussen Jesus en Barabbas gee, hoekom hy Jesus laat gésel, hoe die woord μᾶλλον verstaan moet word, en wat die presiese oorsaak van sy vrees is. Soos ek aangetoon het, kan hierdie “leë plekke” op verskillende maniere deur die implisiete leser gevul word en afhangende van die keuses wat gemaak word, kan verskillende en selfs botsende interpretasies van die karakter gemaak word.

Dit roep onmiddellik die vraag op hoekom daar in die teks so baie “leë spasies” ten opsigte van die karakterisering van Pilatus is. ’n Mens sou kon redeneer dat dit doelbewus gedoen word, m.a.w. dat die implisiete outeur doelbewus ’n dubbelsinnige/meerduidige karakter geskep het. Myns insiens is dit egter nie die geval nie en het die oorsaak vir die talle “leë spasies” in die karakterisering van Pilatus eerder te make met die feit dat Pilatus nie die belangrikste karakter in hierdie hoofstukke is nie. Soos wat in die res van die Johannesevangelie gebeur, val die fokus op Jesus, en is die uitbeelding van Pilatus in die lig daarvan ’n sekondêre aangeleentheid. Pilatus is slegs relevant in soverre daar interaksie tussen hom en Jesus en “die Jode” is.

Wanneer ’n mens die karakterisering van Pilatus in terme van die oorkoepelende narratiewe strategie in hierdie gedeelte beoordeel, is sy narratiewe rol tweeledig: Eerstens word hy deur die implisiete outeur gebruik om te beklemtoon dat Jesus onskuldig gekruisig word. Dit is byvoorbeeld sigbaar in die feit dat hy drie keer verklaar dat Jesus onskuldig is. Dit verduidelik ook die baie aandag wat gegee word aan die drie karaktereienskappe wat hierbo uitgelig is, want al drie word op een of ander manier aan Jesus se onskuld verbind. Tweedens gebruik die implisiete outeur Pilatus as karakter om op een van die hooftemas in hierdie gedeelte van die verhaal te fokus, naamlik op Jesus se koningskap (kyk hieroor die goeie analise van De Boer 2000:141-158). Met dié doel voor oë word die interaksie tussen Pilatus en Jesus so aangebied dat Jesus kans kry om op so ’n manier te reageer dat die aard van sy koningskap verduidelik word.

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Locus theologicus as volgende generasie argitektuur – kantaantekeninge tot die ontwerp van 'n biografiese *theologia habitus* in die toekomstige werkplek[1].

ABSTRACT

Locus theologicus **as a next generation architecture – notes on the design of a biographical** ***theologia habitus*** **in the future workplace**

Arising from the need for a spirituality for the future workplace – this design makes a contribution in terms of the development of a relevant and pragmatic theologia habitus, with the articulation of specific practical theological accents. Through the use of concepts associated with the metaphor of architecture, clear interdisciplinary accents from the dialogue between practical theology and futures studies are given utterance, with particular reference to the new – and future – workplace. In the development of a memory for the future, a so-called theologia habitus is facilitated, with a view to the facilitation of a spiritual recapitalisation in the future workplace. By means of the qualitative Delphi research method, an existing model of research is informed, in an evolutionary manner with a meaningful narrative biographical accent. The possible reformulation, as well as new articulations, of the language of faith, constitutes a search for relevant accents in the future workplace.

1. AANTREDE – *OP SOEK NA RUIMTE*

Tydens 'n besoek in 2009, lees ek teen 'n plakket by die wêreldbekende Operahuis in Sydney, Australië, die volgende woorde van die gevierde argitek, Jørn Utzon: "As time passes and need change, it is natural to modify the building to suit the needs and technique of the day." In aansluiting by dié metafoor van 'n evolusionêre argitektoniese ontwerp poog ek in die kantaantekeninge tot 'n bestaande navorsingsontwerp (Van den Berg 2010a; 2010b); om van die nuutste bewegings in praktyk en teorie te vertoon, maar met aksent op moontlike toekomstige ontwikkelings ter "performing the faith" (Swinton & Mowat 2006:4) en ter uitdrukking aan die dinamika van die lewe, want "Life is about change" (Astley 2002:21). In die klem op *volgende generasie argitektuur* in die titel, word aansluiting gevind by die sentrale metafoor wat onderliggend is aan die studie, maar word ook verdere assosiatiewe netwerke van betekenis gefasiliteer (Müller & Maritz 1998:66), en wat onder meer in verband staan met die internet soekenjin, Google, se verdere ontwikkeling van sogenaamde "next generation architecture", ten einde "index the Web every second to allow real-time search" (Carr 2010:159). Hiérin word die soeke na 'n relevante, kontekstuele en nie net eietydse, maar ook toekomstige karakter van die werksplek in die *Annus Virtualis,* oftewel die era van virtualiteit (Joubert 2010:48) verbeeld en beklemtoon.

In dié argitektoniese aantrede word die soeke na 'n relevante *theologia habitus* met betekenis in die toekomstige werksplek gekarteer aan die hand van ‘n interdissiplinêre gesprek tussen onder meer praktiese teologie en die fokus-domein van toekomsstudies binne ekonomiese en bestuurswetenskappe. Hierin word aansluiting en kongruensie gevind met die historiese verband tussen ekonomie en geloof (Atherton 2011:1), asook by die resente aksentuering hiervan in onder meer aspekte soos sosiale kapitaal, spiritualiteit, welstand en geluk (Graham 2011:224-225).

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[1] 'n Bygewerkte en geredigeerde weergawe van die gepubliseerde monografie "An (auto)biograhical *theologia habitus*-Futures perspectives for the workplace" (2010) en gelewer as deel van 'n Seminaar-aanbieding tydens die International Academy of Practical Theology, Amsterdam, 21-26 Julie 2011.

Met die voorkeur aan die interpretasie van nie net die lewens van ander nie, maar ook die van my eie (Roberts 2002:172), word ‘n intrinsiek en funksionele ruimte van “ordinary theology” (Astley 2002), met 'n sterk pragmatiese aksent gefasiliteer, waarin “Academic theologians should be more curious about what ordinary believers have come up with” (Astley 2002:149). Juis daarom word dié navraag en soeke na 'n gepaste inkleding vir 'n *relevante theologia habitus* in die toekomstige werksplek geïnformeer vanuit geaksentueerde biografiese aksente.

Die studie word gekaart aan die hand van vier bewegings wat nou verwant is aan die ontwerp van die sogenaamde argitektoniese *gestalt* of -figuur naamlik *terrein; pad; drumpel en bestemming* (Norberg-Schulz 2000:144). Dié vier bewegings hou weer uiteindelik verband met drie kern perseptuele kategorieë van *agtergrond, sentrum* en *voorgrond* waarteen die studie gespieël word.

2. *TERREIN*

Sensitief daarvoor om nie verskillende dissiplines in 'n dwangmatige gesprek in te forseer nie, blyk dit sekerlik nodig te wees om 'n rasionaal aan te bied waarom die uiteenlopende velde van praktiese teologie en toekomsstudie as gespreksgenote in verhouding tot mekaar gekonstrueer word. Hierin gee ek ag op die oproep van Osmer (2006:343) wat vra na “articulating and justifying the principle of selection in a transversal model of interdisciplinarity” ten einde aan te toon “why specific persons or perspectives are engaged as interdisciplinary dialogue partners in a particular book or research project”. Ter motivering van die gesprek tussen praktiese teologie en toekomsstudies, met as moontlike wins, die “promising liminalities between the disciplines” (Van Huyssteen 2006:9), word die volgende argumente gebruik ter afbakening van die ruimte: Eerstens word toekomsstudies se bydrae in aksent tot die gesprek gevind deurdat dit 'n besondere uitdaging bied tot die evaluering van bestaande paradigmas wat gebruik word. Inderdaad wys Gelatt (1993:11) daarop dat “Paradigms create the lenses through which we see our present realities and future possibilities.” Juis deur dié bewustheid wat gevra en aangekweek word, dra die interdissiplinêre gesprek tussen praktiese teologie en toekomsstudies dan ook by tot die ondersoek van bestaande funksionerende paradigmas, maar ook tot hoe dié en ander moontlike lense nuwe toekoms scenario’s kan verbeeld.

Tweedens is daar in albei dissiplines 'n sterk fokus op 'n positiewe artikulering van en bydrae tot die welstand van mens en wêreld in die wydste moontlik konteks van verstaan. Praktiese teologie, met besondere klem op die pastoraat, het ten doel die spirituele fasilitering van vreugde en hoop (Louw 1999:2), terwyl toekomsstudies weer onder andere ten doel het die ontwikkeling van holistiese voorkeur- en volhoubare toekoms scenario’s (Malloch 2003:4-5).

Die derde oorweging ter motivering vir die konstruering van die gesprek tussen praktiese teologie en toekomsstudie word gevind in die pragmatiese én strategiese karakter van beide dié dissiplines ten einde 'n beweging te fasiliteer weg van abstraksie na praxis/kontekstualiteit met die klem op konkrete feite en effektiewe aksie.

Ten einde die domein van dié interdissiplinêre gesprek te betreë, word die gespreksgenote van onderskeidelik praktiese teologie en toekomsstudies, vervolgens kortliks ter bekendstelling aan woord gestel:

2.1 Praktiese teologie

Deur 'n plasing in die veld van praktiese teologie word 'n eerste bydrae tot die voorgenome interdissiplinêre gesprek gekaart. Met praktiese teologie kies ek doelbewus vir 'n “type (publieke) praktische teologie, dat de nadruk legt op de geleefde religie in al haar verschijningsvormen ... met het oog op onderling verstaan en beter samenleven” (Ganzevoort 2006:151). In die verdere ontwikkeling hiervan word ’n bepaalde “theology of the praxis” veronderstel waarin “practical theology takes the praxis as its source and starting point” (Ganzevoort 2008:10).

Ten einde 'n *locus theologicus* te betree waar “practical theology takes the praxis as its source and starting point” (Ganzevoort 2008:10), en met ’n metodologiese beweging tussen praktyk en teorie en weer terug na praktyk (Browning 1991:34) as 'n “thick description ... when various perspectives are entertained” (Demasure & Müller 2006:418); sluit ek aan by 'n “a postfoundational-prakties teologiese”-lesing, soos aanvanklik beskryf deur Müller (2005; 2009). In a “postfoundational”-prakties teologiese lesing word daar onder meer wegbeweeg van óf 'n rigiede “foundationalist”-posisie óf 'n relatiewe “anti-foundationalist”-posisie na 'n “post-foundationalist”-posisie met die klem op “plausible forms of interdisciplinary dialogue” (Demasure & Müller 2006:418). In dié navorsings-avontuur word die opmerkings van Taylor (2008:204) vir die betekenis van ’n relevante en kontekstuele praktiese teologie dan bevestig:

> … and for me practical theology is all about risk. Practical theology, in my mind, is daring to believe that life and not theory is where the theological enterprise begins... The only potential for the future of Christian faith lies in the doing, the going, the practice. A practical theology is not the taking of theology and applying it to a certain situation, but rather it is a beginning …

In die publieke aksent van praktiese teologie as “fides quaerens societatem” (Cilliers 2009:634), vestig Bass & Dykstra (2008:13) die aandag verder daarop dat 'n multi-perspektiwiese ontwikkeling die fasilitering van welstand wil beklemtoon. Dit is juis vanuit 'n multi-perspektief dat die fokus nie net val op die méés persoonlike nie, maar ook die mees algemene; nie net op die patologiese nie, maar ook op positiewe aksente in lewe. In dié publieke ruimte word onder meer gesoek na 'n moontlike prakties teologiese vergestalting van “Moving away from a disease and dysfunction model to a new look at the world” met as gevolg “a focus on positive attributes of people and organizations means looking at organizational behavior in a new light” (Nelson & Cooper 2007:3).

2.2 Toekomsstudie

Net soos die persoon bo-aan die mas van 'n outydse seilskip gevaarlike rotse en moontlike deurgangsroetes deur ongekarteerde water moes aandui is “The purpose of futures research … to systematically explore, create, and test both possible and desirable futures to improve decisions… so too futurists with foresight systems for the world can point out problems and opportunities to leaders around the world (Glenn & Gordon & Florescu 2008:Foreword).

Vanweë die feit dat die karakter van die toekoms geen wetmatighede vertoon nie en haar handeling onvoorspelbaar verrassend is (Taleb 2007:xix), is die gepaste metafoor ter bevestiging van die vaart op die toekoms-see eerder “steering rather than planning” (Hayward 2009:18). Tot die domein van navorsing en studie is die erkenning van die algemeen menslike vermoë om die toekoms - wat insluit bepaalde alternatiewe en keuses - en wat onder meer gevorm word deur strukture, persepsies en kragte - strategies en doelwitmatig te benader (Slaughter 2001:2; Lombardo 2008:15-16). Die doel hiervan - en van die groter veld van toekomsstudies - sou dus uiteraard wees “to contribute toward making the world a better place in which to live, benefiting people as well as plants, animals, and the life-sustaining capacities of the Earth” (Bell 1997:3). Na my mening is enersyds die kennisname en andersyds die aanspreek van dié uitdagings belangrik aangesien dit aksente van relevansie, volhoubaarheid en strategie bepaal. Die fokus binne toekomsstudies is dus na “increasingly find ways to integrate futures literacy with futures strategy” (Slaughter 2001:415).

Ter illustrasie van dié fokus kan kennis geneem word van die resultate én uitdagings van die Millennium projek van die VN, soos gedokumenteer in die “2008 State of the Future” (Glenn & Gordon & Florescu 2008:12-41) en waarvolgens “15 Global Challenges” van die belangrikste kritiese vrae vir die volgende dekade uitmaak. Een van dié aangeduide vrae wat kongruensie toon met die karakter en fokus in die titel van die artikel is: “How can the capacity to decide be improved as the nature of work and institutions change?” (Glenn & Gordon & Florescu 2008:28-29).

Na my mening is enersyds die kennisname en andersyds die aanspreek hiervan belangrik aangesien dit aksente van relevansie, volhoubaarheid en strategie bepaal. Hames (2007:228) wys daarop as dié werkswyse betekenisvol vergestalt kan word, die “art of confidently and ethically finding viable paths into the future, negotiating unknown terrain and unprecedented complexity while retaining integrity and relevance”, gerealiseer word.

3. *PAD*

3.1 Werk ... en spiritualiteit?

Werk neem 'n sentrale plek in die menslike bestaan in. Dit is Volf (1991:3) wat 'n aantal jare gelede reeds daarop wys dat as gevolg van die totalitêre mag en invloed van kapitalisme en gerugsteun deur 'n protestantse werk etiek, “Work has to come to pervade and rule the lives of men and women”. Intussen is dit ook duidelik dat die aard en karakter van die werksplek dramaties en evolusionêr verander. In die sogenaamde “Nuwe Ekonomie” (Reader 2008:103-104) gaan dit byvoorbeeld veral om die aanspreek van 'n holistiese verstaan van die individu in 'n geglobaliseerde sisteem of netwerk(e) van die lewe (Louw 2000:46; Taylor 2008:77; Niemandt 2009:627-628). Die Nuwe Ekonomie se karakteristieke van “interconnections, relationships, and systems” (Osmer 2008:17) word geaksentueer deurdat “... we are living in a post-industrial, information, or knowledge economy, with manufacturing and factory production being displaced by information-and knowledge-based work...” (Edwards & Wajcman 2005:27). In 'n sistemiese verstaan kan die betekenis van dié veranderende wêreld van werk egter alleenlik verstaan word in terme van die omvang en betekenis van globalisering (Reader 2008:102-103) en as “an economy of above, i.e. and economy determined by big companies and the web of telecommunication systems” (Louw 2000:38).

In sy bekende boek, “Flat World”, skryf Friedman (2006:8) dat die argitektuur van die wêreld as gevolg van onder meer die betekenis van kommunikasie tegnologie verander het, sodat meer en meer mense deur die gebruik van verskeie vorme van kommunikasie tegnologieë met ander mense regoor die wêreld in verbinding kan tree. Niemandt (2009:625) verwys hierna as “Globalization 3.0” wat as fenomeen vanuit 'n “flat-world platform” individue en groepe in netwerke verbind, integreer en bemagtig. Die betekenis hiervan vir die argitektuur van die menslike bestaan is natuurlik verreikend - nie net vir individue nie - maar ook vir groot organisasies en die kerk. Castells (2006: 381) som dit op as “the new social structure of the Information Age, which I call the network society because it is made up of networks of production, power, and experience, which construct a culture of virtuality in the global flows that transcend time and space”.

Ironies genoeg is dit egter ook 'n gegewe dat in 'n markgedrewe kapitalistiese ekonomie en te midde van van finansiële sukses, “there is a decrease of loyalty to the business, a loss of informal trust (social capital) between the staff, and indeed a weakening of the institutional knowledge”

(Reader 2008:107). Vanuit die veronderstelling dat “deep and continuing Christian involvement with issues of work and employment both pastorally and in terms van social justice” (Reader 2008:101) altyd belangrik sal wees; is aksente vanuit die literatuurstudie belangrik wat onder meer vra na “more work is needed to develop the parameters for inclusion of spirituality.... in the workplace” (Hicks 2003:62) asook na moontlike wyses waarop dit op vernuwende wyse vergestalt kan word (Peterson & Webb 2006:114-115). In die aanduiding van bepaalde vernuwende moontlikhede wys Reader (2011:235) onder meer in sy eie navorsing, en in kongruensie met onder meer die inhoud van die reeds gestelde vraag na besluitnemingspraktyke in 'n veranderende wêreld, dat “One question for those of faith is how the values that underpin a faith commitment contribute to a ‘thicker’ or deeper understanding of human social action than that found in theories of happiness and wellbeing.”

3.2. 'n Prakties teologiese re-konstruksie?

Gemeet daaraan dat “The language of capitals has emerged powerfully in the discourse of the social sciences over the past decade ... social capital, religious capital and human capital” (Miles-Watson 2011:133), vind ek vir die doel van die artikel nou aansluiting by die metafoor van rekapitalisasie soos voorgestel deur Taylor (2008). In sy verduideliking van die betekenis van die konsep, rekapitalisasie, en soos oorspronklik gemunt deur Douglas Rushkoff (1996:221-240), word die volgende belangrike beklemtoning deur Taylor (2008:185-186) aangestip:

> Recapitalisation, however, is neither the abandonment of orthodoxy nor the rejection of a heritage with its classic expressions of faith. It is not even a denial of the accomplishments and expansions of the church in modernity. Rather, it is the seeking of a return of the gospel in the new situation.

Rekapitalisasie veronderstel dus dat 'n vorige verstaan van kapitaal uitgedien geraak het, maar dat dit gevul kan word met nuwe inhouds-aksente. Ter agtergrond en ook ter verdere motivering van die oorweging van die konsep rekapitalisasie as geskikte metafoor vir die rekonstruering van relevante praktiese teologiese perspektiewe vir die werksplek; word die navorsings-agenda verder uitgebrei deur te let op die inhoud, rol en betekenis van die vorming van menslike waardes en doelwitte soos onder meer verwoord in die konsep “Spiritual Capital” (Zohar & Marshall 2004:31; Guest 2007:181). In die geassosieerde domein van betekenis wat deur die metafoor “kapitaal” gekonstrueer word (Guest 2007:183-184), word ’n terrein verbeeld van “doing business in a wider context of meaning and value. It can generate profit that both draws on and adds to the wealth of the human spirit and to the general human well-being (Zohar and Marshall 2004:31).

In die metafoor van rekapitalisasie word dus enersyds van hierdié nuwere aksente vir die werksplek genuanseer, maar andersyds dui dié konsep inderdaad ook op die herkonstruering van bepaalde prakties teologiese koördinate vir die werksplek ten einde “Doing theology in the present situation means recapitulating the radical break … with the emergence of the post-modern, and the facilitation of the return of God” (Taylor 2008:193).

3.3 'n Metodologiese konstruksie?

Deel van die karakter van praktiese teologie as krisiswetenskap (Ganzevoort 2007:20), is die soeke om die kompleksiteit van situasies in die beskrywing daarvan verder te bevorder (Swinton & Mowat 2006:13). Dié kritiese denke word na my mening relevant geartikuleer as “critical thinkers first attempt to insure that they are working on the right problem before they attempt to solve it in detail” (Mitroff 1998:18). Hiermee tesame is daar 'n soeke na kongruensie tussen die aard van die karakter van die praxis van ondersoek en die gekose empiriese metodologie.

Dit is binne dié domein, en in die vergestalting van die interdissiplinêre gesprek van praktiese teologie en toekomsstudies, waarin metodologiese nuwe betekenismoontlikhede gekaart word (Osmer 2006:343). In die dokumentering van die aanvanklike ontwerp (Van den Berg 2010a; Van den Berg 2010b) is reeds aangetoon op watter wyse die Delphi-navorsingsmetode (Landeta 2006:477) ’n kreatiewe ruimte sou kon bied vir ’n interdissiplinêre verkenning oor die rol van spiritualiteit in die werksplek. Ter verdere ontwikkeling hiervan en ter illustrasie van die betekenis van dié ontwerp-voorstel en in kongruensie met die karakter van die toekomstige werksplek, kan die toekomsstudie-metode van die sogenaamde “Real-Time Delphi” (Glenn & Gordon & Florescu 2008:55) genoem word. Volgens dié metodiek sal beginsels onderliggend aan 'n kwalitatiewe werkswyse op só 'n wyse ontwerp en aangebied kan word dat die konsepte soos spiritualiteit, geloof en werksplek wat in dié ontwerp aangeteken is, opnuut deur deelnemers verreken kan word binne die domein van “intydse” - tegnologie as verdere vergestalting van die interdissiplinêre gesprek tussen praktiese teologie en toekomsstudie. Hiervolgens kan deelnemers 'n aanlyn vraelys wat betrekking het op die tema(s) wat ondersoek word, voltooi. Die antwoorde - numeries én kwalitatief - word “intyds” opgegradeer soos wat deelnemers antwoorde verskaf. Deelnemers word verder aangemoedig om die vraelys so dikwels en soveel keer as moontlik te besoek. Tydens elke besoek kry deelnemers die geleentheid om insae te hê in hulle eie antwoorde sowel as die opgedateerde en verwerkte antwoorde. Die moontlikheid bestaan dan ook vir elke deelnemer om weer 'n verdere hersiening hiervan aan te bring (Glenn & Gordon & Florescu 2008:55). Dié voorgestelde metodologiese werkswyse weerspieël ook inderdaad op kongruente wyse die karakter van die praxis as die van “’n volgende generasie argitektuur” (Carr 2010:15) met aksente op die betekenis enersyds van netwerke (Koch & Lockwood 2010; Christakis & Fowler 2010) en andersyds, dié biografiese, soos onder meer vergestalt in die beginsel van “konnektiwiteit” in die “sosiale netwerk era van Web 2.0” (Joubert 2010:52).

4. DRUMPEL – 'N *THEOLOGIA HABITUS*?

'n “*Theologia est habitus practicus*” (Moldenhauer 2002:elektroniese bron) herinner dat teologie en lewe nie van mekaar geskei kan word nie, en dat teologie daarom inderdaad ook geïnteresseerd is in die mense se geloof en die aksies wat daar spruit. Juis hierom is teologie se aard en doel *prakties* van aard en stel ek in dié ontwerp voor dat, én ook ter oorkoming van die impasse van die ou ensiklopediese teologiese paradigma, gekies word vir die benaming van 'n *theologia habitus.* Hierin is daar ook 'n verdere vergestalting van die betekenis van toekomsstudie deurdat nuwe betekenis aan bestaande kontekste toegeken word en dat dit die drumpel bied tot verdere betekenis.

Die konsep van die *publieke* word verder ontwikkel as verwys word na die betekenis van die konsep “habitus” as die wyse en inhoud van 'n persoon se lewe wat geïnteresseerd is in “firstly understand the *habitus,* which refers to a kind of practical knowledge within which human social action … constructs culture - a synthesis of structure and agency” (Müller, Van Deventer & Human 2001:76-96). In aansluiting hierby wys Astley (2002:54) onder meer op die betekenis van “theologia” as 'n vorm van teologie “not abstracted from its concrete setting, but understood as personal knowledge of God’s - direct cognitive vision’... concerned with and developing within ‘the believer’s ways of existing in the world before God”. In dié ontwikkeling van 'n *theologia habitus* word aangesluit by Ganzevoort (2006, 2007, 2009b) se aanvoeling vir en munting van “geleefde religie”, met as aksent “de kennis over God die daar ontwikkeld, gevonden, en geleefd wordt” (Ganzevoort 2006:161) en ter beskrywing van ’n *locus theologicus* (Ganzevoort 2008:10). Oor die vergestalting, ontwikkeling en betekenis hiervan vir die toekomstige werksplek as aangeduide praxis word dus gevra na die ontwikkeling van “’n praxeology of *habitus*” (Louw

2010:70). Dié konsep *theologia habitus* dui dan inderdaad op "an orientation towards God that involves, and is an expression of, learning how to live before God – and, in this sense, to live theologically" (Astley 2002:55).

4.1 'n Bouperseel?

Die klem is dus inderdaad op die soeke na op watter wyses 'n spirituele oriëntasie en vergestalt as 'n *theologia habitus,* in die toekomstige werksplek opgeteken kan word en hoe dit ook "practice for action, and not just any action but a particular kind of hard, often risky, intricate values-based action" (Gentile 2010:xi), kan informeer.

Ek sal graag deur kontoere van dié ontwerp wil argumenteer dat die ontwikkeling van 'n *theologia habitus* vir die toekomstige werksplek inderdaad hiertoe 'n relevante en betekenisvolle bydrae kan lewer. Betekenisvolle gekarteerde ruimtes vanuit die "primary mode of integrating faith at work is through attention to personal virtue, business ethics, and to broader questions of social and economic justice" (Miller 2007:129). Verskeie "vistas van 'n ongerealiseerde toekoms ..." (Van Heerden 2009:121) van 'n *theologia habitus* in die toekomstige werksplek kan as verdere ontwikkeling vanuit die ontwikkelende interdissiplinêre gesprek tussen praktiese teologie en toekomsstudies aangedui word. As enkele voorbeeld van toekomstige navorsing kan die reeds aangeduide vraag van "How can the capacity to decide be improved as the nature of work and institutions change?" (Glenn & Gordon & Florescu 2008:28-29), genoem word. Binne die praxis van die nuwe werksomgewing in die wydste moontlike sin verstaan, is een van die vrae dus inderdaad op watter wyse spiritualiteit 'n rol speel in besluitnemingsprosesse? Geassosieerde domeine wat as perspektiewe in die beantwoording van dié vraag veronderstel word is onder meer die aksentuering van 'n etiese- (Ahner 2007; Graafland 2010) en deugdelike bestaan (Pembroke 2004; Graham 2011).

Vanuit die veld van die pastoraat en met besondere verwysing na die betekenis van positiewe sielkunde, sluit 'n spiritueel-etiese oriëntasie inderdaad ook goed aan by die nuwere raamwerk van "positive organizational behaviour" waarin gefokus word op die "morally sound approaches to ethical performance at the self/individual, group/team and organisational levels" (Rossouw & Van Vuuren 2009:129), waarin die doel en waardes van die organisasie kongruent is aan dié van die individu, ter belyning en internalisering van geloofsraamwerke (Dehler & Welsh 2003:116). In dié moontlike uitsig op die konstruering van 'n *theologia habitus* vir die toekomstige werksplek word uiteraard aksente gekaart wat ook verband hou met een van die kern-ideale van toekomsstudie, naamlik die formulering van "the goals and values people hold, from leaders and experts to ordinary citizens" ten einde die sogenaamde "good society" te vergestalt (Bell 1997:5). Dit toon weer uiteraard artikulasie met onder meer die klem en aksent op deugde en 'n prakties teologiese verstaan daarvan sodat "Practical theology then becomes the science of theological, critical and hermeneutical reflection regarding the intention and meaning of human action (habitus) as expressed ... *in the art of faithful daily living"* [my kursivering] (Louw 2010:73).

In die verstaan dat toekomsstudie ten doel het die fasilitering van 'n "a new way of thinking" (Giri 2002:103) en dat daar vanuit 'n prakties teologiese oriëntasie 'n *theologia habitus* ontwikkel, is dit belangrik om kennis te neem van Rossouw en Van Vuuren (2009:129) se aanwysing dat mense dan in die werksplek gesien kan word as sogenaamde "positive ethical capital", wat uiteraard weer artikuleer met die klem op kapitaal en in besonder spirituele kapitaal en die rekapitalisasie van die werksplek.

5. BESTEMMING

5.1 Oriëntasie en identifikasie

Binne die argitektoniese wetenskap word die konsep *bestemming* verstaan as dat "The destination is that which we reach" en dat dit "the centre of gravity that assembles" (Norberg Schulz 2000:144) veronderstel. In die lig van dié betekenis onderskei navorsers tussen drie vorme van werk-oriëntasie en betekenis vir individue. Vir sommige mense is die beroep wat hulle beoefen slegs maar 'n werk, ander beskou dit as 'n loopbaan en vir ander is dit 'n roeping (Seligman 2002:168). In die snelveranderende wêreld van werk is dit egter só dat "a dynamic society requires a dynamic understanding of work" (Volf 1991:vii). Dit is juis binne hierdie snel veranderende omgewing, waarin individue dikwels meer as een en tot soveel as drie en méér verskillende tipe beroepe beoefen, dat die tradisionele verstaan van roeping nuut geevalueer sal moet word. In aksentuering hiérvan en met betekenis vir die sketsing van die toekomstige werksplek, wys Davis & Blass (2007:39) daarop dat "career is no longer hierarchical in a single organisation, but rather concerned with milestones related to enhanced competency the individual's focus shifts to self-employment and/or careers spanning many organisations and a variety of job types".

5.2 'n Geheue vir die toekoms

Dié konsep *geheue vir die toekoms,* aanvanklik gemunt deur De Geus in sy boek, *The living company* (1997), word onlangs verder deur Lombardo (2008:2) ontwikkel met sy beskrywing van 'n sogenaamde "future consciousness" as "the human capacity to be conscious of the future, to create ideas, images, goals, and plans about the future, to think about these mental creations and use them in directing one's action and one's life."

Dit is daarom te verstane dat 'n belangrike bydrae vanuit die veld van toekomsstudies juis sogenaamde "prospective thinking" is waarvolgens "futurists aim to contribute to the well-being both of now - living people and of the as - yet voiceless people of future generations. Futurists explore alternative futures-the possible, the probable, and the preferable" (Bell 1997:42). Die ontwikkeling van 'n *geheue vir die toekoms* vra dus vir 'n kreatiewe én innoverende benadering tot die toekoms. Gemeet aan die uitwys van die gevaar van sogenaamde "zombie"-kategorieë (Reader 2008:1) óf "zombie-theologie" (Ganzevoort 2009a:5-8) wat aanwesig is as erkende strukture, maar wat weens onder meer 'n veranderende wêreld nie meer gedeeltelik óf volledig aan hulle doel beantwoord nie, is dit daarom juis nodig om binne die soeke na 'n *theologia habitus* te vra na moontlikhede ter bemiddeling hiervan in die nuwe werksplek. In die kartering van dié moontlike navorsings-koördinate ter verdere ontwikkeling van *'n geheue vir die toekoms* vir dié *theologia habitus* word 'n belangrike beskrywing by Miller (2007:153) gevind wat 'n positiewe taak en ontwikkeling vir die rol van die kerk en teologiese akademie visualiseer en wat ook artikuleer met die geïdentifiseerde werksvelde van praktiese teologie:

> The church and the academy can offer theological resources and practical tools to equip those whose calling is to serve in and through the marketplace… Indeed, active participation in the transformation of individual employees, their workplaces, and the overall marketplace may be one of the most powerful means to help feed the hungry, clothe the naked, and welcome the stranger.

6. NASKRIF – KONNEKTIWITEIT VAN 'N NUWE GENERASIE ARGITEKTUUR

In die bekroonde film van David Fincher, *The network society* (2010), word die ontstaan, ontwikkeling en ingrypende betekenis van Mark Zuckerberg se *Facebook* (Joubert 2010:48), verbeeld as uitdrukking van die "medium is the message"-wêreld (Carr 2010:1). Een van die karakters, Sean Parker, verwys in die film na dié Facebook-fenomeen as "The true digitalization of real life" (nilesfilmfiles.blogspot.com.2011:02). Dié konteks van die virtuele wêreld, met as aksent die passing van 'n toekomstige werksplek, is voortdurend aangedui, met as winspunt van dié ontwerp, die betekenismomente van “creative and positive potentialities of the marketplace (Miller 2007:99). Juis daarom behoort bestaande ontwerpe, wat dreig om in die omskryfde “zombie”-kategorieë te verval, weer nuut bedink te word ten einde aan die bekende argitektoniese veronderstelling te voldoen, naamlik dat “form follows function” (Sebestyen 2003:87).

In die ontwikkeling van die kantaantekeninge is 'n prakties teologiese veronderstelling wat “investigates praxis empirically, interprets it to better understand and explain its patterns, constructs a theological framework with which it can be assessed critically, and provides practical models and guidelines for its future conduct and reform” (Osmer (2006:339-342) - en geïnformeer deur perspektiewe vanuit toekomsstudie - deurlopend gevolg. Die kritiese vraag én uitdaging is egter of dié omskryfde “nuwe generasie argitektuur” verstaan moet word as ’n eksterne modaliteit wat as te ware op die toekomstige werksplek toegepas moet word en óf dit eerder vanuit die “medium is the message”-wêreld voorrang aan die praxis van ’n *locus theologicus* wil bied ten einde op 'n kreatiewe en innoverende wyse te soek na ’n bepaalde konnektiwiteit (Joubert 2010: 52) tot beskrywing van ’n relevante *theologia habitus.*

Indien dié onderneming as 'n teologiese projek beskou word wat die “human praxis of faith as a legitimate source of theological reflection” (Ganzevoort 2008:11-12) sien, word ’n bepaalde vorm van rasionaliteit veronderstel waarin “embodied persons, and not abstract beliefs, should be seen as the locus of rationality” (Van Huyssteen 2006:77). Dit is juis vanuit die *locus theologicus* van die toekomstige werksplek dat dan sáám met mense en as deel van die alledaagse, oftewel die “ordinary” (Astley 2002:49), en in konnektiwiteit, soos vergestalt in 'n volgende generasie argitektuur, na ’n relevante *theologia habitus* gesoek kan word. Dit is binne dié *locus theologicus* dat ’n biografiese *theologia habitus* dan beskryf kan word in onder meer die naspoor van één van die groot vrae naamlik “How can the capacity to decide be improved as the nature of work and institutions change?” (Glenn & Gordon & Florescu 2008:28-29).

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TREFWOORDE
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Kerk en Samelewing 25 jaar later: Was die kool die sous werd?

ABSTRACT

***Church and Society* 25 years later: Was ith worth the while?**

25 Years have passed since the General Synod of the Dutch Reformed Church accepted a new policy document: *Church and Society in Light of Scripture.* This document came into being after a several years of struggle. The reaction to the document led to a schism in the church and the founding of the Afrikaanse Protestantse Kerk. This article asks the question if the trouble *Church and Society* caused in the church was worth the while and then comes to the conclusion that it definitely was. Looking back after 25 years, Church and Society helped the Dutch Reformed church to get rid of the burden of apartheid and opened new doors on the church's way to the challenges of the new millennium.

1. INLEIDING

Die beleidsdokument *Kerk en Samelewing* is in Oktober 1986, 25 jaar gelede, deur die Algemene Sinode van die Ned Geref. Kerk aanvaar. Die aanvaarding van hierdie dokument het tot grootskaalse reaksie in die kerk, en uiteindelik tot die ontstaan van die Afrikaanse Protestantse Kerk in 1987, gelei. 25 Jaar later kan die vraag met reg gevra word: "Was die kool die sous werd?" Was die koersverandering waarvoor die Ned Geref. Kerk gekies het, regtig van soveel waarde? Ten einde op hierdie vraag te antwoord, sal daar in hierdie artikel oorsigtelik na die aanloop tot, en die aanvaarding van *Kerk en Samelewing* in 1986, gekyk word. Die reaksie op die dokument sal onder oë geneem word voordat daar tenslotte stil gestaan sal word by enkele deure wat vir die kerk oopgegaan het om daarmee aan te toon dat die kool inderdaad die sous werd was.

2. DIE AANLOOP TOT *KERK EN SAMELEWING*

Die amptelike aanloop tot *Kerk en Samelewing* begin by die besluit van die Algemene Sinode van die Ned Geref. Kerk van 1982 om *Ras Volk en Nasie*[1] te hersien. Die besluit, wat op 14 Oktober 1982 geneem is, het soos volg gelui:" 1.1 Die Algemene Sinode bly homself gelyk en besluit dat Ras, Volk en Nasie indringend in die lig van die Skrif hersien word vir oorweging deur die volgende Algemene Sinode"(Handelinge 1982:1182). Die Sinode het dit verder besluit om ŉ Studiekommissie saam te roep wat die "beleid van die Ned Geref. Kerk" "korter en duideliker" en in ŉ eenvoudiger en makliker vorm moes stel. Naas die prinsipiële gedeelte moes die verslag ook die "praktiese implikasies" wat dit vir die kerk inhou duidelik uitspel (Handelinge 1982:1380).

2.1 Ekumeniese afkeur

Die aanloop tot hierdie besluit begin egter heelwat vroeër. Tydens die Algemene Sinode van

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[1] *Ras, Volk en Nasie en volkereverhoudinge in die lig van die Skrif* is deur die Algemene Sinode van 1974 aanvaar as amptelike beleidsdokument wat die Ned Geref. Kerk se standpunt oor verhoudinge tussen verskillende rasse weergee.

1978 het die Breë Moderatuur in sy verslag aan die sinode gemeld dat die "rapport van 1974 redaksioneel verwerk is" en in Nederlands, Engels en Duits vertaal is (Handelinge 1978:30). Die bedoeling was duidelik om die beleid van die Ned Geref. Kerk aan die buite wêreld bekend te stel. Dr FE O' Brian Geldenhuys, Direkteur van Ekumeniese Sake is na Europa gestuur om die verslag te oorhandig aan die "top beheerliggame van die Protestante kerke in Engeland, Nederland, Duitsland en Switserland" (Geldenhuys 1982:81). Negatiewe reaksie op die dokument was vir die Ned Geref. Kerk 'n duidelike aanwyser dat die beleid dringend hersien moes word. Die Gereformeerde Kerke in Nederland het duidelike en ernstige kritiek uitgespreek teen die regverdiging van die politieke bestel van apartheid wat in Suid Afrika aan die orde was (Handelinge 1978:48). Die Switserse Federasie van Protestantse kerke het in 1978 'n besoek aan Suid Afrika gebring en terselfdertyd 'n verslag: *Theology – Advocate or Critic of Apartheid? A critical Study of the Landman Rapport (1974) of the Dutch Reformed Church (SA)* aan die Ned Geref. Kerk oorhandig (Agenda 1979:23). Ernstige kritiek is in die verslag teen *Ras, Volk en Nasie* uitgespreek (Van der Merwe 1990:90). Die Reformierte Bund van Duitsland het hulle op 22 September 1979 aangesluit by die koor van kritiek (Handelinge 1982:158). Dat die Ned Geref. Kerk met *Ras, Volk en Nasie* nie bereik het wat hy hom ten doel gestel het nie, word bevestig deur verslag van die afvaardiging van die Ned Geref. Kerk na verskillende oorsese konsultasies in 1979. In hierdie verslag word aanbeveel dat *Ras, Volk en Nasie* grondig hersien moes word (Van der Merwe 1990:201).

2.2 Die Hervormingsdaggetuienis

Dit is egter nie net kritiek uit die buiteland wat 'n groot rol gespeel het in die besluit om *Ras Volk en Nasie* te hersien nie. Belangrike impulse het ook in Suid Afrika op die kerk ingewerk. Op 5 November 1980 is 'n getuienis van agt teoloë[2] in Die Kerkbode gepubliseer (Die Kerkbode 1980:605). Die getuienis het gou bekend geword as die *Hervormingsdaggetuienis* en het 'n groot storm in die Ned Geref. Kerk laat losbars (Van der Merwe 1990:281). Hierdie storm het egter gehelp om gesprek te stimuleer en om die kritiek teen Ras, Volk en Nasie op die agenda van die kerk te hou.

Die *Getuienis* het aan die volgende sake aandag gegee:

- die skynbare onvermoë van die geïnstitusionaliseerde kerk om sy Godgegewe roeping van versoening te vervul,
- die plig van die kerk om sy lidmate en die staat van profetiese leiding te voorsien,
- die uitskakeling van verdeeldheid en polarisasie en die oproep tot kerkeenheid,
- Die uitskakeling van alle vorme van rassisme en betoning van solidariteit met almal wat onder die huidige politieke bestel ly,
- Die onvoorwaardelike aanvaarding van mekaar deur alle bevolkingsgroepe.

Dit is duidelik dat die inhoud van die Getuienis grootliks ooreen gestem het met die kritiek wat uit die buiteland teen *Ras, Volk en Nasie* geopper is. Hofmeyr is korrek wanneer hy skryf dat die Getuienis nie maar as net nog 'n verklaring afgemaak kon word nie, maar dat dit as 'n waterskeiding aan die begin van die tagtigerjare beskou moes word (Die Kerkbode 1981:8).

2.3 Die Ope Brief

Die impak van die *Getuienis* is verder versterk met die publikasie van die *Ope Brief* op Junie 1982. Die brief wat deur 123 predikante en lidmate onderteken is, het op 9 Junie 1982 in *Die Kerkbode* verskyn (*Die Kerkbode* 9 Junie 1982:1). Volgens die opstellers van die *Ope Brief* het verskeie faktore 'n rol gespeel in die opstel van die brief. Die debat wat deur die *Hervormingsdaggetuienis* ontketen is, die publikasie van die boek: Stormkompas[3] en ŉ teologiese kongres wat vanaf 18-21 Januarie 1981 aan die Universiteit van Pretoria gehou is, het ŉ groot bydrae gelewer om ŉ atmosfeer te skep wat ŉ groot invloed uitgeoefen het op die brief. Dit "was vir hulle sonder meer duidelik dat die brief direk aansluit by die kritiese vrae van die sewentigerjare" (Bosch ea. 1982:25). Prof DJ Bosch het die doel van die *Ope Brief* verder as volg verwoord: "Dit is ŉ oproep aan die kerk, in die naam van die Koning van die Kerk om, op bepaalde punte, die kloof tussen die teologiese en sosiologiese gestaltes van die kerk te verklein" en verder "Die *Ope Brief* is dus nie ŉ poging om oor elke aspek van die kerklike lewe standpunt in te neem nie. Dit gaan slegs oor sekere aspekte van kerk-wees wat in die oordeel van die ondertekenaars in hierdie bepaalde tydsgewrig dringend aandag moet kry (Bosch ea. 1982:53). Die *Ope Brief* het ondermeer versoening, die eenheid van die kerk en die profetiese roeping van die kerk aangespreek terwyl daar ook solidariteit betuig is met diegene wat gely het onder maatskaplike wantoestande[4].

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[2] Die ondertekenaars van die Hervormingsdaggetuienis was CFA Borchardt, HJB Combrinck, BA Müller, WP Esterhuyse, JA Heyns, WD Jonker, HW Rossouw en AB du Toit.

Prof JA Heyns het die belangrikheid van die *Ope Brief* onderstreep toe hy kort na die publikasie daarvan in die Kerkbode geskryf het dat die Ope Brief ŉ "noodkreet om gespreksgeleentheid" was. Hy het voortgegaan deur te sê: "Ek hoor stemme wat roep om helderheid en duidelikheid te midde van groot onsekerheid en verwarring" (Die Kerkbode 23 Junie 1982: 5). Heyns het ook die vraag gevra of die kerk nog met *Ras, Volk en Nasie* kon volstaan en of daar dinge was wat op ŉ nuwe manier gesê moes word: "Vra nuwe tye nie ook vir nuwe antwoorde nie? Het ons bygebly of het ons die proses van voortdurende reformasie êrens laat stol?" (*Die Kerkbode* 23 Junie 1982:5).

Die geskiedenis het intussen bewys dat Heyns se oordeel oor die belang van die *Ope Brief* korrek was. Dit was ongetwyfeld een van die groot stimuli wat op die kerk ingewerk het oppad na *Kerk en Samelewing.*

2.4 Die vergadering van die Wêreldbond van Gereformeerde Kerke: Ottawa 1982

ŉ Verdere gebeurtenis wat ŉ groot invloed op die besluit van 1982 uitgeoefen het, was die vergadering van die Wêreldbond van Gereformeerde kerke wat vanaf 17-27 Augustus 1982 in Ottawa, Kanada plaasgevind het (Proceedings 1982:1). Tydens hierdie byeenkoms is die finale spyker in die isolasie kis van die Ned Geref. Kerk geslaan. Dit was vroeg reeds duidelik dat die Ned Geref. Kerk met sy ondersteuning van apartheid in die spervuur sou wees toe afgevaardigdes van die Ned Geref. Sending Kerk en van die Reformed Chuch in Africa uit die Nagmaalsdiens aan die begin van die byeenkoms, gestap het (*Die Kerkbode* 25 Augustus 1982:3). Die Nagmaalsboikot is opgevolg met ŉ referaat deur dr AA Boesak met die titel: "God made us all but ... Racism and the World Alliance of Reformed Churches*"* (Boesak 1984:108). In die referaat het Boesak beklemtoon dat die WBGK duidelik standpunt teen rassisme moes inneem. Hy het voortgegaan om die Ned Geref. Kerk uit te sonder as die groot sondebok: "the white Dutch Reformed Churches must assume special responsibility for the situation" en verder "For the struggle in South Africa is not merely against an evil ideology; it is against a pseudo religious ideology that was born in and continues to be justified out of the bosom of the Reformed churches." (Boesak 1984:110). Tydens die bespreking van die verslag: *Racism and South Africa* het dit duidelik geword dat die Ned Geref Kerk uit die liggaam geskors sou word. Die skorsing het op 27 Augustus 1982 ŉ voldonge feit geword toe die vergadering met ŉ groot meerderheid ten gunste daarvan besluit het (Proceedings 1982:110). Ds. GSJ Moller, redakteur van Die Kerkbode, het die invloed van die gebeure te Ottawa reg opgesom deur te skryf dat die Ned Geref. Kerk hier voor 'n ernstige ultimatum te staan gekom het. Hy het verder geskryf dat die kerk se reaksie voorts "belangrik sou wees vir die bevordering of stremming van die belange van die koninkryk van Christus in Suid Afrika (Die Burger 27 Augustus 1982:19). Afgevaardigdes na die Ottawa vergadering het hierdie standpunte gedeel. Prof JA Heyns het in 'n TV onderhoud gesê dat dit veral die gaping tussen beleid en praktyk was, wat aandag verdien het. Ds. JE Potgieter het ook die nodigheid van selfondersoek beklemtoon (*Die Kerkbode* 1 September 1982:1). Prof WD Jonker het die gevoel in die kerk die raakste opgesom deur te sê: "Vir ons is dit egter nou belangrik om onsself van elke vorm van rassisme te distansieer, nie omdat Ottawa dit vra nie, maar omdat rassisme eenvoudig sonde is" (*Die Kerkbode* 1 September 1982:1).

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[3] Die boek het in 1981 onder die redakteurskap van Prof NJ Smit en drs. FE o' Brein Geldenhuys en PJG Meiring verskyn. Dit het ŉ grootskaalse storm ontketen as gevolg van die 44 stellings wat daarin gemaak is.

[4] In die *Ope Brief* is spesifiek verwys na gedwonge verskuiwing van mense, die ontwrigting van trekarbeid op gesinne, onderbesteding aan swart onderwys en onvoldoende en swak behuising vir swart mense (Bosch 1982:13-17).

Die Ned Geref. Kerk was duidelik by 'n kruispad. Die negatiewe kritiek wat *Ras, Volk en Nasie* ontlok het, het duidelik aan die kerk getoon dat sy beleid nie die toets deurstaan het nie (Van der Merwe 1990:439). Dit het die Algemene Sinode van 1982 eintlik geen ander keuse gelaat as om te besluit om *Ras, Volk en Nasie* te hersien nie.[5] Dit sou vier jaar neem en uitloop op die verslag: *Kerk en Samelewing – 'n Getuienis van die Ned Geref. Kerk* (Van der Merwe 1990:464).

3. DIE VERSLAG TER TAFEL

Die verslag van die Hersieningskommissie het op 20 -22 Oktober 1986 in Kaapstad[6] voor die Algemene Sinode van die Ned Geref. Kerk gedien. Weens die vertroulikheid daarvan is dit nie by die Agenda ingebind nie, maar is slegs 2500 eksemplare daarvan gedruk en afsonderlik aan die afgevaardigdes gestuur (Van der Merwe 1990:465).

Die verslag is paragraaf vir paragraaf aan die orde gestel en die bespreking daarvan het twee volle dae geduur (Handelinge 1986:649). Tydens hierdie twee dae het die sinode vier ingrypende besluite geneem wat die kerk onherroeplik op 'n nuwe koers sou plaas. Dit het gehandel oor oop kerkdeure, oop lidmaatskap, apartheid en rasgemengde huwelike en was 'n duidelike wegbeweeg van vroeëre standpunt van afsonderlikheid.

Paragraaf 270 het soos volg gelui: "Die lidmaatskap van die Ned Geref. Kerk is oop" (Kerk en Samelewing 1986:46). Hierdie besluit het dit moontlik gemaak vir lidmate van ander rasse om lidmaat van Ned Geref. Kerk gemeentes te word. In paragraaf 273 is dit duidelik gestel dat die kerk 'n "evangelieverkondigende gemeenskap" is. Dit het beteken dat lidmate en ampsdraers elke geleentheid moes aangryp om die woord van God aan mense te verkondig. Hieruit het gevolg dat: "eredienste en ander byeenkomste toegangklik is vir alle besoekers wat begeer om in gemeenskap met ander gelowiges na die woord te luister" (*Kerk en Samelewing* 1986:47). Met hierdie besluit is die kerk se deure prakties vir mense van alle rasse oopgestel. In paragraaf 305 het die sinode verklaar dat die Skriftuurlike begronding van die beleid wat bekend geword het as apartheid nie as voorskrif uit die Bybel afgelees kon word nie. "Die poging om so 'n voorskrif uit die Bybel te regverdig, moet as fout erken en afgewys word" (*Kerk en Samelewing* 1986:52). Alhoewel die sinode nie die volle tree gegee het om apartheid as sonde te bely nie, was dit 'n eerste stap om te erken dat die Bybelse begronding van die Nasionale Party se beleid van apartheid verkeerd was. Die laaste van die ingrypende besluite was die oor rasgemengde huwelike. Die sinode het besluit: "Die Skrif verbied nie rasgemengde huwelike nie" (*Kerk en Samelewing* 1986:61). Dit was 'n radikale breuk met die standpunt van *Ras, Volk en Nasie* wat uitdruklik verklaar het dat rasgemengde huwelike ongewens en ongeoorloof was

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[5] Die besluit is op 14 Oktober 1982 geneem. Vgl. punt 2 van hierdie artikel

[6] Die sewende vergadering van die Algemene Sinode van die Ned Geref. Kerk het vanaf 14 Oktober 1986 in Kaapstad vergader.

(*Ras Volk en Nasie* 1974:100). Die besluit is egter gekwalifiseer deur te verklaar: “Die Kerk moet egter in sy pastorale arbeid daarteen waarsku dat maatskaplike omstandighede, lewens– en wêreldbeskoulike, kulturele, sosio-ekonomiese en ander dergelike verskille en faktore ernstige spanning kan veroorsaak (*Kerk en Samelewing* 1986:61).

4. REAKSIE OP KERK EN SAMELEWING: 'N GROOTSKAALSE STORM

Hierdie besluite van die sinode het hewige reaksie uitgelok en die Ned Geref. Kerk in die grootste storm van sy geskiedenis gedompel. Dr JJ Gerber is korrek wanneer hy meen dat die reaksie in vier groepe verdeel kan word. Eerstens was daar ’n stille meerderheid wat dit verslag bloot aanvaar het[7]. Tweedens was daar ’n groep wat van mening was dat dit “too little too late was”.[8] ’n Derde groep het gejuig oor die besluit wat geneem is terwyl ’n laaste groep gesê het: “Ons is verraai” (Gerber : Teologiese dag Universiteit van Pretoria 9 Februarie 2011).

Dit was veral die media wat ’n groot rol in die reaksie gespeel het. Met opskrifte soos: “Eredienste oop vir almal” (*Die Burger* 22 Oktober 1986:1); “NG Kerk bely! – Apartheid was dwaling” (*Die Vaderland* 20 Oktober 1986:1) en “Sinode lê grondslag vir breuk met Afrikaner” (*Die Afrikaner* 29 Oktober 1986:4) is die nuus oor *Kerk en Samelewing* die wêreld ingestuur. Dit het die tafel gedek vir ’n protesaksie deur lidmate wat sou uitloop op ’n kerkskeuring en die stigting van die Afrikaanse Protestantse Kerk.

Die grondwerk vir hierdie protesaksie is reeds in September 1983 tydens die sogenaamde Silverton-byeenkoms gedoen (Van der Merwe 1990:617). Alhoewel prof CWH Boshoff protes teen die voorgestelde nuwe grondwet as die rede vir die byeenkoms voorgehou het, was dit duidelik dat hierdie groep krampagtig aan eiesoortigheid en differensiasie wou vasklou. Hulle was voorstanders van die beleid van “afsonderlike ontwikkeling” wat deur die Ned Geref. Kerk teologies ondersteun is en deur *Ras, Volk en Nasie* bevestig is. Lede van hierdie groep het ’n leidende rol gespeel in die amptelike protesaksie wat op dreef sou kom[9](Van der Merwe 1990:621).

Die eerste duidelike teken dat ’n groot protesaksie aan die kom was, was ’n byeenkoms van ’n “paar honderd” Ned Geref. lidmate wat uit alle dele van die land op 2 November in Verwoerdburg (nou: Centurion) saamgetrek het (The Citizen 3 November 1986:5). Tydens hierdie byeenkoms is besluit om ’n massavergadering te reël op 28 November 1986 en om ’n Voortsettingskomitee[10] aan te wys wat terselfdertyd as studiekomitee moes dien (Die Burger 3 November 1986:2). Die komitee het opdrag ontvang om die besware teen die besluite van die sinode te formuleer en te motiveer. Die aanbevelings van die komitee sou op ’n massabyeenkoms wat op 28 November in die Skilpadsaal in Pretoria sou plaasvind, bespreek word en aanbevelings oor gekoördineerde optrede sou daar geneem word (*Die Burger* 3 November 1986:5).

Namate die nuus oor die protesvergadering versprei het, het die omvang van die storm waarin die kerk homself bevind het, duidelik geword. Die toedrag van sake het daartoe gelei dat prof JA Heyns ’n oproep tot kalmte gemaak het en ’n beroep op lidmate gedoen het om niks te doen voordat hulle die publikasie *Kerk en Samelewing* volledig bestudeer het nie (*Die Vaderland* 11 November 1986:4).

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[7] Die feit dat al die streeksinodes van die Ned Geref. Kerk *Kerk en Samelewing* tydens die sinodesittings van 1987 met ’n groot meerderheid aanvaar het, ondersteun hierdie standpunt Vgl. Die Kerkbode 23 September 1987:1 en Kerkbode 28 Oktober 1987:1

[8] John de Gruchy is ’n voorbeeld van hierdie standpunt. Hy skryf: “But at its General synod in 1986 the NGK finally, if timidly, gave up the attempt to provide biblical and theological justification for its report on Church and Society.” En verder: “History has unfolded in such a way, however, that the new position of the NGK was totally inadequate, in fact, it was nothing more than a theological rationalization of the governments own attempt to reform apartheid (De Gruchy 2004:195).

[9] Ds. MC Adendorf, ds. Mossie van den Berg en ds. Andrew Gerber het ’n leidende rol gespeel.

[10] Die komitee het bestaan uit prof WJG Lubbe, prof Alkmaar Swart, As G Cruywagen, ds. E Friis, dr JC Kruger, ds. CC Colyn, ME M Roos, prof M Verster en prof S Jacobs.

In ’n poging om gemoedere te kalmeer, het ’n informele gesprek op 26 November 1986 tussen die Dagbestuur van die Algemene Sinodale Kommissie van die Ned Geref. Kerk en die Studie-kommissie van die beswaarde lidmate in Pretoria plaasgevind[11] (Beeld 27 November 1986:6). Hierdie gesprek kon egter nie verhoed dat die protesvergadering van beswaarde lidmate op Vrydag 28 November 1986 in die Skilpadsaal voortgaan nie (Rapport 30 November 1986:1).

Tydens die vergadering, wat deur 2500 beswaarde lidmate bygewoon is, is besluit op ’n aksieprogram met twee dryf punte. Aan die een kant sou stappe van onderhandeling gevolg word waarin gepoog sou word om die gewraakte sinodebesluite “gewysig of ongedaan” te kry. Klem is daarop geplaas dat dit op ’n behoorlik kerkordelike manier gedoen moes word. Aan die ander kant sou begin word met voorbereidings vir ’n nuwe kerk onder Afrikaners waarin beswaarde lidmate ’n gelukkige geestelike tuiste sou vind “sodat beswaardes gereed is as onderhandelings misluk” (*Rapport* 30 November 1986:1). ’n Finale besluit oor kerkstigting sou in Julie 1987 geneem word (*Die Burger* 29 November 1986: 2). Die vergadering het verder onder luide toejuiging besluit om by wyse van protes net ’n nominale bydrae (byvoorbeeld ’n rand elk) aan huidige eie gemeentes te doen en die res aan die Voortsettingskomitee te stuur. Die geld sou in ’n spaarrekening gehou word vir toekomstige besteding (*Die Burger* 29 November 1986:2). Hierdie gees van onversoenbaarheid sou ook die verdere optrede van die groep lidmate kenmerk. ’n Beswaarskrif wat onder die titel *Geloof en Protes* gepubliseer is,[12] sou volg terwyl verdere gesprekke tussen die Voortsettingskomitee en die Algemene Sinodale Kommissie wat op 22 Junie 1987 plaasgevind het, ook op ’n dooie punt uitgeloop het (Notule van die Algemene Sinodale Kommissie 22 Junie 1987:1).

Kerkstigting deur die beswaarde lidmate het ’n werklikheid geword. Op 27 Junie 1987 het 2500 mense ’n vergadering in die Skilpadsaal bygewoon waar 80% van die teenwoordiges ten gunste van die stigting van ’n nuwe kerk gestem het. ’n Groep van 70 het egter die saal verlaat en besluit om as beswaarde lidmate binne die Ned Geref. Kerk te bly en vandaar die gesprek voort te sit (*Die Transvaler* 29 Junie 1987:13).

Aan die begin van Oktober 1987 het die Algemene Sinodale Kommissie vir Ampsbediening en Evangelisasie van die Ned Geref. Kerk ’n opname gedoen om ’n aanduiding te kry van hoeveel lidmate die Ned Geref. Kerk verlaat het (Agenda van die Algemene Sinodale Kommissie van die Ned Geref. Kerk 23-24 November 1987:47). Uit die opname het dit geblyk dat 467 van die 1265 gemeentes van die Ned Geref. Kerk wel lidmate aan die nuwe kerk afgestaan het. Dit het 39,9% van al die gemeentes verteenwoordig. Uit ’n totaal van 7751 lidmate was daar 344 ouderlinge, 256 diakens en 19 diensdoende predikante wat teen 1 Oktober na die Afrikaanse Protestantse Kerk oorgegaan het. Die onderstaande tabel gee verdere toeligting:

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[11] Die Dagbestuur is verteenwoordig deur Proff JA Heyns, PB van der Watt, dr P Rossouw en ds. DJ Viljoen. Die beswaarde lidmate is verteenwoordig deur proff WJG Lubbe, A Swart, ds. CC Colyn en prof M Verster. (Agenda van die Algemene Sinodale Kommissie van die Ned Geref. Kerk, 18 – 19 Maart 1987: 8)

[12] *Die Kerkbode* 8 Julie 1987:8

NAAM VAN SINODE	AANTAL GEMEENTES IN SINODE	HOEVEEL GEMEENTES IN SINODE HET LIDMATE AFGESTAAN	%	HOEVEEL HET DIE KERK VERLAAT T.G.V. DIE APK					
				Ouderlinge	Diakens	Leraars	Belydende lidmate (bg uitgesluit)	Dooplidmate	%
Wes-Kaap	239	27	11.3	4	3	2	116	50	0.05
Oos-Kaap	116	39	33.6	6	3	0	71	14	0.08
Noord-Kaap	82	24	29.2	7	9	0	269	174	0.59
Natal	69	31	44.9	11	13	0	203	95	0.48
O.V.S.	173	99	57.2	64	35	4	932	388	0.69
Wes-Tvl	150	89	59.3	92	76	5	1521	676	1.25
Noord-Tvl	133	94	70.7	72	60	3	1442	119	0.86
Suid-Tvl	136	64	46.3	21	7	3	370	79	0.26
S.W.A.	Blykbaar nog geen gemeentes van die APK gestig								
Midde-Afrika	Blykbaar nog geen gemeentes van die APK gestig								
Oos-Tvl	90	41	45.6	67	50	3	729	440	0.96
TOTAAL	1265	467		344	256	19	5716	2035	0.44

(Agenda van die Algemene Sinodale Kommissie van die Ned Geref. Kerk 23-24 November 1987:47).

Alhoewel die Ned Geref. Kerk net minder as 8000 lidmate verloor het, wat nie op 'n wesenlike kerkskeuring dui nie, het prof JA Heyns die gebeure raak saamgevat toe hy as volg reageer het: "Wie die Hoof van die Kerk liefhet, wie in die kerk gebore is en groot geword het, wie die kerk as geestelike moeder aanvaar en vir jare deur haar getrou en toegewyd met woord en sakramente gevoed is, kan nie anders as om te ween by die aanskoue van wat nou gebeur" (*Die Kerkbode* 22 Julie 1987:6).

5. WAS DIE KOOL DIE SOUS WERD?

As die aanvaarding van *Kerk en Samelewing* die Ned Geref. Kerk byna 8000 lidmate gekos het, moet die vraag gevra word of die kool die sous werd was? Was dit inderdaad die worsteling en die pyn van 'n kerkskeuring werd? 25 Jaar later vertel die geskiedenis dat dit inderdaad 'n tydige koerswysiging was wat die kerk in 'n posisie gestel het om die reis oppad na 'n post-apartheid Suid Afrika mee te maak. *Kerk en Samelewing* het veral in die jare negentig van die vorige eeu belangrike deure vir die Ned Geref. Kerk oopgemaak.

5.1 Die Rustenburg beraad 1990

Die eerste deur wat deur *Kerk en Samelewing* oopgemaak is, was dié na die Rustenburg-beraad. Die aanloop tot die beraad het reeds in 1989 begin toe die destydse staatspresident, FW de Klerk, na 'n wenk van prof JA Heyns tydens sy Kersboodskap 'n beroep op die kerke in die land gedoen het om ’n klimaat te help skep wat bevorderlik vir onderhandeling, versoening en verandering in die land sou wees (Du Toit ea. 2002:105). Die konferensie het vanaf 5-9 November 1990 by die Hunters Rest hotel buite Rustenburg plaasgevind (Du Toit 2002 105). Tydens hierdie konferensie, het prof WD Jonker die besluit van *Kerk en Samelewing* van 1986 wat in 1990 tydens die Algemene Sinode herbevestig is tot sy volle konsekwensie deurgetrek toe hy die volgende belydenis gedoen het: “I confess before you and before the Lord, not only my own sin and guilt, and my personal responsibility for the political, social, economic, and structural wrongs that have been done to many of you, and the results of which you and our whole country are still suffering from, but vicariously I dare also do that in the name of the DRC of which I am a member, and for the Afrikaner people as a whole. I have the liberty to do just that, because the DRC at its latest synod has declared apartheid a sin and confessed its own guilt of negligence in not warning against it and distancing it itself from it long ago” (Jonker 1998:204). In reaksie op Jonker se belydenis het Aartsbiskop Desmond Tutu opgestaan en gesê dat as die Ned Geref. Kerk vandag sê dat hy berou het, almal moet sê: “Ons vergewe julle.” Jonker beskryf die toneel as volg: “Op daardie oomblik het almal opgestaan. Daar was trane, daar was ’n gees van bewoënheid. So iets het ek nog nooit belewe nie. Ek het dit ervaar as ’n omarming, as ’n diepe gebaar van aanvaarding deur medegelowiges wat in diepe bewoënheid ons skuld van ons afneem” (Jonker 1998:205).

Hierdie belydenis van Jonker is die volgende dag deur prof Pieter Potgieter onderskryf toe hy gesê het: “The delegates of the DRC want to state unambiguously that we fully identify ourselves with the statements made by prof Jonker on the position of the church. He has in fact precisely reiterated the decision made by our General Synod in Bloemfontein recently. We want to see this decision of the synod as the bases of reconciliation with all people of all churches (Jonker 1998:207). Hierdie verklaring van Potgieter was ’n bevestiging van die feit dat *Kerk en Samelewing* die Ned Gerf Kerk onherroeplik op ’n nuwe koers geplaas het en in staat gestel het om sy rol in ’n nuwe demokraties Suid Afrika te vervul.

5.2 Die Sinode van versoening 1994

’n Tweede belangrike deur was dié na versoening tydens die Algemene Sinode van 1994. 'n Belangrike gebeurtenis het tydens die negende vergadering van die Algemene Sinode van Ned Gerf Kerk in 1994 plaasgevind toe mnr Nelson Mandela, nuutverkose president van Suid Afrika, die sinode op 13 Oktober 1994 toegespreek het (Handelinge 1994: 536). Die Sinode was die eerste wat na afloop van die eerste veelrassige verkiesing op 27 April 1994 in ’n nuwe demokratiese Suid Afrika plaasgevind het (Du Toit ea. 2002:110).

In sy toespraak het mnr Mandela verwys na apartheid as ’n verskroeide aarde beleid wat verkeerd en sondig was. Hy het verder verwys na die lang stryd in die NGK rondom apartheid en die diepe sielsworsteling wat baie lidmate van die kerk deurgegaan het. Mandela het ook erkenning gegee aan *Kerk en Samelewing* as ’n belangrike mylpaal maar die sinode ook uitgedaag om erkenning te gee aan persone soos Dr Beyers Naude en dr Ben Marais wat die kerk teen apartheid en rassisme gewaarsku het (Handelinge 1994:537). Hierdie toespraak het die wiel aan die rol gesit vir ’n versoeningsproses wat die sinode as die Sinode van Versoening bekend sou laat word. Op 19 Oktober het die vergadering die volgende besluit goedgekeur: “In die lig van die klag van politieke dienstigheid deur die NGK wys die Algemene Sinode lidmate daarop dat daar deur die jare heen steeds lidmate, ampsdraers en selfs kerklike vergaderinge was wat ’n duidelike profetiese stem laat hoor het. Die Algemene Sinode erken met spyt dat daar in die verlede dikwels van kerklike kant op ’n onbarmhartige en onsmaaklike wyse teenoor sulke persone gehandel is (Handelinge 1994:501). In die daaropvolgende dae van die vergaderings is dr Beyers Naude en prof Ben Marais in die vergadering omverskoning gevra. Die sinode het nie net gepraat nie, maar ook gedoen (Du Toit ea. 2002:116). *Kerk en Samelewing* het die deure van die Ned Geref. Kerk vir mnr Nelson Mandela oopgemaak en die kerk in staat gestel om 'n pad van versoening te loop, nie net met die nuwe president nie, maar ook met profete uit eie geledere.

5.3 Deelname aan die Waarheids- en Versoeningskommissie: 1997

'n Derde belangrike deur was dié na die Waarheids- en Versoeningskommissie. Mnr Nelson Mandela het in sy toespraak voor die Algemene Sinode verwys na 'n forum van heling wat bekend sou word as die Waarheids - en Versoeningskommissie (WVK) (Handelinge 1994:537). Die vraag wat gou aan die orde was, was: "moes die Ned Geref. Kerk voor die WVK getuig of nie?" (Du Toit ea. 2002:119). Die aanvanklike besluit van die Algemene Sinodale Kommissie van die Ned Geref. Kerk was om nie 'n voorlegging voor die WVK te doen nie[13]. Ds. Freek Swanepoel, voorsitter van die Algemene Sinodale Kommissie van die Ned Geref. Kerk het na afloop van die vergadering tydens 'n perskonferensie gesê dat die besluit egter ter enige tyd verander kon word. Alhoewel die vergadering amptelik besluit het om nie 'n voorlegging te doen nie, was Swanepoel self van mening dat die Ned Geref. Kerk dit aan sy lidmate verskuldig was om sy verhaal oor die landsgebeure op skrif te stel. Hy het vier maande later gesê: "om nou te swyg sou dwaas wees." (*Beeld* 14 Februarie 1997:4). Op 22 Mei 1997 het die Algemene Sinodale Kommissie sy standpunt om nie 'n voorlegging aan die WVK te doen nie, herbevestig. Dit het gevolg op 'n brief waarin die Ned Geref. Kerk saam met ander kerke gevra is, om dit wel te doen (Du Toit 2002:120). Daar is wel besluit om die verhaal van die Ned Geref. Kerk met betrekking tot volkere en rasseverhoudinge in Suid Afrika, soos wat dit sedert die totstandkoming van die Algemene Sinode in 1962 ontwikkel het, op skrif te stel[14]. Prof PJG Meiring, enigste verteenwoordiger van Die Ned Geref. Kerk op die WVK wou egter nie aanvaar dat die kerk nie 'n voorlegging sou maak nie. In herhaalde briewe aan die skriba van die Algemene Sinodale Kommissie het hy die Ned Geref. Kerk versoek om tog 'n voorlegging te maak (Meiring 1997:5). Die pogings van prof Meiring het vrugte afgewerp toe die Algemene Sinodale Kommissie tydens 'n vergadering van 28 -30 Oktober 1997 die volgende besluit geneem het: "die voorsitter moet die NGK by die getuienisgeleentheid verteenwoordig en hy word versoek om, indien hy 'n spreekbeurt kry, klem te lê op die kerk se versoeningstaak en die toekoms. Daar sal egter nie 'n formele voorlegging deur die NGK gemaak word nie" (Notule Algemene Sinodale Kommissie 28 Oktober 1997:3). Op 19 November 1997 het ds. Freek Swanepoel die Ned Geref. Kerk in Port Elizabeth verteenwoordig tydens 'n openbare getuienisgeleentheid vir die meer evangeliese en Afrikaanse kerke. In sy toespraak het ds. Swanepoel onder meer gesê dat die Ned Geref. Kerk verbind is tot versoening, dat die Ned Geref. Kerk dit saam met ander wil aanpak, wat onder die praktiese implikasies van versoening verstaan word en dat versoening persoonlike kontak vereis. Hy het ten slotte verwys na die verlede en die toekoms (Meiring 1999:286). Met die getuienis van ds. Swanepoel voor die WVK kon die Ned Geref. Kerk weer sy regmatige plek in die galery van kerke in Suid Afrika inneem. Dit is moontlik genaak deur die waterskeidende besluite van Kerk en Samelewing.

5.4 Hertoelating tot die Wêreldbond van Gereformeerde Kerke: 1998

'n Vierde belangrike deur was dié na die Ned Geref. Kerk se hertoelating tot die Wêreldbond van Gereformeerde Kerke (WBGK). Die Ned Geref. Kerk se ondersteuning van en Bybelse fundering van apartheid was direk daarvoor verantwoordelik vir die skorsing van die kerk tydens die WBGK se vergadering in Ottawa in 1982[15] Die aanvaarding van *Kerk en Samelewing* in 1986 was die eerste tree na die opheffing van die skorsing. Na ʼn ontmoeting tussen ʼn afvaardiging van die WBGK en die Dagbestuur van die Algemene Sinodale Kommissie in Bloemfontein in April 1997, is die Ned Geref. Kerk genooi om die 23ste vergadering van die WBGK wat in Augustus 1997 in Debrecen Hongarye plaasgevind het, as waarnemer by te woon (Du Toit 2002:238). Die Uitvoerende komitee van die WBGK het intussen voorgestel dat indien beide die Algemene Vergadering van die WBGK in 1997 en die Algemene Sinode van die Ned Geref. Kerk in 1998 ʼn mosie aanvaar wat deur die Uitvoerende komitee voorberei is, die skorsing van die Ned Geref. Kerk onmiddellik beëindig sou word. In hierdie mosie is bevestig dat enige teologiese regverdiging van apartheid ʼn status confessionis daarstel en ʼn weerspreking van die evangelie is. Van die Algemene Sinode is verwag om apartheid binne hierdie raamwerk as verkeerd en sondig te verwerp, "not only in its effects and operations, but also in its fundamental nature" (Agenda 1998:41). M Opocensky, Sekretaris-Generaal van die WBGK het ʼn begeleidende brief aan die Algemene Sinode gestuur waarin die besluit verder toegelig is terwyl hy self ook tydens die vergadering teenwoordig was. Na ontvangs van die brief en Opocensky se toeligting het die Algemene Sinode die "resolution" sonder enige wysiging aanvaar (Handelinge 1998:413). Dit het beteken dat die skorsing van die Ned Geref. Kerk weens sy verdediging van apartheid na sestien jaar opgehef is. Strauss is korrek wanneer hy skryf: "Die verbreking van die isolasie van die NG Kerk wat in 1986 begin het, was nou voltooi" (Du Toit 2002:240).

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[13] In 'n brief aan die Voorsitter van die Waarheids- en Versoeningskommissie gedateer 27 .08.1997 het die Skriba van die Algemene Sinodale Kommissie die WVK in kennis gestel dat die Ned Geref. Kerk nie 'n voorlegging aan die WVK sou doen nie maar dat *Reis met Apartheid* aan alle belangstellendes beskikbaar was..

[14] Hierdie dokument is deur dr FM Gaum saamgestel. Dit is in Augustus 1997 gepubliseer met die titel: *Die verhaal van die NG kerk se reis met apartheid(1960 -1994) – 'n getuienis en 'n belydenis.*

6. KONKLUSIE

25 jaar na die aanvaarding van *Kerk en Samelewing* tydens die Algemene Sinode van 1986, is dit duidelik dat die dokument en die beleid wat daarin vervat is, 'n waterskeiding vir die Ned Geref. Kerk was. Die storms wat daardeur ontketen is, moes verduur word, omdat dit verskeie deure vir die Ned Geref. Kerk oopgemaak het sodat die kerk in die negentigerjare weer sy regmatige plek tussen die kerke, nie net in Suid Afrika nie, maar in die wêreld kon inneem. Die wins wat saam met *Kerk en Samelewing* gekom het, was groter as die verlies. Die era van *Kerk en Samelewing* het tot 'n einde gekom tydens die Algemene Sinode van 1994 toe besluit is besluit dat *Kerk en Samelewing* se tyd uitgedien was. Die vergadering het dit soos volg verwoord: "Die Algemene Sinode beskou *Kerk en Samelewing* nie as 'n dokument wat telkens hersien moet word nie Die kerk leef nou in 'n nuwe situasie waarin dringende makro – sosiaal-etiese probleme ons aandag verg" (Handelinge 1994:578). Met hierdie besluit was die tyd van *Kerk en Samelewing* verby. Vyf en twintig jaar later onderstreep die geskiedenis egter die belangrike rol wat *Kerk en Samelewing* in die Ned Geref Kerk gespeel het. Dit het die kerk gehelp om die Albatros van apartheid van sy nek af te gooi en 'n nuwe koers in te slaan. 'n Groot deur na nuwe uitdagings in 'n nuwe millennium is vir die Ned Geref. Kerk oopgemaak. Kerkhereniging in die familie van Ned Geref Kerke sou die grootste uitdaging word.

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TREFWOORDE
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Healing of the royal official’s son in John 4:46-54

ABSTRACT

The healing of the royal official’s son (4:46-54) is one of the neglected sections in John’s Gospel. Although it is considered in commentaries and it is often used in sermons it is rarely the subject of wider discussion. This article considers the narratological, social and historical aspects of this brief miracle narrative. The complex structure of the narrative is considered, its relation to parallels in the Synoptics and possible shared sources are investigated, and possibilities for understanding the narrative are discussed.

1. INTRODUCTION

The healing of the royal official’s son (4:46-54) is one of the neglected sections in John’s Gospel. It normally receives due attention in commentaries, but as far as I could establish the academic *Wirkungsgeschichte* of this passage is negligible; this is evident from the minute number of independent journal articles written on this passage (see Lindars 1992 and Nicklas 2008) although the passage records nearly 3 million hits on the internet (search: John 4:46-54). These are mostly links to sermons and Bible studies on the requirement of faith or the power of Jesus relating to the impact of this passage from the pulpit. The main themes in this passage are dealt with in more spectacular ways elsewhere in John’s Gospel and are consequently normally discussed in relation to those sections: for instance, true faith is presented more spectacularly in Ch. 9 with the healing of the blind man, and healing or giving life in Ch. 11 with the raising of Lazarus. This passage therefore never received the attention the other sections did. In presentations of this event in, for instance, films (see the Jesus film, Jesus of Nazareth by Franco Zefferelli based on the Gospel of John) the information from parallel passages in Matthew and Luke is mixed with those of Jn 4:46-54.

2. ON THE GRAMMAR AND STRUCTURE OF 4:46-54

The narrative in 4:46-54 is marked as a unit by a ring composition or *inclusio*: in both verses 46 and 54 it is mentioned that Jesus enters into Cana in Galilee where he performed miracles. The references in these two verses to the first miracle at Cana (see 4:46: εἰς τὴν Κανὰ τῆς Γαλιλαίας; see 2,1-10) as well as the entrance into Galilee from Judea (4:47 and 4:54: ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν; see 2:1; 4:43-45;) embed the narrative firmly in the preceding context: it should be read in relation to the first miracle at Cana; this being the second miracle (4:54 – see nevertheless 2:2 3; 4:45 that suggest that there were other miracles too) while the reader should relate the message to the Galileans, especially since the phrase ‘from Judea to Galilee’ occurs twice in this short narrative (4:47 and 54; Keener 2005, 630). The Galileans welcomed him (2:1; 4:45) in contrast to the Judeans from Jerusalem where the house of his father stands (who are most probably the referents of ‘his own country’ in 4:44 – see Nicklas 2008, 94-95 and his references, against Van Belle 1998, 27-44). Themes such as life and faith link this narrative to both the preceding discussions with Nicodemus (3:15, 16ff.) and the Samaritan woman (4:10, 14, 39-41), and also serve as thematic link to the following healing in Ch. 5 (21, 25-28) and the rest of the Gospel.

The narrative of the miracle events is rather straight forward: When hearing that Jesus is in Galilee a “royal official” travelled from Capernaum where his son was ill to meet with Jesus beseeching him to heal his terminally ill son. After a surprising rebuke from Jesus, declaring that people will not believe without seeing signs and wonders, Jesus sends the official home with the assurance that his son in Capernaum is healed. On his way home, the official’s slaves meet him with the message that his son is healed. The official makes some enquiries and realizes that his son got better at the exact moment when Jesus spoke to him. Consequently, he and his household believed.

Certain features point to a more complex narrative structure. Jesus’ remark in 4:48 that ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε (‘unless you see signs and wonders, you will not believe’) comes as a bit of a surprise, since the royal official came all the way from Capernaum to ask Jesus to heal his son. The official does not react directly to Jesus’ rebuke. Rather, he repeats his request seemingly with a little more urgency (see the use of πρίν in 4:49). The function of Jesus’ remark highlights one of the major issues in this narrative. At the first glance verses 48-49 do not seem to fit here and could just as well have been left out. Scholars like Schnackenburg (1968, 468-469), Haenchen (1980, ad loc.), and others think that the rebuke in 4:48-49 with the second petition of the royal official are editorial additions. They reason that the rebuke and second petition break the logic of the narrative (i.e. the official seemingly does not seek a sign or wonder in order to believe) and it is not clear why Jesus goes ahead with the healing. Moreover the rebuke is unduly harsh. In any case, 4:48-49 seems redundant to the flow of the narrative thus making no difference if it were removed. Schnackenburg (1968, 468-469) explains the editorial addition as an effort by the editor to encourage true faith by expressing criticism of superficial faith. However, because of this insertion, the official is required to repeat his request (4:49).

Nevertheless, these words are part of the text and should be considered as such. The problem is not that Jesus rebukes somebody; he also does that elsewhere (see 2:4; 11:4; Mk 7:27). The question is why Jesus would rebuke a man who came so far to ask for his help. Surely he had not gone to all that trouble simply to see a sign so that he may believe?

In 4:48 the issue of the dependence of faith on signs and wonders is addressed and is most probably related to the suspicion of ‘signs-faith’ already expressed in 2:23-24. There is also a subtle grammatical change in this verse which further clarifies the picture. Jesus addresses the man (πρὸς αὐτόν – to him) but in his next sentence switches to the second person plural when making his statement: Unless *they* see (ἴδητε – you see)... Knowing who *they* in this remark are would help the reader to understand the words of Jesus more clearly. *They* could be the surrounding Galileans of whom the context speaks (Schnackenburg 1968, 466; Köstenberger 2004, 170) or it could be a more general rhetorical statement, addressing the intended readers too, warning them against signs faith (Keener 2005, 630; Nicklas 2008, 100). Both options seem plausible. If this is accepted then the royal official seems to represent a group, most probably the Galileans.

Views on the interpretation of 4:48 differ. Busse (2002, 124-125) points out that the miracle plays out what verse 48 warns against: the royal official and his family only fully believed after he realized that a miracle had taken place (vv. 52-53). His perspective of Jesus’ word changes to faith based on the miracle. Thus the miracle does not illustrate what true faith is, but becomes a practical illustration and confirmation of Jesus’ warning: people only believe if they see signs (v. 48). Busse (2002, 125) concludes: “Sie öffnet dem Leser die Augen für einen potentiellen Zweispalt in seinem eigenen Glaubensbegriff – ja, sie illustriert ihm die dem Glauben inhärente

Gefahr, jederzeit in inadequaten Glauben bzw. Unglauben umschlagen zu können." Keener (2005, 633) also concludes that the royal official only had sign inspired faith. The problem with this interpretation seems to be the negative note on which the first miracle cycle then ends. This should not be a major problem, since up to Chapter 9, where true faith is practically illustrated (Van der Watt 2005,119-122) there are several references to faith that falls short of the ideal (for instance, Ch. 6:60, 66; 8:31ff.).

The more common interpretation of this miracle tends to move in the opposite direction (for examples see Brown 1971, 191-192; Haenchen 1980, 261), namely that the rebuke against a faith based on miracles introduces a process in which the faith of the royal official dynamically grows and matures (Kysar 1986,74): he is warned against a faith that is based upon works; he shows his faith by believing the word of Jesus, i.e. faith in a word (v. 50 - see Brown 1971, 191) and then he fully believes (v. 53 – the verb believe is used absolutely). The narrative reflects a growth in faith from a sign inspired faith to a mature faith, expressed by the verb used absolutely (4:53 – this view has much support, for instance, Schnackenburg 1968, 467-468; de Boor 1985, 151; Kysar 1986, 74; Witherington 1995, 128; Köstenberger 2004, 171; Neyrey 2007, 100). This faith would then explain the link with the first sign (2:1-10) where the disciples also believed, and echo the growth in faith of the Samaritan woman (4:19, 29) as well as the Samaritans in general (4:39, 42).

This interpretation is also not without problems. The first problem is that the man travelled a long distance to ask Jesus to heal his son. Moreover, when Jesus rebuked him, he still insisted that Jesus should go to heal his son. Would someone who simply wishes to see a miracle truly go to all this trouble? The underlying motif of caring for the life of his son seems to point away from just wanting to see a wonder or sign. A second problem seems to be that there is little reference to Jesus when it comes to faith, a point Busse (2002:124) rightly notes. What does the man believe in when the narrative records that he and his family believed (absolute)? The reference to the "sign" in 4:54 might be an indirect reference to Jesus, since the function of signs in John is indeed to refer to the person of Jesus.

Another option for interpreting the remark in 4:48 is to read it as a statement: "Seeing signs and wonders would lead you to faith" (cf. Bittner 1987, 128-134). Jesus then proceeds to perform such a sign which leads the royal official to come to faith. This option, however, does not take the Greek seriously enough (Ἐὰν μὴ … οὐ μὴ – if not… certainly not). It has an overly positive view of a signs directed faith, which is not the case in 2:23.

This was a long-distance healing which heightens the significance of the sign. Keener (2005, 632) points out that the lack of faith as well as sceptics being convinced by miracles might not have surprised ancient readers, since these were common themes in the Epidauros inscriptions (see inscription. 3.4.9.36.37). Scepticism changing into amazement is also a core theme in Lucian's narrative (*Abdic.* 5) of the disinherited son who healed his father (see also 2 Kings 5:11 and the ensuing results). Even though there are parallels in ancient literature, the specific Johannine theological context should remain the primary frame of reference for the interpretation of this miracle. However, long-distance miracles were rare by First Testament as well as other Jewish or Greco-Roman standards (Keener 1993, ad loc.).

A characteristic of the style of this narrative is the rich variation of words accompanied by a few phrases that are repeated with minimal change. The sick child is described as υἱός (son), παιδίον (dear child) and παῖς (boy) (see Newman and Nida 1980, 136); his father is described as βασιλικός (royal official/officer), ἄνθρωπος (man), and πατήρ (father); healing is described in terms of ἰάομαι (heal) and ζάω (give life/heal). On the other hand, some phrases are repeated, such as ὁ υἱός σου ζῇ (4:50, 51, 53 - your son lives/is healed) and ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (4:47, 54, see 4:46 – 'from Judea to Galilee'). The father's request that Jesus should come down and heal his son is also repeated twice.

The variation of words seems to have two functions. It adds to the ambiance of the narrative while also giving insights into the character of the actors in the plot. The royal official is a man and a father. He fulfils multiple roles. Nicklas (2008, 101) argues that calling the royal official a 'man' opens up his character towards the readers who can more easily associate with him now. The son is a child, no, a dear child, emphasizing the relationship between father and son. On the other hand, pieces of information are missing from the narrative. The illness of the son is called "fever" (πυρετός – fever), but no reason for the illness is given (see also Mk 1:31 *par*.; Ac 28:8). Aspects like the origin (for instance, demonic), nature or treatment do not come into focus at all. The readers are merely told that it was serious and that the boy was about to die. Nothing more should be assumed – guessing about this will distract from the real focus of the narrative.

The repetition of the phrases focuses the narrative: the geographical data emphasizes that this event did not take place in Jerusalem (his fatherland where the house of his father stands – see also Nicklas 2008) but Galilee (Keener 2005, 630), the place that welcomes him. The considerable distance between Cana and Capernaum (more than 26 km) also emphasizes the significance of this healing over a vast distance. The question remains why the father was only met the following day by his slaves while he was descending the mountains leading to the Sea of Galilee (4:51-52)? It was possible to have travelled the previous day, especially if the seriousness of the father's concern for his son is taken into account. It is reckoned that a person could travel about 32 km per day, starting in the morning. Perhaps 25 km was too far for a half a day's travel (Köstenberger 2004, 170; Keener 2005, 633). Others read confidence into the father's actions. He is not hastening home since he is confident of his son's healing (Bruce 1983, 119). It could also be to heighten the effect and dramatize the miracle by emphasizing the distance for readers who do not know the geography.

There are interesting grammatical and semantic nuances in the narrative. The narrative mode changes from past tense to present tense and back (for instance, the change to the present tense in 4:49, 50 (Λέγει) amidst past tense verbs that carry the narrative. This variation is typical of a lively narrative. More notable is the change in 4:52: the Hellenistic phrase κομψότερον ἔσχεν (4:52 - getting better/getting on nicely) assumes that the healing process had begun (Barrett 1978, 248). The verb ἀφῆκεν (5:52 – left), used by the slaves to describe the healing, refers to an instant healing. The use of ζάω (give life/heal) is also significant. In the Gospel as a whole ζάω (give life/heal) is used to refer to eternal life (Van der Watt 2000, 119-122). Here it is apparently used to refer to physical healing, while an alternative ἰάομαι (heal) is available and used elsewhere in John (4:47; 5:13; 12:40). The use of the word here seems to have a double meaning (against Haenchen 1980, 50 who wants to limit the meaning to "is healed") – the son is healed but in the end also receives eternal life (Beasley-Murray 1999, 73; Nicklas 2008, 101), since the father and his family, including the child, believed (4:53 – see 3:16). In this light the reference in 4:54 to the event as a "sign" invites the reader to reread what just happened in light of a second spiritual meaning: eternal life is mediated here. Thus the life-giving presence of Jesus is underlined; Jesus is the one who gives life. He gives life that is earthly as well as eternal, and does so now as well as in the future. These events are thus a preamble of the sign of the resurrection of Lazarus.

The symbolic nature of Jesus' words of healing may even go further. Schnackenburg (1968, 467) suggests that Jesus' words, "Your son lives" could be an allusion to the words of Elijah to the woman of Zarephath, recorded in 1 Kings 17:23. If this was the case, it would associate Jesus' messianic activity to the healing ministry of First Testament figures like Elijah.

Pragmatically, the richness of the narrative in its use of words, repetition of phrases, and creation of tension, results in a colourful narrative that aims to involve the reader actively. Jesus' surprising rebuke challenges the readers to find a reason for the rebuke and indeed measure themselves against that. The exceptional use of ζάω (give life/heal), in the instance of John, with the reference to the events as a sign also invites the reader to rethink what is happening in the narrative.

3. RELEVANT SOCIAL INFORMATION FOR INTERPRETING 4:46-54

This narrative is firmly framed within the social world of the first century. This calls for clarification of some aspects of the narrative.

Jesus is approached by a βασιλικός (royal official/officer). The intended meaning is not clear, except that the person is somehow linked to the royal house. The word itself could be used to refer to somebody of royal blood, or somebody in service of royalty, either administratively or militarily. Josephus uses this word to refer the troops of the king (*Bel*. I, 45) and probably even to non-Jewish mercenaries (for instance, *Ant.* XV, 289; XVII, 266, 270, 281). There is also a variant reading [(D, a, boh (codd)] βασιλισκός which could be translated as petty king or princelet, but this reading may be due to assimilation to the old Latin and Vulgate *regulus* (Barrett 1978, 247).

Since the man lives in Capernaum on the North-West side of the Sea of Galilee (2:1; 6:12, 24, 59), not far from Tiberias, the seat of the tetrarch Herod Antipas (reign from 4 BC to AD 39) it could be assumed that he was in service of Herod Antipas. Although only a tetrarch, Herod Antipas was also known as "king" (for instance, Mk 6:14, 22; Mt 14:9; Gospel of Peter 1:2). Some suggest that the βασιλικός was a military officer, basing their argument on a parallel passage in Matthew 8:5 where a *centurion* approaches Jesus. In this case the man would have been a non-Jew (Schnackenburg 1968, 466; Bultmann 1971, 206; Barrett 1978, 245; Witherington 1995, 128; Köstenberger 2004, 169). This is of course possible, but Brown (1971, 190) points out that Capernaum was a border town with many administrative responsibilities, which could mean that the man was an administrative official. In this case the man most probably would have been a Jew (see also Nicklas 2008, 97-98). This remains speculation and the more precise details of who and what the man was, are not in focus here. To identify him for instance with Chuzas (Lk 8:3) or with Manaen (Ac 13:1) is pure speculation. What is in focus here is that he was connected to royalty, placing him in the circle of the rich (he has a house and slaves) and privileged who controlled much of the land (Horsley 1994, 214-215). Keener (2005, 630) calls him a Galilean aristocrat. Based on what Josephus has to say, Keener (2005, 630) concludes that the majority of Galileans would not have felt comfortable to associate with such a person (*Vita* 98-99). Keener also refers to Josephus pointing out that many of the wealthy Herodians lived in Tiberias (*Vita* 32-34) which was built on a graveyard (*Ant.* 18.36-38). This was obviously not acceptable to the Jews, inter alia for reasons of purity and holiness. Herod Antipas did not seem to have been the most sensitive man around (*Vita* 65 and *Ant.* 18.136).

Based on what happened, the man and his whole household believe (4:53; see also Acts 16:31-32; 18:8). Within a group-orientated community it could be expected that the *pater familias* would be followed, even in matters of religion (cf. Plutarch *Bride* 19, *Mor.* 140D: "it is becoming for a wife to worship and to know only the gods that her husband believes in…"), although there are of course exceptions to the rule (Van der Watt 2007, 748-750).

Mention of the seventh hour on which the boy was healed (4:52) assumes knowledge of how time worked in ancient times. At least two systems should be considered here. According to the Roman system counting the hours started at midnight. The seventh hour would then have been 7h00 in the morning. According to the Jewish system, counting the hours from sunrise, it would have been 13h00 in the afternoon. The latter seems the most plausible and is most commonly accepted (Newman and Nida 1980, 139), since it seems improbable that the man would have approached Jesus at 7h00 in the morning, and if that was the case it seems strange that he took more than the rest of the day to reach the point where he was going down the mountain to the Sea of Galilee (4:52).

Interestingly, the royal official left his sick son and travelled all the way to see Jesus. Ancient missionary practices allowed for emissaries to be sent too, and the official had slaves whom he could have sent. In the parallel narrative in Mt 8:5 the centurion himself came to Jesus, while in Lk 7:3 the centurion sent some Jewish elders, i.e. people of authority to Jesus. This seems to emphasize the importance of the situation where the authority of the person asking carries some weight. It seems plausible to conclude that the presence of the royal official himself contributes to the urgency expressed by the father in this narrative. Keener (2005, 633) also notes that it was not uncommon to meet somebody underway with a message, as the slaves do here (he refers to Cicero *Fam.* 4.12.2; Mk 5:35; Lk 7:6).

4. IS THERE A SOURCE(S) BEHIND 4:46-54?

A major issue in John 4:46-54 is its link to the synoptic tradition, specifically its relation to the synoptic narratives in Mt 8:5-13 and Lk 7:1-10 (Haenchen 1980, 260-261; Beasley-Murray 1999, 71). Basic to this discussion are different views of the relationship between the Synoptics and John. This complex matter cannot be discussed here in any detail but some remarks are needed (see Lindars 1992, 1985-2000; Labahn & Lang 2004:443-516). The relationship between these three passages was already noticed by Irenaeus, Origen and Chrysostom (Plummer 1929, 128). The latter two were against a single tradition, while the position of Irenaeus is not clear.

The basic flow of the narratives is similar, but there are several significant differences. For instance, the father is described as a royal official in John while he is identified as a centurion in the Synoptics. In Luke the centurion sends some Jewish elders to Jesus. In John the event takes place in Cana, while in both Synoptic narratives it takes place in Capernaum. In John the son has a fever; Luke does not mention the nature of the illness, while in Matthew he is paralyzed. In Matthew and Luke the petitioners feel unworthy while in John this is not highlighted. In John Jesus rebukes and heals at a distance, while in Luke Jesus accompanies the petitioner (cf. Schnackenburg 1968, 471-474; Brown 1971, 192-194; Köstenberger 2004, 169).

Schnackenburg (1968, 471) generalizes when pointing out that the tendency among Protestant theologians was to accept that there was one tradition that found expression in three variations (see also Kysar 1986, 73), while Catholic theologians tended to argue for a different independent incident that resulted in the Johannine narrative. It is difficult to determine what the situation actually was, since the similarities as well as differences are noteworthy (cf. Schnackenburg 1968, 471-474; Brown 1971, 192-194) and it depends on how the similarities and differences are evaluated by the interpreter. However, it seems that one can exclude neither of the possibilities. Brown (1968, 193), for instance, takes a careful middle road by arguing that most of the differences could be explained logically if one assumes the peculiarities of each Evangelist. The same incident seems to lie behind all three renderings, but the Johannine version developed independently from the others. Köstenberger (2004, 169) argues for two separate occasions being described in John and the Synoptics respectively.

Of special importance for Johannine source criticism is the remark that the healing of the official's son was the second sign done (in Cana), although other signs done in Jerusalem are mentioned elsewhere (2:23; 4:45). This resulted in arguments for a signs source in the Gospel (Bultmann 1971, 206; Fortna 1988). The point of departure for such a signs source hypothesis is taken from this passage, since it is numbered as the second miracle, which leads to identifying a number of miracles that could have completed the list, seven in total (2:1-10; 4:46-54; 5:1-9; 6:1-

13; 6:16-21; 9:1-7; 11:1-54). The general pattern of the "first two" miracles seems to correspond – both happened in Cana, both start with a request, both are followed by a rebuke, both lead to faith – which leads some to conclude that it indicates a unique tradition, or set of signs (cf. Brown 1971, 194-195). They are part of the same signs source (Schnackenburg 1968, 468-470; Bultmann 1971, 113-114). It is then argued that the healing of the son should directly follow the wine miracle in 2:1-10, since 2:12 will serve as an ideal introduction to the healing narrative (scholars like Bultmann, Schnackenburg, Schweizer, Fortna support this argument).

In Mark 7:24-30, and the parallel in Matthew 15:21-28, another healing over a distance is described. There are some agreements, like the petitioner coming urgently to Jesus, Jesus' rebuke of the woman in Mark, the daughter that was left at home, and Jesus sending the woman home. Brown (1971, 193-194) suggests that these similarities are too few to conclude that there was dependence. However, what it does illustrate is that what we read in John is not simply made up by John.

Although belonging to a later date, the rabbinic narrative of the healing of the son of Rabban Gamaliel is noteworthy (Berakoth 34b). It also narrates a distance-healing. Two disciples were sent to R. Hanina b. Dosa who announced that the son will be healed; the healing took place at the exact same hour (cf. Strack and Billerbeck 1924, 441).

5. WHAT ARE THE MAJOR THEMATIC FOCI OF 4:46-54?

Nicklas (2008, 91) linked his understanding of 4:46-54 to the words of Umbert Eco, namely, that it is an "offenes Kunstwerk". Although it is a seemingly basic wonder narrative, the interesting nuances in the text, as it is described above, makes it a complex and indeed an open text that allows for multiple interpretations.

In light of the discussion above it can be maintained that several possibilities exist for understanding the message of this passage: Christologically Jesus is confirmed as powerful giver of life (for example, Schnackenburg 1968, 464, 476; Brown 1971, 197; Smith 1999, 128). The important issue of the true nature of faith comes into focus (for example, Schnackenburg 1968, 475-477; Brown 1971, 197; Keener 2005, 633; Nicklas 2008, 90). On a secondary level the passion of a father for his child as well as the acceptance by Jesus of a royal official who may not have been popular my have some deeply human connotations.

The wonder narrative is described as a "sign", i.e. an event that illustrates the glory and power of Jesus and underlines the spiritual truths he came to teach. The double meaning in which ζάω (give life/heal) is used, invites the reader to see the miracle not only on a human level, but to place it within a spiritual frame. Jesus gives life in an absolute sense. That his life is given for a royal official that was probably not so popular among the Galileans also breaks social barriers. Keener (2005, 633) remarks, "The heart of the story is the assertion that even a royal official in Galilee could respond to Jesus…". Jesus and the life he gives, knows no borders. He offered life to Nicodemus (3:3, 5, 15-17), to the Samaritan woman (4:10), both of who came to belief. Jesus also offers his life to the royal official – three completely diverse personalities. The message of Jesus' offer of eternal life that supersedes all borders opens up the scope for conveying this message even today.

If a "sign" is not accepted in faith, it remains just a miracle (Schnackenburg 1968, 464.475-477). True faith is needed, not sign-faith (4:48), or word-faith (4:50), but faith in Jesus, and that in an absolute sense (4:53). This theme, prominent in 4:46-54, is developed through the Gospel as a whole. That is why Nicklas (2008, 104) is correct in describing 4:46-54 as a "Glaubensgeschichte". Several instances of inadequate faith are mentioned in the Gospel, for instance, 2:23-25 where there is faith on the basis of signs, or 6:60ff. where people doubt the veracity of the message, or 8:31ff. where there is a lack of correct and obedient action (see Van der Watt 2005, 101-131 for detailed argumentation). Faith like that of the blind man that was healed (Ch. 9) is required. He believed the word of Jesus, defended him in the most adverse situation, was religiously and socially rejected, but nevertheless accepted and worshipped Jesus as the Son of God (9:35-38). For some interpreters, the royal official's faith shows the same kind of characteristics, while for others his faith is still just a signs inspired faith. Schnackenburg (1968, 476) suggests that in 4:48 Jesus warned the Galileans against inferior signs faith, but illustrated through the narrative of the royal official that the Galileans could also come to true faith in Jesus. When one reads the passage in this way, the rebuke against signs faith and the emphasis on the maturing of faith both fulfil a role in the narrative. Kysar (1986, 75) identifies the royal official (in a military role) as a non-Jew and therefore interprets this passage as a critique of the Jews' unbelief. Be that as it may, the requirement for true faith still remains, even today. This narrative invites the reader, not least through the sharp rebuke (4:48), to beware of inadequate faith.

The reader cannot help but have sympathy for this father – he did nothing wrong, to the contrary, in spite of his position (which separated him from ordinary Galileans) he came to Jesus and insisted on help. He believed Jesus' word, without any guarantee and acknowledged Jesus as the giver of life, including his own, by believing. This commitment and loyalty to his child and family should be commended, even today. In the same vein Jesus is pictured as the healer of families, the one who really cares, not only for spiritual matters; he is also prepared to physically heal the son of a royal official.

6. CONCLUDING REMARKS

The complexity of this brief narrative, the rich use of semantics, tensions created and open spaces left within the story, the rhetorical finesse that invites readers to get involved in the narrative are all elements that tempt one to call it a literary gem in its own right. Our investigation showed that it is indeed true that there is little in this narrative that is entirely 'new' or different from the rest of the Gospel. Themes like life and faith are common in the rest of the Gospel. What should be noted is that the narrative is about a royal official from Galilee – a person who most probably belonged to the higher levels of society and was perhaps not so popular among the ordinary people. This narrative is preceded by that of Nicodemus (Ch. 3) and of the Samaritan woman (Ch. 4). In both cases the identity of these people was important to the narrative – the one an important Jew (3:1) and the other an infamous Samaritan woman (4:7, 16-17). The author made sure that the reader understood the identity of these two clearly. The same happened in the case of the royal official; he is not only an official, he is also a man and a father, distinguishing him from the others. To each of these Jesus makes the same offer, irrespective of who they are. His offer is not influenced by personal, social, gender, political, or any other border – his life is indeed for everyone who believes in him. All three with their divergent backgrounds benefited from the same gift! Whoever believes in Jesus will receive the life he gives.

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Willie Jonker se Teologiese Etiek[1]

ABSTRACT

The theological ethics of Willie Jonker

The article deals with the South African Dutch Reformed theologian W.D. (Willie) Jonker's (1929-2006) contribution to theological ethics. Three perspectives on his ethics are developed, viz. foundational, methodological and substantive perspectives. The first relates to his idea that the foundation of ethics is the correlation between doctrine and life. Ethics is the outcome of the reconciliation in Christ as activated by the work of the Spirit, through which the totality of human life in the world is sanctified through the mediation of the life of the church. The second, methodological perspective deals with the relationship between ethics and hermeneutics. Here Jonker's complex and original work on the grounding of ethical claims on Scripture is discussed, and much attention is paid to his appropriation of Calvin in this regard. The third, substantive perspective deals with an area where Jonker made a distinctly new contribution to theological ethics in Dutch Reformed orientated South Africa during apartheid, viz. the development of a social ethics. This aspect of his work was particularly inspirational for the development of a critical consciousness about apartheid in Dutch Reformed circles sionce the 1980's. The article is concluded with a couple of critical and evaluative remarks.

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ETIEK EN EKKLESIOLOGIE

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[1] Sesde W.D. Jonker Gedenklesing: Kaapstad, 30 Oktober 2011.

Jonker was sonder twyfel primêr en by voorkeur 'n dogmatikus, en sy belangrikste werk is op die terrein van die dogmatiek gedoen. Toe ek hom egter as student aan die Kweekskool in 1975 die eerste keer meegemaak het, was hy, behalwe vir Inleiding tot die Teologie- en Simbolieklesings[2] aan die begin van ons eerste jaar, primêr 'n dosent in teologiese etiek. Prof. FJM Potgieter het in daardie stadium die oorwig van verantwoordelikhede ten opsigte van sowel die dogmatiek as die dogmageskiedenis behartig. Dat hy vir die eerste keer die vryheid gehad het om sy eie kursusse in die dogmatiek te begin aanbied na prof. Potgieter se aftrede aan die einde van 1977, was vir prof. Jonker ietwat van 'n frustrasie; ek herinner my goed dat hy by geleentheid in 'n klas in 1978 opgemerk het dat hy toe "reeds in sy 50ste jaar" was, en nou vir die eerste keer die geleentheid kry om sy eintlike vak, naamlik dogmatiek, te doseer. (Tydens sy Nederlandse verblyf te Kampen was hy professor in praktiese teologie).

Retrospektief beskou, wil ek my nogtans verstout om te beweer dat prof. Potgieter se uitgerekte besetting van die dogmatiek portefeulje aan die Kweekskool op een manier wel 'n bedekte seën was. Dit het Willie Jonker naamlik gedwing om baie aandag te skenk aan die etiek, en om daarmee 'n skat van insigte na vore te bring waarby ons vandag steeds aansienlik kan baat. Die kern van daardie insigte is die tema van hierdie artikel.

Soos verwag kan word, geskied Jonker se bydrae tot die etiek volledig binne die konteks van sy ontwikkeling van 'n Christelik-teologiese en gereformeerde etiek. Sy gespreksgenote in die ontwikkeling van sy etiek-idees is meesal teoloë; dit is baie selde dat hy na die werk van filosofies-etiese denkers selfs net verwys.[3] Die konteks waarbinne Jonker die meeste van sy etiese idees ontwikkel, is daarby die vraag na die lewe van die kerk in die wêreld. Dit mag moontlik op 'n oorvereenvoudiging neerkom, maar ek wil dit nogtans waag om te beweer dat Jonker se teologie, as dit onder 'n enkele noemer beskryf moet word, ten diepste 'n gereformeerde ekklesiologie is. Die eerste geskrif waarmee Jonker wyd aandag getrek het in die Suid-Afrikaanse teologiese gesprek, was sy nou amper legendariese *Die sendingbepalinge van die Ned Gereformeerde Kerk van Transvaal* (Jonker 1962), 'n lomp-getitelde boekie oor 'n skynbaar obskure onderwerp, maar 'n geskrif wat tog sedertdien erken word as een van die skerpste en invloedrykste gereformeerd-ekklesiologiese analises in die geskiedenis van teologiese besinning in hierdie land. Ook die laaste boek (te midde van 'n aantal ander wat tussen-in verskyn het) wat Jonker in sy lewe gepubliseer het, naamlik *Selfs die kerk kan verander* (Jonker 1998), handel voluit oor die kerk, terwyl die kerk ook die sentrale tema is van die postuum verskene *Die relevansie van die kerk: teologiese reaksies op die vraag na die betekenis van die kerk in die wêreld* (Jonker 2008).[4]

Die tema van die kerk oorheers daarom myns insiens Jonker se teologisering in die 36 jaar tussen die *Sendingbepalinge* en *Selfs die kerk kan verander,* en doen dit om 'n goeie rede. Hierdie 36 jaar van intensiewe teologiese arbeid is tegelyk een van die mees veelbewoë tydperke in die Suid-Afrikaanse geskiedenis. Dis die tyd van die hoogty, dog ook groeiende kritiese selfondersoek en uiteindelike aftakeling en ondergang van die mensonterende sosiaal-politieke sisteem van apartheid. Apartheid is die olifant in die sitkamer van Jonker se teologiese denke. Ek gebruik doelbewus die uitdrukking "die olifant in die sitkamer" omdat 'n mens selde in Jonker se geskrifte die woord "apartheid" of direkte verwysings na die sosiale sisteem van apartheid aantref. Jonker bemoei hom op die oog af min met die politiek, maar hy bemoei hom, deurgaans met die kerk. En die sentrale tema van sy teologie sedert die *Sendingbepalinge* tot by sy laaste boek in 1998 is die sorg om 'n kerk wat die pad byster geraak het vanweë haar dienstigheid aan die sosiaal-politieke sisteem van apartheid.

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[2] Die voorgeskrewe teks vir hierdie lesings was Heyns en Jonker 1974, hoofstukke 2-4.

[3] 'n Opvallende uitsondering is Jonker 1973: 86-90, waar hy die bydraes van verskillende prominente denkers van die Aufklärung tot die opkoms van 'n sosiaal-etiese bewussyn in die Weste bespreek.

[4] Jonker het ook belangrike bydraes geleer ten opsigte van die kerkreg as onderafdeling van die ekklesiologie. Vgl. in dié verband Jonker 1959, 1965a en 1965b.

Die *Sendingbepalinge* begin byvoorbeeld met sy vreeslose kritiek op die wyse waarop mense se vooroordele ten opsigte van die rassevraagstuk in Suid-Afrika deurspeel in hul denke oor en strukturering van die kerk (Jonker 1962: 8-14). Teenoor die idee van volkskerke vir verskillende volkere, en die daarmee gepaardgaande idee van die sogenaamde "pluriformiteit" van die kerk[5], dring Jonker aan op die één kerk van Christus wat, uit die al die volkere en nasies, deur die Woord en die Gees versamel word tot God se een, ondeelbare bondsvolk in die wêreld. Dit is 'n dankbare en bewoë Willie Jonker wat in sy laaste boek, *Selfs die Kerk kan verander,* vertel van sy stryd om hierdie idee, en sy verwondering vir die genade wat, al was dit dan oor 36 jaar en meer, uiteindelik meegebring het dat sy skuldbelydenis namens almal in die NG Kerk op Rustenburg selfs deur die ampsdraers van die NG Kerk toegeëien is. Ek handel nie vandag oor Jonker se ekklesiologie of oor sy kritiek op die volkskerk en sy propagering van die (ook sigbare) eenheid van die kerk nie.[6] My punt is bloot dat ons Willie Jonker se etiek kwalik na waarde kan skat sonder om hierdie breëre konteks en impetus van sy teologie as ekklesiologie in berekening te bring nie.

Ruimte-beperkings verhoed my reg te laat geskied aan naastenby alle aspekte van Jonker se etiek. Ek gaan daarom volstaan met drie gesigspunte wat m.i. sentraal is vir die verstaan van sy etiese beskouinge. Hierdie drie gesigspunte kan ons 'n *prinsipiële,* 'n *metodologiese* en en *substantiewe* gesigspunt op Jonker se etiek noem. Die eerste, prinsipiële perspektief is sy aandrang op etiek as die uitkoms van die korrelasie tussen leer en lewe, oftewel sy aandrang daarop dat etiek primêr te make het met die lewe van die kerk wat haar identiteit ontleen aan die versoeningswerk van Christus deur die Gees. Die tweede, metodologiese gesigspunt het uiteraard te make met die vraag hoe 'n mens 'n teologiese etiek ontwikkel. Hier gaan dit dan met name om die onverbreeklike verband tussen etiek en hermeneutiek waarop Jonker deurgaans aangedring het, en met name om sy beskouinge oor Skrifberoep in die etiek. Ek noem die derde perspektief substantief, omdat dit die enigste van die drie perspektiewe is wat handel oor 'n bepaalde tema in die etiek as sodanig. Hier gaan dit dan met name om Jonker se vernuwende herwaardering van die sosiale teenoor die individuele etiek binne die kader van Suid-Afrika se komplekse verhoudingspolitiek. Vervolgens 'n aantal opmerkings oor elk.

PRINSIPIËLE GESIGSPUNT: ETIEK AS DIE KORRELASIE VAN LEER EN LEWE

Etiek is vir Jonker onverbreeklik verbonde met die Christelike kerk se opdrag om die lewe en die wêreld te heilig. Dis in wese die sigbare effek van die versoening in Christus (sien Jonker 1977) en die heilstoeëiening deur die Heilige Gees (Jonker 1981). Etiek is die sigbare uitwerking van die heil in Christus soos bedien en toegepas deur die Gees. Die teologiese konteks waarin met reg oor die etiek gepraat moet word, is, in die woorde van die titel van die laaste hoofstuk van Jonker se *Christus die Middelaar* (Jonker 1977) "die verwerkliking van die versoening in die geskiedenis". Hoewel Jonker krities staan teenoor sentrale aspekte van die sogenaamde subjektiewe versoeningsleer[7], maak hy in hierdie laaste hoofstuk geluide wat spreek van meer simpatie met aspekte van die daardie teorie en wat duidelike implikasies vir die etiek het.

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[5] Vir hierdie idee, vgl. Vorster 1978: 9-36; 78-86.

[6] Vir 'n bevatlike en boeiende bespreking hiervan, sien Smit 2009.

[7] Met hierdie uitdrukking bedoel ek 'n reeks ontwikkelinge in die versoeningsleer wat op een of ander manier almal kritiek uitspreek op die idee dat die versoening wat Christus tussen God en mens bewerkstellig het, 'n blote "objektiewe" gebeure is wat voltrek is aan die kruis en waaraan die mens en sy subjektiewe insette geen deel het nie. 'n Hele reeks denkers, beginnende by Abelardus in die Middeleeue, via figure soos Hugo de Groot en Friedrich Schleiemacher, asook Ritschl, en, in die 20ste eeu Rudolf Bultmann, Dorothee Sölle en Herman Wiersinga, is eksponente van hierdie teorie. Vgl. Jonker 1977: 128-156 vir 'n omvattende bespreking van hierdie teorie en denkers. Oor Wiersinga, wat die versoeningsteorie

> Die Bybelse boodskap beteken…dat die versoening inklusief is in dié sin, dat [die gelowiges] in Christus begrepe is en dat Hy as die verhoogde Heer daarvoor sorg dat al die skatte en gawes waaraan die gelowiges in Hom deel het, ook in hulle lewe oorgebring word deur die Heilige Gees. Dit is dus nie so dat die versoening in Christus slegs buite die mens om gaan nie. Die versoening in Christus omvat óók die subjektiewe verandering van die gelowiges. (Jonker 1977: 208)

Hoewel die versoening in Christus tot stand kom en ons geloof voorafgaan, en hoewel Jonker Barth se idee van 'n algemene versoening van die hand wys, is die effek van Christus se skuldoffer aan die kruis, deur die werking van die Gees "…[dat] nie slegs die skuld van sonde uitgewis word nie, maar dat ook daardeur die gelowiges onder die heerskappy van Christus gebring word." Jonker gaan dan voort:

> Die versoende mens is in Christus 'n nuwe skepping van God (2 Kor. 5:17) en dit moet ook in sy lewe sigbaar word dat hy dit is. Wanneer die verhoogde Christus deur Sy Woord en Gees oor mense se lewens regeer, verander hulle verhouding tot God maar ook hulle verhouding tot hulle naaste en tot die wêreld. Die versoening met God sluit dus ook die versoening met die naaste en met alle mense in. 'n Mens kan selfs sê dat die versoening tussen mens en mens nie net 'n gevolg is van die versoening met God nie, maar tot die versoening met God self behoort…Omdat God in Christus die wêreld met Homself versoen het (2 Kor. 5:19), daarom is dit duidelik dat die versoening ook 'n universele betekenis het in die sin dat daar vanuit die gemeente 'n wil tot 'n alles-omvattende vrede in die wêreld geopenbaar moet word…Dit alles het te make met die horisontale dimensie van die versoening…(Jonker 1977: 209).

Etiek as die kern van die lewenstyl van die gelowige mens in die konteks van die gemeente is dus, wat Jonker betref, ferm gegrondves in die versoeningsgebeure en is die logiese uitloper van die wyse waarop die heil aan die wêreld en die medemens bedien word via die werksaamhede van die Gees. Ware etiek is dus uiteindelik vir Jonker die korrelasie, in die praktiese lewens van mense, van leer en lewe. Etiese optrede is die uitvloeisel van die regte en suiwer verstaan van die evangelie van verlossing deur Christus en die toepassing van Christus se duur verworwe versoening aan die mens en die wêreld. Terwyl Jonker sover ek kon vasstel nooit so ver gegaan het om die morele status van die optredes van deugsame ongelowiges te bevraagteken nie, bly dit onomstootlik in sy teologie dat etiek in wese begrond word deur en te make het met die lewe van kerklike gelowiges wat getransformeer is deur die versoening in Christus en die heiligmaking deur die Heilige Gees.

METODOLOGIESE GESIGSPUNT: DIE VERBAND TUSSEN ETIEK EN HERMENEUTIEK

Van Jonker se belangrikste werk op die terrein van die etiek het hy gedoen binne die konteks van die vraag na skrifberoep in die etiek, of te wel, die vraag hoe ons betroubare etiese riglyne kan bekom vanuit 'n beroep op die Bybel. Veral twee van Jonker se tekste staan hier sentraal.

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weer sentraal in die teologiese diskussie geplaas het met sy dissertasie *Verzoening in de theologiese discussie* (1971), skryf Jonker soos volg: "Hy kom…tot die konklusie dat terme soos satisfaksie, verdienste en plaasvervanging as nie-Bybelse terme uit die spraakgebruik van die kerk behoort te verdwyn. Hy meen dat die begrip "plaasvervangende genoegdoening" en alles wat daarmee saamhang om verskillende redes 'n struikelblok vorm vir die verstaanbaarheid van die boodskap van die versoening in die moderne tyd. Nie alleen wek dit verkeerde voorstellings oor God nie, maar dit spreek ook oor die versoening as iets wat in die verlede gebeur het en eens en vir altyd afgehandel is, in plaas daarvan dat dit ons laat verstaan dat die versoening hier en nou voltrek word wanneer die mens in sy verhouding tot God en sy medemense verander" (Jonker 1977: 136). Jonker is meesal skerp krities teenoor hierdie teorie.

Die eerste is *Die Bybel en Gods wil vir ons lewe* (Jonker 1975), 'n verwerking van vier lesings wat hy in September 1974 tydens 'n ACSV-kamp te Bainskloof gelewer het (en wat terloops 'n goeie illustrasie is van Jonker se merkwaardige vermoë om komplekse teologiese vraagstukke op 'n totaal bevatlike wyse vir 'n nie-teologies geskoolde gehoor aan te bied). Die tweede is 'n teks wat nie onder Jonker se naam gepubliseer is nie, hoewel dit algemene kennis is dat hy die (verreweg oorheersende) outeur daarvan was. Ek verwys hier na die brosjure *Die reformatoriese SOLA SCRIPTURA en die skrifberoep in etiese vrae.* Dit was oorspronklik 'n verslag van die Leer- en Aktuele Sakekommissie van die Wes-Kaapse Sinode van die NG Kerk, en is dan ook in 1980 deur NG Kerk Uitgewers namens daardie kommissie gepubliseer. Ek verstout my om te beweer dat dit een van die belangrikste (van weliswaar vele) geleenthede was waar Jonker se teologiese denke regstreekse en rigtinggewende invloed op leerstellige kwessies in die NG Kerk (en wyer) uitgeoefen het. (Ek verwys voortaan na hierdie stuk bloot as *Skrifberoep.*)[8]

Jonker se aandag aan die kwessie van Skrifberoep in die etiek bevestig die geldigheid van 'n idee wat hy dikwels in sy klasse gepropageer het. Dit is die idee dat alle goeie teologie ten diepste 'n poging is om niks meer nie, maar ook niks minder nie te doen as om die Bybel reg te lees en te verstaan. Ook die etiek, as riglyne vir die praksis van die kerk, het alles te make met die hermeneutiek - die teorie oor betroubare interpretasie van die skrifteks. Dat die Bybel vir gelowige mense toeganklik en duidelik is, is 'n sluitsteen-oortuiging van die Reformasie.[9] Jonker spandeer aansienlike ruimte om opnuut te argumenteer dat die Skrif nie sy gesag ontleen aan die geïnstitueerde kerk, soos Rome lank geleer het nie, maar dat “die kerk se gesag heeltemal berus in die gesag van die Woord van God” (*Skrifberoep,* 3).

Terwyl dit dan so is dat die belydenis van die *sola Scriptura* 'n sluitstuk van die Reformasie was, roep die vraag na die reikwydte van die *sola Scriptura* allerlei belangrike vrae op. Dit is in hierdie verband dat Jonker die kommissie wat *Skrifberoep* gepubliseer het, dit duidelik laat stel dat terwyl die Skrif afdoende antwoorde bied op alle tersaaklik religieuse vrae – beter: vrae wat te make het met die heil van die mens - die saak aansienlik meer gekompliseerd is wanneer dit kom by etiese vrae (*Skrifberoep,* 6). Die *sola Scriptura* kan nie eenvoudig beteken dat ons riglyne vir die etiek, die wetenskap of die politiek regstreeks en onbemiddeld van die Bybel kan aflei nie. Ons bevind ons immers heilshistories in 'n gans ander situasie as die Bybelskrywers. Om enkele voorbeeld te noem: die politieke sisteem waarbinne die meeste Christene vandag hul verantwoordelikheid as landburgers aanvaar, is dié van die demokrasie – 'n sosiaal-politieke sisteem wat gans onbekend was in die tyd toe die Bybelskrywers hul werk gedoen het. Die belangrike etiese vrae wat hedendaags die geeste boei rondom tegnologiese ontwikkelinge in die nuwe biomediese tegnologieë, en die werklikheidsbeeld wat deur daardie ontwikkelinge veronderstel word ('n wonder-wêreld van selle, DNA-molekules, chromosome, gene, stamselle, en dergelike meer), is volledig vreemd aan die breë werklikheidsbeeld van Bybelskrywers (*Skrifberoep,* 16).

Beteken of impliseer dit nie doodgewoon dat ons die idee van 'n “Skrifberoep” in die etiek sonder meer moet laat vaar nie en onsself rondom etiese vrae liewer volledig moet laat lei deur gesonde verstand en buite-teologiese insigte nie? Die saak is egter vir Jonker nie so eenvoudig nie. Hy wys die Lutherse idee “om die betekenis van die Skrif tot die heilsboodskap en die persoonlike lewensheiliging te beperk” (*Skrifberoep,* 7), duidelik af, en kies berekend vir Calvyn se idee “dat die Skrif noodsaaklik en genoegsaam is vir ons *hele* lewe” (*Skrifberoep,* 7-8; sy kursivering). Dit gee dan aanleiding tot Calvyn se ietwat komplekse beskouing dat mense

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[8] Jonker se beskouinge oor die hermeneutiek en met name die relevansie daarvan vir die prediking kom ook tot 'n mindere mate na vore in sy 1976: 30-78.

[9] Sien oor die leer van die duidelikheid of “klaarheid” van die Skrif in die Reformasie Rossouw 1963, 'n bron waarna Jonker gereeld met die hoogste waardering verwys het.

(insluitende die heidene) via die algemene genade en die natuurreg 'n algemene sedelike besef het, maar dat hierdie algemene besef tog ook "verward en verdraaid" is. Uiteindelik is ons tog ook weer aangewese op die Skrif om uit te vind wat "ware sedelikheid" is, ook al het mense "buite die Skrif om flardes van sedelike kennis" (*Skrifberoep,* 8).

Jonker vat Calvyn se komplekse posisie in hierdie verband soos volg saam:

> Die Skrif alleen leer ons om kennis van aardse sake op die juiste wyse in verband met ons kennis van God te bring. Hoewel dit moeilik is om Calvyn presies te interpreteer en hy homself nie sistematies en wetenskaplik oor hierdie dinge uitgespreek het nie, kan ons dit tog waag om te sê dat dit in lyn met sy denke is as ons sê dat hy sowel 'n ware natuurlike teologie as 'n ware etiek en 'n ware natuurlike filosofie (wetenskap) afgewys het omdat hy deurgaans aan die leer van "die Skrif alleen" wou vashou. Maar dan is dit tog so dat die funksie van die Skrif in eerste instansie die verkondiging van die ware Godskennis is, sodat die "sola Scriptura" primêr en fundamenteel dáárop slaan, maar tog ook in verband daarmee grondwaarhede bevat wat vir die terreine van moraal en wetenskap betekenis het. Daarom het ons tevore gesê dat die "sola Scriptura" op die terreine van moraal en wetenskap "in 'n ietwat ander sin" geld as in spesifieke heilsvrae. (Skrifberoep, 8).[10]

Vra ons dan vervolgens na presies hoe die Skrifberoep in die etiek behoort te verloop, is Jonker in die eerste plek uitgesproke daaroor dat die Reformasie, waarby hy wil aansluit, van meet af aangedring het op 'n *hermeneutiese* eerder as 'n *wettiese* benadering. Passasies in die Bybel moet gelees word binne hul konteks en met inagneming van die ontstaansituasie van die teks. Vir Jonker is "die Bybel geen wetboek met artikels wat altyd en onder alle omstandighede op presies dieselfde wyse uitgevoer kan word nie, maar 'n bron van wysheid wat aan ons bekend maak wat die blywende wil van God vir ons is sodat ons ons lewe in ons eie situasie volgens die norme van die Skrif kan inrig" (Jonker 1975: 11).

Met die oog op Skrifberoep in die etiek, is die onderskeiding tussen die *normatiewe* en *historiese gesag van die Skrif,* wat reeds in die 17de eeu na vir gekom het, vir Jonker van groot belang. Die onderskeiding wil artikuleer dat die Bybel 'n historiese boek is waarin alles nie op dieselfde vlak van normatiwiteit gehanteer kan word nie. Wat veral van belang is in die onderskeiding, is die aandrang daarop dat die blote vermelding van historiese gebeure in die Bybel, nie impliseer dat norme vir die etiek probleemloos van hierdie historiese gebeure afgelei kan word nie. 'n Voorbeeld van so 'n praktyk is die Rooms Katolieke beroep op die feit dat Moses, Jesus en Elia elk vir 'n periode van 40 dae gevas het, en dat dit daarom 'n vastydperk in die voorjaar sou normeer. 'n Ander voorbeeld sou 'n beroep op die praktyk van die eerste gemeente (Hand 2:43-46) wees om hedendaags 'n sosialistiese afswering van privaat-eiendom mee te regverdig.

Jonker bepleit 'n organiese Skrif-inspirasieleer.[11] Daarvolgens is die Bybel wel die Woord van God, maar die Bybel is aan ons gegee in mensetaal. Dit het ontstaan in spesifieke historiese kontekste en het 'n sentrale boodskap in die lig waarvan hoof- en bysaak onderskei kan word. Jonker skryf in dié verband: "Waar die Skrif 'n ervaringstaal spreek, beteken dit nog nie dat die wêreldbeeld wat destyds gegeld het, deur die Skrif as openbaringswaarheid gesanksioneer word nie. In die omgang met die Skrif moet dus rekening gehou word met die tydsbetrokkenheid van die Skrifwoorde. Dit beteken dat elke willekeurige beroep op 'n Skrifwoord uitgeslote is". (*Skrifberoep,* 12). So 'n "willekeurige beroep op die Skrifwoord" noem Jonker in 'n ander verband "Biblisisme", en wys dit ten sterkste af. "Biblisisme" is vir hom "'n misbruik van die Bybel", 'n soort omgang met die Skrif "asof dit 'n wetboek is wat op die klank af en sonder inagneming van die verband en situasie waarin bepaalde Skrifwoorde funksioneer, gesiteer kan word om antwoorde te bied op konkrete lewensvrae" (Jonker 1973b: 31).

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[10] Vir 'n meer uitvoerige bespreking van Jonker se Calvyn-resepsie, sien Naudé 2010 en Smit 2007.

[11] Vir die inspirasieleer wat, teenoor hierdie idee van Jonker, redelike wye ingang gevind het in die tyd toe Jonker op Stellenbosch aangestel is, vgl. Potgieter 1963.

'n Verdere idee wat nou saamhang met die onderskeiding tussen die historiese en normatiewe gesag van die Skrif, is die idee van die "heilshistoriese voortgang" in die Skrifopenbaring. Daarmee bedoel Jonker eenvoudig dat ons rekening behoort te hou met die heilshistoriese gesitueerdheid van die morele gebooie in die Bybel, dit wil sê met hul plek in die heilsgeskiedenis. (*Skrifberoep,* 13). Daarmee word dan bedoel dat, byvoorbeeld, die Ou Testamentiese gebooie of sedelike voorskrifte van die Pentateug sedert die tyd van die Nuwe Testament hul normatiwiteit verloor het omdat hul seremoniële en burgerlike betekenis in Christus vervul is. Jonker erken die probleem verbonde aan hierdie onderskeiding, maar waarsku aan die ander kant teen 'n willekeurige beroep op Ou Testamentiese verordeninge (vgl. byvoorbeeld hoe voorstanders van die doodstraf hulle graag op die Pentateug daarvoor beroep, maar dit dan opsigtelik nie konsekwent ten opsigte van alle sulke voorskrifte doen nie). 'n Hermeneutiese benadering verg hier van ons om versigtig te onderskei tussen bepalinge wat hul normatiewe gesag prysgegee het, en diesulkes wat 'n kontinue gesag behou.

Op die vraag na hoe hierdie hermeneutiese onderskeiding presies gemaak moet word, wys Jonker op Kuyper se teorie dat slegs die morele (in onderskeiding van die seremoniële) wette van die Ou Testament hul gesag bly behou, maar erken hy ook die probleem met so 'n beskouing. Hy voel hom meer aangetrokke tot die standpunt van Brillenburg Wurth (1957) wat aanvoer dat die Skrif "fundamentele beginsels" vir al die verhoudinge binne die lewe van die maatskappy bevat. Hierdie "algemene beginsels" word egter nie in abstrakte vorm aan ons gegee in die Bybel nie, maar altyd in die gestalte van toepassings, soos in die lewens van Bybelkarakters soos Moses en Dawid, waaruit ons die aard van die betrokke beginsels moet distilleer. In die vasstelling van wat hierdie beginsels inderwaarheid is – iets wat slegs na vore kan kom danksy noukeurige eksegese – is die Leitmotif deurgaans die "totale boodskap van die Skrif" (*Skrifberoep,* 15). Soos Jonker dit stel: "Nie alleen wat oor 'n spesifieke saak in die Skrif gesê word nie, maar ook die lig wat vanuit die boodskap van die Skrif in al sy aspekte vir 'n spesifieke saak van belang is, word in berekening gebring…Wurth voeg daaraan toe dat ons die situasie waarin ons self moet handel, deeglik moet ontleed, en dat ons dan in die lig van wat die hele Skrif ons leer, daartoe moet oorgaan om die fundamentele riglyne van Gods gebod wat ons in die Woord van God gevind het, opnuut in ons eie situasie toe te pas" (*Skrifberoep,* 15).

Hierdie idees verraai natuurlik 'n fundamentele aanname van sowel Jonker as die meeste gereformeerde teoloë, naamlik dat daar 'n sentrale boodskap in die Bybel is wat geassimileer kan word vanuit 'n noukeurige eksegese van die Skrifte, en wat kan dien as die "hoofsaak" in die lig waarvan "bysaak" onderskei kan word. Die kern van die Skrifboodskap is vir Jonker, soos vir Calvyn, die sentrale heilshistoriese gebeure van die vleeswording, kruisiging en opstanding van Christus; "In Christus vind die Skrif sy middel- en fokuspunt" skryf hy in 'n ander verband (Jonker 1973b: 34). Dit vorm die groter, oorkoepelende verstaanshorison waarbinne die res van die Bybel gelees moet word. Dit is wel interessant dat Jonker in sy *Die Bybel en Gods wil vir ons lewe* (Jonker 1975) dit wel waag om 'n *hoofsaak vir die Bybelse lering oor die etiek* uit te lig, naamlik die strewe na wysheid. Hy skryf:

> Die doel waarmee die Bybel aan ons gegee is, is dus klaarblyklik nie om vir ons presies voor te skryf wat ons in elke situasie in ons lewe moet doen nie, maar om ons op te voed in die kennis van die wil van God vir ons lewe, sodat ons op grond van dié kennis is alle wysheid mag wandel (Jonker 1975: 10).

Volgens hom wil die Bybel hê dat ons sal verstaan dat ons mense van God is en watter lewenswandel by die mense van God pas. Hy brei uit oor die sentrale plek van die begrip *wysheid* in die Ou en Nuwe Testament. En as hy daartoe kom om meer inhoud aan hierdie begrip te probeer gee, skryf hy: "Die mens wat deur Christus verlos en vernuwe is, moet verander word in sy gemoed, sodat hy die dinge kan onderskei waarop dit aankom en in elke situasie kan sien wat presies die wil van God vir hom is" (Jonker 1975: 11).

Dit is myns insiens tog opvallend dat Jonker in hierdie formulering op die oog af minder beetgepak is met die Calvynse idee van die Skrif as norm vir die totale lewe, met die gepaardgaande implikasie dat daar tog 'n soort direkte verbandlegging tussen leer en lewe moet wees.[12] Die Jonker van *Die Bybel en Gods wil vir ons lewe* is 'n skrywer wat meer onder die indruk staan van die bevryding van die mens, ook in sy oordeel oor goed en kwaad, ook as die uitloper van die herskepping in Christus – die mens wat geroep is om die vrugte te dra wat by die bekering pas en waarin die Gees ons lei. Dis 'n skrywer wat t.o.v. sy etiese beskouinge meer onder die indruk gekom het van die vryheid waarmee ons in Christus vrygemaak is as die skrywer van 'n kerklike beleidstuk waarin veel meer gewag gemaak moes word van die vermeende deurlopende normatiwiteit van die Skrif vir die etiek.

Een van Willie Jonker se belangrikste bydrae tot die ontwikkeling van 'n teologiese etiek lê dus op die terrein van die metodologiese vraagstelling na die begronding van 'n gereformeerd-verantwoorde skrifberoep in die etiek. Daarmee het hy die verband tussen etiek en hermeneutiek toegelig op 'n wyse wat tot in daardie stadium kwalik behoorlike aandag in die teologiese besinning van die NG Kerk ontvang het. Jonker plaas hierdie besinning onherroeplik op 'n weg waarin Biblisisme sterk en beslissend afgewys word – met name die idee dat riglyne vir die alledaagse lewe van hedendaagse mense probleemloos en direk van die Bybel afgelei kan word, en dat die Bybel dus kan dien as 'n soort orakelboek vir die etiek. Jonker hou wel vas aan die Calvinistiese erkenning van die oppergesag van die Skrif in leer en lewe, maar argumenteer uitvoerig vir 'n Skrifbeskouing wat die inspirasie organies, en nie meganies nie, interpreteer, wat onderskei tussen die historiese en die normatiewe gesag van die Bybel, en wat rekening hou met die heilshistoriese voortgang in die erkenning en assimilasie van morele voorskrifte in die lewe van Israel en die Kerk. Hoewel hy dit nie in sulke terme self beskryf nie, is die implikasie van hierdie beskouinge dat Jonker tog in sy denke oor die etiek ruimte maak vir die idee van die *groei* van morele insigte – 'n idee wat myns insiens een van die sentrale insigte van ons tyd t.o.v. morele sensitisering geword het. Die merkwaardige van Jonker se insigte in hierdie verband is dat hy die groei in morele kennis en wysheid direk koppel aan die *Wirkungsgeschichte*[13] van die Bybelteks self. Dus, sonder dat ek in die geskrifte van hom wat ek gelees het ooit kon agterkom dat hy bewustelik die bydraes van hermeneutiese denkers soos Gadamer, Ebeling en Fuchs[14] in hierdie verband geïnternaliseer het, het hy tog metodologies by 'n etiek uitgekom wat baie sterk aansluit by kern-idees van die hermeneutiese filosofie en teologie.

SUBSTANTIEWE GESIGSPUNT: DIE HERWAARDERING VAN DIE SOSIALE ETIEK

Dit bring ons by die derde gesigspunt oor Jonker se etiek waarby ek vandag ten slotte wil stilstaan, naamlik dié een wat ek "substantief" wil noem. Ek verwys hier na sy bydrae tot die sosiale etiek. Daar kan sonder vrees vir teenspraak aangevoer word dat Jonker se ontginning en herwaardering van die sosiale etiek in die loop van die sewentigerjare 'n werklik vernuwende aspek van sy teologie verteenwoordig. Dat dit juis sosiale etiek is wat hy bewustelik aan die orde gestel het, moet waardeer word teen die agtergrond van twee werklikhede van die historiese konteks waarbinne hy homself in daardie jare bevind het. Die eerste hiervan was die houvas van die piëtisme wat tot in daardie stadium besonder invloedryk in die NG Kerk was, en veral daarvoor verantwoordelik was dat teologies-etiese besinning dikwels ingeperk is tot die appropriasie van die persoonlike heil en die belewing en vorming van persoonlike vroomheid wat slegs van betekenis is in die privaatlewens van individue. Dit het meegebring dat etiese vraagstukke dikwels beperk is tot kwessies rondom die huweliks-, gesins- en seksuele moraal, asook arbeidskwessies, eiendomskwessies en persoonlikheidseienskappe soos verdraagsaamheid, eerlikheid en verantwoordelikheid in persoonlike verhoudinge.

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[12] Vir 'n omvattende bespreking van Calvyn se reformatoriese hermeneutiek, sien Rossouw 1980.

[13] Vir hierdie sentrale begrip in die wysgerige hermeneutiek van Hans-Georg Gadamer, sien Gadamer 1965: 284-289 en Van Niekerk 2002: 232-233. Leon Fouché argumenteer in sy doktorale proefskrif (Fouché 2001) asook in 'n artikel oor Gadamer (Fouché 2002) dat die begrip "Wirkungsgeschichte" die sleutel tot die verstaan van Gadamer se ganse hermeneutiek is.

[14] Vir 'n verhelderende bespreking van Ebeling en Fuchs se bydrae tot die hermeneutiek, sien Rossouw 1974.

Die tweede werklikheid in die konteks van daardie tyd, was die olifant in die sitkamer waarvan ek vroeër gepraat het: die mensonterende sisteem van apartheid wat feitlik elke aspek van die Suid-Afrikaanse maatskaplike bestel beïnvloed het, en boonop 'n maatgewende en strukturerende effek op die NG Kerk gehad het. Dit is verstaanbaar dat die impak van sentrale insigte in die sosiale etiek 'n erg destabiliserende effek op apartheid kon hê indien dit konsekwent en algemeen beredeneer is. Vandaar die neiging in die toenmalige NG Kerk om, wat die etiek betref, sigself te bepaal by die individualisties-persoonlike vroomheidsmoraal van die piëtisme, juis om, by wyse van spreke, die olifant in die sitkamer so lank moontlik onopgemerk die ruimte te laat beset.

Dit is in hierdie verstikkende, oneerlike en immorele intellektuele klimaat dat Jonker se herwaardering van die sosiale etiek 'n nuwe, onthutsende geluid verteenwoordig wat daadwerklik daartoe begin bydra het om Suid-Afrikaanse teoloë, predikante en lidmate se kritiese sin ten opsigte van apartheid radikaal te heroriënteer. Die maatgewende teks van Jonker in hierdie verband is 'n bydrae wat hy, ironies genoeg, gelewer het in 'n huldigingsbundel vir 'n aantal senior kollegas aan die Kweekskool wat almal in die eerste helfte van die sewentigerjare afgetree het. Die huldigingsbundel se titel was *Sol Iustitiae*[15], en Jonker se bydrae dra die titel "Die aktualiteit van die sosiale etiek" (Jonker 1973a).[16]

Vir Jonker verwys die begrip "sosiale etiek" na die "sedelike gedrag op die terrein van die gemeenskapslewe van die mens"; die sosiale etiek bepaal sigself by "sedelike vraagstukke wat gegee is met die bestaan van die mens as gemeenskapswese" (1973a: 78). 'n Ander manier om die terrein van die sosiale etiek mee te omskryf, is om aan te voer dat dit die neerslag verteenwoordig van besinning oor die behorenseis van die etiek ten opsigte van samelewingsinstellings. HW Rossouw definieer instellings soos volg: "Sosiale en kulturele instellinge is gevestigde en deur algemene aanvaarding geykte gebruike, ingeburgerde handelingspatrone en vaste verhoudingstrukture wat deur die samelewing aan ons voorgeskryf word, en in ooreenstemming waarmee ons ons daaglikse lewe inrig. Ons kan sulke instellinge ook gestandaardiseerde lewensvorme en lewenspraktyke noem. Elke sodanige instelling behels 'n geheel van verpligtinge en verwagtinge wat ons meestal spontaan erken, en waaraan ons sover moontlik probeer voldoen" (Rossouw & Van Niekerk 1984: 18).

Kortom, instellings is instansies van kollektiewe menslike gedrag met die oog op die verwerkliking van een of ander gemeenskaplike doel of as die institusionalisering van 'n wyd aanvaarde idee.[17] Etiek is die neerslag van die stel van 'n behorenseis aan menslike gedrag. Wat dus nou insonderheid ter sake is in die idee van 'n sosiale etiek, is dat die vraag na die "behoort" van handelinge, na of hulle reg of verkeerd is of goed of kwaad tot stand bring, nie slegs 'n vraag is wat ons aan die orde stel wanneer dit kom by individuele menslike gedrag nie, maar ook ten opsigte van sulke kollektiewe menslike gedrag. Dit beteken dat die begrip "moreel" as kwalifikasie met ewe goeie reg gevel kan word oor die handelinge en optredes van instellings soos die huwelik, die skool, die universiteit, die kerk en, les bes, die staat.

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[15] Onder redaksie van PA Verhoef en DW en JL de Villiers.

[16] Sien ook Jonker 1973b vir 'n kort artikel waarin van hierdie temas ook aangeraak is.

[17] So, byvoorbeeld, sou ek wou argumenteer dat die instelling van die universiteit die institusionalisering is van die idee dat wetenskaplike kennisverwerwing en opvoeding die mees betroubare vorm kennis en opvoeding in die samelewing oplewer.

Dat instellings na reg moreel beoordeel kan word, is 'n relatief nuwe idee in die Westerse geestesgeskiedenis. Jonker wys daarop dat die "individueel-etiese" gesigspunt vir eeue Westerse besinning in die etiek oorheers het.

> Binne hierdie opset…word die vraag na die regmatigheid van die verskillende gemeenskapsvorme nie eens gestel nie. Die institute word nie self aan 'n kritiese maatstaf onderwerp nie, maar eenvoudig aanvaar as gegewenhede waaraan niks verander kan of behoort te word nie. Hulle is die raamwerk waarbinne die sedelike lewe van die enkeling homself nou eenmaal moet afspeel (Jonker 1973a: 82).

Jonker wys by verskillende geleenthede op 'n ooreenkoms tussen Katolieke aanhangers van die natuurregleer en die Lutheranisme ten opsigte van die idee dat samelewingsinstellings outonoom is en nie onderhewig is aan teologies-etiese beoordeling nie.

> Die sosiale etiek van die Rooms-Katolisisme het homself op die natuurreg gebaseer en die Skrif het hoogstens daarby gekom as bevestiging en aanvulling van wat uit die natuurreg deur die lig van die rede reeds bekend was. By Luther met sy onderskeiding tussen die Ryk van Christus en die ryk van die wêreld word die sosiale etiek na die gesonde verstand verwys as maatstaf vir wat reg en verkeerd is (Jonker 1973b: 33).

Calvyn het hier 'n ander weg opgegaan, en die aansprake van die *sola Scriptura* ook in die sosiale etiek laat geld. Vir Calvyn was die natuurregbegrip 'n aanduiding van 'n gebrekkige normbesef wat daar deur Gods algemene genade by die mens wat in sonde geval het, bewaar gebly het.

> Calvyn handhaaf die Heilige Skrif as die enigste norm vir alle etiek. Dit beteken dat die natuurreg vir die teologiese etiek nie tot 'n norm mag word náás die Heilige Skrif nie. Vir die sosiale etiek hou dit in dat die institute nie eenvoudig as God-gewilde gegewenhede aanvaar word soos hulle nou eenmaal bestaan nie. Hulle moet almal onder die kritiek kom van die Woord van God…[Calvyn se] uitganspunt het [daarom] ruimte gemaak vir 'n sosiaal-etiese aanpak waarin die sosiale aspek nie in die individuele opgelos word en die gewordene as altydgeldend aanvaar hoef te word nie.

Hieraan voeg Jonker betekenisvol toe: *Dit is jammer dat sy aanpak nie deurgaans volgehou is nie* (Jonker 1973a: 85).

Hierdie was profetiese woorde in die middel sewentigerjare in Suid-Afrika, waar ons met 'n staat te doen gehad het wat praktyke bevorder en bestendig het wat direk diskriminerend en mensonterend was vir die meerderheid van die Suid-Afrikaanse bevolking, asook met 'n kerk – die NG Kerk, verreweg die grootste Afrikaanse kerk – wat 'n teologiese regverdiging van daardie beleid geredelik verskaf het.

Hier sien ons by Jonker ook 'n gans ander soort beroep op Calvyn as wat gangbaar was in daardie tyd van die kant van 'n aantal prominente NG teoloë.[18] Hier is nie meer sprake van 'n Calvyn wie se denke gebruik word as regverdiging vir die idee van vaste, onveranderlike skeppingsordeninge waarbinne die beginsel van "soewereiniteit in eie kring" geld nie.[19] Hier is 'n beroep op die Calvyn wat, in die woorde van Abraham Kuyper, aandring op die soewereine heerskappy van God oor "elke duimbreedte van die werklikheid", en wat daarom daardie ganse werklikheid onderwerp aan die tug van die Woord se eis om geregtigheid en menswaardigheid. Dit is hierdie Calvyn op wie die skerpste kritici van die Suid-Afrikaanse sosio-politieke bestel hulle toenemend in die loop van die tagtigerjare sou beroep.[20] Hier in die middel van die sewentigerjare hoor ons Willie Jonker se rustige beredenering van die noodsaak van ’n sosiale etiek met 'n beroep op Calvyn as 'n deurslaggewend belangrike voorbereidende stem vir daardie wending in die teologiese debat in hierdie land.

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[18] Vgl. Potgieter 1939 en Vorster 1978: 78-80

[19] Vgl. Stoker 1967.

In sy herwaardering van die idee van 'n sosiale etiek, wy Jonker heelwat aandag aan die wyse waarop morele verantwoordelikheid vir samelewingsinstellings 'n idee is wat eksplisiet gepropageer is deur 'n verskeidenheid denkers gedurende die Aufklärung (Rousseau, Hegel en veral Marx). Dit blyk veral uit al die revolusies wat ons in daardie fase van die geskiedenis sien. “In hierdie revolusies het dit altyd gegaan om één of meer van die menslike gemeenskapsvorme wat ‘bevry’ moes word uit die binding aan die verbygegane kultuurfase en ‘aangepas’ moes word by die modern, gesekulariseerde denkpatroon” (Jonker 1973a: 87). Die moderne sosiale etiek kan volgens hom slegs binne hierdie konteks verstaan word. Dit stel altyd die kritiese vraag of samelewingsinstellings nog funksioneel is en “die humanitas werklik dien”. Na aanleiding van 'n verrassend diepgaande en insigtelike bespreking van Marx kom Jonker dan tot die volgende gevolgtrekking:

> As vrug van die denkontwikkeling wat met die Aufklärung begin het, bestaan daar vandag 'n wyd verbreide oortuiging dat die hele lewe van die individuele mens diepgaande beïnvloed word deur die samelewing met sy institute; dat dit daarom ongeoorloofde eensydigheid is om in die etiek alleen aandag te gee aan die gedrag van die individuele mens, omdat die eintlike beslissings wat verantwoordelik is vir soveel kwaad in die wêreld en by die individuele mens, dikwels nie by die individu val nie, maar by die gemeenskap wat homself op 'n bepaalde manier inrig; dat die gemeenskap en sy institute krities deurlig moet word, omdat die gestalte van die institute nie as 'n onveranderlike gegewe aanvaar hoef te word en die kwaad wat daardeur voortkom, nie as 'n noodlot gesien hoef te word waaraan niks gedoen kan word nie; dat dit daarom…nie die vernaamste taak van die etiek kan wees om hom met die enkeling besig te hou nie, maar om die vraag te beantwoord hoe die gemeenskap ingerig moet word as sy inrigting nie instrumenteel moet wees vir kwaad en onreg nie, maar vir vrede en geregtigheid (Jonker 1973a: 89-90).

Hier klink Jonker se profetiese stem teen die onreg van apartheid en die NG Kerk se blindheid vir daardie onreg – 'n blindheid wat bevestig is en aan die gang gehou is deur dié kerk se voortgesette heulery met die piëtisme (1973a: 97) – die helderste deur. Dat hierdie boodskap uiteindelik, mede deur Jonker se bemiddeling, veral by Rustenburg, by die NG Kerk aangekom het en geassimileer is, was vir Jonker een van die grootste vreugdes van sy oudag (vgl. Jonker 1998: 192-219).

Uiteindelik bepleit Jonker dan die ontwikkeling van 'n volwaardige sosiale etiek in die gereformeerde teologie. Hy waarsku wel in dié verband teen wat hy noem “’n kapitulering voor die humanisme en horisontalisme, 'n gesekulariseerde denke en neo-Marxistiese tendense” in so 'n etiek. Maar so 'n etiek is absoluut noodsaaklik. Solank ons die Calvinisties-Kuyperiaanse sluitstuk van die noodsaak van God se soewereiniteit oor elke duimbreedte van die skepping aanvaar, “mag ons nie ons oë sluit vir die onreg, armoede, onderdrukking en frustrasie waaronder baie mense in die wêreld gebuk gaan nie” (Jonker 1973a: 96). En dan kom 'n baie betekenisvolle uitspraak:

> Ons grootste gevaar is dat ons uit reaksie teenoor die vreemde bronne waaruit baie kritiek teen die huidige maatskaplike bestel [lees: apartheid] voortvloei, daardie bestel sal gaan verdedig asof daar in die werklikheid niks mee verkeerd is of kan wees nie. Juis wie op grond van die Bybel glo in die totale verdorwenheid van die menslike natuur … sal tog nooit onkrities mag word teenoor die gewordene en die bestaande in ons maatskaplike bestel

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[20] Vgl. byvoorbeeld Boesak 1977 en 1984.

> [nie] … Ons behoort kritieser te wees as wie dan ook, omdat ons op die basis van die Heilige Skrif staan wat die oë open vir elke vorm van kwaad en onreg en oproep tot die doen van die wil van God op elke terrein van die lewe (Jonker 1973a : 96-97).

In die ontwikkeling van so 'n sosiale etiek, sluit Jonker dan af, moet veral aan drie dinge aandag gegee word. Die *eerste* is dat die konsekwensies van die aanvaarding van die feit dat etiek nie slegs te make het met die lewe van individue nie, deurgetrek moet word. Sosiale instellings moet helder, onbevange en volhardend aan kritiek in die lig van die Skrif blootgestel word. Die bekering van individue is nie genoeg nie; uiteindelik moet ons erken dat "die kwaad bo-persoonlike vorme kan aanneem en dat hartsbekering moet uitloop op die bekering van 'n hele gemeenskap met al die vorme [instellings] van sy gemeenskapslewe (Jonker 1973a: 98).[21]

Die *tweede* aspek vir Jonker is die belang van 'n beroep op die Skrif in die ontwikkeling van 'n sosiale etiek. Hy voer wel aan dat "die Christelike sosiale etiek nie inhumaan of in stryd met die rede [is] nie, maar dit gaan daarin tog in eerste instansie om die wil en die eer van God" (1973a: 98-99). 'n Skriftuurlike beoordeling is vir Jonker wel te onderskei van wat hy 'n sosiologiese of 'n fenomenologiese ontleding van instellings noem. Daarteenoor meen hy dat "slegs die Heilige Skrif ons [losmaak] van die institute self en aan ons 'n objektiewe maatstaf [bied] om hulle mee te beoordeel".

Sy *derde* vereiste slaan terug op die vorige tema wat in hierdie artikel onderskei is, naamlik die belang van die regte Skrifgebruik in die ontwikkeling van 'n sosiale etiek. Hier waarsku hy teen die tendens om willekeurig een of ander belangrike tema in die Bybel, soos die Christelike hoop of die idee van die Koninkryk van God, te verhef tot die oorwegende hermeneutiese sleutel in terme waarvan so 'n sosiale etiek ontwikkel kan word. "Die groot kuns sal wees om die hele Skrif tot ons te laat spreek in sy heilshistoriese opset, met Jesus Christus as die sentrum van Gods openbaring en gerig op die voleinding van alle dinge. Wanneer ons só na die Skrif luister, sal ons daarin die fundamentele riglyne en norme vir die sosiale etiek vind" (1973a: 99).

SLOTOPMERKINGS

Soos vroeër gesê: Jonker se werk oor die belang van 'n teologiese verantwoorde sosiale etiek was 'n belangrike vernuwende aspek van sy teologiese oeuvre. Dat hy dit nie verder gevoer het nie, is waarskynlik te wyte aan die feit dat hy sedert die tweede helfte van die sewentigerjare opgehou het om teologiese etiek te doseer en hom van toe af grootliks op die dogmatiek toegespits het. Dat dit uiters belangrike werk was wat vandag steeds waardeer kan word, beteken nie dat Jonker se bydrae tot die sosiale etiek, asook ten opsigte van die ander aspekte wat in hierdie artikel behandel is, 'n mens nie ook met bepaalde vrae laat nie. Sommige van dié vrae het sonder twyfel te make met die feit dat ons historiese konteks sedertdien aansienlik geskuif het. Ek noem slegs enkele voorbeelde van sulke vrae.

Jonker se uitgesproke besorgdheid oor nie-teologiese invloede in die sosiale etiek doen m.i. vandag ietwat vreemd aan. Dit is ook in die algemeen opvallend dat Jonker in sy etiek-refleksies nie eintlik in gesprek is met prominente denkers uit die wêreld van die wysgerige etiek, soos byvoorbeeld John Rawls en Alasdair MacIntyre nie. (Dit sou m.i. veral interessant gewees het om Jonker se reaksie op MacIntyre se neo-katolieke herwaardering van die deugde-etiek te kon verneem. Dit bly egter 'n verassing dat 'n meer berekende gesprek tussen Jonker en die in daardie tyd opspraakwekkende nuwe geregtigheidsteorie van Rawls nooit plaasgevind het nie.) Hieraan sou ek wou toevoeg dat Jonker se teologie in die algemeen, en sy etiek in die besonder, afgesien van die deurgaans kritiese gesprek wat hy met Rome bly voer oor sy hele loopbaan, op die oog af weinig sensitiwiteite vir ekumeniese oorwegings verraai. Dit doen vreemd aan in die konteks waarin ons ons tans bevind, maar is waarskynlik begryplik in die veel meer geslote ekumeniese konteks waarin Jonker in die sewentiger- en tagtigerjare gewerk het – 'n konteks waarin 'n meer Bybels gefundeerde siening van die eenheid van die kerk, veral in die kring van die NG familie in Suid-Afrika, die belang van ander ekumeniese oorwegings in die werk van 'n NG teoloog soos Jonker oorskadu het.

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[21] Hierdie aanspraak word gemaak met 'n verwysing na Brillenburg Wurth 1951: 44 e.v.

Jonker se idees rondom skrifberoep in die etiek is daarby ook nie sonder vrae nie. Dit bly byvoorbeeld 'n vraag hoe presies die onderskeid tussen die Skrif se normatiewe en historiese gesag presies verstaan moet word. Jonker se ontwikkeling van die idees van die vervulling van die seremoniële wette van die Ou Testament in Christus, asook sy beroep op die noodsaak van die ontwikkeling van 'n Bybels geïnspireerde wysheid in die lig waarvan oordele oor normatiwiteit gevel sou kon word, is in sigself interessant, maar bly onuitgewerk in sy teologie. Die opkoms van die hedendaagse toegepaste etiek, veral op die biomediese terrein[22], roep ook allerlei vrae op oor hoe "Skrifberoep in die etiek" presies sou kon werk wanneer ons te make het met wetenskaplike feite en ontwikkelinge wat nouliks kan resoneer met die wêreldbeeld van Bybelskrywers. Daar is, laastens, myns insiens 'n spanning tussen Jonker se siening van die rol van die kerk in die strewe na geregtigheid in die sosiale etiek, en sy aandrang daarop dat sosiale instellings in sigself soos morele agente handel en beoordeel moet word, en daarom selfs "tot bekering" gelei kan en behoort te word.

Maar geen van hierdie kritiese vrae doen afbreuk aan die waarde en belang van Jonker se arbeid op die terrein van die ontwikkeling van 'n veel meer gesofistikeerde benadering tot die Christelike etiek as wat gangbaar was voor sy verskyning op die teologiese toneel in die sestigerjare nie. Ek ag my bevoorreg om deel te kon vorm van 'n nuwe geslag teologiese studente en predikante vir wie die kerklik-teologiese en politieke landskap van Suid-Afrika 'n gans ander gelaat verkry het as gevolg van die rigting wat Jonker en van ons ander leermeesters aangedui het in die dae toe ons studente was. Dit is en bly onvoorstelbaar dat die skuiwe in die denke oor die eenheid van die kerk, die onmoontlikheid om apartheid teologies te begrond en die noodsaak van 'n sosiale etiek wat gewortel is in die Skrif na vore sou kom op die manier wat wel gebeur het sonder die invloed van Willie Jonker. Daarom mag ons God steeds dank vir die gawe wat Hy in Jonker aan ons kerk en samelewing laat toekom het. As ons as die huidige geslag dosente slegs 'n beskeie deel van die inspirasie wat hy vir ons was, aan ons huidige studente kan oordra, dan sal ons werk dubbel en dwars die moeite werd wees.

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[22] Die enkele keer waar Jonker, sover ek kon vasstel, hom oor kwessies in die toegepaste etiek (met name bio-etiek) uitgelaat het, bly die antwoord op hierdie soort vrae nie duidelik nie. Ek verwys na 'n ongepubliseerde lesing van hom met die titel *Die hoë belang van die mediese etiek* (Jonker 1986), en wat ek goedgunstiglik onder oë kon kry deur die bemiddeling van prof. Dirkie Smit, mev. Bettie Jonker en ds. Gert Duursema. Die lesing handel baie in die algemeen oor aspekte van die mediese etiek, en met name oor wat Jonker die "beroepsgerigte", "pasiëntgerigte" en "metafisiese" kante van die mediese etiek noem. 'n Interessante idee wat hy in dié lesing ontwikkel, is die mate waarin die raad wat dokters aan hul pasiënte gee, "…hulle lei by beslissings wat ook die sedelike raak". In dié opsig is geneeshere self "vormers van sedelike idees". Met die "metafisiese" kant van die mediese etiek, bedoel Jonker die rol wat geloof daarin speel, maar hy ontwikkel glad nie perspektiewe op hoe presies "Skrifberoep" in die mediese etiek verstaan sou kon word nie.

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TREFWOORDE
Willie Jonker
Etiek
Hermeneutiek
Skrifberoep in die etiek
Sosiale etiek
Normatiewe en historiese gesag van die Bybel

KEY WORDS
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Om met nuwe oë na ander te kyk. Lukas-Handelinge oor 'n teologie van respek[1]

ABSTRACT

To look at other with new eyes. Luke-Acts on a theology of respect

This article deals with the topic of a theology of respect from the perspective of Luke-Acts. Is respect earned or is it a given with being human? First the context within which Luke-Acts communicated is being described. It was a culture of holiness which created stark divisions within Jewish society where some were regarded as more respectable than others in the eyes of God. Luke-Acts' answer to this is to emphasize that God does not distinguish between people. Subsequently various categories of people are treated to show how this principle is being borne out by Luke-Acts: Gentiles, Samaritans, the poor, tax-collectors, women and sinners. The article closes with a few concluding remarks.

1. INLEIDING

Hulle sê respek is iets wat verdien moet word. 'n Mens verstaan hierdie sentiment, en binne 'n bepaalde konteks steek daar groot waarheid in. Maar hierdie siening hou ten minste dié gevaar in dat respek selektief toegeken word, slegs aan diegene wat dit volgens ons standaarde en norme verdien, wat daarvoor gewerk het en daarom respek afdwing. Maar wat van die ander wat dit in ons oë nie maak nie? Verdien hulle nie ons respek nie? Kan ons maar van hulle dink, met hulle maak en teenoor hulle optree soos ons wil?

Is dit nie juis hierdie sentiment wat aan die wortel van 'n ongenaakbare en verskeurde samelewing lê nie? Wat maak dat ons onsself die reg toeëien om ander mense name te noem en aan hulle eienskappe toe te dig sodat hulle in ons oë minder mens word, nie 'n reg op bestaan het nie, en nie ons respek verdien nie. Want die bril waardeur jy na ander kyk, is bepalend vir jou optrede teenoor hulle, of jy die ander maar kan misbruik, beroof, verkrag, vermoor, uitbuit, verkleineer, ignoreer, marginaliseer, uitsluit, bespot, ontneem van regte en voorregte, en ... die lys hou nie op nie.

In *hierdie* artikel wil ek probeer om deur die bril van Lukas-Handelinge na "die ander" te kyk. Uiteraard het hierdie geskrifte in 'n totaal ander milieu gekommunikeer as waarin ons lewe. Tog is die blik wat hulle ons gee op die werklikheid van hulle dag so kragtig, dit lê soveel houdinge en gedragspatrone bloot dat ons nie anders kan as om deur daardie bril ook na ons eie werklikheid te kyk nie. 'n Goeie begrip het immers 'n halwe woord nodig. Hierdie artikel wil dus aantoon hoe respek en gebrek aan respek vir ander algemeen menslike verskynsels is en in bepaalde kulture en tye spesifieke vorme aanneem. Ek wil wys hoe dit in Nuwe-Testamentiese tye gefunksioneer het en watter visie ons vir onsself kan toeëien deur goed na geskrifte soos Lukas-Handelinge te luister.

Uit bogenoemde opmerkings behoort dit duidelik te wees wat met 'n "teologie van respek" bedoel word. Die woord "respek" kom van die Latyn, *respicere,* wat in sy figuurlike aanwending beteken om vir iemand anders agting, ontsag of eerbied te hê (ander Latynse woorde kan ook vir hierdie ingesteldheid gebruik word, soos *observare, suspicere* en *(re)vereri,* vgl Simpson 1966:518,815). Respek vir ander kom in alle kulture voor. Maar wat ewe sterk voorkom, is die neiging om onderskeid tref tussen wie respek waardig is en wie nie. En dit is presies op hierdie punt dat 'n teologie van respek 'n ander perspektief na vore bring, naamlik dat God van ons vra om *almal* met respek te behandel, ongeag wie of wat die ander is. In hierdie verband is dit opmerklik dat die Nuwe Testament 'n uitdrukking wat in die Griekse wêreld gebruik is om 'n respekvolle houding aan te dui, naamlik "om 'n aannemer/eerbiediger van die persoon te wees" (*prosōpolēmpsia*), op sy kop draai en sê dat dit juis is hoe God *nie* teenoor mense optree nie. Hy is *nie* 'n aannemer van die persoon nie, Hy trek *nie* sekere mense voor nie (vgl Rom 2:11; Ef 6:9; Kol 3:25; Jak 2:1). Daarmee word die standaard gestel vir ons optrede teenoor mekaar (vgl Lohse 1968:779-780). Ons moet met nuwe oë, met God se oë na ander kyk en eweneens geen onderskeid tref tussen mense nie, ons nie laat verblind deur die ander se (gebrek aan) status nie. En, soos later in die artikel sal blyk, word hiermee sterk aangesluit by gedeeltes in Lukas-Handelinge, soos Hand 10:34-35 en 15:9, wat ons onderwerp stewig anker in die Lukaanse teologie.

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[1] In verkorte vorm as referaat gelewer tydens die Teologiese Dag van die Fakulteit Teologie, Universiteit van die Vrystaat, op 2-2-2011. Tema van Teologiese Dag: "Op weg na 'n teologie van respek."

Net 'n kort metodologiese opmerking: Nuwe-Testamentici is dit redelik eens dat die Lukasevangelie en Handelinge deur dieselfde outeur geskryf is, 'n narratiewe eenheid vorm en dieselfde oorhoofse teologiese oogmerke het (vgl Tannehill 1990:6-8; Schnelle 2009:463-464). In wese is die twee boeke een geskrif, met twee uitlopers: een wat fokus op die aardse Jesus se bediening in Palestina, en die ander op die verheerlikte Jesus se bediening in die hele destydse wêreld. Hierdie artikel maak dus van beide geskrifte gebruik om die onderwerp uit te bou, hoewel die Lukasevangelie sterker sal figureer.

2. HEILIGHEIDSKULTUUR AS KOMMUNIKATIEWE KLANKBORD VAN LUKAS-HANDELINGE

Om die punt wat Lukas-Handelinge wil maak, te snap, is dit nodig om die wêreld waarbinne hy moes kommunikeer, te verstaan. Uiteraard kan mens nie sy totale wêreld skets nie. In hierdie artikel konsentreer ek slegs op een faset van die destydse Joodse samelewing wat vir die onderwerp belangrik is, naamlik die heiligheidskultuur.

'n Mens kan sê dat die eerste eeuse Palestyns-Joodse samelewing deurdrenk was van 'n heiligheidskultuur. In 'n groot mate was dit ook waar van die hele Grieks-Romeinse wêreld om die Middellandse See waarbinne die vroeë kerk geleef het (vgl deSilva 2004:114vv), maar binne die Joodse samelewing in Palestina het dit unieke trekke aangeneem.

Met heiligheidskultuur word bedoel dat streng onderskeid gemaak is tussen die heilige en die profane (deSilva 2004:118vv). Daar is sekere ruimtes, mense, tye en voedselsoorte wat aan God gewy is. Die grense tussen die heilige en die profane moet daarom eerbiedig word; wat heilig is mag nie geprofaniseer word nie. Byvoorbeeld, die allerheiligste in die tempel is die ruimte waar God in die besonder teenwoordig is en dit mag nie deur enigeen betree word nie; slegs die hoëpriester mag dit doen, een maal 'n jaar, en dan op sekere voorwaardes (beskerm deur die bloed van versoening). So is nie-Jode op die tempelterrein beperk tot die voorhof van die heidene (vgl Hand 21:27-29[2]), en Joodse vroue is uitgesluit van die Israeliete (mans) se voorhof in die tempel (Du Toit 1997a:470).

Met 'n heiligheidskultuur hang ook saam die konsep van rein en onrein. Sekere mense

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[2] Die situasie hier is waarskynlik dat die Jode gedink het Paulus het vir Trofimus, 'n Griek, in die gedeelte van die tempel ingeneem wat vir die heidene verbode was (Haenchen 1971:616; Lindijer 1990:203; Meier 1965:419).

(heidene), kossoorte (varkvleis), ruimtes (begraafplase), beroepe (leerlooiers), tye (vroue gedurende die menstruele siklus) is onrein. Daarom is tafelgemeenskap met byvoorbeeld die heidene vermy omdat gemeen is dat hulle, saam met hulle huise, onrein is (vgl Hand 10:28). En as daar toevallige of noodsaaklike kontak plaasgevind het wat besoedeling tot gevolg gehad het, was daar voorgeskrewe reinigingsrituele om weer kulties rein te word ten einde die normale lewe te hervat of weer die heilige ruimtes te mag betree (vgl Mark 7:1-4).

Sekere groepe binne die eerste eeuse Jodedom het die heiligheidskonsep tot die ekstreme gevoer. So het die Esseners en Koemrangemeenskap[3] hulle letterlik afgesonder van die res van die bevolking ten einde 'n heilige en rein lewe te voer. Hoewel hulle voorbeeldige lewe respek afgedwing het, was hulle invloed beperk. Die Fariseërs daarenteen was 'n gematigder volksbeweging wat groot invloed uitgeoefen het op die breë massa. Hulle was gevul met die visie om van die hele Israel 'n heilige nasie, 'n koninklike priesterdom te maak volgens die ideaal van Eksodus 19:5-6. Anders as die Sadduseërs het die oorleweringe van die vaders vir die Fariseërs gelyke status met die Tora geniet. Hulle het gevolglik die ruimte en vryheid gehad om die Tora vir die daaglikse lewe vrugbaar te maak met eie interpretasies. Dit het met behulp van hulle skrifgeleerdes[4] geskied. Hierdie praktyk van Skrifuitleg het sy voordele gehad, soos dat die Skrif dinamies in die volkslewe gefunksioneer het, maar ook sy nadele. Die Fariseërs het naamlik probeer om die heilige ruimte van die tempel na die hele volk uit te brei (Van Staden 1991:6). Hierin was die wet van Moses normatief. Die Fariseërs se skrifgeleerdes het gevolglik met noukeurige en spitsvondige Skrifuitleg die Tora op die ganse lewe van die gewone Jood probeer toepas (deSilva 2004:82), met allerlei negatiewe gevolge, soos onder verder verduidelik word.

Die Fariseërs se ywer rondom die Tora het meegebring dat sosiale grense tussen hulle en die res van die volk opgerig is. Weens hulle streng nakoming van die eetvoorskrifte kon hulle nie saam met mense eet wat hierdie voorskrifte nie nagekom het nie (vgl Luk 5:30; 15:1-2). Dit sou die Tora se gesag ondermyn en hulleself onrein maak. Hulle het hulle dus gedistansieer van die “volk van die land” (*‘am ha’ares*), 'n skeldnaam wat so ongeveer “agterlikes” beteken het. Hierdie mense is “sondaars” genoem, dws mense wat nie erns maak met die wet van Moses en, by implikasie, met God nie en so buite die verbond te staan gekom het. Sosiale kontak met die “sondaars” is dus vermy (deSilva 2004:83).

Hierdie heiligheidskultuur het noodwendig 'n diepe verwydering tussen die sg geestelike elite en die res van die religieuse gemeenskap tot gevolg gehad. Die elite het met 'n teologie van eksklusivisme geopereer waarvolgens hulle neergesien[5] het op almal wat nie aan hulle godsdienstige standaarde, praktyke en voorskrifte voldoen het nie. Hulle is as “sondaars” gereken. In hierdie kategorie het selfs mense soos melaatses (gewoonlik diegene met ernstige velsiektes), gestremdes, verminktes (bv eunugs), onreines en onvolmaaktes tereg gekom. Sulke mense is gesien as in die mag van demone en buite die domein van die koninkryk van God (Van Aarde 1994:118).

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[3] Baie geleerdes meen dat hierdie twee groepe grootliks oorvleuel het en dat Koemraan essensieel 'n Esseense gemeenskap was (vgl Du Rand 1997:292; deSilva 2004:84).

[4] Daar moet soms onderskei word tussen die skrifgeleerdes in die algemeen en die *Fariseërs* se skrifgeleerdes. Spore van die stryd tussen die vroeë kerk en die Farisese Jodedom is veral sigbaar in die Matteusevangelie. Hartin (1998:399-400) wys bv op die afstand wat Matteus probeer skep tussen die skrifgeleerdes en die Fariseërs, omdat hy juis positief teenoor skrifgeleerdes in eie kerklike geledere staan (vgl Matt 13:52). Hy skep afstand (a) deur in baie gevalle die term “skrifgeleerde” uit die polemiese materiaal te verwyder wat hy uit Markus oorneem en slegs “Fariseërs” te behou, (b) deur te praat van “hulle” skrifgeleerdes (Matt 7:29), en (c) deur die Fariseërs baie negatief te teken (Matt 23). Die feit dat in lg hoofstuk die skrifgeleerdes ook bygekom word, het waarskynlik juis daarmee te make dat dit hier oor die *Fariseërs* se skrifgeleerdes gaan.

[5] Dit spreek vanself dat respek, die keersy van neersien op ander, ook deel van die heiligheidskultuur van destyds was. Byvoorbeeld, dit is duidelik dat die Fariseërs en skrifgeleerdes geteer het op die respek wat aan hulle as “rabbi’s,” “vaders” en “leiers” betoon is (Matt 23:8-10). Verder, respekvolle resiprositeit was 'n onontbeerlike waarde binne 'n kultuur waar mense van ander se gunste en gawes afhanklik was. Wedersydse uitnodigings na mekaar se maaltye en feeste was dus aan die orde van die dag. Jesus aanvaar dit as vanselfsprekende agtergrond as Hy opmerk dat mens nie jou gelykes na feesmaaltye moet uitnooi nie, maar hulle wat nie aan jou resiprositeit kan bewys nie (Luk 14:12-14). Eers dan beweeg jy in die

Die vraag wat vervolgens beantwoord moet word, is hoe Jesus, soos gerapporteer deur Lukas-Handelinge, teenoor hierdie gefikseerde groepe van sy tyd se heiligheidskultuur opgetree het.

3. LUKAS-HANDELINGE SE ANTWOORD OP DIE HEERSENDE HEILIGHEIDSKULTUUR

Die rigtinggewende uitspraak van Handelinge 10:34, in samehang met 15:8-9 (kyk ook 1:24), kan as vertrekpunt geneem word om Lukas-Handelinge se vernietigende antwoord op die heersende heiligheidskultuur in die Jodedom van die eerste eeu nC te illustreer. Handelinge 10 vertel die verhaal van hoe Petrus nuwe oë gekry het oor wie geskik is vir die koninkryk van God en wie nie. Na die gesig op die dak van die huis in Joppe, waar die Here aan hom duidelik gemaak het dat hy nie onrein mag noem wat God rein verklaar het nie, sê Petrus (10:34) dat hy nou verseker weet dat God nie 'n aannemer van die persoon is nie, maar dat enigeen vir God aanvaarbaar is, maak nie saak tot watter volk hy behoort nie. Met “aannemer van die persoon” word bedoel dat God nie volgens uiterlike voorkoms of afstamming oordeel nie, maar die hart aansien, 'n insig wat bevestig word in Hand 15:8-9. Hier noem Petrus God die “hartekenner” wat sy Gees ook aan die heidene gegee het, weer eens 'n verwysing na die epogmakende gebeure in Joppe. En dan voeg hy by dat God geen onderskeid maak tussen nasies nie, maar almal se harte reinig deur geloof. God steur Hom nie aan menslike vooroordele en onderskeidings wat op grond van die uiterlike gemaak word nie, maar Hy kyk tot daar waar dit saak maak – die hart; dáár doen Hy sy reinigingswerk. Opmerklik dat Handelinge hier juis die kategorieë van “rein” en “onrein” gebruik wat binne die heiligheidskultuur van destyds sulke belangrike onderskeidinge was, soos in afdeling 2 verduidelik. Juis hierdie verstikkende kategorieë moes deurbreek word.

Op sy minste moes dit vir Petrus 'n groot verrassing gewees het om tot die ontdekking te kom dat God, die hartekenner, nie onderskeidings in ag neem wat tot in daardie stadium as beklee met Goddelike sanksie gereken is nie. Trouens, verrassings is waaroor Lukas-Handelinge gaan. Soos Hays (1996:133) dit stel: “The unexpected keeps happening in Luke’s story.” Die onverwagte, verrassende, selfs skokkende, duik om elke hoek en draai op. Wie hom oopstel hiervoor, kan nie anders as om as 'n veranderde mens met nuwe oë na ander te kyk nie.

Ons kyk nou na enkele kategorieë in Lukas-Handelinge wat almal hierdie “ander blik” op die ander weergee, wat so deurslaggewend is vir 'n teologie van respek. Die kategorieë word nie uitputtend bespreek nie; slegs enkele eksemplariese gegewens word aangewend.

3.1 Die heidene

Die Jode was gedrenk in die gedagte dat hulle 'n uitsonderingsposisie in die oë van God beklee. Hulle het dit teruggevoer na tekste soos Deuteronomium 4:20 en 7:6 waar staan dat God vir Israel onder al die nasies gekies het en hulle afgesonder[6] het om vir Hom 'n eiendomsvolk te wees. Hiermee saam word ook 'n teks soos Levitikus 11:44 gelees om die besondere posisie van Israel onder die nasies asook hulle unieke leefwyse te onderstreep: “Wees heilig want Ek is heilig.” Hieruit het Israel verkeerdelik afgelei dat hulle beter is as die heidene en dat God die

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dampkring van die koninkryk van God. Dit is juis die selektiewe respek van die heiligheidskultuur van sy dag wat Jesus ontmasker wanneer Hy die koninkryk van God se ongekwalifiseerde respek vir mekaar as waarde voorhou.

[6] Letterlik: “jy is 'n heilige volk”.

nasies permanent afgeskryf het. Hulle het egter vergeet dat God hulle juis gekies het om sy doel met die hele wêreld te bereik. God sê naamlik aan Abram: "In jou sal al die volke van die aarde geseën wees" (Gen 12:3). Israel moes weer tot hierdie oorspronklike visie teruggeroep word. En dit gebeur in Lukas-Handelinge.

Meer as enige ander Evangelie word die sending aan die heidene 'n integrale deel van die verhaalgang. Ons het reeds gewys op Hand 10. Maar reg aan die begin van die Lukasevangelie is dit reeds duidelik dat die heidene ingeskryf is in die plan van God met Jesus. Jesus se geslagsregister loop byvoorbeeld tot by Adam, en nie soos die Matteusevangelie net tot by Abraham nie. So word Jesus as behorende tot die hele menslike geslag voorgestel. Hy is redder van almal, nie net van die Jode nie. En Lukas is die enigste wat Jesus se verwerping deur sy tuisdorp en die gunstige reaksie van die heidene vooropstel in sy Evangelie. Anders as Markus en Matteus plaas hy hierdie gebeure aan die begin van Jesus se bediening, dit vorm die openingstoneel. Luk 4:16-30 word dus programmaties vir Jesus se ganse bediening: Sy tuisdorp soek bevoorregting by Jesus, maar Hy wys hulle op God se eintlike plan – hoe in Israel se verlede God sy guns aan die weduwee van Sarfat in *Sidon* en aan Naäman die *Siriër* bewys het, en nie aan die melaatses en weduwees van *Israel* nie. Die skokkende hiervan lei ons af uit die woedende reaksie van sy gehoor, die inwoners van Nasaret, tiperend van wat later in Lukas en veral Handelinge gebeur. Die grootste teenkanting kom nie van die kant van die Romeine nie, maar van die Jode.

Verder, Lukas bied die uitstuur van die dissipels so aan dat dit, anders as by Matteus, laat deurskemer dat dit nie net gaan oor 'n sending aan die Jode nie. In Luk 10:1-16 laat Lukas bv Matteus se verwysing weg dat die dissipels net na die verlore skape van Israel moet gaan en nie op die pad van die heidene nie. En daarby is Lukas die enigste een wat noem dat Jesus twee en sewentig ander uitgestuur het. Die getal klop met die twee en sewentig nasies van die wêreld, na aanleiding van die volkeretafel van Gen 10[7] (Grundmann 1969:207). In hierdie sending aan die *Jode* word die *heidene* dus reeds op subtiele wyse ingeweef in die verhaalgang van Lukas.

En dan word 'n heiden tot voorbeeld vir Israel voorgehou. So word van die Romeinse offisier in Luk 7 gesê, nadat dié hom volledig gewerp het op Jesus se gesagswoord om sy slaaf te genees, dat Jesus in die hele Israel nie so 'n geloof teëgekom het nie. Wie eers *outsiders* was, word nou *insiders,* tot beskaming van Israel. Hierdie gedagte word verder gevoer in Hand 15, by die waterskeidingsvergadering van die apostels, wanneer dit duidelik word dat die heidene nie eers Jode hoef te word om eg tot die volk van God te behoort nie. Die belangrike vereistes wat altyd gegeld het vir die heidene as hulle Joodse proseliete wou word, val nou weg. Hulle hoef nie meer die wet van Moses rondom die besnydenis of die reinheidswette – so belangrik vir 'n heiligheidskultuur – na te kom nie.[8] Geloof in Christus is voldoende. So word die heidene in eie reg volwaardige lede van die Godsvolk, en nie via hulle verbondenheid aan Israel nie. 'n Slag vir die Joodse ego, maar 'n bewys van God wat nie 'n aannemer van die persoon is nie, wat nie onderskeid tref tussen Jood en heiden nie, maar almal op gelyke grondslag beoordeel, omdat Hy die hartekenner is.

3.2 Die Samaritane

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[7] 72 volgens die LXX, 70 volgens die Hebreeuse teks.

[8] Oënskynlik lyk dit of die voorwaardes wat steeds aan die heidene gestel word (die sg aposteldekreet van Hand 15:20,29), nl om nie vleis te eet wat aan 'n afgod geoffer is nie, om onsedelikheid te vermy, en nie bloed of verwurgde diere te eet nie 'n streep trek deur die ooreenkoms wat bereik is. Die aposteldekreet tas egter nie die grondliggende afskaffing van die wet van Moses vir die heidene aan nie. Dit staan eerder in die teken van kompromissluiting waar van die heidene sekere toegewings gevra word om die gevoelens van die Joodse Christene in ag te neem. Dis nie die wet van Moses wat weer by die agterdeur ingevoer word nie, maar die wet van die liefde wat seëvier (so De Villiers 1987:41-42,45; Van Zyl 1989:59).

Die onmin en konflik tussen die Jode en die Samaritane is goed gedokumenteer in die Nuwe Testament (Matt 10:5; Luk 9:51-56; Joh 4:9; 8:48). Die Samaritane was die oorblyfsel van die ou Noordelike Ryk van Israel of die sg Tien Stamme-ryk wat reeds in die 8e eeu vC na Assirië in ballingskap weggevoer is. Maar anders as hulle broers in die suide twee eeue later, was daar nooit 'n terugkeer na Palestina nie. Tog het dié wat nie weggevoer is nie die godsdiens en tradisies van hulle voorvaders voortgesit. Hulle het, soos die latere Sadduseërs, slegs die vyf boeke van Moses as gesaghebbend beskou, maar het hulle eie aanbiddingsplek op die Gerisimberg naby Sigem verkies. 'n Tempel is ook later hier gebou. Dit was 'n taamlike punt van irritasie by die Jode dat die tempel in Jerusalem nie deur die Samaritane as sentrale heiligdom erken is nie. Ondertrouery met ingevoerde volke in Noord-Israel ná die wegvoering van die boonste laag van die bevolking was aan die orde van die dag (Gerleman 1969:348). Daarom dat die Samaritane deur die Judeërs in die suide as 'n bastervolk beskou is, en gevolglik onrein. Reeds teen die tyd van die Suidelike Ryk se terugkeer na Jerusalem ná die Babiloniese ballingskap was die tweespalt tussen Jode en Samaritane duidelik toe Sanballat, waarskynlik die goewerneur van Samaria, smalend was oor die herbou van die mure van Jerusalem, en dit duidelik gestel is deur Nehemia dat Sanballat geen aandeel of reg in Jerusalem het nie (Neh 2:19-20). Onnodig om te sê dat teen die tyd van die Nuwe Testament die Samaritane lank nie meer deur die Jode as volksgenote beskou is nie, ten spyte van hulle gesamentlike aartsvaderlike voorgeslag. Die Samaritane is verag as 'n gemengde groep met hulle eie godsdiens. Die Jode het dit ook vermy om deur die Samaritaanse gebied wat tussen Judea in die suide en Galilea in die noorde gelê het, te beweeg. Hulle het liefs 'n omweg gevolg aan die oorkant van die Jordaanrivier. As jy iemand wou beledig, het jy hom 'n Samaritaan genoem, wat so ongeveer gelyk was aan “demoonbesetene” (vgl Joh 8:48).[9]

Jesus toon egter 'n verstommende openheid teenoor die Samaritane.[10] Wat al klaar ongewoon was, is wanneer Lukas dit duidelik stel dat Jesus en sy dissipels deur Samaria gereis het. Die dissipels se humeure wou-wou opvlam toe 'n Samaritaanse dorp se inwoners Jesus nie wou ontvang nie, maar Jesus het sy dissipels tereggewys en verbied om te bid vir die verdelging van die dorp (Luk 9:52-55). By 'n ander geleentheid het Jesus op die grens tussen Samaria en Galilea tien melaatses genees. Net een het kom dankie sê, en dan merk Lukas pertinent op dat die man 'n Samaritaan, 'n nie-Jood, was. Hierdie man het aan God die eer gebring en het op daardie dag redding ontvang (Luk 17:18-19). Verder, die bekende gelykenis van die barmhartige Samaritaan is seker die mees beskamende preek van Jesus om die skynheiligheid van die Jode aan die kaak te stel. Nie die Leviet of priester, wat veronderstel was om die wet te ken, bied hulp aan die verwonde langs die pad nie, maar 'n veragte Samaritaan. Ondanks al die beskuldigings deur die Jode dat die Samaritane God verkeerd dien en op 'n onregmatige plek aanbid, wys die Samaritaan dat hy meer verstaan van die hart van God as die geestelike elite van die Jode. Dit moes 'n bitter pil vir die Joodse gehoor gewees het om te sluk. En dan lees ons in Hand 8 van die suksesvolle bediening van Filippus in die Samaritaanse gebied. Baie Samaritane het die woord van God aanvaar en ook die Heilige Gees ontvang, teken daarvan dat hulle op gelyke vlak met hulle Joodse eweknieë deur God begenadig is.[11]

Lukas-Handelinge beskryf dus hoe eeu-oue vooroordele, wanpersepsies en haat tussen Jode en Samaritane deur die evangelie gestroop word van hulle houvas. God is inderdaad die Een wat nie 'n aannemer van die persoon is nie. Hy ken en sien die hart raak. Hy laat jou met nuwe oë na die ander kyk.

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[9] Vir 'n goeie oorsig oor die herkoms, lotgevalle en gebruike van die Samaritane, kyk Pelser 1997.

[10] Vergelyk Marshall (1970:140) se opmerking: “For Luke the compassion of Jesus did not stop at the boundary of Israel. Although it is well attested historically that for the most part Jesus confined His mission to the Jews, Luke indicates that there were also a place for the Samaritans, the particular enemies of the Jews, in His concern.”

[11] Die herhaaldelike uitstorting van die Heilige Gees in Handelinge 2, 8, 10 en 19 onderstreep juis die gedagte dat die vervulling van die belofte van Joël 2:28-32 (vgl Hand 2:17-21) nie net vir die Jode in vervulling gaan nie, maar dat ook die heidene op hierdie manier deel van die Godsvolk word. (Vir 'n breedvoeriger uiteensetting van hierdie saak, kyk Van Zyl 1997.)

3.3 Randfigure van die samelewing

Binne die Joodse samelewing was daar allerlei groepe wat deur die heiligheidskultuur van die dag na die rand van die samelewing uitgestoot is, sommige openlik, ander meer subtiel. Lukas-Handelinge wys egter dat Jesus ook na hierdie groepe uitreik, hulle nood raaksien, en hulle in ere herstel as volwaardige lede van die Joodse geloofsgemeenskap. Ons kyk nou hierna.

3.3.1 Armes

Hierbo is na die programmatiese aard van Jesus se optrede in Luk 4:16-30 verwys. In sy "intreepreek" tipeer Jesus sy bediening met die woorde van Jes 61:1-2. Hy sê dat sy bediening daarin bestaan om die evangelie aan die armes te bring. Wie was die armes (*ptōchoi* / πτωχοί)?

Dis nie so maklik om hierdie groep te identifiseer nie. Green (1995:81-82) wys daarop dat in sewe van die tien voorkomste van die woord *ptōchos /* πτωχός in Lukas dit in lyste voorkom saam met ander begrippe soos gevangenes, blindes, verdruktes, hongeres, treurendes, vervolgdes, blindes en verminktes (4:18; 6:20; 7:22; 14:13; 14:21; 16:20,22). In ses van hierdie lyste staan "armes" eerste, en in een in die beklemtoonde laaste posisie. Wat duidelik is, is dat dit in die armes eerstens om letterlik armes gaan, maar dat dit verder 'n wyer groep mense insluit wat vanweë hulle sosiale stand, siekte of gestremdheid na die rand van die samelewing uitgeskuif is. Die heersende heiligheidskultuur het veroorsaak dat hulle nie langer in tel was nie; daar is op hulle neergesien en hulle is effektief uit die religieuse gemeenskap uitgesluit.[12]

Verder word die armes gekontrasteer met die rykes (Green 1995:82). Die rykes is die mense wat volgens Lukas 12:16-21 en 16:19-31 hulle roeping versaak het teenoor die armes, ten spyte van hulle uitgebreide bronne. In 14:12 word aan die rykes gesuggereer dat hulle nie van hulle familie en "ryk bure" na hulle feesmaaltye moet nooi nie, maar eerder die armes, kreupeles, verlamdes en blindes. So gesien is "ryk" nie net 'n ekonomiese term nie, maar verwys dit na mag en invloed. En armoede is nie net gebrek aan geld nie, dis ook 'n sosiaal-religieuse kategorie wat totale uitsluiting en magteloosheid versinnebeeld.

Wanneer Lukas-Handelinge Jesus dus voorstel as die bringer van goeie nuus aan die armes, het die leser sy ore gespits. Hier is weer een van daardie verrassings wat ons in Lukas-Handelinge aantref. Lukas verwys naamlik na 'n omkeer van rolle wat plaasvind. So sing Maria ook in haar loflied (1:52-53): "Maghebbers word van trone afgeruk en geringes verhoog; behoeftiges word oorlaai met goeie gawes en rykes met leë hande weggestuur." Jesus het inderdaad gekom om die genadejaar van die Here aan te kondig (4:19). Dit verwys na die sg jubeljaar van die Ou Testament: elke 50e jaar was dit die veronderstelling in Israel dat grond weer na die oorspronklike eienaar moes terugkeer. Hier kondig Jesus dus aan dat daar 'n geestelike restourasieproses aan die gang gesit word met sy bediening waarvolgens mense se status herstel word as kinders van God (Nielsen 1986:136). God is nie net die God van rykes nie, maar ook van die armes. Diegene wat tans dink dat hulle in die sentrum van God se guns verkeer, mag hulleself hierna in die buitenste duisternis bevind, en omgekeerd, dié op die rand van die samelewing, in die boesem van Abraham.

Hierdie omkeer van rolle word treffend geïllustreer in die gelykenis van die ryk dwaas (12:16-21), en die ryk man en Lasarus (16:19-31). Die ryk dwaas is selfvoldaan in sy welvaart: sy toekoms is verseker; al wat nou vir hom oorbly, is om dit te geniet. En dan hoor hy die ontstellende woorde: nog in dieselfde nag sal hy sterf, en wie sal dan sy rykdom geniet? Beslis nie hy nie. So ook die ryk man en Lasarus. Die ryke geniet elke dag oorvloed, en Lasarus sit by die einste ryke se hek en hoop op iets wat van die tafel afval. Maar by Lasarus en die ryke se sterwe word die rolle omgekeer: nou is die ryke in die grootste ellende, en Lasarus beklee 'n ereplek by Abraham. Die punt is duidelik: rykdom is nie noodwendig bewys van God se seën nie. Die ryk man se bestemming in die hiernamaals bevestig dit. En Lasarus wat op aarde beskou is as buite die koninkryk van God, se status word omgekeer: hy beklee nou 'n ereplek by God. Ons wat bekend is met die evangelieverhaal het al gewoond geraak aan hierdie soort anomalieë in die evangelie. Maar binne die heiligheidskultuur van die eerste eeuse Jodedom moes hierdie gelykenisse soos heiligskennis geklink het. Dis ongehoord, en tog is dit presies wat Lukas sê hoe God se heilsekonomie werk.

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[12] Vir 'n oorsig oor die posisie van die armes in Palestynse Jodedom, kyk Bammel 1968:899-902.

3.3.2 Tollenaars

Nog 'n kategorie wat binne die destydse heiligheidskultuur hulleself op die rand van die sosiaal-religieuse gemeenskap bevind het, was die tollenaars. Hulle was wel Jode, maar is vanweë hulle beroep verag en sosiaal-religieus geostraseer. Die tollenaars is mense wat belasting-*franchises* by die Romeinse owerheid gekoop het. Hulle het dan namens die Romeine belasting ingevorder by die Jode, die verpligte bedrag aan die Romeine betaal en die res – hulle kommissie – in hulle sak gesteek. Om twee redes was hulle verag: weens hulle geheul met die Romeinse onderdrukkers, en omdat hulle woekerwinste gemaak het. Hulle het veel meer as waarop hulle geregtig was van hulle mede-Jode geëis. (Iets hiervan is sigbaar in Johannes die Doper se raad aan die tollenaars, Luk 3:12-13, asook in Saggeus se reaksie, 19:8.)

In Lukas-Handelinge reik Jesus ook na hierdie groep uit. Lukas 18:9-14 verhaal Jesus se gelykenis van die Fariseër en die tollenaar wat in die tempel gaan bid het. Hulle verteenwoordig uiterste pole van die Joodse godsdienstige gemeenskap: die Fariseër die toonbeeld van godsdienstige geregtigheid. Trots vertel hy vir God hoe 'n fyn gelowige hy is: hy doen alles wat die wet van Moses vereis, en verder distansieer hy hom van almal wat nie deel het aan die koninkryk van God nie – diewe, bedrieërs, egbrekers en tollenaars. Die tollenaar, daarenteen, weet dat hy wegwerplik is voor die aangesig van God. Hy stel homself ook aan God voor met die naam waaronder hy bekend is in die samelewing: sondaar. Desnieteenstaande beroep hy hom op die genade van God. En dan, weer eens, die verrassende, die skokkende: dis die tollenaar, nie die Fariseër nie, wat as die godsdienstig geregverdigde (*dikaios*) huiswaarts keer. Weer die omkeer van rolle: die een wat dink sy saak met God is reg, moet hoor dit is nie so nie; die een wat weet sy saak is allesbehalwe reg, word regverdig verklaar.

Die gebeure rondom Saggeus in Lukas 19:1-10 bevestig die gelykenis hierbo, dat godsdienstige randfigure dit ook maak by God. Saggeus is hooftollenaar en 'n ryk man.[13] Maar ongeag hierdie "status" het hy andersins geen status gehad nie. Sosiaal-religieus was hy nie deel van die hoofstroom nie. In terme van die heiligheidskultuur van daardie tyd was hy 'n *outsider* (Moxnes 1988:164). Ná sy ontmoeting met Jesus hoor hy egter dat hy ook 'n kind van Abraham is. Nie net die geestelike elite maak dit by God nie, maar ook 'n gemarginaliseerde tollenaar. Hy bevind hom nie meer op die rand nie, maar in die sentrum van God se heil; hy het redding gevind. Geen wonder nie dat hy besluit om almal by wie hy onregmatig geld gevat het, viervoudig te vergoed.

3.3.3 Vroue

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[13] Die term *architelōnēs*, hooftollenaar, is problematies. Dit kom nie elders in die NT of in ander Griekse geskrifte voor nie. Die term kan óf beteken dat ander tollenaars vir Saggeus gewerk het (Ellis 1974:220), óf dat hy hoof van die tollenaars in Jerigo was (Grundmann 1969:359), óf dat hy saam met vennote groter kontrakte aangegaan het (Michel 1972:98vn105), óf dit is 'n ironiese manier om hom as 'n baie groot sondaar aan te merk, vanweë sy rykdom (sy groot rykdom maak hom ook 'n aartssondaar (Nolland 1993:904-905).

Vroue in die antieke samelewing het hulle in 'n streng patriargale samelewing bevind. Binne hierdie opset kon hulle slegs 'n beperkte rol in die samelewing speel. Hulle eintlike plek was in die huis – as vrou en moeder. In die Jodedom was daar ook allerlei bykomende vooroordele teen die vrou, soos dat sy die oorsaak van sonde is (via die paradysverhaal),[14] dat sy sekere tye van die maand kulties onrein is, dat sy onbetroubaar is en haar getuienis nie in die hof aanvaar word nie,[15] dat sy nie nodig het om die wet te bestudeer nie en daarom ook nie aktief kan deelneem aan die tempelkultus of die sinagogale dienste nie (Lohse 1976:149). Vir alle praktiese doeleindes het sy nie in eie reg 'n sosiale en religieuse status gehad nie. Haar status het sy bekom via haar verbintenis met 'n man – pa, man of broer. Geen wonder nie dat Rabbi Juda in die tweede eeu nC die Here gedank het dat hy nie as 'n heiden, 'n ongeletterde of 'n vrou geskape is nie (vgl Lohse 1976:150).

Teen hierdie agtergrond is die posisie wat Jesus aan die vrou toeken merkwaardig. Haar status word van randfiguur na die sentrum verplaas. So vertel Lukas die geboorte van Jesus nie soos Matteus vanuit die perspektief van Josef nie, maar vanuit Maria s'n. In Matteus voer die engel die gesprek met Josef, maar in Lukas is dit met Maria. Dit is asof God in private onderhandeling met Maria is. In terme van die destydse eer en skande-kultuur waar afstamming en status baie belangrik was, het Maria nog nie enige status gehad nie. Sy was (nog) nie getroud met Josef nie, en sy kom van Nasaret in Galilea, ver van die sentrum van Joodse heiligheid, Jerusalem. Sy is wel 'n familielid (*suggenis*) van Elisabet, wat 'n dogter van Aäron was, maar *suggenis* is 'n baie vae statusaanduiding (so Nolland 1989:56; Green 1995:142). Verder is sy 'n "jong maagd," wat volgens destydse opvattings beteken het dat sy so 12-13 jaar oud was. Wat ouderdom betref, geniet sy dus nog nie dieselfde status as wat Elisabet het nie. Laasgenoemde was saam met haar man reeds gevorderd in jare, en dit bring hierdie egpaar statusgewys in die buurt van Abraham en Sara wat ook eers op gevorderde leeftyd ouerskap ervaar het. Lukas teken Maria dus doelbewus as statusloos, omdat hy klem wil lê daarop dat sy haar status direk van God ontvang. Met haar woorde "Ek is tot beskikking van die Here. Laat met my gebeur wat u gesê het" (1:38), maak sy daarop aanspraak om aan die huishouding van God te behoort. Dít is haar familie. So begin Lukas om status anders te definieer: nie in terme van afstamming of sosiale agtergrond nie, maar in terme van jou verhouding met God (Green 1995:142). Maria vervul dus 'n ekklesiologiese funksie in die proloog van Lukas (Schnelle 2009:516). Sy verteenwoordig daardie Israel waaruit die kerk uiteindelik groei. Die belofte omtrent die Messias word aan haar toevertrou en sy reageer gelowig daarop deur haar tot beskikking te stel vir God en te glo dat sy beloftes in vervulling sal gaan (1:38,45). In Handelinge 1:14 is sy dan ook deel van die gelowiges wat volhard in die gebed.

In Lukas 1-2 is dit opvallend dat vroue 'n prominente rol speel in die aankondiging van Jesus en Johannes die Doper se geboorte. Vroue tree in pare op saam met mans: Sagaria en Elisabet (mbt Johannes) en Josef en Maria (met betrekking tot Jesus). Daarnaas kry Sagaria se loflied (1:67-79) 'n parallel in Maria se loflied (1:46-55). Verder is dit nie net Simeon wat teenwoordig is by Jesus se besnydenis nie, maar ook Anna, 'n profetes. Soos Simeon word sy voorgestel as iemand wat vroom is en wat weet waarom dit in die seuntjie Jesus se geboorte gaan. Met hierdie vroue wou Lukas twee dinge doen: hulle op gelyke vlak stel met mans, en hulle van meet af aan getuies maak van die koms van Jesus. Die getuieniskarakter van vroue se optrede word ook onderstreep deur die opstandingsberig. Dit is vroue wat die leë graf sien, die engele se boodskap hoor, die woorde van Jesus onthou en met die dissipels daaroor praat. Die vroue se bereidheid om Jesus se opstanding te glo en daarvan te getuig, word gekontrasteer met die dissipels se negatiewe optrede wat dit alles as onsinnige praatjies afmaak (24:11). Eers toe dit deur ander mans as betroubaar bevestig is, glo hulle (24:34-35) (Green 1995:93). Hierdie voorstelling van die vroue is merkwaardig as in gedagte gehou word dat vroue nie as betroubare getuies beskou is nie. Die vroue vorm dus saam met hulle manlike eweknieë die ekklesiologiese basis vir die latere kerk. Die kerk bestaan nie net uit mans nie, vroue is gelykwaardige lede. Hierdie insig word later bevestig in die gebeure rondom Marta en Maria (Luk 10:38-42). Marta is vies omdat Maria haar nie met die bediening van die ete help nie (die tradisionele rol van die vrou!), maar Jesus neem Maria se plek aan sy voete in beskerming. Daar is nie net plek vir tradisionele rolle nie, maar 'n nuwe rol word aan die vrou toegeken: een wat onderrig word en haar volwaardige plek in die kerk as dissipel van Jesus inneem.

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[14] 1 Timoteus 2:14-15 verteenwoordig iets van hierdie opvatting: dat dit nie Adam was wat verlei is nie, maar die vrou, en dat sy so sonde in die wêreld gebring het. Hierdie gedagte word eksplisiet verwoord deur Jesus Sirag 25:24 (aangehaal deur Dibelius & Conzelmann1972:47vn23).

[15] Iets hiervan skemer deur in Lukas 24:11,22 waar die dissipels nie die vroue se berig oor die opstanding van Jesus wou glo nie.

Belangrik is ook die funksie wat vroue vervul het as beskermvroue van Jesus se bediening. Ons lees in Lukas 8:1-3 van vroue wat saam met Hom en die dissipels gereis het en uit eie middele vir hulle gesorg het. Dit klop ook met die sakevrou, Lidia, van Handelinge 16:14-15 wat nie net tot geloof kom nie, maar vir Paulus en sy reisgenote finansieel ondersteun. Hierdie vroue wat finansiële ondersteuning gee aan Jesus en die kerk se bediening verteenwoordig 'n model van entrepreneuriese optrede deur vroue wat bevestig dat Lukas 'n hoë premie plaas op die selfstandige bydrae van die vrou binne die geloofsgemeenskap.

Afgesien van bostaande is daar ook nog ander gevalle waar vroue voorgehou word as voorbeelde van vroomheid en geloofsvolharding: In Lukas 18:1-8 is dit die gelykenis van die weduwee wat volhardend haar lot by die ongenaakbare regter gaan bekla totdat aan haar gehoor gegee word. En in 21:1-4 word vertel van die weduwee wat haar hele vermoë in die tempelskatkis gegooi het.

As daar een ding is wat Lukas-Handelinge goed regkry, is dit om die vrou in die kollig te plaas. Sy is nie meer 'n randfiguur nie, maar 'n volwaardige lid van die gemeente.

3.3.4 Sondaars

Dit het hopelik reeds duidelik geword dat die term “sondaar” 'n baie spesifieke konnotasie binne 'n heiligheidskultuur het. Dit verwys na hulle wat na die oordeel van die godsdienstige elite nie voldoen aan die standaarde van geregtigheid soos dit voorgehou is vanuit die wet van Moses nie. “Sondaars” is dus nie altyd 'n gefikseerde sosiale groep, soos “tollenaars” nie, maar sny oor verskillende sosiale grense heen. Dit verwys na almal wat weens hulle status en optrede deur die heiligheidskultuur na die rand van die geloofsgemeenskap gedwing is. Tipiese “sondaars” sou wees: diegene buite die verbondsvolk, soos heidene en Samaritane; hulle wat 'n flagrante immorele ly, soos moordenaars, rowers, diewe, prostitute, egbrekers, bedrieërs; en hulle wat 'n oneerbare beroep volg wat hulle kan verlei tot oneerlikheid, soos tollenaars (vgl Luk 18:13) (Rengstorf 1964:327). Dit is verder bekend dat rabbi’s ook veragting gekoester het vir beroepe soos herders en leerlooiers (vgl Grundmann 1969:81-82; Haenchen 1971:340vn1). Die heiligheidskultuur het egter so 'n geweldige impak op gewone “goeie” mense gehad, en die teenwoordigheid van die geestelike elite was so kragtig dat mense maklik geestelik minderwaardig gevoel het en hulleself as sondaars gereken het. Veral in sekere omstandighede. So word Petrus oorweldig deur die wonder van die groot visvangs en hy versoek Jesus om liewer van hom af weg te gaan omdat hy, Petrus, 'n “sondige mens” is (Luk 5:8). Hy besef hy is in die teenwoordigheid van Iemand wat met die krag van God optree, en daarom voel hy homself onwaardig. Lukas gebruik dus hierdie term om nie net die religieuse randfigure binne die heiligheidskultuur aan te dui nie, maar ook by die algemeen menslike kondisie van sondigheid uit te kom wat redding op 'n diep geestelike vlak benodig.

As dit dus gaan oor die herstel van status van die randfigure van die destydse samelewing arriveer ons hier by die mees omvattende kategorie: sondaars. Lukas se hantering van hierdie begrip is so dat almal – ook die geestelike elite – sou besef het dat hulle sondaars is en nood het aan redding. Daar steek dus diepe ironie daarin wanneer Jesus op die vraag van die Fariseërs en skrifgeleerdes: "Waarom eet en drink julle saam met tollenaars en sondaars?" antwoord: "Ek het nie gekom om regverdiges te roep nie, maar sondaars tot bekering " (5:32). Oënskynlik klink dit of Jesus se missie nie op hulle van toepassing is nie. Maar as die hele Lukas-Handelinge verhaal in oënskou geneem word – hoe redding nie beteken dat regverdiges geskei word van sondaars nie, maar dat sondaars deel word van die regverdiges, en dat daar eintlik nie 'n onderskeid tussen die twee kategorieë is nie (soos Paulus in Rom 3:23 onderstreep), behoort die Fariseërs uiteindelik die boodskap te gekry het dat bekering ook – juis! – vir hulle bedoel was. Dit sou egter slegs gebeur het vir wie oë het om te sien en ore het om te hoor.

Dat die Fariseërs wou skeiding maak en Jesus wou bymekaar bring, word treffend geïllustreer in die gebeure rondom die sondige vrou – sondaar – van Lukas 7:36-50. Hierdie vrou het by Jesus se voete gesit en huil, sy voete met haar trane gewas, met haar hare afgedroog en toe met reukolie gesalf. Simon, Jesus se Fariseër-gasheer, dink toe by homself dat as Jesus 'n profeet was, Hy sou geweet het dat die vrou 'n sondares was en – volgens die heiligheidskultuur – nie moes toegelaat het dat sy aan Hom raak nie. Wat Simon egter nie raaksien nie, is die kernwaardes van berou, liefde en sondevergiffenis wat die verhouding met God herstel. Simon dring eerder aan op 'n geregtigheid wat sigself distansieer van 'n ongewenste sondaar, 'n optrede wat lynreg teen die bedoeling van God ingaan (deSilva 2004:324). Jesus verduidelik toe hierdie beginsel aan hom aan die hand van 'n gelykenis,[16] waarvan die punt is dat die verhouding met God deur berou en liefde gekonstitueer word – waarvan die vrou oorvloedig bewys gelewer het – en nie bepaal word deur jou afkoms, sosiale status of (im)morele lewe nie. Daarom dat Jesus sy missie teenoor haar kon volbring deur vir haar te sê: "Jou sondes is vergewe ... jou geloof het jou gered, gaan in vrede" (7:48-50). En met hierdie woorde het Jesus haar status van randfiguur tot kind van God omgekeer.

4. UITKOMS

Die vraag wat nou oorbly, is watter bydrae die uiteensetting hierbo lewer tot 'n teologie van respek. Hoe laat Jesus via Lukas-Handelinge ons met nuwe oë na ander kyk? Die volgende kan aangestip word. Elkeen van hierdie insigte lê aan die wortel van 'n ingesteldheid van respek teenoor die ander.

4.1 Nuwe oë sien die ander as volwaardige medemens

'n Heiligheidskultuur vervreem mense van mekaar. Geykte wanpersepsies ontstaan wat oor dekades en selfs eeue tot ondeurdringbare skanse tussen mense verhard. Dit lei tot 'n diep verdeelde samelewing en demonisering van die ander. Kwetsende benamings ontstaan. "Samaritaan" is gelyk aan "demoonbesetene". Almal wat nie voldoen aan jou standaarde nie is "sondaars" of "agterlikes" ("die volk van die land"). En om 'n bladsy uit Paulus se boek te neem: Jode verwys na Grieke as "onbesnedenes" (Ef 2:11), en Grieke op hulle beurt na ander as "barbare." En waar geykte wanpersepsies en kwetsende benamings praktyk is, daar word die ander ver-ding-lik, en waar ander "dinge" is, daar heers disrespek, want jy hoef nie "dinge" met respek te behandel nie. Maar Lukas-Handelinge wys hoe Jesus deur hierdie skanse breek en die ander herstel as volwaardige medemens wat ons respek waardig is. Sy optrede dring ons om met nuwe oë na mekaar te kyk. 'n Tollenaar kan ook kind van Abraham of regverdige wees, 'n Samaritaan kan 'n toonbeeld word van barmhartigheid, 'n statuslose jongmeisie kan 'n begenadigde van God en mededissipel word, en 'n sondares 'n geliefde van God.

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[16] 'n Krediteur het twee skuldenaars. Die een skuld hom 500 dinarii, die ander 50. Hy skeld al twee hulle skuld vry. Wie van die twee het hulle krediteur die meeste lief? Uiteraard die een wat die meeste geskuld het.

4.2 Nuwe oë sien dat almal gelyke status voor God het

Verskille tussen mense kan daartoe lei dat sekere mense hulleself inherent meerderwaardig teenoor ander voel. Hulle het groter aanspraak op God se seën as ander. Maar God maak nie onderskeid tussen mense nie. Alle mense geniet gelyke status voor Hom. Hy sien nie aan wat voor oë is nie, maar Hy is die hartekenner wat op ander gronde oordeel as mense. Ons het nuwe oë nodig om te sien dat ons almal dieselfde status geniet, almal dieselfde behoeftes en nood het, en almal ewe skuldig en ewe begenadig voor God staan. Ons hoef daarom nie mekaar se respek te *verdien* nie. Respek vir die ander word opgeroep gewoon omdat ons almal voor God gelyk is en dieselfde status geniet.

4.3 Nuwe oë sien die ander as 'n mens in eie reg

Ander hoef nie eers soos ons te word voordat hulle ons respek waardig is nie. My groep is nie die norm of kriterium waarvolgens ander aanvaarbaar is nie. Dít leer Hand 15 ons. Die heiden word in eie reg en op “eie meriete” deel van die Godsvolk, nie via hulle verbintenis met die ou Godsvolk, die Jode, nie.

4.4 Nuwe oë sien die eie verantwoordelikheid raak

Mense in bevoorregte en magsposisies het 'n besondere verantwoordelik om oor grense heen te beweeg ten einde respek te betoon. Mense wat vir lank in minderwaardigheid verkeer en gewoond is aan afbrekende gedragspatrone teenoor hulle vind dit moeilik om uit hierdie bestaan los te breek. Hulle het nie altyd die insig of middele om dit te doen nie. Vroue van destyds het geen manier gehad om aan hulle minderwaardige posisie te ontsnap nie. God moes in Jesus na hulle uitreik. Die ryk man moes na Lasarus omsien, maar het sy verantwoordelikheid versaak. Lasarus het nie 'n manier gehad om respek af te dwing nie. In oud-Israel was dit juis die koning se verantwoordelikheid om as 'n herder vir sy volk op te tree, om te versorg en te lei. In die tyd van Jesus was dit die geestelike leiers se taak, maar hulle het eerder die verwydering geperpetueer en nog groter laste op die geestelike onderdane gelê. 'n Situasie van ongelykheid plaas dus groot verantwoordelikheid op hulle wat die insig het en oor die middele beskik om 'n verskil te maak.

4.5 Nuwe oë sien raak dat situasies kompleks kan wees

Die groot aantal diverse groeperinge in die destydse Joodse samelewing wys hoe ingewikkeld dit soms is om onderlinge respek tussen groepe te laat groei. Hoe groter die diversiteit is, hoe versigtiger moet mens wees vir kitsoplossings. Die dinamika in onderlinge verhoudings in 'n samelewing is dikwels kompleks en vra groot wysheid om 'n gedeelde basis vir onderlinge respek te kweek. Egte hartsverandering, wysheid en volharding is wat nodig is.

4.6 Nuwe oë sien die potensiaal van nuwe lojaliteite raak

Hoewel verskille tussen mense oor lang tye kan verhard, is dit nie onbeweeglike, ewige skeppingsordeninge nie. Verskille is vloeibaar. Wanneer met nuwe oë na ander gekyk word en mense mekaar se gelyke status voor God aanvaar en mekaar ontdek in elkeen se uniekheid en andersheid, kan daar beweging kom wat verskille relativeer en die skerp kante rond maak. Die tollenaar bly nie net tollenaar nie, maar word ontdek as kind van Abraham. Die sondige vrou bly nie sondares nie, maar word deel van die binnekring van begenadigdes. So ontstaan nuwe verbintenisse en lojaliteite wat óór voormalige vyandskap en hindernisse strek.

Kort saamgevat: Respek ontstaan wanneer ons met nuwe oë – God se oë – na die ander kyk. Respek vir die ander groei ten diepste uit die bekering tot die ander.

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TREFWOORDE
Respek
Lukas-Handelinge
Heiligheidskultuur
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Hemel en hel: ’n Sendingperspektief

ABSTRACT

Heaven and hell: A missiological perspective

In the modern world, many people do not accept the concepts of heaven and hell anymore. Nonetheless, one needs to ask about the Biblical teaching concerning heaven and hell. This article entails an exegetical and hermeneutical study on these concepts in the Bible and on subsequent developments in theology. This is followed by a systematic theological analysis and an ethical appraisal. The conclusion is that, after a sound Biblical analysis, it is not possible to disregard the concepts of heaven and hell. In the preaching of the word in a missionary sense, the overwhelming grace of God should be emphasised.

1. INLEIDING

Tans word die bestaan van die hemel en die hel sterk betwyfel. Vanuit verskeie oorde word daar vrae gevra of daar nog hoegenaamd geglo kan word in ’n bowe-werklikheid wat as hemel beskou kan word waar mense in geluksaligheid sal lewe en saam met God die vreugde van hierdie geluksaligheid sal beleef. Daarteenoor word gesê dat die hel ’n konsep is wat saamhang met ’n pre-moderne primitiewe gedagte asof daar ’n werklikheid sou wees waar mense vir tyd en vir ewigheid gemartel sal word omdat hulle die een of ander sonde gepleeg het. Hemel en hel is dus sake wat uit verskillende hoeke radikaal verskillend benader word. Die vraag of dit werklik nog sinvol is om in ’n sendingwetenskaplike benadering daaroor te handel, word al hoe meer gestel. Kan ’n mens in die moderne samelewing hoegenaamd nog van die hemel en die hel praat? Die vraag is dus op watter wyse hierop geantwoord moet word en op watter wyse daar vanuit ’n sendingkundige perspektief na antwoorde op hierdie vraagstuk gesoek moet word.

2. METODOLOGIE

Ten eerste moet daar ’n diepgaande eksegetiese ondersoek geloods word na die konsepte hemel en hel soos dit in die Bybel voorkom. Vervolgens moet gekyk word hoe hierdie begrippe later ontwikkel het. Uiteindelik moet gevra word na die hermeneutiese vraagstuk wat deur Bultmann op die tafel geplaas is. Beteken dit dat ons volgens Bultmann dus ook moet sê dat daar in die lig van ’n nuwe hermeneutiek afskeid geneem moet word van ’n pre-moderne, ou wêreld en dat ons ons nie daarmee kan vereenselwig nie? Wat is die antwoord wat ons aan Bultmann moet gee?

Van de Beek (2008) verduidelik op ’n baie sinvolle wyse hoe daar altyd vrae oor die konsep en die voorstelbaarheid van die hemel en die hel was. Die voorstelling en voorstelbaarheid daarvan het in ’n eskatologiese sin ’n groot spanning ingehou. Hy verwys (2008:87) na die hemel as ’n veelduidige konsep. Bybelse verhale en die wyse waarop die hemel en die hel voorgestel word, is meervoudig. Hy verwys ook na Paulus wat met die Korintiese Christene in debat tree en wat geen duimbreedte wyk van die belydenis dat die dooies liggaamlik sal opstaan nie. In hierdie verband is daar by Paulus ’n baie duidelike begrip van ’n liggaamlike voortbestaan na die dood. Die liggaam is dus nie iets verwerpliks is nie, maar is tot die heerlikheid bestem.

Van de Beek (2008:89) wys daarop dat die begrip hemel deur die Christologie gekompliseer is. Christus het opgevaar na die hemel. Die hemelvaart van Jesus kry ʼn dubbele betekenis. Aan die een kant is daar die verskyning van sy verheerlikte liggaam tussen sy dissipels en aan die ander kant is daar ook ʼn omgekeerde teofanie wanneer hy weggeneem word van sy gemeenskap en in die hemel opvaar. Die eskatologie praat dus van ʼn verheerlikte skepping.

Op watter wyse moet ʼn mens egter nou oor die hemel en die hel praat en wat is die implikasies daarvan? Is daar nog enigsins sprake van die verkondiging van die begrippe hemel en hel in die sending en kan dit diepgaande betekenisse oordra? Wat is ʼn gereformeerde blik op die saak? Het dit ook bepaalde sendingimplikasies om oor die begrippe hemel en hel duidelikheid te verkry en wat is daardie implikasies?

3. BESINNING OOR HEMEL EN HEL

Wanneer oor die hemel en die hel besin word, is dit noodsaaklik om die bronne daaroor na te gaan. Om dié perspektief te beoordeel, moet eksegetiese, hermeneutiese, dogmatiese en etiese benaderings vanuit die Skrif bekyk word. Lebhar (2006:259) is van mening dat die unieke beeld van die hemel en die belofte van die lewe na die dood grondliggend aan die Christelike geloof is. Moore (2006:301) toon aan dat daar verskeie stemme teen die begrip hel opgaan. Veral die gedagte dat God sal oordeel en mense sal straf, word beskou as ʼn menslike siening wat nie aanvaar kan word nie. God sou onreg kon voorkom en het nie nodig om dit te straf nie. Belangrik is dat die toekomstige lewe nie alleen as botydelike ruimte verstaan word nie, maar as die lewe op die nuwe aarde onder die nuwe hemel. God vernuwe die ganse skepping geheel en al, maar dit is juis die aarde en die hemel wat vernuwe word tot nuwe aarde en nuwe hemel.

Wat die beskouings oor die hel betref, toon Moore (2006:302) aan dat daar verskillende beskouings in die Christelike wêreld voorkom. Die een beskouing verstaan die hel letterlik as die straf van die regverdige ewige oordeel van God (vgl. Tertullianus, Augustinus en Edwards in Moore 2006:302). Die tweede groep stel dit dat die aard van die straf en lyding in die hel onbekend is (Moore 2006:302, vgl. Calvyn, Bruce en Graham in Moore 2006:302). Hulle is van mening dat die beelde in die Bybel die erns van die saak wil beklemtoon sonder om die oordeel letterlik te beskryf. ʼn Derde groep wat as die annihiliste bekend staan, is van mening dat die tweede dood dui op hulle wat nie sal voortbestaan nie maar uitgewis sal word. Die ewige lewe word aan die gelowiges gegee. Die konsep van ʼn onsterflike siel is hiervolgens Hellenisties. Klemens, Origines, Lewis en Stott staan onder andere hierdie gedagte voor (in Moore 2006:303-304).

Om die saak volledig aan die orde te stel, word die begrippe hemel en hel nou ontleed.

3.1 Eksegetiese besinning

Die eksegetiese besinning raak die aspekte van die teksgedeelte wat oorweeg word.

3.1.1 Die Ou Testament en die Judaïsme

Wat die Ou Testament (OT) en die lewe na die dood betref, is daar nie ʼn eenduidige riglyn nie. Die wêreldbeeld speel ʼn beslissende rol. Die lewe na die dood word soms as ʼn bewuste bestaan in die onderwêreld beskou. Sjeol beteken ʼn skaduagtige voortbestaan van die dooies. "Ontdoening en vergetelheid" kom voor maar nie noodwendig straf nie, alhoewel daar wel in Jesaja 14 ondertone van straf voorkom wanneer aangedui word dat die maghebbers van mag gestroop word (Nolland 1993:557).

McDannell & Lang (2001:3) toon aan hoe die antieke Semiete die wêreld as drievlakkig beskou het. Die boonste deel is deur gode bewoon, die middelste deel is die aarde en die onderste deel is die onderwêreld waar die god van die onderwêreld, Mot, heers, en waar dooies bestaan. Die dooies is ontneem van die gemeenskap met Jahweh (2001:10). Sjeol is die plek waar hulle ’n betekenislose bestaan voer (2001:10). Tog sou die oproep om Jahweh alleen te dien, nuwe moontlikhede skep (2001:10).

Later word die begrip van opstanding uit die dood beklemtoon (vgl. Daniël). Die begrip hemel en hel kom nie in die OT op dieselfde wyse voor as in die Nuwe Testament (NT) nie (Arnold 2008:24). Die dood het ’n bepaalde finaliteit. Die mens kan verskillend daarop reageer, maar die verwagting is dat hy by sy vaders versamel word in die skaduryk (Plöger 1983:79).

Die OT het meer ’n verwagting van ’n heilstyd wat aanbreek. Die totale vernuwing sal plaasvind in die eindtyd. Arnold (2008:25) wys daarop dat dit nie ’n ontsnappings-eskatologie is deur die wêreld waarin ons leef te minag nie; dit is eerder ’n verlange na en verwagting van die tyd wanneer God oor die kwaad sal triomfeer, sy volk sal verlos en in vrede oor die wêreld sal regeer. Die verlossingsgeskiedenis speel hierin ’n groot rol.

In die profesieë van die agtste en sewende eeu voor Christus en veral in die boek Jesaja het die Sionsteologie beslag gekry. Die ingewikkelde ontstaansgeskiedenis van Jesaja word erken, maar die vroeë onstaan van die Sionsteologie kan in die vroeg-profetiese literatuur aangedui word. Jerusalem word die goddelike sentrum waarheen die nasies in ’n onderdanige pelgrimstog kom en so die seën van die Abrahamitiese verbond verkry (Dumbrell 1994:95). Ook die ballingskapprofete beklemtoon dat Jerusalem herstel sal word en dat die nasies daar hulle heil sal vind (1994:125).

Arnold (2008:29) wys op die eskatologiese implikasies van die profesie van die na-ballingskapprofete waarin die verwagting van ’n tyd van heil wat sal aanbreek sterk beklemtoon word (Sag 14:6-7 en 14:4 en 14:8; Jes 24-27 en Sag 12:2-3 en 14:2-15; asook Sag 2:15, 8:20-23 en 14:16; Hag 2:23 en Sag 4:6-10 en 12:8). Die oordeel is egter ook onlosmaaklik deel van die profesie (Joël 3:3-4). Die proto-apokaliptiese literatuur, naamlik Jesaja 24-27, Sagaria 9-14 en Joël 3-4, en die volle apokaliptiek van Daniël 7-12 toon aan dat God sal oordeel en ’n ekwilibrium in die kosmos en herstel vir Israel sal bring (Arnold 2008:33).

Die apokaliptiese literatuur uit die na-ballingskaptydperk beklemtoon dat God se koninkryk in die werklikheid sal inbreek. Daar is weens die beklemtoning van die Sionsheil minder klem in die OT op die persoonlike heil en meer op die heil vir die nasies (Dumbrell 1994:152). Peels (1999:31) is egter wel van mening dat daar van ’n individuele eskatologie sprake is, soos in Psalm 63:4 waar dit tog duidelik blyk dat God sterker is as die dood. Johnston (1997:73 ev.) verwys ook na Psalm 49 en 73 om aan te dui dat daar tog die verwagting van persoonlike heil en redding uit Sjeol is.

3.1.2 Die Nuwe Testament

3.1.2.1 Die sinoptiese evangelies

Van de Beek (2008:104) wys daarop dat daar in die Bybel op verskillende maniere van die definitiewe verwerping gepraat word. Dit is ’n plek van ’n geween en ’n gekners van tande. Dit word voorgestel as ’n onuitblusbare vuur, waar die wurms nooit sterf nie, poel van vuur en swael, ’n plek van pyniging. Verskillende bewysplase kan nagegaan word, naamlik Matteus 8:12, 13:24, 42, 50, 26:45; Lukas 13:28, 16:23; Markus 9:43, 48; Openbaring 19:20, 20:14, 21:8 en Judas 13.

In Matteus 8:12 word aangedui dat ’n groot fees aangebied word vir hulle wat deur God genooi is. Dit is belangrik dat dit juis hier ook die ongelowiges (heidene) wat tot geloof kom insluit. Daar is egter diegene wat in die buitenste duisternis uitgewerp word. Matteus gebruik die begrip van ’n geween en ’n gekners van tande. Hagner (1993:206) verwys na die verband hiervan met die apokriewe boeke naamlik 2 Esdras 9:93, Henog 63:10, Pss Sol 14:4 en 15:10. Selfverwyt eerder as die vrees vir straf is volgens Hagner (1993:206) die rede vir die geween. Die apokaliptiese taal kom ook in Matteus 13:42 voor en die beeld van vuur word met Daniël 3:6 in verband gebring (Hagner 1993:394; vgl. ook die verwysing na Gehenna in Matteus 5:22 en 18:8-9. Joodse apokaliptiese taal kom ook in Matt 13:30 voor (Hagner 1993:384).

By Lukas 13:22-30 bly die fees op Israel gerig. Die taal is nie parabolies nie, maar wel metafories. Diegene wat daarbuite is, is uitgesluit uit God se groot klimaks wat Hy inrig vir sy mense wat saam met die geloofshelde uit die verlede berei word (Nolland 1993:736). In Lukas 16:23 kom die onderwêreld as 'n begrip voor. Nolland skryf (1993:829):

> "Though representing the place of the dead quite generally, it comes increasingly to include the idea of a preliminary experience of what is to be the individual's ultimate fate at the final judgement (see 2 Esdr 7:80; 1 Enoch 22:11; cf. Jude 6-7; 1 Pet 3:19-20). It thus embraces two of the three horizons of judgement that are to be found in Luke's thought (see 12:5)."

Van de Beek (2008:104) verduidelik dat Berkhof se gedagte dat Mattheus die hel ken maar dat Paulus en andere meer universalisties dink, nie volhoubaar is nie. Lukas is nie minder skerp as Matteus nie en Paulus praat ook van 'n ewige verderf waar diegene wat God nie ken nie, sal boet. Van de Beek wys egter daarop dat die Nuwe-Testamentiese eskatologie skerp deur die Joodse apokaliptiek beïnvloed is. Dit kom ook voor in die beelde wat radikaal en sterk gestel word.

Wright (2003:434-435) toon aan dat die opstanding van Christus self nuwe betekenis aan die begrip 'lewe na die dood' verskaf. Volgens hom beklemtoon die opstandingsgeloof in Matteus dieselfde saak as die opstandingsgetuienis van die Judaïsme in die tyd van die tweede tempel en moet die heil wat hoop skep, juis daarin gelees word. Die opstanding is 'n radikale gebeure wat die nuwe tyd inlui en dit moet die eskatologie beslissend bepaal. Hierdie hoop is die grondslag van die toekomstige heil.

3.1.2.2 Die Johannese korpus

Van de Beek (2008:107) wil ook vanuit die perspektief van Johannes na die begrippe kyk. Johannes beklemtoon dat wie nie glo nie alreeds veroordeel is en dat die veroordeling in Jesus sigbaar is. Dit is nie soseer 'n persoonlike keuse nie, maar die werking van God wat ons eie wil voorafgaan. Die lewe is nie iets wat jy self kies nie, dit is iets wat jy oorkom; dit geld nog meer oor die ewige lewe wat deur die wil van God gedra word.

Beasly-Murray (1987:92) verwys na Johannes 6:38-40 en na hoe die betekenis van die ewige lewe daar na vore kom: "Herein lies the reason for his 'descent', i.e. for his Incarnation; he is charged to lose none of those given him by the Father, but tot give them eternal life now and raise them in the last days." Hy (Beasly-Murray 1987:249) is verder van mening dat die verwysing na die woning, "unapocalyptic rather eschatological" is en dat die woning juis aandui dat dit moontlik is om by Hom te wees.

Volgens Lebhar (2006:296) word die beeld van die antieke huwelik, waar die man sy vader se huis uitbou vir die verloofde, gebruik om die hemel te beskryf (Joh 14:2-3 en Op 19:7). Lebhar (2006:296) toon ook aan hoedat die ewigheid die lewe in die werklike wêreld sal bevestig (Op 21:2-3).

Aune (1998:1029) verduidelik hoe sterk die verwagting op hemelse heerlikheid met die beeld van die huweliksfees uitgedruk word (vgl. Op 19:7). Dit sluit aan by die vreugdefees van die OT en die vroeg-Judaïsme se hantering van Israel as bruid van Jahwe.

Wat die oordeel wat oorvloedig in Openbaring uitgebeeld word betref, word by die Judaïsme uit die Tweedetempel-tydvak aangesluit. Aune (1998:1066) skryf:

> "The imagery of fire as a means of eternal punishment was a familiar conception during the second temple period. In ancient Israel, the teophannic imagery of the Sinai tradition (Exodus 19) included fire as part of a complex of natural phenomena associated with

> volcanic activity, wind storms and earthquakes."

Die verband tussen oordeel en vuur was in sowel die OT as die vroeg-Judaïsme bekend. Dit word in Jes 66:24 vermeld en dikwels daarna, bv. 1 Henog 10:6,13 en dan verskeie kere by Matteus.

In Openbaring 20:11-15 word die oordeel in eskatologiese taal uitgedruk. Aune (1998:1104) dui aan dat die metafoor van twee stelle hemelse tablette (boeke) waar die regverdige en onregverdige dade opgeteken is vir die oordeel algemeen in die vroeg-Judaïsme voorgekom het.

So oordeel God volgens Openbaring. Aune (1998:1133) skryf: "The role of God as presented by John is analogous to the popular conception of the role of the emperor: his main task is to dispense justice by punishing the disobedient and rewarding the obedient."

3.1.2.3 Pauliniese korpus

Van de Beek (2008:104) dui soos reeds gesê aan dat Paulus nie meer universalisties dink as Lukas nie. Sou daar in die Nuwe Testament van universalisme sprake wees, is dit volgens Van de Beek net in Efesiërs en Kolossense waar die nadere, die allesomvattende heerskappy van Christus voorkom. 'n Mens moet egter versigtig wees om daaruit gevolgtrekkings vir alversoening te trek.

Volgens Lebhar (2006:295) is die hemel is persoonlik. Hy verwys na 1 Tessalonisense 4:17 waar die versekering gegee word dat die gelowige die ewigheid saam met mekaar en saam met God sal deurbring. Mense se perfekte self sal te voorskyn tree (Lebhar 2006:295, 1 Kor 15:42-49). Ook verwys hy na hereniging (Fil 1:23 en 1 Tess 4:17). Bruce (1982:105) meen dat die opstanding begrond word in die verlossingwerk van Christus in 1 Tessalonisense 4:17 wat ook op groot sekerheid dui.

Elledge (2006:36) is van mening dat Paulus ook aansluit by en selfs beïnvloed is deur die geloof in die opstanding by Daniël en 1 Henog "by placing the risen in heaven" (1 Tess 4:13-18).

Wright (2003:355) toon egter aan dat Paulus beklemtoon dat die bestaan van nuwe mense op die nuwe aarde sy hooftema is. Die hemelse bestaan moet juis die aardse bestaan omvorm sodat die heil op aarde gevind kan word. Dat daar egter by Paulus ook die verwagting van hemelse heerlikheid is, kan nie ontken word nie.

Die Heilige Gees is reeds in 2 Korintiërs 1:22 en 5:5 die onderpand van die ewigheid en die hemel (Lebhar 2006:297).

Zimmermann (1983:86) verduidelik dat daar by Paulus twee onafwendbare sake is wat saamhang:

1. "Ebenso wie Tod und Auferstehung Jesu bie Paulus unlösbar verbunden sind, so auch Tod und Auferstehung des Christen.
2. Wie Paulus den Tod Jesu von seiner Auferstehung her versteht, so versteht er den Tod des Christen von der Auferstehung Christi her und der darin vorweggenommenen Auferstehung des Toten."

Lampe (2002:105) verduidelik ook dat die verlossing holisties deur Paulus verstaan is:

> "In Paul's holistic perspective, on the other hand, the reality of salvation is not *another* reality apart from the outer everyday life, not just a religious reality for the *inner* life of a person. It grasps and embraces the whole of human existence, the entire peronality. This principle is also applied very consistently to the eschatological concept of a postmortem life: this life will not only involve *parts* of a human being, a soul or a spirit, but the entire personality, *including* his or her bodily existence."

Alhoewel die oordeel in die NT radikaal en volkome en die genade oorvloedig aangetoon word, word die heil nooit universalisties nie. Die wat verlore gaan, word egter altyd in verband met God se appèl tot liefde en verlossing opgeroep tot lewe. Noordgraaf (1999:125) beskryf dit in aansluiting hierby soos volg: "Maar een prediking van het oordeel waarin de genade van God en zijn liefde niet doorklinken, is niet naar het Nieuwe Testament."

Exalto (1999:565) wys daarop hoedat Paulus aantoon dat hy daarna verlang om met Christus te wees. Dit sluit 'n onmiddellike bewuste vereniging met Christus ná die dood in. Aardse gemeenskap met Christus is nog onvolkome, maar ná die dood sal hy volkome gemeenskap met Hom verkry. Daar is dus 'n verlange na hemelse saligheid ná die dood.

3.1.3 Die Middeleeue

Gedurende die Middeleeue is die hemel letterlik voorgestel, en die hel is as afskrikmiddel gebruik. Die hel is met afgryslike beelde voorgestel. Die kerk het groot beheer oor mense gehad en die uitbeelding van die hel het daarmee saamgehang. Die vaevuur as konsep het egter ook 'n belangrike deel van die eskatologiese besinning uitgemaak. Omdat dit gebruik kon word om mense sover te bring om hulle aan die kerk te onderwerp, het dit ook betekenisvolle gevolge vir die aflaatbedeling gehad. Martelare geniet geluksaligheid by die aartsvaders, maar ander "gewone" gelowiges moet eers die vaevuur trotseer. Die heerlikheid van die Nuwe Jerusalem word voorgehou. Hemel en hel word geteken as trekkende en afstotende magte (Van der Pol 1999:183-185).

Van der Beek (2008:102) gaan dan voort om te verduidelik dat daar ook in die *eschaton* van die louterende vuur na die hel beweeg is. In die Middeleeue is daar geen terughoudendheid oor die wyse waarop oor die hel gepraat word nie. Die vroegkerklike tendens tot die alversoening en die louteringsvuur wat mense daarheen dryf, word in die in die Middeleeue in die idees oor die hel sterker na vore gebring. Dante se *Divina Comedia* beeld hierdie verwagtinge duidelik uit (Van der Pol 1999:183).

McDannel & Lang (2001:70-79) toon aan dat die konsep hemel ook in die Middeleeuse argitektuur na vore kom. Die hemelse heerlikheid verkry die beeld van die wonderbaarlike stad en die kerk moet dit ook in die bouwerk en uitgebreide beeld van die koninkryk van God vertoon. Die kerk sou egter ook totale beheer oor die toegang tot die hemel verkry en die mens sou nie anders as juis by die kerk die heil kon vind nie. Die gevolg hiervan was dat die kerk se mag absoluut geword het en dat die deurgee van die heil al minder menslik en al meer onderdrukkend geword het.

3.1.4 Die Reformasie

Die reformasie het sterk teen die gedagte van die vaevuur reageer en het die aflaathandel sterk teengestaan. Luther het egter ook 'n duidelike letterlike beeld van hemel en hel gehad. Die oorvloedige genade van God het egter die vreugdevolle lewe saam met God ná die dood moontlik gemaak. Calvyn het die *voorstelling* van die hel nie letterlik opgeneem nie, maar daarop gedui dat die voorstelling 'n voorbeeld van die hel is. Hy het egter die werklikheid daarvan bevestig.

Die reformasie (Van de Beek 2008:99) het die gedagte van die vaevuur absoluut afgewys. Dit wys daarop dat die morele lewe van die mens as voorwaarde vir God se genade nie aanvaarbaar is nie. God skenk sy genade nie weens die verdienste van mense nie en daarom pas die vaevuur glad in die gedagtes van die reformasie nie. Hulle wys daarop dat as iets soos die vaevuur aanvaar sou word, dit sou beteken dat die bloed van Christus nie genoegsaam was nie.

Luther het die hel gevrees, maar ook net op beperkte skaal daarna verwys. Verder was hy van mening dat daar selfs ná die dood kans sou wees om gered te word, al het hy die vaevuur afgewys. God kan egter nie beperk word nie (Buis 1957:74). Die vyande van die mens is volgens Luther die duiwel, die sonde en die dood. Vir die gelowige is daar rus ná die dood tot en met die opwekking uit die dood (Van't Spijker 1999:210). Calvyn het die hel in duidelike terme beskryf, maar nie die klem op 'n letterlike verstaan van vuur geplaas nie (Buis 1957:76). Calvyn lê groot klem op die koningskap van Christus waarby die hoop op die nuwe tyd vasgelê word (Van't Spijker 1999:235).

3.2 Hermeneutiese besinning

In die hermeneutiese besinning word gevra na die betekenis van die pre-moderne agtergrond waaruit die hemel en hel in veral die Nuwe Testament voorgestel word. Hoe moet die hermeneutiese brug geslaan word na die post-moderne wêreld waarin ons vandag leef?

Daar is verskillende standpunte. Sommige teoloë meen dat pre- en postmoderne mense dieselfde werklikheid deel en dat dit daarom nie nodig is om die hemel en die hel te herinterpreteer nie. Daarvolgens word gemeen dat die *claritas* (*perspectuitas* in ander verband) van die Skrif die konsepte duidelik maak en dat dit dus nie nodig is om dit te herinterpreteer nie.

Daarteenoor staan die radikale standpunt wat meen dat die pre-moderne wêreld totaal agterhaal is en dat die konsepte hemel en hel só nuut geïnterpreteer moet word dat dit totaal afgewys moet word. Volgens hierdie standpunt is die hemel en hel bloot voorstellings uit ŉ antieke tyd en dat die moderne mens dit in geheel nie aanvaar nie. Die bedoeling van die tekste in die Bybel is om mense op te roep tot ŉ goeie lewe van liefde, maar dit het geen ewige betekenis nie.

Tussen die twee uiterstes kom die standpunt voor wat die hemel en hel as werklikheid aanvaar, maar wat tog van mening is dat die voorstelling daarvan pre-modern is. Die beelde van vuur en wurms wat nie verteer nie, dui nie op ŉ werklikheid nie maar beeld die godverlatenheid uit, terwyl die beelde van heerlikheid die lewe saam met God uitbeeld sonder om aan te dui hoe dit werklik sal wees.

Met Bultmann kom die groot omwenteling in die hermeneutiek. Volgens hom kan die pre-moderne wêreld se voorstelling nie in die moderne wêreld aanvaar word nie. Dit is ŉ mitiese wêreld vol voorstellings uit daardie wêreld en moet dus totaal herinterpreteer word (Runia 1999:442-443). Mitologiese spreke is egter nie onbelangrik nie, want dit dui op die geëksistensieerdheid van die bestaan in die geloof voor God en elimineer nie die geloofswerklikheid nie (Runia 1999:443). Runia (1999:443) toon aan dat, onder andere Ridderbos, dit egter as ŉ grandiose reduksie van die Nuwe-Testamentiese gegewens beskou het. Die hermeneutiese vraag is egter in die middel van die debat geplaas omdat voorstellings soos hemel en hel skerp deur Bultmann afgewys is. Vir Bultmann is bloot die kerugma beslissend (Johnson 1987:300).

3.2.1 ŉ Gereformeerde benadering

3.2.1.1 Sola Scriptura

Die *Sola Scriptura*-beginsel dui in hierdie verband aan dat die Skrif, en nie die interpretasie van mense nie, die laaste woord het. Sekere waarhede in die Skrif kan nie weggedink word omdat dit aanstoot sou gee nie. Die Skrif self het die laaste woord. Dit beteken nie dat daar nie diepgaande besin moet word oor die betekenis van gedeeltes in die Skrif wat vrae oproep nie.

3.2.1.2 Sacra Scriptura sui ipsius interpres est

Die gedeeltes wat minder duidelik is, word uitgelê deur gedeeltes wat duideliker is – volgens die beginsel dat die Skrif sigself uitlê. Dit beteken dat die hele prentjie van die verwagting oor die lewe na die dood in ag geneem moet word. In die lig van die geheel is dit egter duidelik dat die hermeneutiese brug nie die erkenning van die bestaan van die hemel en hel uitwis nie. Gedeeltes wat op alversoening dui, moet egter in verband met die geheel gelees word en sou nie beteken dat die duidelike beklemtoning van die oordeel van God en die beginsels van die lewe ná die dood misken kan word nie.

3.2.1.3 Gereformeerde hermeneutiek

Die gereformeerde hermeneutiek wil in geheel met die *sola scriptura* en die *sacra scriptura sui ipsius interpres est* erns gemaak word. Die Bybel verloor nie sy betekenis omdat dit pre-modern is nie. Daar is talle ooreenkomste tussen die wêreld uit die tyd van die Bybel en vandag se wêreld. Mense behou hulle menslikheid en alhoewel die implikasies mag verskil, beteken dit nie dat die saak verander nie. Die hermeneutiese brug wat geslaan word, moet dus steeds in ag neem dat die Bybel se werklikheid en vandag se werklikheid steeds dieselfde werklikheid is. ’n Mens sou dus nie kon meen dat die verskille só groot is dat daar geen ooreenkomste tussen hulle bestaan nie. Wat egter in ag geneem moet word, is dat die voorstelling van sekere sake wel vanuit die pre-moderne wêreldbeeld beoordeel moet word. Hoekema (1978) gee ’n breedvoerige en volledige oorsig oor die eskatologie in gereformeerde verband en toon aan hoedat die gereformeerde hermeneutiek die Skriftuurlike uitgangspunte van die eskatologie wil handhaaf. Daarin speel die erkenning van ’n hemelse bestaan, maar ook die aanduiding dat die eskatologie uitloop op die nuwe hemel en die nuwe aarde, ’n beslissende rol. Hy skryf (1978:274): “The Bible teaches that believers will go to heaven when they die. That they will be happy during the intermediate state between death and resurrection is clearly taught in Scipture. But their happiness will be provisonal and incomplete. For the completion of their happiness they await the resurrection of the body and the new earth which God will create as the culmination of his redemptive work.”

3.3 Sendingimplikasies

Daar moet geen twyfel bestaan dat die sending ruim en holistiese implikasies het nie. Nie alleen het die vroeë werk van Bosch (1991:368ff) die totale implikasies van die sending as omvattend en holisties uitgespel nie, maar ook meer resente werke soos die van Bevans en Schroeder (2006:281ff) beklemtoon die omvattende aard van die sending. In ’n sendingperspektief sal daar dus ook beslis aandag gegee moet word aan die huidige bestaan in die wêreld en die noodsaak om hier en nou voor God te lewe. Bosch (1991:420) toon egter ook oortuigend aan dat evangelisering steeds ’n wesenlike aspek van die sending is omdat die nuwe lewe, die volle lewe na die dood, wat ook ’n nuwe bestaan op die nuwe aarde inhou van radikale belang is. Die sending is ruim, maar daar is steeds in die sending ook die belangrike aspek van evangelisering, wat beteken dat mense uit die duisternis na God se wonderbare lig gelei moet word sodat hulle ook die nuwe lewe deelagtig kan word. Ten opsigte van die eskatologie speel die verstaan van hemel en hel in dié verband ’n wesenlik belangrike rol. Jesus wat in die Vaderhuis met sy baie wonings plek berei, berei dit juis vir hulle wat glo dat Hy die Weg, die Waarheid en die Lewe is. Evangelisering bly dus in die sending steeds ’n uitermate belangrike saak en hoe ’n mens hemel en hel verstaan, speel hierin ’n belangrike rol.

Ten opsigte hiervan word tans ’n deurslaggewende debat gevoer wat op populêre wyse deur Rob Bell (2011) na vore gebring is. Bell (2011:177ff) beklemtoon op innemende wyse die radikale liefde van God. Hy wil afreken met die gedagte dat God ’n God is wat radikaal oordeel. Hy bevraagteken spesifiek die oordeel oor mense, wat ook beteken dat hulle vir ewig tot die hel verdoem word. Hy wil eerder die liefdevolle Christus voorstel wat tot die uiterste sy liefde vir almal toon (2011:183-191). Hierdie liefde is volgens Bell (2011:190) die ware verhaal van God en sluit almal in, al sou dit beteken dat daar diegene is wat dit verwerp en in hulle eie hel op aarde inbeweeg. Bell (2011:21-62) beklemtoon ook die feit dat die hemel nie ’n plek daar anderkant is nie. Vir hom beskou die Bybel veeleer die nuwe aarde en nuwe hemel as ’n vernuwing van die huidige aarde. In Christus is die ruimte ook groot genoeg om aanhangers van verskeie godsdienste in te sluit. Bell beweeg baie na aan die inklusivistiese standpunt en is geneig om in talle van sy voorbeelde die aandrang op geloof in Jesus Christus mis te kyk. Verder is hy geneig om talle oordeeltekste óf immanent te interpreteer óf weg te redeneer.

Die liefde van God is absoluut radikaal en daar mag op geen wyse afbreuk daaraan gedoen word nie, maar dit is die liefde van die kruis waarin van dood en hel gered word en dit vra geloof in Jesus Christus. Die omvang van die liefde van God in Christus is allesomvattend en sluit die wêreld in. Bell se gevolgtrekking, wat inklusivisties en selfs universalisties voorkom, neem egter nie die oordeel van God in ag nie. McLaren (2011: 290-300) sluit by Bell aan en dui aan dat selfs die verwysing in Johannes na Jesus as die Weg, die Waarheid en die Lewe nie eksklusivisties verstaan moet word nie, maar veel eerder inklusief. Dit dui die weg tot volgelingskap van Jesus aan en dui volgens hom geensins op die eksklusiewe heil in Jesus Christus alleen nie. Verder beskou hy die verwysings na die vaderhuis as die tempel wat afgebreek en weer opgebou word. Ook die verwysing dat niemand na die Vader kom behalwe deur Hom nie, word beskou as ’n verwysing na die dissipels in hierdie wêreld en nie die ewigheid van alle mense nie. Sowel Bell as McLaren laat hulle lei deur die huidige wêreld- en mensbeskouing waarin daar nie plek vir die oordeel of enige vorm van eksklusiewe heil is nie. Terwyl die absolute radikale liefde van God onomwonde erken moet word, is dit tog ’n ernstige verskraling van die Skrif en die evangelie om die heil nie alleenlik in die geloof in Jesus ingebind te vind nie. Hulle eksegese word meer deur die tydsgees as deur die Skrif self bepaal. Veral in die Johannes-evangelie word die heil radikaal aan Jesus self verbind.

Evangelisering is ’n wesenlike aspek van die sending, sodat mense uit die duisternis na God se wonderbare lig gebring kan word. Dit spreek nie ’n oordeel oor mense uit nie, maar roep hulle op om in geloof die heil in Christus te omhels. Laasgenoemde is moontlik omdat God die een is wat die hemel oopsluit, die nuwe aarde moontlik maak en die hel toesluit – universeel vir almal maar deur die geloof in Jesus Christus. Die sending kan dus nie anders as om steeds evangelisering as ’n wesenlike element van die omvattende heil van God te beskou nie. Hierdie heil word deur God self geskenk en kan nie deur die kerk bepaal word nie. Dit is ruim en omvattend. Dit is heerlik en skep ware hoop. Maar dit hang saam met geloof in Jesus Christus.

3.4 Dogmatiese besinning

3.4.1 Die eskatologie

Wat die dogmatiese besinning ten opsigte van die vraagstuk oor die hemel en hel betref, staan ons midde in die spanningsveld van die verlossing. Volgens Lebhar (2006:297) sal die hemel vol vreugdefeeste wees. Vervolgens sal daar doelgerigte aktiwiteite wees.

Die bestaan van die hel word deur Geisler (1999:310-312) soos volg aangedui:

1. Jesus het die bestaan daarvan geleer, bv. Matteus 10:28.
2. Die Bybel leer dit, bv. Openbaring 20:11-15.
3. God se geregtigheid vereis dit, bv. Romeine 2.
4. God se liefde vereis dit, want God dwing mense nie, maar laat hulle toe om van Hom geskei te wees as hulle dit verkies.
5. Menslike waardigheid vereis dit. God dwing mense nie in die hemel in nie.
6. God se soewereiniteit vereis dit. ’n Finale oorwinning oor die kwaad is nodig.
7. Die kruis van Christus impliseer dit. As daar nie ’n hel is nie, is die kruis ook nie nodig nie.

Kvanvig (2008:414) verwys na die vier tradisionele strafmodelle oor die hel:

1. Straftese: Die doel van die hel is oordeel oor aardse lewe en optrede.
2. Geenontsnapping-tese: Dit is metafisies onmoontlik om te ontsnap as jy eers tot die hel toewys is.
3. Anti-universalisme-tese: Sommiges word tot die hel toegewys.
4. Ewigebestaan-tese: Die hel is ’n plek van kennismatige bestaan.

Die probleem met die straftese is die oortuiging dat God se goedheid en liefde onder verdenking is (Kvanvig 2008:418). Kvanvig (2008:421) wil egter die hel en die vryheid van die mens met mekaar in verband bring:

“For if hell is constructed to honor the choices that a free individual might make, it is not

> hard to see how a fundamentally loving God could construct it in this way. For in truly loving another, we often risk losing the other, and part of loving completely requires a willingness to lose the other completely as well. Such a unified conception of heaven and hell, where both are grounded in and explained in terms of God's love, comports well with Dante's conception of hell: hell was built by divine power, by the highest wisdom, and by primordial love."

Dit is egter moeilik om die bestaan van die hel vanuit die beginsel van die liefde te verklaar en daar moet eerder gesoek word na die beginsel van geregtigheid, wat wel ook in die liefde na vore kom. Die geregtigheid en liefde hang dus saam. Dit is ook nie moontlik om die beginsel neer te lê dat diegene wat verlore gaan, self hulle onheil verkies nie. Hulle onheil is 'n oordeel van God en hulle beleef die oordeel as skeiding van God. Hoewel hulle self aan die dood van die hel skuldig is, is dit nie hulle eie keuse om die hel te kies nie.

Geisler (1999:312) is ook van mening dat die hel die verwydering van God radikaal aantoon, maar dat dit nie 'n plek van marteling deur God is nie. Dit is 'n plek van self-veroorsaakte marteling (Geisler 1999:312). Wat besware teen die leer oor die hel betref, word gevra waarom God mense nie bloot hervorm nie? Geisler (1999:313) se antwoord hierop is dat God dit juis in die lewe doen, maar mense nie dwing om Hom te dien nie. Verder word gevra of die ewige straf op tydelike sonde nie oormatige straf is nie. Geisler (1999:313) antwoord dat sonde teen die Ewige gedoen is en dat dit juis beteken dat, ten einde die hemel te verseker, die hel ewig moet wees. Verder is tydsduur nie van belang nie maar die objektiewe oortreding. Daar word ook aangedui dat die hel nie die redding bring nie, maar God se geregtigheid sal duideliker blyk uit die oordeel van die hel (vgl. Edwards in Geisler 1999:314). Daar word ook gevra: Kan daar vreugde in die hemel wees as 'n geliefde dalk in hel is? In die werklikheid is daar tog vreugde ten spyte van ellende en so sal daar in die hemel ook vreugde wees ten spyte van die negatiewe (Geisler 1999:314).

Die vraag kan ook gestel word waarom het God mense geskape het indien Hy wel sommige van hulle in die hel werp. Geisler (1999:314) antwoord dat nie-bestaan nie noodwendig beter is nie. Nog 'n vraag is: Is dit nie so dat die mens nie kan nie help om te sondig nie? Geisler antwoord dat "[s]in inevitable but non unavoidable" is. Almal sou veroordeel moes word, maar God red nogtans uit (Geisler 1999:315). Wat die redelikheid van die hel/rasionaliteit van die hel betref, wys Geisler daarop dat Edwards aangetoon het dat dit juis irrasioneel sou wees indien daar nie 'n oordeel is nie. Wat redes betref waarom die leer oor die hel verwerp word, meen Geisler (1999:316) dat dit teen ons voorkeure is en dat ons begrip van die kwaad gebrekkig is. Hy verwys na Edwards wat aandui dat ons God se eer en heerlikheid nie erken nie.

Dogmaties is die sentrale vraag die vraag oor die godsleer: Hoedanig is God? Wat moet ons in hierdie verband van God sê? Baie duidelik moet beklemtoon word dat God heilig is. In sy selfopenbaring in die Ou sowel as die Nuwe Testament maak God Homself bekend as die Heilige wat geen sonde verdra nie. Verder staan die mens totaal skuldig voor God. God is egter duidelik die God van Liefde. Geregtigheid en liefde moet dus in alle opsigte erken word. God se oordeel is onafwendbaar, maar word in sy liefde totaal nuut hanteer. Romeine 5 leer dat die genade ook veel oorvloediger as die sonde is. Die onmoontlike het plaasgevind daarin dat God uitred deur self te voorsien. God is in sy wese hierin te ken as liefde. Tog kan geen alversoening uit die Skrif afgelei word nie. Heil en verlossing hang altyd saam met wedergeboorte en geloof. God se liefde is sy liefde in geregtigheid wat deur die geloof in Jesus Christus bepaal word.

3.4.2 Die uitverkiesing

Ten opsigte van die vraag oor die verlossing en heil kom die wyse waarop die geloof na vore tree vanselfsprekend aan die orde. Die gereformeerde leer beklemtoon dat dit slegs uit God se ryke vrye genade ontvang word, deur die vrye guns alleen. God se liefde is dáárin oorvloedig dat God wel mense na Hom toe roep, uitkies om te glo en in hulle totale verlossing seën. Hierdie heil is volkome, maar dit word gedra deur die wedergeboorte en geloof wat die besondere genade van God in gemeenskap met Hom beteken. God sal die hemel berei. God sal sy liefde vertoon. Dit is oorvloedig. Die onmoontlike donker kant van geregtigheid beteken egter dat God wel, omdat Hy alleen God is in sy oordeel, ook die ongeregtigheid in die ewigheid verwerp. Inklusivisme is nie skriftuurlik te verantwoord nie omdat die verhouding tussen heil en redding aan die een kant en geloof en wedergeboorte aan die ander kant in so ’n standpunt verbreek word.

3.5 Etiese besinning

3.5.1 Die regverdigheid van God

Sou God egter “oneties” optree as Hy is sy geregtigheid mense ewig veroordeel? Eis die regverdigheid van God nie dat alle mense gered moet word nie? Is dit nie eties om almal te red nie? God self beskik oor lewe en dood. Hy is selfgenoegsaam om self te bepaal wat eties is. Om te bepaal wat eties is, word dus deur God self bepaal. God gee egter vir mense die vermoë om ook oor etiese sake te besin. Die openbaring van God is egter steeds die enigste maatstaf. Daarom bepaal God in sy geregtigheid wat moet geskied. In sy absolute heerlikheid is God die een wat bepaal waar die heil lê. Helm (1989:112) maak ’n sterk saak daarvoor uit dat as God geregtigheid is en as die hel bestaan soos God dit openbaar, sal sy geregtigheid dan in daardie sin volkome wees. God regeer daar ook in sy geregtigheid.

Moore (2006:305) verduidelik dat waarskuwings oor die hel wel erken moet word: “We possess only analogies to teach the mysterious horrors of hell, but the reality of hell, banishment from God’s presence by those created in his image and designed for fellowship with him, is sobering no matter how dimly and incompletely we understand it.”

3.5.2 Die liefde van God

Velema (1999:591) dui aan dat daar vrae oor God en die oordeel bestaan. In die besonder behels hierdie vrae dat die regverdigheid van God beteken dat daar tog ’n verband tussen die oordeel en die gedrag moet wees. Verder is die vraag of Jesus dan nie al die sonde van die wêreld weggeneem het nie. Meer nog, ’n regter sou immers grasie kon verleen. Ten slotte is die vraag of die oordeel nie op ’n blywende tweespalt in God dui nie. Velema is van mening dat God se geregtigheid en liefde steeds erken moet word en nie teen mekaar afgespeel moet word nie. Die liefde hef die geregtigheid nie op nie soos blyk uit die kruisiging van die Here en die worsteling in Getsemane.

Die vraag is egter: Sal die God van liefde mense vir ewig in die hel werp? Die liefde van God en God se geregtigheid hang saam. Die geskende liefde eis geregtigheid. Die geregtigheid van God bewaar die liefde sodat God selfs in die liefde nie misken mag word nie. Walls (2008:410) dui aan hoedat die liefde juis die hemelse geregtigheid openbaar:

> “For Christian theology, the logic of theodicy receives historical confirmation by the resurrection of Jesus. The resurrection brings to light not only the full extent of what it means to say that God is love, but also that the love of God has defeated death. The promise of heaven is not merely a matter of justice in the face of evil, but the ultimate gift of one whose eternal nature is self-giving love. If the resurrection is true, then the deepest roots of heaven are not the manipulation and coercion that Wright identifies, but the love of a God for whom these are out of the question.”

4. 'N SENDINGPERSPEKTIEF OP DIE LIEFDE VAN GOD

Küng (1980:680) bespreek die wonder van die heil wat God gee:

> "In faith, I entrust everything to this God, even the ultimate, even the conquest of death. The almighty Creator, who calls from nonbeing to being, can also call out death to life. The Creator and Conserver of the universe and man, and he alone, can be trusted, even at death as we are dying, beyond the limits of everything hitherto experienced, to have still one more word to say: to have the last word as he had the first. Anyone who seriously believes in the eternal and living God believes also in God's eternal life, in his one own eternal life. If I begin my Credo with belief in God, 'the almighty Creator,' I may be content to end it with belief in 'eternal life.'"

Die sending sal dus steeds in alle opsigte en ten volle bly hoop op die God wat liefde is. God se liefde is in die oorwinning oor die dood en hel geopenbaar. God het in Christus die deur oopgemaak en sal die deur oophou na sy heerlikheid en na die hoop op die belofte van heil. Die sending dra die boodskap. Die liefde van God is dus die grondslag van die sending.

Polkinghorne (2002:55) is van mening dat wetenskaplike insigte en die teologiese begrip verenig kan word om 'n geloofwaardige hoop te verskaf. Hierdie hoop word gemanifesteer in terme van die Christelike dood en opstanding in Jesus Christus en die God van Abraham, Isak en Jakob. Die hoop op 'n nuwe werklikheid word dus deur hom nie uitgesluit nie.

Moltmann (1996:337) beskryf die ewige lewe in terme van die opstanding van Christus. Die Paasvreugde vind sy oorsprong in die opstanding:

> "Here the divine life opens and communicates itself. The Bible calls this *charis.* The divine life communicated is also eternal life, life in partcicipation in the divine life. But it is not just life in 'the world beyond', 'life after death'; it is an awakening, a rebirth, already here and now, and the endowment of earthly life with new viral energies."

Daar is egter steeds die gevaar dat hy nie die volle heil in die toekoms gerealiseer sien nie, maar wel in 'n aardse verlossing.

Walls (2008:404) stel die eis tot geloof soos volg:

> "The upshot of this is fairly obvious. If the Christian account of God is true, then one cannot have a perfected relationship with God without accepting that Jesus is the Son of God. If the essence of going to heaven is to experience a perfected relationship with God, then denying that Jesus is the Son of God and going to heaven are mutually exclusive. In short, one sense in which the Christian doctrine of heaven is exclusive is a straightforward implication of the fact that Christians believe that there are important truths about God that have been revealed. There is a mutual exclusion between these truth claims and other claims that are incompatible with them."

Die prediking in die sending sal dus nie by die waarskuwing van die hel kan verbygaan nie. Die boodskap wat egter duidelik moet uitgaan, is die boodskap van God se oorvloedige heil en genade. Hy is die een wat oorvloedige heil bied. Hy is die een wat die hemel oopsluit vir hulle wat geen ander verwagting as net die hel het nie. Hy is die een wat sy Seun midde in die kruis plaas sodat die verlossing sigbaar kan word. Die boodskap wat in die sending uitgaan, is die boodskap van die hemel. God berei die ewige heil vir hulle wat glo.

5. SLOT

Die enigste maatstaf om hierdie saak te beoordeel, bly die Skrif. Eksegeties en hermeneuties is dit nie moontlik om die bestaan van die hemel (en die opstanding) en die hel (en die oordeel) weg te wys nie. Die getuienis van die Skrif praat te duidelik. In die sendingprediking sal die oorvloed van die genade egter steeds die klem moet kry.

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TREFWOORDE
Hemel
Hel
Liefde van God
Oordeel van God

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The Huguenot identity in 19th century music: The "Sechs Sprüche zum Kirchenjahr" by Felix Mendelssohn

ABSTRAK

Hierdie artikel gaan oor die komponiste Felix Mendelssohn en Giacomo Meyerbeer. Meyerbeer die komponis van die opera *Les Huguenots,* en Mendelssohn, 'n Jood wat 'n "Calvinis" geword het. Meyerbeer vertel in die opera (1836), geanker aan die Lutherse melodie "'n Vaste Burg is onse God" die verhaal van die Bartolomeusnagmoorde. Mendelssohn, 'n bekeerling tot die sg Hugenote-religie, verwoord sy opregte geloof gedurende die jare 1843-1846 in die voortreflike musikale uitdrukkings *Sechs Sprüche zum Kirchenjahr* (Ses Spreuke vir die Kerkjaar) wat opgeneem is in die gereformeerde liturgie vir die Brandenburg gemeente. Op 'n bepaalde manier vertel albei komponiste ons iets van die Hugenote-identiteit in die negentiende-eeuse musiek.

INTRODUCTION

Being native Jews, the German composers Giacomo Meyerbeer (1791-1864) and Felix Mendelssohn (1809-1847) show a biographical- and career-run which is different in many ways: whereas Meyerbeer has oriented himself to the world of the theatre, Mendelssohn also devoted his music profession to spiritual, educational and social questions. These effected their respective musical attitude to "Huguenot identity".

Most of Meyerbeer's works are for the opera-scene, and therefore visual. This also is the case with his opera *Les Huguenots* (The Huguenots) premièred in 1836: aimed at setting into music the tragic history of the French protestants in the 16th century, Meyerbeer attributed a preponderant place to the melody of the German Lutheran choral *Ein' feste Burg*[1], this music meant to underline, reinforce and structure what is being seen on stage. The massacre of Saint-Barthélemy having been a dreadful moment in the history of the French Huguenots, this choral however couldn't testify to their specific religious sensitivity, or reflect the *musical mentality* of that time.

Converted to the Calvinism – i.e. the *Huguenot* religion, Mendelssohn has been searching for the most sincere musical expression of his faith in his *Sechs Sprüche zum Kirchenjahr* (*Six Anthems*) composed between 1843 and 1846, allowing these pieces to be inserted in the strict Reformed liturgy of the Brandenburg church.

Is there any possibility to express "Huguenot identity" in music otherwise than by means of recalling melodies of the *Huguenot Psalter?*[2] This is what Mendelssohn shows with these his Six

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1 * Robert Weeda is a Dutch musicologist, concert manager and choir director, born in 1940 and educated in Brussels. He published on Calvin's Psalter and related items, as well as on a variety of subjects developed in colloquia, seminars and lectures. At present he lives and works in Strassbourg (France).

Mendelssohn also used this choral in his Fifth Symphony "Reformation". Composed in 1829-1830, this symphony was meant to celebrate the tercentenary of the Augsburg-Confession (1530), a text proposing the 28 articles of the Lutheran Declaration of principles worded by Philipp Melanchton and presented to the Imperial Diet in Augsburg en 1530.

[2] Following its publication in Geneva (1562), the *Psautier huguenot* has been translated into German by Ambrosius Lobwasser (1515-1585); published in 1565 with their original melody, the texts enjoyed a new

Anthems, *an internalized* and authentic *musical setting* of biblical texts.[3]

1. First some information is given about the place which the Huguenots acquired in the city of Berlin – from the end of the 17th century until the arrival of the Mendelssohn family in the capital; after this brief outline the article will reflect on the main stages of the composer's life.

THE HUGUENOTS IN BERLIN

The authorities of many regions of the German Empire worried about the depopulation of the Empire due to the Thirty Years War – 1618-1648. They therefore experienced the coming of the Huguenots as a blessing. Suffering the most from this War, both the regions of Hesse and Brandenburg; they received the refugees with open arms.

At the *ecclesiastical level,* the German sovereigns permitted the Huguenots to establish their own Churches of the Refuge: they were allowed to build their own temples for the celebration of their worship according to their peculiar liturgy, and in the French language. No permission was however given to introduce their ancient synodal system, being considered as incompatible with the position of the German princes to hold all rights of the Lutheran church-bishops established in their states. Eckart Birnstiel comes to the conclusion in his paper that "l'immigration des quelque quarante mille réfugiés français en Allemagne protestante y aura ainsi définitivement brisé le monopole religieux des idées de Luther et remis en question l'encadrement spirituel exclusif des masses populaires."[4] (the immigration in protestant Germany of approximately forty thousand French refugees definitely broke down the religious monopoly of Luther's ideas and called in question the exclusive spiritual framing of the popular masses).

At that time, and thanks to both the publicity given to their establishment and their importance, the Land of Brandenburg was having most of the best known institutions in Germany. Being the Kingdom of Prussia since 1701, the princes of this state developed an active policy for the reception of the Huguenots – first the Great Elector Friedrich Wilhelm and, after his death in 1688, his son Friedrich III (Friedrich 1st in 1701).

The privileges granted to the Huguenots by the Potsdam Edict of October 29, 1685 had in fact become effective. In order to be enforced, an official frame named *Colonie* (Colony) was created; headed by a minister in charge of the Huguenot affairs, its organisational role proved to become vital. Thanks to this institution, the French protestants succeeded in preserving a certain independence.[5]

The most important contingent of French Huguenots, maybe half of all those in Brandenburg,

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edition in 1573 with the melodies in a four-voiced harmonisation by Claude Goudimel (1564). Shortly after the 70s, these psalmbooks have found their place in the Reformed church of Germany; see our Itinéraires du Psautier huguenot à la Renaissance, Turnhout, Brepols, 2009, p.171-179.

[3] In the frame of an international colloquium devoted to Histoire, mémoire et identités en mutation. *Les huguenots en France et en diaspora* (XVIe-XXe siècles) and held in October 2010 in Ascona (CH), we delivered a paper on "L'dentité huguenote" mise en musique au XIXe siècle par Meyerbeer et par Mendelssohn"; being mainly centred on Meyerbeer's opera, the original French version of this text will be published in Geneva (Droz) in the bilingual (French/English) proceedings. The present paper pays special attention to Mendelssohn's relation to *Huguenot identity.*

[4] Eckart Birnstiel," La Diaspora Huguenote de la Réforme à la Révolution", in *Les Diasporas,* Association Culturelle du Razès (A.C.R.), Cahier No. 47. Montréal d'Aude (France), 2009, p.22.

[5] In Brandenburg-Prussia, the members of the French colony were called "colonists"; on a juridical level, this designation was not only meant for those definitely established, but also for their descendants born in the Refuge and, eventually, their German spouses.

established themselves in Berlin, the capital of the state; after the Revocation of the Edict of Nantes (1685), one third of its population of nearly one thousand was of French origin. In spite of the economical dynamism of the Huguenots, they have been mostly outstanding within the non-merchant sector of their new country, in particular in the cultural and scientific domains.

The refugees of the second generation were fluently speaking German as well *biblical* French – the language of the original family: "ils pouvaient se rendre utiles d'abord dans la vie quotidienne, comme interprètes entre leurs parents et leur environnement social, ensuite sur un niveau beaucoup plus élevé, comme des intermédiaires culturels entre la civilisation française et celle de leur pays d'accueil en devenant journalistes, écrivains, traducteurs. Ils présentaient au public allemand ce qu'il y avait d'idées nouvelles non seulement en France mais aussi dans la République des Lettres. Le mérite de ces hommes de lettre huguenots est avant tout d'avoir ouvert au monde intellectuel de leur pays d'accueil l'accès aux grands débats philosophiques et théologiques, politiques et littéraires qui furent menés au sein de la communauté européenne des intellectuels, par leurs publications et surtout leurs périodiques rédigés toujours en langue française, tel le *Journal de Hambourg* [et] la *Bibliothèque Germanique."*[6] (they were able to contribute to the daily life by serving as interpreters between their parents and the social environment and, at a more elevated level, as cultural intermediates between the French civilization and the one of their country of hospitality – becoming journalists, writers and interprets. They offered to the German public all sorts of new ideas belonging not only to France but in general to the *République des Lettres*. The contribution of these educated Huguenot people is quite clear: through their publications, and especially their periodicals which were always published in French – such as the *Journal de Hambourg* and the *Bibliothèque Germanique* – the intellectual world of their new country was given access to the great philosophical, theological, the political and literary debates taking place within the European intellectual community).

Even if, the elite were less in number to reach the German states than other Refuge countries – in particular the Low Countries, "certains penseurs y exercèrent cependant une influence incontestable. Ainsi, *l'Académie des Sciences,* fondée en 1700 à Berlin par Leibniz, compta parmi ses membres de très nombreux réfugiés ou leurs descendants au cours des décennies suivantes, par exemple Étienne Chauvin, un des savants les plus en vue de son temps."[7] (some intellectuals were of undeniable influence. The "Akademie der Wissenschaften" – Royal Academy of Sciences and Letters, originally named Academy of Sciences, which Leibniz founded in Berlin in 1700 – ranks amongst its members quite a number of refugees or their descendants, for example Étienne Chauvin, one of the most prominent scholars of his time). In fact, and not withstanding the original objectives of the Brandenburg authorities, it was in the *intellectual and cultural spheres* that Huguenots brought their competence to the development of Berlin and the country: during Friedrich II's reign[8], the French language was dominant at the court of Prussia, and the cultural presence of the refugees is also proven with the "Französisches Komödienhaus" (French

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[6] Eckart Birnstiel, op. cit., p.27.

[7] Julien Léonard (ed.), "La contribution des Huguenots au développement de Berlin et du Brandebourg", in *Huguenots. De la Moselle à Berlin, les chemins de l'exil.* Metz, Editions Serpenoise, 2006, p.55. In addition to Étienne Chauvin, Jacques Abbadie, Gabriel d'Artis, Philippe Naudé, Isaac de Beausobre, Jean de Barbeyrac, Jean-Louis Formey and Paul Jérémie Bitaubé are to be recalled amongst the many intellectual Huguenot personalities of the Refuge in Germany at that time.

[8] Friedrich II of Prussia, known as Friedrich the Great (Friedrich der Große) (1712-1786) is at the same time Friedrich IV of Brandenburg and Friedrich II of Prussia from 1740 till 1786. During his reign, the country joins the great European powers. Although being an enlightened despot, he was tolerant in religious matters.

Comedy-Theatre) which, after its erection in 1776[9], was elevated to the rank of "Königliches Theater" (Royal Theatre) in 1786 - at the accession of Friedrich Wilhelm II.

Berlin at the arrival of the Mendelssohns

Being in power from 1797 till 1840, Friedrich Wilhelm III inherited a weakened country. On October 30th, 1809, he suppressed the frame of the "Colony"; consequently, the Huguenots lost their notable advantages and became ordinary citizens of the King – even exemplary patriots of Prussia.

When the Mendelssohns established themselves in Berlin in 1811, the city was neither a harbour like Hamburg, nor a commercial city with fairs such as Leipzig. The city was built out of nothing by the dynasty of the Hohenzollern, but with a significant contribution of the Huguenots.

Founded in 1810 by Wilhelm von Humboldt, the University welcomed the philosophers Fichte, Schelling and Hegel[10], as well as the reformed theologian Schleiermacher; famous lectures were also given there by the brothers Schlegel.

Felix Mendelssohn nevertheless escaped from the city at the age of twenty, and felt quite unhappy when he had to work in Berlin from November 1842 till January 1844.[11]

THE MENDELSSOHN DYNASTY

The ancestor Moses Mendelssohn (1729-1786) was one of the eminent thinkers of the *Aufklärung* (Enlightenment). This polyglot devoted much of his time to the translation into German of texts from all sources, particularly biblical ones (Psalms, Canticles), conscious as he was of the necessity for his community of faith to have access to the official language of the country.

Felix' father Abraham (1776-1835) was only ten years of age at the death of Moses and he had to battle to get a social position. Working at first as a cashier in a bank in Paris, Abraham left the French capital in 1804 to marry Lea Salomon (1777-1842). They settled in Hamburg where the newly-weds joined his brother Joseph, the banker. Already in 1811 the young couple quit the Nordic city for the capital Berlin where he set up a prospering bank with his brother at the Jägerstrasse 51.

Felix Mendelssohn: his musical stages

Born in Hamburg on February 3rd, 1809 where his family was established since two years, the young Felix very soon showed his many gifts. He was astonishing mature, and excelled in everything: handling six modern and old languages, marvellous in drawing and painting, music would notwithstanding take the first place.

With his sister Fanny he undertook his first foreign trip in 1816: in Paris he followed lessons with the French pianist Marie Bigot. Two other journeys to the French capital would follow, in 1825 and again from December 1831 till April 1832.

Starting 1817, Carl Friedrich Zelter (1758-1832) was both Felix and his sisters' master of music, teaching them composition. Felix' teacher for piano would be Ludwig Berger while Carl Wilhelm Henning taught him the violin. In 1800 Zelter took up the headship of the *Singakademie* which was founded in 1791 by C.F.Rasch. Fanny and Felix would enter this institution on October 1, 1820. The same year Felix composed his first works (Lieder, sonatas for pianoforte, for violin and a trio with pianoforte). In 1824 his started the composing of his (twelve) *Symphonies for strings.*

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[9] At the Gendarmenmarkt. At that place, a French Church (Dom) was already established in 1688 and erected in 1705; but, after the "Colony" had been suppressed, the Sunday services were held there in German.

[10] Mendelssohn is attending in October 1827 Hegel's lectures on aesthetics; given between 1818 and 1829, these have been published posthumously under the title "Vorlesungen über die Ästhetik".

[11] See below, under the heading "Sechs Sprüche zum Kirchenjahr".

"Au décès de sa belle-mère en 1825, Abraham quitte leur maison commune [...] pour la somptueuse résidence du 3 Leipzigerstrasse. Dans le parc, un bâtiment est transformé en salle de spectacle. A compter de cette date, les concerts du dimanche des Mendelssohn, inaugurés trois ans plus tôt, réunissent nombre de mélomanes et notabilités."[12] (At the death of his mother-in-law in 1825, Abraham left their common house and moved into in a magnificent residence, at number 3, Leipzigerstrasse. In the park, a building was converted into a concert hall; after that date, the Sunday concerts initiated three years later would welcome quite a number of music lovers and notable people).

At the age of 17, Mendelssohn composed, in 1826, the overture *A Midsummer Night's Dream.*

In 1829 he undertook his first tour to England: in London the reception was very enthusiastic for Felix the composer, the pianist and the conductor. Mendelssohn would prolong this first trip to Scotland, which would have its musical repercussion in his overture *The Hebrides* and in the *Scottish Symphony.* Nine other journeys to this country would follow. In 1831 Mendelssohn made a short visit to Rome. There he met the French composer Hector Berlioz who accepted an invitation to come and conduct his own works in Leipzig in 1843, *the* city which in the meantime became the musical home of Mendelssohn.

During his third tour in England in 1833, Mendelssohn conducted the first performance of his *Italian Symphony.* In May of the same year he conducted at the "Niederrheinisches Musikfest" in Düsseldorf; this concert brought him to be elected as "Generalmusikdirektor der Stadt" the following summer. In this city he also started the composing of his oratorio *Paulus.*

A crucial event in Mendelssohn's career happened in 1835 with his appointment as "Gewandhauskapellmeister" in Leipzig. In 1843, he established the first Conservatory of Germany in this city.

During his ninth tour in England in 1846, the première of his oratorio *Eliah* was performed in Birmingham.

Shortly after his return from his tenth journey in to England his beloved sister Fanny died on May 14th, 1847. Mendelssohn himself passed away on November 4th of the same year.

2. Bearing the Berlin *Huguenot heritage,* Mendelssohn converted to the *Protestant faith.*
   In this connection, and before starting the study of the Sechs Sprüche, we will make a brief stop on Mendelssohn's double status – that of being a native Jew and a converted Christian.

CONVERSION OF THE MENDELSSOHNS TO THE PROTESTANT FAITH

Times evolve

The philosopher J. G. Herder (1744-1803)[13], expressed the hope that "a day will come that no one will ask in Europe who is Jew and who is Christian; even the Jew will live according the European laws and contribute at his best to the well-being of the State." He was joined in this hope by the father of the Mendelssohn dynasty, Abraham. With the decree of March 11, 1812, the emancipation of the Jews was finally guaranteed, be it with some conditions: Jews had to learn the German language and the conversion to Protestantism was strongly advised. "Les Mendelssohn, surtout Lea – la mère du jeune Felix, tiennent à se comporter en authentiques citoyens allemands dans un royaume en cours de modernisation. Ils ne pensent pas, ce faisant, renier leurs racines, ils voient dans le christianisme l'universalisation du judaïsme."[14] (The Mendelssohns, at first Lea – Felix' young mother, wished to behave as authentic German citizens in a kingdom which was rapidly modernizing. They didn't think they denied their roots by doing so, because they considered Christianity as being the universality of Judaism).

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[12] François-Sappey, op.cit, p.31.

[13] *Ideen zur Philosophie der Geschichte der Menschheit,* 1784-1791.

The children's baptism in Berlin

The archives of the Reformed parish in Leipzig – precisely the one to which Felix Mendelssohn would belong after his marriage to Cécile Jeanrenaud – reveal valuable information on how the Mendelssohns found their way into the Protestant community. Before entering into the core of his subject, Hans-Jürgen Sievers writes[15]: "In jenen Jahr gab es zahlreiche Übertritte vom jüdischen zum christlichen Glauben. Zu denen, die sich taufen lieβen, gehörten auch Kinder und Enkelkinder des Gelehrten Moses Mendelssohn. Der Enkel Felix wurde gemeinsam mit seinen drei Geschwistern am 21. März 1816 von den Prediger der Berliner *Jerusalem-Gemeinde* Johann Jakob Stegemann im Hause der Eltern getauft." English translation herewith: (In that year many people converted from the Jewish to the Christian faith. Amongst those who were baptised there were also the children and grandchildren of the learned Moses Mendelssohn. On March 21, 1816, his grandson Felix was baptised with his two brothers and sister by pastor Johann Jakob Stegemann of the Berlin *Jerusalem-Gemeinde,* at the parents' home). On this occasion, Felix received his Christian first names Jakob and Ludwig.[16]

Some years later, at Fanny's confirmation, her father Abraham justified the decision in a letter saying that "we did educate you and your brothers and your sister in the Christian belief because it is the majority's faith; it doesn't contain anything which might move you from the Good, while it holds many things leading to love, to obedience and to tolerance."[17]

Felix' marriage in Frankfurt

In 1836 Mendelssohn lead the Cäcilien-Verein choir in Frankfurt: "Dort lernte der junge Musiker die Pfarrerstochter Cécile Jeanrenaud (1817-1853) aus der dortigen Hugenottengemeinde kennen und lieben. Als Felix sie traf, war ihr Vater freilich schon gestorben. Am 8. März 1837 heiraten beide. Sie wurden in der Französisch-reformierten Kirche in Frankfurt getraut. Es wird für sie selbstverständlich gewesen sein, nach ihrem Umzug nach Leipzig sich der dortigen Evangelisch-reformierten Kirche anzuschlieβen."[18] (There the young musician met the daughter of the pastor of the local Huguenot-parish Cécile Jeanrenaud (1817-1853), and fell in love with her; by that time her father had already died. On March 8, 1837 they were married in the French-reformed church of Frankfurt. When moving to Leipzig, it seemed normal for them to join the local reformed parish). Now, so to speak, the Mendelssohns definitely entered the Huguenot lineage.

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[14] Quoted from Brigitte François-Sappey, op. cit., p.21.

[15] Hans-Jürgen Sievers, "Die Familie Mendelssohn Bartholdy in den Kirchenbüchern der Evanglisch-reformierten Kirche zu Leipzig", in *In der Mitte der Stadt – Die Evangelisch-reformierte Kirche zu Leipzig von der Einwanderung der Hugenotten bis zur Friedlichen Revolution,* edited by Hans-Jürgen Sievers. Leipzig, Evangelische Verlagsanstalt, 2000, p.100.

[16] His baptism would allow Felix Mendelssohn to enter the *Singakademie* in Berlin; it also enabled him to be first nominated in the catholic city Düsseldorf before obtaining the post of "Gewandhauskapellmeister" in the Lutheran bastion Leipzig – a city where he joined the Reformed parish.

[17] Quoted and translated from Frans C. Lemaire, *Le destin juif et la musique. Trois millle ans d'histoire.* Paris, Fayard, 2001, p.295. The author continues by writing that Abraham applied by anticipation the principle which Heinrich Heine was to announce a dozen years later saying that "the certificate of baptism is the entry to the European civilization." (translated from the original French).

[18] Hans-Jürgen Sievers, op. cit., p.100.

The Leipzig parish registers also mention the baptisms of the couple's children, specifying that these events took place in the parents' home, as it was tradition in those times; their fifth and last child – a girl, being baptised in their ultimate residence at Königsstrasse 51 – being *Mendelssohn-Haus* since the German reunification.

A NATIVE JEW – A CONVERTED CHRISTIAN

Native Jew

Baptised in the Reformed church at the age of seven, Mendelssohn presumably never visited a synagogue, except for the commissioned piece from a Hamburg synagogue, the *Psalm C* "Jauchzet dem herrn alle Welt" for eigth-voices *a cappella* choir and solo voices. He hardly ever recalled his being the son of Jews, and he was rarely confronted with anti-Semitism – with the notable exception of Richard Wagner in his pamphlet *Das Judenthum in der Musik*[19]: written after the première in 1837 of Mendelssohn's Oratorio *Paulus,* the text emphasizes the composer's work and personality before questioning the place of Jews in the arts.

Richard Wagner cautiously started his writing with much precaution: "Mendelssohn hat uns gezeigt, daß ein Jude von reichster spezifischer Talentfüll sein, die feinste und mannigfaltigste Bildung, das gesteigertste, zartestempfindende Ehrgefühl besitzen kann..." (Mendelssohn has shown us that a Jew may have the amplest store of specific talents, may own the finest and most varied culture, the highest and the most tender sense of honour...).

Then follows the work as such, of which he states the qualities: "Let us here be content with the fact that, in hearing a tone-piece of this composer, we have only been able to feel engrossed where nothing beyond our more or less amusement-craving fantasy was roused through the presentment, stringing-together and entanglement *of the most elegant, the smoothest and most polished figures* — as in the kaleidoscope's *changeful play of form and colour."*

When concluding, the tone is no longer one of praise: if not without quality, Mendelssohn's compositions do not hide their insufficiencies – as Wagner writes, "ohne es je ermöglichen zu können, auch nur ein einziges Mal die tiefe, Herz und Seele ergreifende Wirkung auf uns hervorzubringen, welche wir von der Kunst erwarten, weil wir sie dessen fähig wissen, weil wir diese Wirkung zahllos oft empfunden haben, sobald ein Heros unsrer Kunst, so zu sagen, nur den Mund auftat, um zu uns zu sprechen." (without helping him, were it but one single time, to call forth in us that deep, that heart-searching effect which we await from art because we know her capable thereof, because we have felt it many a time and oft, so soon as once a hero of our art has, so to say, but opened his mouth to speak to us.)

According to Wagner, the Jewish artist, by nature, is incapable to reach the profoundnesses of the human heart, an art in which of course Aryan, i.e. German musicians excel.

Wagner concludes his indictment by regretting Mendelssohn's "tragische Zug" (tragic trait) which condemns him in the last resort to "Unfähigkeit" (incapacity) and to "Ohnmacht" (resignation)[20]: "Only where an oppressive feeling of this *incapacity* seems to master the composer's mood, and drive him to express a soft and mournful *resignation,* does Mendelssohn have the power to show himself characteristically – characteristic in the subjective sense of a gentle individuality that confesses an impossibility in view of its own powerlessness. This, as we have said, is the *tragic trait* in Mendelssohn's life-history; and if in the domain of art we are to give our sympathy to the sheer personality, we can scarcely deny a large measure of that to Mendelssohn, even though the force of that sympathy be weakened by the reflection that the tragic, in Mendelssohn's situation, hung rather over him than came to actual, sore and cleansing consciousness."

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[19] This text was published under the pseudonym K. Freigedank in *Neue Zeitschrift für Musik,* vol.33, no.9, 3th September 1850; the quotations in English translation are taken from William Ashton Ellis, *The Theatre, Richard Wagner's Prose Works,* Volume 3. London, Kegan Paul, Trench, Trübner & Co., Ltd., 19072, p.79-100.

[20] Frans C. Lemaire, op. cit., p.221-222.

Converted Christian

On Christmas' Day 1823, Mendelssohn received from his grandmother a copy of J.S. Bach's *St Matthew Passion* taken from the score belonging to Carl Friedrich Zelter.

The *converted Christian* is very much aware of the importance of this composition, and he also knows that it has never been heard since the composer's death. This brings Mendelssohn to decide to organize a public performance under his direction. The première would finally take place as a benefit concert in the *Singakademie* on March 11, 1829; the success was so enormous that a second audition had to be planned – on March 21, Bach's birthday. In his *Souvenirs on Felix Mendelssohn* and his *Letters* published in 1872, the actor and amateur singer Eduard Devrient – who sang the role of Christ in that performance – reports how he and Mendelssohn went to see Zelter to use of the choir and the hall of the *Singakademie* of which he was director of. "Celui-ci ne cacha pas son scepticisme, estimant en particulier que plus personne n'avait encore la patience d'écouter une œuvre aussi longue. Après son accord, [ils] quittèrent leur ‘vieil ours' en se félicitant de la chance qu'ils avaient de pouvoir ramener à la lumière une œuvre qui n'avait plus été entendue depuis exactement cent ans."[21] (Zelter made no secret of the fact that nobody would have the patience to hear out such a long work. After getting his agreement, they left the "old bear" and were very excited for the opportunity to bring to light a work which has never had been heard since exactly a hundred years).

These documents also reveal that Mendelssohn made quite a number of cuts in the score (twenty three arias and six chorals), modified some ranges, used the *pianoforte* in the accompaniment of recitatives, replaced the *oboe d'amore* and *oboe da caccia* (fallen out of use) by clarinets. All changes probably due to Zelter's comment on the length of the work, brought down to half of its original duration.

Astonishing was that "die sich daraus ergebende Konzentration auf die rezitativischen und chorischen Bibeltexte führte zu einer gegenüber der Originalfassung wesentlich verstärkten Dramatisierung des Werkes."[22] (the concentration on the recitative and choral Bibeltexts led to a reinforced dramatic understanding of the piece in comparison with the original). The audience assembled were the elite of those times' in Berlin. Amongst these were present the theologian Friedrich Daniel Schleiermacher, the philosopher Georg Wilhelm Friedrich Hegel and the poet Heinrich Heine[23]. As Fanny Mendelssohn reports, the performance had an enormous effect and changed the hall "in den Anblick einer Kirchen [...] Die tiefste Stille, die feierlichste Andacht herrschte in der Versammlung, man hörte nur einzelne Äuβerungen des tief erregten Gefühls." ("into a sort of church. Amongst the audience there was the profoundest silence, the most solemn attention; one could only hear some expression of the excited emotions."); and the critics to write: "Mit tiefem Sinne und ächt religiosen Gefühlen sind die Choräle [...] in den Text des Evangeliums verwebt [...]. Unter den Soli's steht die einfach ausdrucksvolle Declamation der Recitation des erzählenden Evangelisten [...] nächst der würdevollen Behandlung des sprechenden Erlösers oben an."[24] ("With a profound sense and real religious feeling the chorals are being woven into the text of the Gospel. Amongst the soli, the Evangelist is declaiming his texts with deep and plain expression, and so does the Redeemer.")

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[21] Frans C. Lemaire, op. cit., p.311.

[22] Kurt von Fischer, *Die Passion: Musik zwischen Kunst und Kirche.* Kassel, Bärenreiter / Stuttgart, J.B.Metzler, 1997, p.113.

[23] Quoted from Brigitte François-Sappey, op. cit., p.25: "Avec Heinrich Heine, juif tardivement converti au catholicisme, [...] les rapports seront toujours difficiles mais jamais indifférents" (His relations with Heinrich Heine, a Jew who belatedly converted to Catholicism, will always be very difficult but never unequal).

After his Leipzig concerts in Spring 1843, Hector Berlioz finishes a letter to Stephen Heller by proclaiming: "Il n'y a pas d'autre Dieu que Bach, et Mendelssohn est son prophète."[25] ("There is no other God except Bach, and Mendelssohn is his prophet.").

3. Having discovered the diversity of religions, Mendelssohn entered a new creative period in the years 1841/42 which would lead to the composing of the *Sechs Sprüche* commissioned by Friedrich Wilhelm IV, king of Prussia.

An ecumenical mind

In 1831, a short journey to Rome – a catholic city per excellence – brought Mendelssohn to meet the French composer Hector Berlioz staying there for study purposes. After their encounter, Berlioz notes in his diary that Mendelssohn "croit fermement à sa religion luthérienne" ("firmly believes in his Lutheran faith"); this is proved in his many Psalms of which most are Lutheran, except *Psalm C* which is dedicated to a Hamburg synagogue. From 1829, Mendelssohn made ten concert tours in England: for him this country meant a *revert to the roots* – those of the Renaissance Anglican music (John Taverner, Thomas Tallis, William Byrd, Thomas Morley, Orlando Gibbons etc.) with its generous sound, the expression of profound faith as well as spiritual sense, which would deeply impregnate his own church music, – but also those of Handel's oratorios - in *Elijah* and *Paulus.*

In fact, this mixing of the Catholic, Anglican and Protestant worlds he visited perhaps explains part of the choices he made: "tout médium sera bon à cet *esprit œcuménique* qui pratique depuis sa jeunesse la tolérance comme un art de vivre, sans jamais lâcher son exigence intérieure. *Religieux de nature,* il peut élever son oraison musicale en allemand ou latin, dans un cadre protestant ou catholique, voire anglican, sans oublier ses origines juives, celles mêmes du monothéisme chrétien."[26] (any kind of medium will be good for this *ecumenical mind* who since ever practises tolerance as an art of living, without ever loosing his inner demand. His *religious temperament* allowed him to express his musical prayer in German or in Latin, in a Protestant or Catholic – or even Anglican – frame, without forgetting about his Jewish origin – the source of the Christian monotheism).

In a similar way he composed in different styles: *a cappella* in the manner of Palestrina in his immense *Te Deum* of 1826, the *Drei Kirchenmusiken* op.23 or the late *Motets* op.78, where the *Evening Service* was meant for the Anglican church in London.

Finally, the *Sechs Sprüche op.79* and the *Deutsche Liturgie* were composed for the Domchor in Berlin.

1841/42: hinge years

January 25, 1840 the "Gewandhaus-Kammermusik", a new series of concerts of chamber music started in Leipzig; "beim ersten Kammermusikabend [...] ist auch Mendelssohn dabei, allerdings nur gastweise. Die Hoffnung der Konzertdirektion, ihn an Leipzig zu binden, hat sich nicht erfüllt; Mendelssohn ist inzwischen dem Ruf Friedrich Wilhelms IV. nach Berlin gefolgt. Zuvor wirkte er jede Saison in vier oder gar fünf der sechs Abendunterhaltungen mit. Jetzt aber macht er sich rar; nur noch einmal im Herbst 1843 und viermal im Konzertwinter 1845/46 – da ist er wieder

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[24] Kurt von Fischer, op.cit., p.113.

[25] Hector Berlioz, *Mémoires II.* Paris, Garnier-Flammarion, 1969, "Lettre à Stephen Heller", p.95.

[26] Brigitte François-Sappey, op. cit., p.56-57.

ganz nach Leipzig zurückgekehrt – musiziert er in einer Kammermusik mit."[27] (Mendelssohn was present at the first chamber concert, but as a guest. The management of the *Konzertdirektion* had wished to bind him to Leipzig, but without success; in the meantime, Mendelssohn has accepted the kings' call to go to Berlin. Before that time he played in four or even five or six evening concerts each season. Now his playing was rare; only once in the Autumn of 1843, and four times during winter season 1845/46 – after that he returned to Leipzig and played chamber music.)

As proof of the above lines about Mendelssohn's playing chamber music in Leipzig, an important change of his career was announced in 1842 when he was about to leave the city, called to Berlin as *Kapellmeister* of Friedrich Wilhelm IV. At that very moment and for the first time, "Mendelssohn se soumet à une volonté extérieure, celle d'un monarque de la *dynastie calviniste* des Hohenzollern qui attend de lui une abondante musique cultuelle a cappella pour la cathédrale luthérienne de Berlin, selon les ordonnances rituelles prussiennes de 1829."[28] (Mendelssohn submitted himself to an external authority, the monarch of the Hohenzollern *calvinist dynasty* who expected from the composer much a cappella church music for the Lutheran cathedral in Berlin, in line with the Prussian liturgical order of 1829). On November 22, 1842 the King officially nominated him as director of church music.

Until that time, "Mendelssohn n'avait jamais obéi qu'à sa dévotion personnelle [...]. Dès l'instant où il subit une contrainte, ce tenant de musique absolue se trouve au service d'un texte précis destiné à un moment précis de la liturgie. Le résultat de ces commandes est toujours si parfait qu'on est ému par ces épures polyphoniques."[29] (Mendelssohn was obedient only to his personal devotion. As from that moment he stayed under duress, this champion of *absolute* music was now the servant of a text destined for a specific moment in the liturgy. The result of these commissions were always so perfect that one is moved by their polyphonic purity). This would be the case with his *Sechs Sprüche.*

"Sechs Sprüche zum Kirchenjahr"

From November 1842 till January 1844, Mendelssohn would be the "Generalmusikdirector für kirchliche und geistliche Musik" at the court of the king of Prussia in Berlin. In these years he would compose some works dedicated to the Domchor in Berlin, newly created on May 1st, 1842.

The "Sechs Sprüche zum Kirchenjahr" (Six Anthems for the liturgical year) op.79 are the result of a special commission by King Friedrich Wilhelm IV – who was not Lutheran but *reformiert* (Reformed)[30].

Brought together in a collection published in 1850, the *Sechs Sprüche* were composed for the Domchor between 1843 and 1846 - at a time when Mendelssohn was no longer in office in Berlin. They are a musical setting of verses from the New Testament and the Psalms which were amongst the best loved by the king, and intended for the most important celebrations of the liturgical year (Advent, Christmas, New Year's Day, Passiontide, Good Friday and Ascension Day). Composed for an eight-voice *a cappella* choir, all six pieces finish with an exuberant "Halleluja!"[31]; this unique ending is found even in those pieces meant for Passion and Good Friday!

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[27] Claudius Böhm, *Das Gewandhaus-Quartett und die Kammermusik am Leipziger Gewandhaus seit 1808.* Altenburg, Verlag Klaus-Jürgen Kamprad (in Zusammenarbeit mit dem Gewandhaus zu Leipzig), 2008, p.50.

[28] Brigitte François-Sappey, op. cit., p.138.

[29] Brigitte François-Sappey, op. cit., p.179.

[30] Did the king know that Mendelssohn was reformed, and member of the Reformed parish in Leipzig ?; cf. also footnote 19.

[31] These "Halleluja!" announce, so to say, those of Igor Stravinsky in his *Symphonies of Psalms* (1930).

We should remember that a verse between (the lecture of) the Epistle and the following "Hallelujah!" in those times were one of the rare places of the service in Brandenburg where the very strict liturgy – the "Agende für die evangelische Kirche in den Königlich Preuβischen Landen" which Friedrich Wilhelm IV had ordained in 1829 and revised in 1843[32] – nevertheless permitted music going beyond a simple *a cappella* singing of the congregation. In the Sechs Sprüche, Mendelssohn thus *integrated* the "Halleluja!" answer in his music.

The *Sechs Sprüche* form a cycle of short and relatively easy pieces: together they represent *one of the rare works* which Mendelssohn had *truly meant for the Reformed service.* As with his Psalms, their phrase is homophone, sometimes slightly relaxed in a polyphonic setting: internalizing the Bible words; they accurately follow the text or the spiritual message of the liturgical feast. Nevertheless, certain passages of the text are proclaimed in a way close to *chant singing* (on a ‘recitative chord') which gives the sound more mystery and profoundness.[33]

Internalizing the words

The three first pieces – *Im Advent, Weihnachten, Am Neujahrstage* – adhere very well to the texts, with their tunes based on the chord kept in the tone's color.

Completed on October 5, 1846, *Im Advent* (Andante) opens in G major, on the joy of "Lasset uns frohlocken" (Let us be joyful); after a solid homophonic section, the second part of the verse offers a very rich polyphony which emerge on a declamatory "Halleluja!".

Im Advent	**In Advent**
Lasset uns frohlocken, es nahet der Heiland,	Let us rejoice! The redeemer is coming,
den Gott uns verheiβen.	whom the Lord has promised.
Der Name des Herrn sei gelobet in Ewigkeit.	The name of the Lord be praised for ever.
Halleluja!	Hallelujah!

Mendelssohn actually completed Weihnachten on Christmas day (December 15, 1843); this Allegro moderato piece is also in G major. The opening words, "Frohlocket, ihr Völker" (Rejoice, O ye people), are given to the women whereas the men enter at the close of the first line ("und preiset Gott!" - and praise God!). After a few measures, the entire choir comes together rhythmically and textually till "Er hat seine Gerechtigkeit der Welt offenbaret." (He has revealed his justice to the world.), a text it claims two times before being confirmed by several polyphonic and rich "Hallelujas" concluded by a very last and majestic one.

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[32] In 1822, a "Kirchen-Agende für die Hof-und Domkirche in Berlin" had already been erected; with the versions of 1829/1843, the king had imposed a liturgical union between the Lutherans and the Reformed views.

[33] We advise the listening of these *Six Anthems* on CD by the Kammerchor Stuttgart – conductor Frieder Bernius, and published with Carus (Nr. 83.203).

Weihnachten	Christmas
Frohlocket, ihr Völcker auf Erden, und preiset Gott!	Rejoice, ye people of the earth, and praise God!
Der Heiland ist erschienen, den der Herr verheiβen.	The redeemer is come, whom the Lord has promised.
Er hat seine Gerechtigkeit der Welt offenbaret.	He has revealed his justice to the world.
Halleluja!	Hallelujah!

On the other hand, "Am Neujahrstage" (Andante) is in D minor. Dating from December 25, 1843, it starts calmly with "Herr Gott, du bist unsre Zuflucht für und für" (Lord God, you are our refuge) but increases slowly in strenght, with nevertheless a noble restrain on "von Ewigkeit zu Ewigkeit" (from age to age); "Ehe denn die Berge worden" (from before the mountains were made) is launched two times before the "Halleluja!", first strong on a f and then repeated on a p.

This solemn Spruch (Anthem) had its first performance at the ceremonies for New Year's Day 1844 in the Berlin cathedral, together with Mendelssohn's Psalm XCI (verse 11 and 12) "Denn er hat seinen Engeln befohlen über dir" for double choir[34], equally dedicated to Friedrich Wilhelm IV.

Am Neujahrstage	On New Year's Day
Herr Gott, du bist uns're Zuhflucht füt und für.	Lord, God, you are our refuge for evermore.
Ehe den die Berge worden,	You are our God from age to age,
und die Erde und die Welt er erschaffen worden,	from before the mountains were made,
bist du Gott von Ewigkeit zu Ewigkeit.	and the lands and the world were created.
Halleluja!	Hallelujah!

Both *In der Passionszeit* and *Am Charfreitage* are in minor tone

Mendelssohn completed the short *In der Passionszeit* on February 14, 1844. Three or four solo voices alternate in slow tempo (Adagio) with tutti passages; the choir starts the prayer on a *p* which brings out some essential terms – "und erbarme dich unseres Elends" (and have mercy on us in our affliction) and "erlöse uns und vergib uns unsere Sünden" (redeem us and pardon our sins), and it concludes with a quite impressive polyphonic building of "Halleluja!".

In der Passionszeit	At Passiontide
Herr, gedenke nicht unsrer Überthaten.	Lord, remember not our wrongdoings,

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[34] In 1846 Mendelssohn will orchestrate and include this piece in his oratorio *Eliah* (at Nr.7).

und erbarme dich unseresElends.	and have mercy on us in our affliction.
Herr, der du unser Heiland bist, stehe uns bei,	Lord, who are our saviour, help us,
erlöse uns und vergib uns unsere Sünden	redeem us and pardon our sins,
um der Herrlichkeit deines Namens willen.	for the sake of your glorious name.
Halleluja!	Hallelujah!

The choir opens the short *Am Charfreitage* with "Um uns'rer Sünden" (For our sins) in a simple and slow psalmodic declamation, intensively growing towards "Tode am Kreuze" (to death on the cross) culminating in a *f* accent on "darum hat Gott ihn erhöret" (Therefore God has raised him up) of which the *Sostenuto e grave* is maintained on the first "Halleluja!" expressing the suffering and – maybe – the 'revolt'; in a sudden final *p,* the second "Halleluja!" carries both emotion and confidence of the resurrection which is to happen on Easter.

Finished on February 14, 1844, this Anthem is consistently homophonic and ends in E minor, symbol of Christ's sacrifice.

Am Karfreitage	**On Good Friday**
Um uns'rer Sünden willen hat sich Christus erniedrigt	For the sake of our sins, Christ has made himself humble
und ist gehorsam geworden bis zum Tode am Kreuze;	and has submitted even unto death on the cross.
darum hat Gott ihm erhöhet, und ihm einen Namen gegeben,	Therefore God has raised him up, and given him a name,
Halleluja!	Hallelujah!

The cycle comes to an end with the festive and majestic *Am Himmelfahrtstage* – the feast of the Ascension of Jesus to heaven – (*Allegro maestoso e moderato,* in B flat major), a piece which Mendelssohn finished in Leipzig on October 9, 1846. It moves in an alternate movement between homophonic parts (the tenors alone striking up "Erhaben, o Herr, über alles Lob" – O Lord, above all praise) and polyphonic parts (with a marvellous entry of the altos!), these reminds of Handel's composing style – an English influence! – in the numerous passages of imitation.

Am Himmelfahrtstage	**On Ascension Day**
Erhaben, O Herr, über alles Lob, über alle Herrlichkeit,	O Lord, you rule sublime for all eternity, above all

herrschest du von Ewigkeit zu Ewigkeit.	praise and majesty.
Halleluja!	Hallelujah!

TRIBUTES BY ROBERT SCHUMANN

With his *Sechs Sprüche,* Mendelssohn has given a true testimony to what Robert Schumann had already written about him in 1835: "Mendelssohn ist ein herrlicher, – ein Diamant direkt vom Himmel; wir haben uns gern, glaub' ich." ("Mendelssohn is a superb man, – a diamond fallen from heaven; I feel we love each other quite well."), saying that he is the most cultivated nature of our time.[35] However, after the first performance in Leipzig of the Oratorio *Paulus*[36], Schumann's compliments were a bit ambivalent. He praised Paulus as: "ein Kunstwerk als reine ein Werk des Friedens und der Liebe. " ("a piece of the most pure art, a piece with peace and love")[37], but at the same time this praise formed the introduction for severe critique on Meyerbeer's opera *Les Huguenots* that had it's premiere in Leipzig on 10 April 1837.

At Mendelssohn's death on November 4, 1847 Robert Schuman wrote in his diary, and under a big black cross with his own hand: "Sein Todesanlitz. Wie ein Hierophant sah er [aus], wie ein Gottesstreiter, der überwunden" ("His body. He was looking like a ‘Hierophant', as a Godfighter who was defeated."), and adds: "Seine Sendung war erfüllt. Dies wusste er am besten. ‘Herr, nun lass deinen Diener in Frieden fahren!' Wie schmerzlich."[38] ("His mission was accomplished. And this he knew at best. ‘Lord, now let your servant go in peace.' How painful.")

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[35] Letter written in September 1835 to the singer and music critic Gustav Nauenberg.

[36] At the Paulinerkirche (the University church), on March 16, 1837.

[37] *Neue Zeitschrift für Musik,* 5th September 1837; cf. also footnote 20.

[38] Quoted from Kerstin Sieblist, "Wir haben uns gern, glaub' ich", GewandhausMagazin, Nr. 66. Leipzig, Frühjahr 2010, p.17. The author concludes her article by reminding that "Robert Schumann gehörte zu den sechs engen Freunden, die beim groβen Trauerzug von der Wohnung Mendelssohns zur Totenfeier in der Paulinerkirche dem Sarg das Eherngeleit gaben und die Enden des Bahrtuchs trugen." (Robert Schumann was amongst the six close friends who, in the great mourningprocession from Mendelssohns' house to the service in the Paulinerkirche, carried the coffin). Hans-Jürgen Sievers (op. cit., p.102) is adding to this point: "Eine Zusammenstellung der Lebensdaten von Mitgliedern der Gemeinde vermeldet daβ Mendelssohn"am 7. November abends 9 Uhr 30 Minuten nach Berlin mit einem Extrazuge abgefürht worden [ist]."Vorher hatte sein Gemeindepfarrer Samuel Rudolf Howard bei einer Gedenkfeier in der Universitätskirche die Traueransprache gehalten."(A collection of biographical data of members of the church says that Mendelssohn"on November 6 at 9.30 pm has been transported by special train to Berlin."Before this, the local pastor Samuel Rudolf Howard had delivered the funeral speech in the University church).

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’n Beoordeling van die metodologiese uitgangspunte van die Ned Geref Kerk se Kerkspieëls

ABSTRACT

An evaluation of the methodological premises of the Dutch Reformed Church’s “Kerkspieëls” (surveys reflecting the state of the Church)

The Dutch Reformed Church conducted eight surveys reflecting the state of the church since 1981. This article investigates the methodology of these surveys. In separate sections the problem-statement, sampling, administration of the response rate, the validity and reliability of the surveys are analysed. It is found that the surveys are not properly theoretical based, the sampling does not fulfil applicable assumptions, the response rate declined considerably in following surveys, the validity criteria are not satisfied and the standards of reliability are not adhered to. In view of this the article concludes that the Dutch Reformed Church will have to ensure a thorough ecclesiological reasoning that informs the operationalisation of the surveys and their problem-statements. The church also needs to involve experts on survey methodology in designing its surveys. For successful surveys the church will therefore have to ensure that expertise, means and support systems are properly utilised.

1. INLEIDING

Die Ned. Geref. Kerk het vanaf 1981 agt Kerkspieël-opnames[1] onderneem[2]. Met verloop van tyd het die doel, benadering en uitvoering van die Kerkspieëls verander om aan te pas by veranderde omstandighede, verskillende beklemtonings van die verskillende navorsingspanne en begrotingsbeperkings. Die Kerkspieëls het dus ingespeel op die veranderde inligtingsbehoeftes van die kerk en gepoog om die afgelope 30 jaar daaraan te voldoen. Dit is gedoen met die veronderstelling dat die inligting wat die Kerkspieëls gegenereer het as geldig en betroubaar beskou kan word – dat dit ’n ware spieël van die Kerk bied. Daarom is dekades lank voortgegaan om in hierdie opnames te belê.

Hierdie artikel fokus op die Kerkspieëls se navorsingsmetodologie. Die doel van die artikel is dus om vas te stel of die metodologie van so ’n aard was dat die Ned. Geref. Kerk se vertroue in die Kerkspieëls se inligting geregverdig was. Derhalwe bied hierdie artikel ’n evaluering van die uitgangspunte vir Kerkspieëls se navorsings-metodologie. Hierdeur wil die artikel ’n bydrae lewer tot die verbetering van die kwaliteit van die inligting wat deur Kerkspieëls tot die kerk se beskikking gestel word.

Wanneer navorsing deur ’n opname onderneem word, is daar ’n aantal kritieke faktore waaraan die navorsing moet voldoen:

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[1] Die jaar waarin elke Kerkspieëlopname onderneem is, word in Tabel 1 aangedui.

[2] Hierdie artikel behandel nie Kerkspieël 2010 nie.

1. Die teoretiese begronding van die opname moet bevredigend wees.
2. Die probleemstelling/doelstelling/vraagstelling wat die opname aanspreek moet helder geformuleer wees.
3. Die konseptualisering en operasionalisering van die opname moet geldig en betroubaar wees en moet in die meetinstrument reflekteer.
4. Die steekproef moet voldoen aan die vereistes wat gestel word vir die betrokke steekproeftegniek.
5. Die responskoers moet bevredigend wees.
6. Die ontledingstrategie moet paslik vir die probleemstelling/doelstelling/vraagstelling wees.

Weens die beperkings van ’n artikel word die Kerkspieëls hier net in die lig van punte a, b, d en e beoordeel. Hierdie evaluering geskied aan die hand van die metodologiese afdelings/notas wat die Kerkspieëlverslae vergesel het en in die lig van die metodologiese beginsels wat met opnames verband hou.

Daar kan verskillende beskouings bestaan oor hoe tegnies die metodologiese verantwoording van ’n opname in die meegaande verslag behoort te wees. Die doel van die verslag kan gewoon wees om die bevindings van die opname mee te deel aan ’n gehoor wat nie in die metodologie belangstel nie. In só ’n geval kan die metodologiese verduideliking dan in ander dokumente gegee word soos met die navorsingsvoorstel of ’n aparte metodologiese uiteensetting. In die geval van die Kerkspieëls is egter gepoog om die basiese metodologiese uitgangspunte binne die verslae in te werk.

Die metodologiese verduideliking by die verskillende verslae was egter beperk:

- Kerkspieël 1981: In die verslag se inleiding is die volledigste metodologiese uiteensetting met ’n teoretiese begronding van al die Kerkspieëls aangebied.
- Kerkspieël 1985: In die verslag is die metodologiese verduideliking verkort sonder ’n teoretiese begronding en as ’n bylae by die verslag ingesluit.
- Kerkspieël 1989 – 2004: In hierdie verslae was die metodologiese verduideliking ook kort en is dit in bykans elke opvolgende Kerkspieël woordeliks herhaal.
- Kerkspieël 2006: Net kort metodologiese verduidelikings is as ’n inligtingstuk met hierdie Kerkspieël se verslag aangebied. Daar word gemeld dat die metodologie verband hou met die “Church Live Surveys”, ’n Australiese opname.

Dit is hoofsaaklik hierdie metodologiese uiteensettings in die Kerkspieëlverslae wat as basis gedien het vir die metodologiese beoordeling van die Kerkspieëls in die volgende onderafdelings.

2. PROBLEEMSTELLING EN TEORETIESE BEGRONDING

’n Navorsingsprojek word onderneem om ’n probleemstelling/doelstelling/vraagstelling (voortaan slegs “probleemstelling”[3]) aan te spreek. In die beoordeling van die Ned. Geref. Kerk se Kerkspieëls, is die geformuleerde probleemstelling in die Kerkspieëlverslae[4] die vertrekpunt vir hierdie beoordeling. Hierdie probleemstelling was deurgaans betreklik vaag geformuleer soos hieronder aangedui word.

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[3] Tegnies kan onderskei word tussen probleemstelling, doelstellings en vraagstellings. In wese kom dit daarop neer dat die navorsing ’n sekere gestelde saak moet navors wat gemotiveer kan word. Die onderskeid tussen probleemstelling, doelstelling en vraagstelling word dus nie verder in hierdie artikel beredeneer nie. Daar word bloot na probleemstelling verwys as die saak/sake wat die Kerkspieëls ondersoek.

[4] In die Kerkspieëlverslae word nêrens daarna verwys dat die probleemstelling van die opnames elders geformuleer was nie. Gevolglik word aangeneem dat die enigste formulering dié is wat in die verslae voorkom.

Die hoofopdrag van die Algemene Sinode vir Kerkspieël 1981 was vir ’n kerklike sensusopname waardeur die kenmerke van lidmate vasgestel en getabuleer kon word (KS1981, 6). Daar is nie gerapporteer hoe tot ’n besluit gekom is oor watter lidmaatkenmerke in hierdie kerklike sensus as belangrik beskou word nie. ’n Gelyklopende doelwit met die sensus was om Ned. Geref. lidmate op te spoor (KS1981, 9).

Die leidende rol van Sakkie van Eeden, as sosioloog, in Kerkspieël 1981 is opvallend. Hy het dit as ’n sosiaal-demografiese opname beskou wat vir diagnoses en afleidings swaar op sosiologiese beskouings leun (KS1981, 11). Sy uitgangspunt was dat die sosiologiese benadering die teoloog kan “begelei om verbande tussen verskynsels te sien, verklarings te formuleer en, bowenal, om bo empiriese strukture uit te styg en teoloë [te] help verstaan hoekom die kerk is soos dit is soos blyk uit empiriese data” (KS1981, 8). Volgens hom moet die sosiologiese ondersoek aandui wat die kerk “is”. Dit kan dan gekontrasteer word met die protestantse teoloog se beskouing van wat die kerk “behoort” te wees (KS1981, 8). Cohen kritiseer hierdie benadering tot navorsing wat as uitgangspunt het dat: “... factual statements are typically ‘is’ statements and value judgments are typically ‘ought’ or ‘should’ statements; that the decision about factual statements involves truth or falsity, while the decision about value judgments entails the judgment of good or bad, better or worse; and that deciding truth or falsity is a cognitive process, while deciding better or worse is a political process” (Cohen, 1980, 31). Cohen redeneer dat waardes ’n bepalende rol in beide die feitelike en die normatiewe sfeer speel. Die feitelike en normatiewe aspekte funksioneer nie onafhanklik van mekaar in die samelewing nie (Cohen, 1980, 31-32). Die punt is dat waarnemings altyd kontekstueel of paradigmaties-bepaald is (Van Huyssteen, 1987, 59). Dit beteken dat die teologiese besinning oor kerk-wees bepalend moes wees in die opstel van die Kerkspieël-opnames, en nie slegs ’n empiriese (veral sosiologiese) benadering nie. Dit wil voorkom asof geoordeel is dat ’n sosiaal-demografiese opname op ’n positivistiese wyse kerklike feite sou oplewer en só ’n ware spieëlbeeld van die kerk sou deurgee. Die ontwerp van die navorsing, elke vraag in die vraelys, die keuse vir ’n steekproef – alles veronderstel egter ’n sekere waarde en teoretiese oriëntasie. Dit blyk dat die Kerkspieëls nie regtig hierdie realiteit van navorsing verreken het nie.

Hierdie leemte in teoretiese besinning word vergestalt in die fokusskuif in Kerkspieël 1985 wat die politieke druk van die laat jare tagtig weerspieël. Die fokus van hierdie opname was, benewens die huishoudingsopname, ook om “helderder lig te werp op kernprobleme binne die raamwerk van die Ned. Geref. Kerk” (KS1985, 6). Hierdie opname het gekyk na die “lidmate se subjektiewe ervaring en/of belewing van eredienste, die gemeentelewe en die kerk as sodanig, ekumeniese aangeleenthede en selfs sosiale vraagstukke (rasseverhoudinge en etniese probleme) probeer peil wat die kerk in die posisie kon plaas om agter te kom wat aangaan in die harte en lewens van haar lidmate. Dit kan ’n belangrike bydrae lewer dat besluite wat in die naam van die kerk geneem word, minstens rekening hou met die sensitiwiteite van lidmate” (KS1985, 6). Dit was ’n nuwe fokus, maar die teoretiese en metodologiese implikasies daarvan is nie verantwoord nie. ’n Opname wat toets vir houdings, oortuigings, beskouings of identiteite steun nog meer op teoretiese uitgangspunte as ’n sensus wat net beskrywend is. Kerkspieël 1985 se teoretisering is gebrekkig. Dit skep ’n ernstige leemte wat veroorsaak is deur die oordrag van Kerkspieël 1981 se metodologie na Kerkspieël 1985 sonder om die probleemstelling nuut te formuleer, teoreties te begrond en te beredeneer asook die implikasies vir die metodologie behoorlik te deurdink.

Die afsterwe van Sakkie van Eeden voor die finalisering van Kerkspieël 1989 het ’n groot leemte gelaat op die metodologiese verantwoording van Kerkspieël 1989 en waarskynlik ook verdere Kerkspieëls (KS1989, 2). Kerkspieël 1989 beklemtoon dat die metodologie van die vorige opnames behou is ter wille van vergelykbaarheid (KS1993, 163). Dit is egter nie slegs die metode wat vergelykbaarheid bepaal nie; die samestelling van die vraelys dra ook by tot vergelykbaarheid al dan nie. In Kerkspieël 1993 word die opname geskuif vanaf die aanvanklike sosiologiese benadering na ʼn praktiese teologie-fokus. Hoewel die metodologie dieselfde gebly het, word in Kerkspieël 1993 opgemerk dat praktiese teologie oor teorie- en praxis-komponente beskik. Waarskynlik het die navorsers, tereg, die aanvoeling gekry dat die Kerkspieëls teologies begrond moet word. Daar word wel gemeld (KS1993, Inleiding) dat die metodologie vir vergelykingsdoeleindes dieselfde gebly het. Nogtans blyk dit dat die teoretiese oriëntasie (sosiaal-demografies na praktiese teologie) fundamenteel geskuif het, sonder dat die implikasies daarvan vir die metodologie verreken is. Die vraag is nie aan die orde gestel wat die beste wetenskap sou wees om die opname mee te rig nie – sosiologie as basisdissipline of praktiese teologie? Daar word ook nie gevra na die verhouding tussen die twee in die geval van interdissiplinêre samewerking nie.

Met Kerkspieël 1996 is die vorige opnames se metodologie behou. Hier word gemeld dat die doel is om ʼn spieëlbeeld vir die kerk daar te stel wat kan lei tot ondersoek en wat die kerk die geleentheid kan gee "om te bid en te werk vir vernuwing" (KS1996, 1). Hoewel by Kerkspieël 1993 (Inleiding) en weer by Kerkspieël 2000 (vi) verwys word na die interaksie wat daar tussen die teorie en praxis in praktiese teologie behoort te wees, is dit duidelik uit die verslae dat hierdie verhouding nie gekonseptualiseer is nie. Hoe die brug van dít wat die praktyk vertoon en dít wat die teorie sê, oorkom moet word, is afwesig in die verslag. (Van Eeden, in KS1981, 8, het na hierdie aspekte verwys as: "wat 'is' en wat 'behoort' te wees".) Dit wil voorkom asof daar nie duidelikheid bestaan oor die doel van die Kerkspieël-verslae nie – oor watter verskil dit moet maak nie. As Kerkspieël 2000 dus skryf "om te bid en te werk vir vernuwing" (KS2000, s.p.) moet hierdie gebedskomponente en vernuwingsriglyne aangedui word. In so ʼn geval is die verslag dan sterk normatief en word ʼn stewige teoretiese grondslag veronderstel. Hierdie begronding word egter nie in die verslae verskaf nie.

Oor Kerkspieël 2006 word geskryf dat "die Bybel ʼn kernbron is in ons nadenke oor kerk- en gemeente-wees. Daarmee saam loop ons eie geloofstradisie en teologiese raamwerk wat bepaal hoe ons oor ʼn gemeente dink. Kerkspieël probeer om sekere empiriese inligting in spel te bring. Dit gee data en statistiese gegewens van die kerk en gemeentes weer. Al die invalshoeke behoort in ons kritiese nadenke verreken te word" (Schoeman en Bisschoff, 2008, 3). Ook hier word die verbintenis tussen praktyk en teorie binne ʼn praktiese teologie-raamwerk bedink. Die gedagte is om "vanuit ons gereformeerde tradisie selfondersoekend en krities na onsself te kyk" (Schoeman en Bisschoff, 2008, 3). In Kerkspieël 2006 is die Church Life Surveys, wat in 1991 in Australië begin het, die vertrekpunt gemaak om spirituele en geloofsontwikkeling, aktiwiteite en verhoudinge in gemeentes, gemeenskapsbetrokkenheid van gemeentes en beskouings op die gemeentevisie te meet (Schoeman, 2006, 2). Hier is wel ʼn nuwe meetinstrument en belangrike vergelykingsinstrument in Kerkspieël 2006 betrek. Tog word dit nêrens in vergelyking met die vorige opnames beredeneer, verdedig of verduidelik nie. Dit spreek vanself dat die metodologie wat in die Church Life Surveys met sukses in Australië benut word, nie summier sonder bepaalde aanpassings in Suid-Afrika toegepas kan word nie. Die onderliggende kerkbeskouing van hierdie opnames is nie geëvalueer nie, en daar word nie aangedui waarom dit in die konteks van die Ned. Geref. Kerk die beste strategie is om in Kerkspieël 2006 te volg nie. Dit blyk dat elke Kerkspieël ʼn heeltemal onafhanklike opname geword het en dat die ideaal van ʼn longitudinale studie heeltemal laat vaar is, sonder om dit te motiveer.

Die ondertoon van die aanvanklike Kerkspieëls was dat kennis gegeneer word deur feite te versamel deur van bewese opnametegnieke gebruik te maak. Dit word nie verreken dat ekklesiologie of praktiese teologie-teorieë daarin ʼn meespeler is nie. In der waarheid kom die ekklesiologie oor die onderskeie opnames taamlik diffuus voor. Ook die keuses rakende watter feite versamel moet word, word nie teoreties-normatief bepaal nie. In latere Kerkspieëls word erken dat praktiese teologie-teorieë waarskynlik in die opnames 'n rol moet speel. Nogtans is dit nie toegepas nie.

Die Kerkspieëls gaan dus mank aan 'n "teorie van kerk". Dít wat die kerk "behoort" te wees, is latent aanwesig, maar is nie in die opnames bewustelik verantwoord nie. Die vrae wat in die Kerkspieël-vraelyste opgeneem is, veronderstel sekere beskouings oor kerkwees. Dit is jammer dat die Kerkspieëls nie hierop gefokus het in die beplanning van die opnames nie. Hierdie oefening sou waarskynlik die resultate meer betroubaar en benutbaar gemaak het.

Samevattend kan dus gesê word dat die Kerkspieëls 'n ernstige leemte toon aan 'n probleemstelling wat teoreties verantwoord en duidelik is oor presies watter inligting vir die kerk in praktyk, plek en tyd noodsaaklik is. Die veranderings aan die fokus van die opname en die implikasies daarvan vir die uitvoering en vertolking van die opname is ook nie beredeneer nie. Hierdie leemtes in diepgaande metodologiese begronding van die Kerkspieëls kan ook waargeneem word in die proses van steekproefneming.

STEEKPROEF

In navorsing kan inligting van 'n hele bevolking ingesamel word. Dit word 'n sensus genoem. Weens koste en praktiese oorwegings is dit gewoonlik moeilik om 'n hele bevolking te betrek. Daarom word van steekproewe gebruik gemaak. 'n Steekproef is 'n deelversameling van die totale bevolking. Indien vanaf 'n steekproef na die totale bevolking veralgemeen wil word, moet die steekproef aan sekere aannames voldoen. Hierdie aannames sal verband hou met die homogeniteit of heterogeniteit asook die grote van die bevolking. Hierdie onderafdeling beoordeel hoe daar van steekproewe in die Kerkspieëls gebruik gemaak is.

Kerkspieël 1 moes 'n sensusopname, en daardeur 'n huishoudingsopname, wees. Met laasgenoemde is bedoel dat ouderlinge die huishoudings in hulle wyk sou besoek om te bepaal wie Ned. Geref. lidmate is om só "verlore" lidmate ook op te spoor. Met Kerkspieël 1981 en 1985 is hierdie huishoudingsopname deur 'n huishoudingsvraelys gedoen. Hierdie huishoudingsopname het met Kerkspieël 1981 'n telling by wyke opgelewer wat 6% hoër (298 943 persone) as dié van saakgelastigdes was (KS1981, 16). In Kerkspieël 1985 was die oortelling 21% (ongeveer 345 200 persone) (KS1985, 9). Met Kerkspieël 1989 is die inligting van die huishoudingsvraelys in 'n wyksvraelys oorgeneem. Die oortelling was 16% (219 631 persone) (KS1989, 4). Vanaf Kerkspieël 1993 was hierdie opname nie meer suksesvol om "verlore" lidmate deur die wyksvraelys op te spoor nie (KS1993, 4) – sonder om redes daarvoor aan te dui. Kerkspieël 1993 het 'n oortelling van 14 846 persone opgelewer. Vanaf Kerkspieël 1996 is die verskil in telling tussen die wyksopname en die saakgelastigdes nie meer beredeneer nie – ook sonder om redes te verskaf.

Bogenoemde toon dat Kerkspieël 1981 en 1985 uniek was met die huishoudingsopname wat onderneem is. Dit het ook geslaag om verlore Ned. Geref. Kerk-geaffilieerdes op te spoor. Die wyksgegewens van Kerkspieël 1989 kon nog in 'n mate die huishoudingsopname se sukses voortsit om saakgelastigdes se ondertelling te peil. Vanaf Kerkspieël 1993 het die huishoudingsfokus egter ook by ouderlinge vervaag. Hierdie punt word gemaak om aan te dui dat die sensusopname van Kerkspieëls 1981 en 1985 veral Ned. Geref. Kerk-geaffilieerdes kon opspoor, maar dat die verdere biografiese inligting van hierdie sensus nie as volledige opname gehanteer kon word nie. Die rede was dat die kerk nie oor die bronne beskik het om die sensusgegewens te verwerk nie. Dit laat die vraag waarom daar dan nie vanuit die staanspoor steekproewe getrek is nie. Die gevolg was dat klein steekproewe van hierdie huishoudingsopnames getrek is – na afloop van die volledige opname. Met Kerkspieël 1981 was die grootte van die steekproef vir huishoudings

2.65% (14 715 vraelyste) en vir wyke 14.13% (4 909 vraelyste). Waar huishoudingsvraelyste swak ingevul was, is dit uitgeskakel en met beter ingevulde vraelyste vervang. Die verslag dui egter nie aan wat die omvang hiervan was nie (KS1981, 11) en of seker gemaak is dat die vraelyste wat vervang is, ooreenstemmende kenmerke gehad het met dié wat dit vervang het nie. Al die saakgelastigdes se vraelyste is verwerk. Vanuit die gemeentes het 95.8% (1 094) die vraelyste van saakgelastigdes ingestuur (KS1981, 10).

By Kerkspieël 1985 was die steekproef vir huishoudings ook 2.65% (15 269 vraelyste) en vir wyke 11.87% (5 066 vraelyste). Al die saakgelastigdes se vraelyste is verwerk. Vanuit die gemeentes het 84% (1 050) die saakgelastigdes se vraelyste ingestuur (KS1985, 219-220). Die formule waarmee die steekproef getrek was, was die wortel van n-tegniek – vir huishoudings: 10^3√(Wi + l) en vir wyke: 3^3√(Wi + l), waar Wi = wortelgetal (KS1981, 10). Hierdie formule is nie selfverduidelikend en die betekenis vanselfsprekend nie – meer inligting word benodig om die statistiese waarde daarvan te kan beoordeel. Daar kan dus nie gevolgtrekkings gemaak word oor die betekenisvolheid van die steekproefformule nie. Die navorsers het bevind dat die klein steekproewe wat getrek is, wel impliseer dat Kerkspieël 1981 en 1985 se inligting vir die kerk in die geheel betroubare inligting bied. Wanneer egter na sinodale vlak af beweeg word, begin dit minder betroubaar word en het nie meer nut op ringsvlak nie (KS1985, 220).

In Kerkspieël 1989 tot 2004 is ’n aangepaste steekproefneming gebruik deur van ’n streekindeling[5] gebruik te maak. Eerstens is ’n sistematiese steekproef uit die aantal wyks- en kerkraadsvraelyste getrek. Vir gemeentes met twintig wyke en minder is al die wyks- en kerkraadsvraelyste as deel van die steekproef beskou. Vir gemeentes met meer as twintig wyke is die wyke in twaalf verskillende intervalle verdeel. Om die aantal wyke te bepaal is ’n formule gebruik waarin α ’n getal aan die onderpunt van die eerste derde van die interval verteenwoordig het. Dit is onduidelik wat hierdie formule presies was. Die formule is soos volg in die verskillende Kerkspieëls aangedui: Kerkspieël 1989: (√α*20)÷20 (KS1989, 164), Kerkspieël 1993: (!α÷20)*20 (KS1993, 168), Kerkspieël 1996: (√(2a ÷ 20)) *20 (KS1996, 190), Kerkspieël 2000: (α÷20)*20 (KS2000, s.p.), Kerkspieël 2004 het die formule weggelaat (KS2004, s.p.). Hierdie formule is ook gebruik om die aantal kerkraadslede te bepaal met α ’n getal aan die onderpunt van die eerste derde van die interval. Nadat die aantal wyke en kerkraadslede bepaal is, is elke n-de wyks- of kerkraadsvraelys getrek deur op ’n toevallige punt te begin. Uit elke sinodale gebied is daar dan weer ’n proporsionele steekproef van gemeentes getrek, wat volgens die vyf tipologiese streke ingedeel was.[6] Die wyk- en kerkraadvraelyste van die getrekte gemeentes is dan gebruik. Vir die verwerking van die data is gewigte vir elke gemeente bereken, sodat veralgemenings vir die hele sinodale gebied gemaak kon word (KS1989, 164-166; KS1993, 167-169; KS1996 187-191; KS2000 s.p.; KS2004 s.p.). Net soos in die geval met die skribas is al die predikantsvraelyste verwerk, daar is dus vir die twee groepe geen steekproef getrek nie.

Vanuit die uiteensetting hierbo, blyk dit dat tussen die statistici en die Kerkspieëlnavorsers ’n begripsbreuk bestaan het. Die navorsers het nie regtig die steekproefproses begryp nie. Dit kan afgelei word uit die verskille in beide die steekproefformules wat in die verslae voorkom, asook die wyse van steekproeftrekking wat daarop dui dat die navorsers nie die formule of die proses begryp het nie en onverskillig daarteenoor gestaan het. Die korrektheid daarvan is nie gekontroleer nie. Die gerapporteerde inligting betreffende die formule is ook so beperk, dat die betekenisvolheid van die formule nie in hierdie artikel beredeneer kan word nie. As die navorsers nie die steekproefproses ten volle verstaan het nie, kon dit maklik gebeur dat hulle in die vertolking van die gegewens die aannames waarop die steekproeftegniek berus, kon oorspan het. Dat dit waarskynlik gebeur het, kan afgelei word uit die feit dat voortgegaan is met dieselfde soort tegniek van steekproefneming, al het die responskoers van die Kerkspieëls drasties afgeneem.

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[5] Die vyf tipologiese streke is: klein plattelandse, plattelandse, grootdorp, woonstel/buitengewone en voorstedelike gemeentes.

[6] Sien voetnota 5.

Die groot probleem met hierdie steekproefproses, is dat die steekproef getrek is op ’n verminderde responskoers vanuit gemeentes in die opvolgende Kerkspieëls (sien Tabel 1). ’n Steekproef is ’n deelversameling van ’n populasie. Namate die responskoers daal, word die steekproef ’n deelversameling van die responderende gemeentes. Gevolglik kan dit nie regtig meer as ’n deelversameling van al die gemeentes beskou word nie. Die Kerkspieëls se rapportering dat die inligting in die verslae betroubaar en geldig was, al was die steekproef later vanuit ’n responskoers van 47% getrek, was dus nie korrek nie.

In Kerkspieël 2006 was die steekproefneming egter herbedink en ’n nuwe tegniek ingespan. ’n Toevallige steekproef van 10% is uit die 1 176 gemeentes in die Ned. Geref. Kerk getrek. 118 gemeentes was dus gekies en gevra om die vraelys in te vul. Op hierdie wyse is 12 522 vraelyste terugontvang wat deur lidmate ingevul is. Hierdie vraelyste is tydens eredienste ingevul en verteenwoordig dus die meer getroue lidmate van die kerk. Dit bly dus debatteerbaar oor hoe ’n getroue spieël hierdie data kan gee van die lidmate van die Ned. Geref. Kerk in die geheel.

Dit is onduidelik waarom Kerkspieël nie vanaf die eerste opname van trossteekproefneming gebruik gemaak het nie. Ook waarom hulle nie die realiteit van vraelys-tamheid by respondente en medewerkers (o.a. kerkraadslede) voorsien en bestuur het nie. Beide strategieë kon ’n heelwat hoër vlak van geldigheid en betroubaarheid in die opnames verseker het en potensieel ’n deurlopende hoë responskoers.

4. RESPONSKOERS

In die vorige onderafdeling is reeds verwys na die belangrikheid van die responskoers in die Kerkspieëls omdat die steekproewe daarop, in plaas van die bevolking, berus het. Die responskoers van die verskillende Kerkspieëls was soos hier onder aangedui.

Tabel 1: Kerkspieël: responskoers

	Kerkspieël							
	1 **1981**	**2** **1985**	**3** **1989**	**4** **1993**	**5** **1996**	**6** **2000**	**7** **2004**	**8** **2006**
Terugvoer-respons	96%	84%	83%	80%	71%	50%	47%	81% van die 10% steekproef. In terme van vergelykbaarheid: 8.2% van geheel.

Hierdie tabel toon hoe die entoesiasme van gemeentes om deel te neem aan Kerkspieël oor die jare afgeneem het. Hou in gedagte dat Kerkspieël 1981 tot 2004 grootliks dieselfde metodiek gevolg het. In hierdie Kerkspieëls is al die gemeentes betrek met Kerkspieël 2004 wat die laagste reaksie ontvang het deur van 553 gemeentes terugvoer te ontvang (KS2004, s.p.). Kerkspieël 2006 het heeltemal ’n ander tegniek gebruik deur net 118 gemeentes te betrek deur ’n steekproef waarin 95 gemeentes gereageer het (Schoeman, 2007, 2).

Die responskoerse toon interne ongelykhede. In Kerkspieël 1985 het die sinodes van Noord-Transvaal ’n 70% en Natal ’n 73% responskoers gehad. Hiervan meld Kerkspieël 1985: “Tendense en vergelykings vir hierdie twee sinodes hoef dus nie ernstig opgeneem te word nie” (KS1985, 220). Maar van die 84% responskoers van SWA in vergelyking met Midde-Afrika se 50% sê Kerkspieël 1985 dat van die twee sinodes is “ongeveer dieselfde terugrespons ontvang en ten spyte van die lae peil van samewerking sou tendense en patrone wat blyk uit die ontledings binne grense van waarskynlikheid redelik geldig wees” (KS1985, 220). Dat 84% en 50% terugresponskoers gelyk gestel word, toon die onverskilligheid wat op plekke in die Kerkspieël-verslae deurskemer.

Soos hierbo gemeld, is ’n ernstige leemte van die Kerkspieëls dat wyks- en kerkraadslidvraelyste deur ’n steekproef bekom is, nadat die opname ’n sekere responskoers gerealiseer het. So ’n metodologie is volgens die aannames van steekproefneming onhoudbaar. Dit word weggeredeneer deur ’n argument soos in Kerkspieël 1989: “Die responskoers is meer as wat van so ’n tipe studie verwag kan word. In die lig van die vorige twee opnames wil dit lyk of die koers bo 80% wil stabiliseer. Die doelwit moet bly om ’n deelname per sinode van bo die 85% te behaal” (KS1989, 168). Eerstens het die Kerkspieëls hierna nie weer ’n responskoers bo 80% gerealiseer nie. Dit dui aan dat die responskoers in die verdere opnames nie met erns bestuur was nie. Tweedens is dit onhoudbaar in die logika van ewekansige steekproefneming om die steekproef te trek op ’n responskoers van 85% of 80% en dan nog steeds te veralgemeen na die kerk in die geheel. Die veralgemening kan slegs gemaak word na die responderende gemeentes toe. Die redenasie van ewekansige steekproefneming is dat dit vanuit die universum getrek moet word. Hierdie basiese uitgangspunt ontbreek in die Kerkspieëls, met Kerkspieël 2006 as uitsondering.

Ten spyte van die doelwit wat in Kerkspieël 1989 gestel is vir ’n responskoers van bo 80%, word in Kerkspieël 1993 gemeld: “’n Baie goeie respons van 80.08% is verkry. Die verskillende sinodale gebiede is dus, binne die grense van betroubaarheid, in staat om hulle posisie in 1993 met die van die vorige drie opnames te vergelyk” (KS1993, 170). Hier, sonder motivering, word 80% as ’n baie goeie responskoers beskryf, terwyl in Kerkspieël 1989 aangedui is dat dit verkieslik bo 80% moet wees. Natuurlik sou 80% ’n bevredigende syfer wees vir die saakgelastigdes se vraelyste, waarvan almal verwerk is. Vir die wyks- en kerkraadsvraelyste, waarvan egter ’n steekproef geneem is, kan nie beweer word dit val binne die grense van betroubaarheid nie omdat daar nie aan die aannames van steekproefneming voldoen is nie.

Kerkspieël 1996 handhaaf dié ongekwalifiseerde beskouing oor die responskoers: “’n Redelike respons van 70.73% is verkry. Hierdeur word die verskillende sinodale gebiede dus, binne die grense van betroubaarheid, in staat gestel om hulle posisie in 1996 met dié van die vorige vier opnames te vergelyk.” (KS1996, 188). Weereens sou geargumenteer kon word dat die skribavraelyste se inligting tot ’n mate betroubaar beskou kan word, maar die wyks- en kerkraadsvraelyste se inligting sal beslis daarbuite val omdat die steekproefaannames nie nagekom is nie. Kerkspieël 1993 se doelwit van bo 80% is by Kerkspieël 5 ongekwalifiseerd na 70% verlaag. Kerkspieël 1996 meld: “Indien daar ‘n volgende opname is, sal groot sorg aan die dag gelê moet word om te verseker dat meer as 70% van die gemeentes hulle vraelyste terugbesorg” (KS1996, 190). Geen bestuursredes word gemeld vir waarom die opname se responskoers met 9% gedaal het nie. Al wat gesê word, is: “Indien daar ‘n volgende opname is, behoort ’n responskoers van 80% as doelwit gestel te word. Met goeie administrasie behoort dit haalbaar te wees” (KS1996, 190). Ten spyte hiervan het die navorsingspan hulle in Kerkspieël 2000 begewe terwyl “die twee navorsers nie oor ‘n voltydse kantoor beskik om opvolgwerk te doen nie. In die geval van die 2000-opname is geen opvolgwerk gedoen nie” (KS 2000, s.p.). Die gevolg was dat die 2000-opname slegs ’n responskoers van 50% opgelewer het. Dit stel ’n vraag oor die gewig wat hierdie ondersoeke op Algemene Sinodale vlak gedra het dat nie voldoende voorsiening vir infrastruktuur gemaak is nie. Ten spyte daarvan dat die vroeëre Kerkspieëls se responsdoelwitte eers “bo 80%” en toe “bo 70%” gestel is, word in Kerkspieël 2000 gemeld: “Die responskoers van die opname is ’n redelike 50% en dra by tot ’n betroubare resultaat. In die geheel gesien, behoort al die sinodale gebiede op die patrone en tendense wat in die opname uitgewys word, te kan peil trek” (KS2000, s.p.). Daar word geensins gemeld nie dat die steekproefneming vanuit die wyks- en kerkraadsvraelyste teen hierdie responskoers betekenisloos geword het vir die kerk in die geheel.

Met Kerkspieël 2004 daal die responskoers tot 47% en word, sonder motivering, gemeld: “Met die oog op die betroubaarheid van die resultate is dit genoegsaam. In die geheel gesien, behoort al die sinodale gebiede op die patrone en tendense wat in die opname uitgewys word, te kan peil trek” (KS2004, s.p.). Weereens is dit ’n ongegronde stelling wat die steekproefneming van wyks- en kerkraadsvraelyste betref.

Die navorsingspan van Kerkspieël 2004 het klaarblyklik die opname aangepak sonder om die knelpunte van die vorige opname aan te spreek. Hierdie werkwyse blyk ’n tendens met al die opnames te wees. Weereens word gemeld dat “die twee navorsers nie oor ’n voltydse kantoor beskik om opvolgwerk te doen nie. Soos in die geval van die 2000-opname, is ook met die 2004-opname geen opvolgwerk gedoen nie” (KS2004, s.p.). Dit is ook ’n vraag of ’n voltydse kantoor die probleem sou oplos. Kerklike vermoeidheid met Kerkspieël omdat dit nie in die Ned. Geref. kerk meer as betekenisvol beskou word nie en/of ’n verskeidenheid ander faktore kon aanleiding gee, lei tot ’n lae responskoers. Uit die verslae kom dit voor dat die Kerkspieël-opnames net meganies voortgesit is, sonder dat elke opname indringend metodologies en teoreties herbedink is. Dit kom ook voor dat die navorsers die sinodes verantwoordelik gehou het vir goeie terugvoer en dit nie primêr as hulle eie verantwoordelikheid beskou het nie. Onbevredigende responskoerse vanuit sinodes word na die sinodes weggekaats en aan swak samewerking uit daardie sinodes toegeskryf (KS 1981, 10; KS1985, 220), verder word verwag dat sinodes hulle responskoerse sal verbeter (KS1989, 166; KS1993, 169,) dat sinodes spesiale sorg moet dra dat hulle responskoerse verbeter (KS1996, 190) en dat sinodes beter resultate kan lewer (KS2000, s.p.).

Soos reeds gemeld, was Kerkspieël 2006 ’n heeltemal nuwe soort opname. Die poging tot ’n omvattende opname is laat vaar en ’n gefokusde opname is gedoen. Selfs al was net 118 gemeentes in hierdie opname geselekteer, was die responskoers 81%. Weereens word aanvaar dat dit betroubare resultate sal oplewer sonder dat argumente aangebied word oor hoekom die steekproeftrekking verteenwoordigend van die Ned. Geref. kerk sou wees. So ’n verduideliking is van kardinale belang in die lig daarvan dat hierdie getal slegs 8.2% van al die gemeentes van die Ned Geref Kerk voorstel.

Daar is ’n gebrekkige wyse waarop steekproefneming op wyks- en kerkraadsvraelyste in die verskillende Kerkspieëls toegepas is sonder om voortdurend te verseker dat aan die aannames van die tegniek voldoen word. Op grond hiervan kan die waarde van die resultate uit daardie vraelyste van die Kerkspieëls nie hoog aangeslaan word nie. Dit is duidelik dat die Kerkspieëls ernstige metodologiese gebreke getoon het weens ’n gebrek aan ’n behoorlike metodologiese begronding.

5. GELDIGHEID EN BETROUBAARHEID

Geldigheid dui daarop of die data wat veronderstel is om gemeet te word inderdaad korrek, akkuraat en genoegsaam gemeet is (Bailey, 2007, 146; Bailey, 1994, 67; De Vos, 2010, 160). Sapsford (2007, 11) stel dit soos volg: "A research argument is said to be valid to the extent that the conclusions drawn from the data do logically follow them. Questions we must ask of every survey to test this involve: 1. validity of measurement – the extent to which the data constitute accurate measurements of what is supposed to be being measured; 2. population validity – the extent to which the sample gives an accurate representation of the population which it is supposed to represent; 3. validity of design – the extent to which comparisons being made are appropriate to establish the arguments which rest on them."

In die lig van die beoordeling van die Kerkspieëls se metodologiese uitgangspunte hierbo, moet ons die gevolgtrekking maak dat die Kerkspieëls se geldigheid bevraagteken kan word. Eerstens blyk dit dat die gebrekkig omskrewe teoretiese begronding van die opnames dit moeilik maak om presies te peil wat die navorsers met die opnames wou bereik. As dit nie duidelik is wat veronderstel is om gemeet te word nie, kan die geldigheid van die meting daarvan nie werklik beoordeel word nie. Tweedens blyk die steekproefneming van die latere Kerkspieëls (veral vanaf 1996) nie verteenwoordigend van die kerk in die geheel te wees nie en bring dit ook die Kerkspieëls se geldigheid in gedrang. Laastens is demografiese vergelykings met buitebronne (soos die Suid-Afrikaanse sensusse en kerkjaarboeke) in die eerste twee Kerkspieëls gedoen. In Kerkspieël 1981 en 1985 is die gegewens van die Kerkspieëls vergelyk met die Kerkjaarboeke en met die staat se sensusdata (KS1981, 11). Hoewel die inligting verskil het, is die verskille geïnterpreteer as dat dit steeds die geldigheid en betroubaarheid van die betrokke Kerkspieël ondersteun (KS1981, 11). Die syfers van hierdie inligtingsbronne is op verskillende tye ingesamel (wat soms meer as 12 maande verskil het) en hoewel soms hierna verwys is, is die impak van die tydsverskil op die ingesamelde inligting nie beredeneer nie. Die gebied wat Kerkspieël gedek het, het ook verskil van die gebied waar die sensusopname gehou is. Dit het nie Midde-Afrika en Namibië (voor 1990 Suidwes-Afrika) en voor 1994 die TBVC lande (Transkei, Bophuthatswana, Venda en Ciskei) ingesluit nie. Hierdie verskille in vergelyking in Kerkspieëls 1981 en 1985 asook die feit dat vergelykings in die latere Kerkspieëls vervaag het, bemoeilik die proses om die Kerkspieëls se vlak van geldigheid te bepaal. In die geheel beskou, is die gevolgtrekking dus dat die Kerkspieëls se geldigheid onder verdenking staan.

Betroubaarheid verwys na die stabiliteit of bestendigheid in die meting van 'n metingsinstrument (Babbie, 2007, 146, Bailey, 1994, 72, De Vos, 2010, 160). In die Kerkspieëls se verslae word voortdurend verwys na die betroubaarheid daarvan (KS1981, 11; KS1985, 221; KS1989, 168; KS1993, 170; KS1996, 191; KS2000, s.p.; KS2004, s.p.; KS2006, s.p.). Uit al hierdie verwysings blyk dit dat met betroubaarheid bedoel word dat die resultate van die Kerkspieëls geloofwaardig is. Die punt is dat "betroubaarheid" in opname-terminologie 'n baie spesifieke tegniese betekenis het. In die geval van die Kerkspieëls sal dit dus verwys na die gehalte van die meetinstrumente (vraelyste) wat gebruik is. Om die betroubaarheid van vraelyste te bewerkstellig, moet die konsepte, op grond van 'n gekose teoretiese raamwerk, in verband gebring word met indikatore (vrae of stellings). Hierdie indikatore se verband met die konsepte moet beredeneer en gedemonstreer word. Om die akkuraatheid van die koppeling van indikatore tot 'n bepaalde konsep te peil, behoort die meetinstrument deur voortoetsing en loodsondersoeke getoets te word. Hierdie sake kom nie in die Kerkspieël-verslae ter sprake nie. Dit beteken dat, op grond van hierdie verslae, nie 'n uitspraak gelewer kan word oor die betroubaarheid van die vraelyste in die Kerkspieëls nie. Gevolglik bring dit die geldigheid van die Kerkspieël-opnames in die geheel in gedrang.

6. AANBEVELINGS

Enkele aanbevelings kan gemaak word met die bedoeling om die kwaliteit van die inligting te verbeter wat deur toekomstige Kerkspieëls tot die kerk se beskikking gestel word.

1. Met elke Kerkspieël sal daar ʼn diepgaande ekklesiologiese besinning[7] moet plaasvind wat in die betrokke Kerkspieël geoperasionaliseer word. Dit sal die probleemstelling van die Kerkspieël bepaal.
2. Indien die kerk opnames wil gebruik, moet kundiges in opnamemetodologie betrek word. Dit sal seker maak dat aan steekproefaannames voldoen word, dat die vraelyste betroubare meetinstrumente is en dat die geldigheid van die opname en die afleidings wat daaruit gemaak word bo verdenking staan.
3. Die kerk sal genoegsaam moet begroot om te verseker dat genoegsame kundigheid, middele en ondersteuningstelsels in plek is om betekenisvolle Kerkspieëlopnames te verseker.

7. GEVOLGTREKKING

Die Kerkspieëls van die Ned. Geref. Kerk het die potensiaal om vir die Ned. Geref. Kerk van nut te wees om te bepaal wat die stand van die kerk is in die lig van ʼn gekose teoretiese raamwerk. Hierdie artikel toon egter aan dat die probleemstelling, steekproefneming, administrasie van die responskoers, die geldigheid en betroubaarheid van die Kerkspieëls ernstige leemtes toon. As die Ned. Geref. Kerk inderdaad die potensiaal van opnames, soos Kerkspieël, wil ontsluit, sal die hele projekproses van die opname hersien moet word om ʼn grondiger besinning oor die probleemstelling van die opname te verseker en op grond daarvan ʼn paslike metodologie te ontwerp wat ʼn peilbare geldigheid en betroubaarheid van die opname sal verseker.

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[7] ʼn Diepgaande ekklesiologiese besinning beteken dat daar helderheid moet bestaan oor wat die Ned. Geref. Kerk as kerk beteken. Hoe die Ned. Geref. Kerk as kerk verstaan word as ʼn instelling in ʼn verhouding tot God en die samelewing moet uitgespel word. Teologiese en ander tydskrifte is vol van besinnings hieroor. Enkele voorbeelde is Hugo, CJ (2009), Kruger, P en Hofmeyr, JW (2009), Olwagen, JM en Nel, M (2009). Hierdie tipe besinning reflekteer egter nie in die Kerkspieëls se metodologiese aanpak nie.

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TREFWOORDE

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Kerknavorsing
Ekklesiologie
Navorsingsmetodologie
Steekproef
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’n Vergelyking van die Ned Geref Kerk se Kerkspieël-vraelyste[1]

ABSTRACT

A comparison of the questionnaires of the Dutch Reformed Church’s “Kerkspieëls” (surveys reflecting the state of the Church)

Since 1981 the Dutch Reformed Church conducted several surveys collecting data on different aspects of the church. In this process questionnaires were constructed and administered to different segments of the church. This article focusses on these questionnaires. For each questionnaire aimed at a certain population in the church a table are presented in which the themes of that specific questionnaire are listed. These themes changed in the questionnaires of the different surveys over time and this is indicated in the tables. This presentation of the questionnaires’ themes presents to researchers the opportunity to identify what themes were included when and where in the surveys. Furthermore this exposition indicates how changes were introduced to the themes in the questionnaires, indicating changes that occured in the Dutch Reformed Church over time. These changes are summarised in a table at the end of the article.

1. INLEIDING

Die Ned. Geref. Kerk het sedert 1981 ’n verskeidenheid Kerkspieël-opnames[2] onderneem. In hierdie opnames is van verskillende vraelyste gebruik gemaak. Die fokus van hierdie artikel is ’n vergelyking van hierdie vraelyste. Daardeur word twee akademiese bydraes gelewer. Eerstens word ’n ontsluitingsmiddel geskep vir die eerste agt Kerkspieëls. Die Kerkspieëls se verskillende vraelyste se temas[3] word in tabelformaat langs mekaar gelys. Hierdie tabelle maak dit moontlik vir navorsers om te sien in watter Kerkspieël watter temas aangespreek is en watter vergelykingsmoontlikhede oor Kerkspieëls heen vir hierdie temas bestaan. Hierdie artikel vorm dus ’n ideale instrument wat die sekondêre ontleding van die Kerkspieëls se inligting bevorder en vergemaklik. Tweedens maak hierdie artikel tendense sigbaar wat spruit uit veranderings wat aan die vraelyste aangebring is. Die voortdurende verandering van vrae in die vraelyste hou verband met klemverskuiwings in die Ned. Geref. Kerk. Die aard van hierdie verskuiwings word deur die veranderings aan die vraelyste gereflekteer en in hierdie artikel uitgelig.

Die verskillende vraelyste wat in die Kerkspieëls gebruik is, word in Tabel 1 aangedui. Dit is net die gemeentevraelyste (ingevul deur die saakgelastigdes/skribas/kassiere/dagbestuur) wat in al die Kerkspieëls gebruik is. Die vraelyste aan wyke (die laaste keer in 2000 gebruik), huishoudings (die laaste keer in 1985 gebruik) en predikantsvroue (net in 1989 en 2004 gebruik) is nie meer in gebruik nie. Vraelyste aan predikante is in 1985 en kerkraadslede/leiers is in 1989 in gebruik geneem. Laasgenoemde is in 2004 onderbreek. 'n Erediensbywonervraelys is ook in 2006 gebruik.

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[1] Ds. Eugene Rautenbach van die Ned. Geref. Kerk Kakamas se waardevolle kommentaar op ’n vroeë weergawe van hierdie artikel word erken.

[2] Hierdie artikel behandel nie Kerkspieël 2010 nie.

[3] Hierdie verwysing na temas in die vraelyste hou verband met die feit dat vrae of stellings in vraelyste gewysig is, maar steeds met dieselfde tema verband hou. In ’n poging om die omvang van die tabelle te beperk en die interpretasie daarvan te vergemaklik, is dus besluit om eerder van temas gebruik te maak as om al die vrae of stellings in die vraelyste in die tabelle te lys. Hierdie tematiese indeling het ook ’n herkategorisering van die inhoud van die vraelyste in die tabelle vergemaklik wat verder die interpretering daarvan makliker gemaak het.

Tabel 1: Vraelyste

Vrae-lyste	Kerkspieël							
	1 **1981**	**2** **1985**	**3** **1989**	**4** **1993**	**5** **1996**	**6** **2000**	**7** **2004**	**8** **2006**
Saakgelastigdes/ Skribas/Kassiere/ Dagbestuur	X	X	X	X	X	X	X	X
Huishoudings	X	X	-	-	-	-	-	-
Wyke	X	X	X	X	X	X	-	-
Predikante	-	X	X	X	X	X	X	X
Kerkraadslede/leiers	-	-	X	X	X	X	-	X
Lidmate in erediens	-	-	-	-	-	-	-	X
Predikantsvroue/-eggenotes	-	-	X	-	-	-	X	-

In die Kerkspieël-verslae word verskillende redes vir hierdie verandering van vraelyste aangebied. Eerste veranderings is aangebring in die lig van "nuwe behoeftes van die opdraggewers en ontledings wat op die 1981-data uitgevoer is" en om die nuttigheidswaarde van die data te verhoog (KS 1985, 218). Daarna is die saamstel van die vraelyste veral beïnvloed deur die insette van verskeie kommissies. Die verslae meld dat hierdie insette die bruikbaarheid en waarde van inligting uit die vraelyste verhoog het (KS 1989, 163; KS 1993; 167; KS 1996, 187). Mettertyd het die doel, benadering en uitvoering van die Kerkspieëls verander om aan te pas by veranderde omstandighede, verskillende beklemtonings by verskillende navorsingspanne en begrotingsbeperkings. Die Kerkspieëls het dus ingespeel op die veranderde inligtingsbehoeftes van die Ned. Geref. Kerk en gepoog om die afgelope 29 jaar daaraan te voldoen. Hierdie veranderings is aan die verskillende Kerkspieëls se vraelyste aangebring. Veranderings aan vraelyste moet geskied in die lig van die vraelyste se aard.

2. AARD VAN VRAELYSTE

’n Vraelys is ’n meetinstrument. Vir ’n vraelys om geldig te wees, moet eenstemmigheid bestaan oor wát die vraelys meet. ’n Vraelys meet konsepte[4]. Die vrae of stellings in ’n vraelys is indikatore van die konsepte. Die vraag of stelling toon die teenwoordigheid, afwesigheid of die stand van die konsep aan. ’n Vraelys is dus die produk van ’n lang proses van ontwikkeling. Dit begin waar ’n teorie ontwikkel word as ’n omvattende verduideliking van ’n verskynsel in die samelewing. Ter verduideliking van ’n verskynsel gebruik ’n teorie konsepte as geabstraheerde elemente van die verskynsel wat bestudeer word. Vir hierdie konsepte moet dan indikatore gevind word sodat inligting oor die konsepte in die samelewing versamel kan word ter ondersteuning of weerlegging van die voorgestelde konsep se posisie in die teorie. ’n Vraelys is dus ’n versameling van hierdie indikatore.

Om die vrae of stellings in ’n vraelys te vertolk moet die teorie daaragter beoordeel word. Ongelukkig meld die Kerkspieël-verslae nie wat die teoretiese onderbou van die vraelyste was nie. Die verandering wat aan vrae in die vraelyste aangebring is, veronderstel dus konseptuele skuiwe, maar dit word nie in die verslae verantwoord nie. Hoewel die motivering wat in die verslae vir veranderings aan elke vraelys aangebied is, in die bespreking hieronder aan die orde gestel sal word, is dit so beperk in omvang dat dit uiteindelik tot gevolg het dat die motivering vir die vraelysveranderings onduidelik bly. Daar word byvoorbeeld gemeld dat veranderings aangebring is weens kommissies se bydraes, maar daar word nie gemeld watter kommissies dit was, watter veranderings hulle versoek het en wat die redes vir die versoeke was nie (KS 1989, 163; KS 1993, 167; KS 1996, 187).

Weens hierdie gebrek aan motiverende inligting vir die veranderings, kan hierdie artikel nie ’n oordeel vel oor die meriete of die teoretiese integriteit van die veranderings nie. Hierdie artikel vertoon dus net die veranderings wat in die vraelyste voorgekom het en lewer kommentaar, waar moontlik krities, daarop. Primêr bied hierdie artikel dus die veranderings aan as ’n spieël vir die kerk. Die wysigings aan die Kerkspieëls se vraelyste toon aan die kerk watter klemverskuiwings in die kerk voorgekom het.

In die volgende onderafdelings word elk van die Kerkspieëls se vraelyste met mekaar vergelyk. By elke vraelys word eers aangedui wat die Kerkspieël-verslae aangebied het as motivering vir die betrokke vraelys. Daarna word die temas wat in die vraelys voorgekom het in tabelformaat aangebied soos dit in elke Kerkspieël aangetref word. Die onderafdelings sluit dan af met ’n kort interpretering van die wysigings in vrae of stellings wat die betrokke tabel uitbeeld.

3. GEMEENTEVRAELYS

Die doel van die saakgelastigde/skriba/kassier/dagbestuurvraelys was om ’n algemene profiel van die gemeente te verkry. Inligting oor die grootste gedeelte van die gemeente se aktiwiteite is met hierdie vraelys versamel (KS 1989, 163, KS 1993, 167, KS 1996, 187, KS 2000, 125). In Kerkspieël 2004 is die doel meer spesifiek gestel, naamlik om ’n beeld te kry van die stand en funksionering van gemeentes binne die Ned. Geref. Kerk (KS 2004[5]). Die verslag meld dat meer oop vrae bygevoeg is om aan die respondente die geleentheid te bied om hulle eie mening weer te gee. Die doel daarmee was om die bruikbaarheid van die ondersoek te verhoog deurdat ‘n wyer respons as net die gestruktureerde response verkry kon word (KS 2004).

In Tabel 2 word die vrae of stellings wat in die gemeentevraelys gebruik is, onder gekategoriseerde temas aangebied. Hierdie rangskikking kom nie ooreen met die betrokke

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[4] Ander woorde wat ook hiervoor gebruik word is “konstruk” of “veranderlike”.

[5] Kerkspieël 2004 se verslag het nie bladsynommers gehad nie.

vraelyste se indelings nie. Die rangskikking in die tabel poog eerder om die temas vanuit al die opvolgende vraelyste logies te rangskik. Weens die groot veranderings wat in die vraelyste aan vrae en stellings aangebring is, moes ’n nuwe rangskikking geskep word om die verskeidenheid inligting op ’n logiese wyse aan te bied. In Tabel 2 word die gemeentevraelyste se temas ingedeel onder die volgende kategorieë: “gemeente-inligting, lidmaatgetalle, erediens, kategese, finansies, bedieningstruktuur, bediening, tug, barmhartigheidsdiens, geboue” en “ekumeniese kontak”. Die kruisies dui aan in watter Kerkspieël-vraelys die betrokke tema voorgekom het.
[Die verwysings 1-7 in tabel 2 verskyn as eindnotas 1-7 aan die einde van die artikel.]

Tabel 2: Gemeentevraelys (ingevul deur die saakgelastigde/skriba/kassier/dagbestuur)

Temas van vrae	**Gemeentevraelys**							
	1981	**1985**	**1989**	**1993**	**1996**	**2000**	**2004**	**2006**
Gemeente-inligting:								
Stigtingsdatum	X	X	-	-	-	-	-	-
Gemeentes afgestig afgelope 35 jaar	-	X	-	-	-	-	-	-
Moontlikheid van vereniging met buurgemeente	-	-	-	-	-	-	X	X
Opvoedkundige inrigtings binne gemeentegrense	-	X	-	-	-	-	-	-
Lidmaatgetalle:								
Aantal ingeskrewe lidmate volgens lidmaatstatus	X	X	X	X	X	X	X	X
Dienspligtiges en tydelike inwoners	X	-	-	-	-	-	-	-
Oorgekom van ander Ned. Geref. gemeentes	X	X	X	X	X	X	X	X
Oorgekom van buite Ned. Geref. Kerk	X	X	X	X	X	X	X	X
Uitreik-aksies vir nie-lidmate	-	-	-	-	-	-	-	X
Kerklos lidmate ingeskakel	-	-	-	-	-	-	-	X
Inskakelingsplan vir nuwe lidmate	-	-	-	-	-	-	-	X
Lidmate oorgegaan na ander gemeentes/kerke[1]	X	X	X[2]	X	X	X	X	X
Ingeskrewe lidmate buite gemeentegrense woonagtig	-	-	-	-	X	X	X	X
Toestemming aan lidmate om by ander gemeentes in te skakel	-	-	-	-	X	X	X	-
Rede vir beweging oor gemeentegrense	-	-	-	-	-	-	X	X
Probleme met bepaling van lidmaatgetalle	-	-	-	-	-	-	X	-
Erediens:								
Aantal dienste in gemeente gehou	X	X	X	X	X	X	X	X
Bywoning van dienste	X	X	X	X	X	X	X	X
Wyksbyeenkomste in plek van aanddienste en gereeldheid daarvan	-	-	-	X	X	-	-	-
Afsonderlike erediens vir kleiner kinders	-	-	-	X	X	X	X	X
Bywoning van dienste vir kinders	-	-	-	-	X	X	X	-
Wie kinderdienste lei	-	-	-	-	-	X	X	X
Eredienste vir ander taalgroepe	-	-	-	-	-	-	X	X
Hoeveel keer Nagmaal gevier is	-	-	X	X	X	X	X	X
Hou van aansitnagmale	-	-	-	X	X	-	-	-
Gebruikmaking van stilnagmaal	-	-	-	-	-	-	X	X
Toelating van dooplidmate tot kinderkommunie	-	-	-	-	-	X	X	-
Hoeveel kinderkommunie toegelaat is	-	-	-	-	-	X	X	-

Temas van vrae	Gemeentevraelys							
	1981	1985	1989	1993	1996	2000	2004	2006
Leesrooster/woordwyser gebruik as riglyn vir eredienste	-	-	-	-	-	X	X	X
Liederebundels wat voor en tydens die erediens gebruik word	-	-	-	X	X	X	X	X
Liederebundels wat tydens Pinkster gebruik word	-	-	X	-	-	-	-	-
Gebruikmaking van ander musiekinstrumente in dienste en wanneer	-	-	-	X	X	X	X	X
Persentasie Engelse liedere	-	-	-	-	-	X	X	X
Plek van bediening van doop in diens	-	-	X	-	-	-	-	-
Geloofsbelydenis se plek in erediens	-	-	X	-	-	-	-	-
Bevestiging van diens/ hulpwerkers in erediens	-	-	-	-	-	X	X	X
Huweliksbevestiging tydens erediens	-	-	X	-	-	-	-	-
Speel van troumars by troues	-	-	X	-	-	-	-	-
Gebruik van liturgiese drag deur liturg	-	-	-	-	-	-	X	X
Voorkoms van kommissie vir die erediens	-	-	-	X	-	-	-	-
Kategese:								-
Dooplidmate in kategese	X	X	X	X	X	X	X	X
Aantal wat nie kategese bywoon nie	-	-	-	-	-	-	X	X
Lidmate betrokke by kategese	X	X	X	X	X	X	X	X
Begeleiding en toerusting van kategete	-	-	-	-	-	-	-	X
Aantal kategesetoetse afgelê	X	X	X	X	X	-	-	-
Gebruik van AJK se kategesemateriaal	-	-	-	-	X	X	X	-
Ander kategesemateriaal in gebruik	-	-	-	-	-	X	X	X[3]
Kampe georganiseer	-	-	-	-	-	X	-	-
Aantal dooplidmate wat kampe bygewoon het	-	X	-	-	-	-	X	X
Akkommodering van koshuiskinders in kategese	-	-	X	X[4]	-	-	-	-
Finansies:								-
Beoordeling van finansiële posisie	-	-	-	-	-	-	-	X
Bruto inkomste	X	X	X	X	X	X	X	X
Totale inkomste	X	X	X	X	X	X	X	X
Netto uitgawes / tekort / oorskot	X	X	X	X	X	X	X	-
Persentasie van begroting aan salarisse	-	-	-	-	-	X	X	X
Bydraes van gemeente tot gemeentekommissies / -buite-aktiwiteite	-	X	X	X	X	X	X	X
Barmhartigheidsdiens-besteding	-	-	-	X	X	X	-	-
Besteding aan gebouinstandhouding	-	-	-	-	X	X	-	-
Bedieningstruktuur:								-
Paslike omskrywing van gemeentestruktuur	-	-	-	-	X	X	X	X
Bestaan van alternatiewe bedieningstrukture	-	-	-	X	-	-	-	-
Vier belangrikste gemeentelike doelwitte	-	-	-	-	-	-	X	X
Tiperend van rigting van gemeente	-	-	-	-	-	-	X	X

Temas van vrae	Gemeentevraelys							
	1981	1985	1989	1993	1996	2000	2004	2006
Samewerking met buurgemeente	-	-	-	-	-	-	X	X
Predikantsposte in gemeente	X	X	X	X	X	X	X	X
Aantal predikante wat vroue is	-	-	-	-	-	X	X	X
Tentmakers, kapelane, predikante in sinodale diens, professore as predikante	-	-	-	-	X	X	-	-
Gebruikmaking van tydelike pastorale hulp	-	-	-	X	X	X	X	X
Wie as tydelike pastorale hulp gebruik word	-	-	-	-	X	X	X	-
Poste in gemeente (ouderlinge, diakens, kategete)	X	X	X	X	X	X	X	X
Aantal wyke	-	-	-	-	-	X	-	-
Aantal ouderlinge/diakens is dames[5]	-	X	X	X	X	X	X	X
Aantal diens/hulpwerkers[6]	-	-	X	X	X	X	X	X
Kerkraadsvakatures	X	-	-	-	-	-	-	-
Opdrag van ouderlinge/diakens/hulpwerkers	-	-	-	-	-	-	X	-
Kerkraadstoerustingskursusse	X	-	-	-	-	-	-	-
Aantal selle/huiskerke in gemeente	-	-	-	-	X	X	-	-
Wie is voorsitter van kerkraad?	-	-	-	-	-	-	X	X
Rol van kerkvergaderings in funksionering van gemeente	-	-	-	-	-	-	X	X
Aantal kerkraadskommissies	X	X	X	-	-	-	-	-
Versorgingskommissie	-	-	-	-	-	-	-	X
Bestaan van diensooreenkomsverhoudinge	-	-	-	-	-	X	X	X
Bediening:								
Funksionering van vrouediens	-	-	-	X	X	-	-	-
Gebedsbediening in gemeente	-	-	-	-	-	-	-	X
Georganiseerde evangelisasiebediening	-	-	-	-	X	X	X	X
Toerustingsmateriaal wat in evangelisasie gebruik word	-	-	-	-	X	X	X	X
Bestaan van kleingroepbediening in gemeente	-	-	-	-	-	X	X	X
Plek van kleingroepe in gemeente	-	-	-	-	-	-	-	X
Kleingroepmodel wat gebruik word	-	-	-	-	-	X	-	-
Persentasie lidmate by kleingroepe	-	-	-	-	-	X	X	X
Bediening van nagmaal in kleingroepe	-	-	-	-	-	-	-	X
Programme/aksies vir gesinne	-	-	-	X	X	-	-	-
Bediening spesifiek vir jong volwassenes	-	-	-	-	-	-	-	X
Verantwoordelikheid vir gesinsaksies	-	-	-	X	X	-	-	-
Tug:								
Aantal tuggevalle	-	-	X	X	X	-	-	-
Aard van tuggevalle	-	-	X	X	-	-	-	-
Barmhartigheidsdiens:								
Noodleniging/alimentasie toegestaan	X	X	X	X	X	X	-	-
Armoede- en werkskeppingstrategie in gemeente	-	-	-	-	-	X	X	X

Temas van vrae	Gemeentevraelys							
	1981	1985	1989	1993	1996	2000	2004	2006
Werklose jongmense	-	-	-	-	-	X	-	-
Aantal getroude werklose persone	-	-	-	-	-	X	-	-
Skoolfonds deur gemeente gedra	-	-	-	-	-	X	-	-
Gemeenskapsontwikkelings-projekte binne en/of buite gemeente onderneem	-	-	-	-	X	X	X	X
Tipe gemeenskapsontwikkelings-projekte	-	-	-	-	X	X	X	X
Aantal mense betrokke by g.o[7]. projekte	-	-	-	-	X	X	X	-
Bedrag aan g.o. projekte bestee	-	-	-	-	X	X	X	-
Wie verantwoordelikheid neem vir g.o. projekte	-	-	-	-	X	X	X	-
Aantal barmhartigheids-inrigtings in gemeente	-	-	X	-	-	-	-	-
Aantal besoekpunte in inrigtings	-	-	X	-	-	-	-	-
Aantal verwysings deur kerkraad	-	-	X	-	-	-	-	-
Aantal lidmate in gemeente MIV-positief	-	-	-	-	-	X	X	X
Aantal lidmate terminaal siek met VIGS	-	-	-	-	-	X	X	X
MIV/VIGS aksies/strategieë	-	-	-	-	-	X	X	X
Geboue:								
Sitplekke beskikbaar in gemeente-opset	X	X	-	-	-	-	-	-
Geboue se gestremdvriendelikheid	-	-	X	-	-	-	-	-
Onbeboude ruimtes van gemeente	X	X	-	-	-	-	-	-
Huidige bouprojekte	X	X	-	-	-	-	-	-
Beoogde bouprojekte	X	X	-	-	-	-	-	-
Beoogde lenings	X	X	-	-	-	-	-	-
Huidige lenings	X	X	-	-	-	-	-	-
Gemeenskapsgebruik van geboue	-	-	-	-	-	-	-	X
Ekumeniese kontak:						-	-	-
Kontak met NG Kerkfamilie gemeente en aard van kontak	-	-	-	-	-	-	-	X
Bestaan van ekumeniese gespreksgroepe in omgewing en deelname	-	-	-	-	-	-	-	X

Vervolgens word veranderings in van die kategorieë in Tabel 2 uitgelig:

- Onder die kategorie “gemeente-inligting” is dit opvallend dat in 1985 afstigting ’n kerklike praktyk was, terwyl sedert 2004 vereniging met buurgemeentes na vore tree. Van aanvanklike groei het inkrimping nou ’n kerklike saak geword.
- Onder die kategorie “lidmaatgetalle” is die problematiek rondom lidmate buite tradisionele gemeentegrense sedert 1996 opvallend. Die evangelisasietemas wat in 2006 ingevoeg is, is om te vergoed vir inligting wat hieroor ontbreek het nadat die wyksvraelys in 2000 die laaste keer gebruik is.
- In die kategorie “erediens” is die skuif vanaf 1989 se struktureringstemas oor die erediens na temas oor diversiteit in die erediens vanaf 1993 opvallend.
- By kategorie “kategese” het die aard van kategesemateriaal wat gebruik word sedert 1993

’n tema geword.

- By “finansies” het die saak van buitebesteding vanaf 1985 belangriker in die vraelyste geword.
- In “bedieningstruktuur” het ’n beoordeling van ’n saaklike bestuurstruktuur vanaf 2004 sterk na vore getree. Ander nuwe temas in hierdie kategorie was die meting van diversiteit in bedieningshulp vanaf 1993, die skuif weg van tradisionele kerkraadslede in 1989 en ander beskouings oor die aard van kerkraadsvergaderings sedert 2004. Tot 1989 was kerkraadskommissies nog as belangrik beskou.
- “Bediening” as kategorie het eers vanaf 1993 aandag ontvang en wel gesinsaksies in 1989 en 1993, evangelisasie sedert 1996 en kleingroepbediening sedert 2000.
- “Tug” as kategorie het net voorgekom in die 1989 tot 1996 Kerkspieëls.
- Die kategorie “barmhartigheidsdiens” se beklemtoning van noodleniging en alimentasie tot 2000 is sedert 1996 vervang met ’n projekfokus.
- “Geboue” was net tot 1989 in die Kerkspieëls se fokus. In 2006 is egter gevra of geboue ook deur instansies anders as die gemeente gebruik word.
- “Ekumeniese kontak” as kategorie is in 2006 by hierdie vraelys gevoeg, dit het egter reeds in 1993 in die vraelys vir kerkraadslede/hulpwerkers begin voorkom en vanaf 1996 by die predikantsvraelys.

In die opvolgende Kerkspieël-opnames het die kategorieë “erediens, bedieningstruktuur, bediening” en “barmhartigheidsdiens” dus meer aandag ontvang teenoor “tug” en “geboue” wat as temas onbelangrik geword het. Uit die voorafgaande wil dit voorkom of bediening en barmhartigheidsdiens mettertyd al meer ’n kernaspek van die Ned. Geref. Kerk se funksionering geword het.

4. HUISHOUDINGSVRAELYS

Die huishoudingsvraelys is net gebruik in die eerste 2 Kerkspieëls (1981 en 1985). Die doel van die 1981-huishoudingsvraelys was om basiese sosio-demografiese besonderhede van elke Ned. Geref. lidmaat in te win (KS 1981, 9). In 1985 is verskeie temas tot die vraelys toegevoeg om nuttigheidsredes (KS 1985, 218). Die rede wat aangevoer is vir die weglating van hierdie vraelys vanaf 1989 is dat die huishoudingsopname so ’n magdom vraelyste opgelewer het en dit duur was om te verwerk[6]. Die bevindings het ook nie ’n betekenisvolle profielverandering by lidmate tussen die opnames aangedui nie. Omdat inligting oor huishoudings as belangrik beskou is, is gepoog om in verdere opnames so veel moontlik van die inligting van huishoudings deur die wyksvraelyste te bekom (KS 1989, 1).

Tabel 3: Huishoudingsvraelys

Temas van vrae	**Vraelys vir huishoudings/ lidmate**	
	1981	1985
Aantal lidmate volgens lidmaatstatus	X	X
Geslag	X	X
Huistaal		X
Huwelikstaat	X	X
Verandering aan huwelikstatus afgelope 12 maande	-	X
Ouderdom	X	X
Aantal jare woonagtig by adres	-	X
Aantal kere adres verander afgelope 12 maande	-	X

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[6] In 1981 was die steekproefgrootte 14 715 en in 1985 was dit 15 269 (KS 1985, 219).

Temas van vrae	Vraelys vir huishoudings/ lidmate	
	1981	1985
Hoogste onderwyspeil	X	X
Beroepskategorie van hoof van huishouding	X	X
Aantal werk voltyds of deeltyds	-	X
Aantal mense in huishouding	X	X
Gekleurdes in diens van huishouding	-	X
Kerkverband	-	X
Trekarbeiders of pendelaars of inwoners	-	X
Aantal mense lidmate van Ned. Geref. Kerk	X	X
Aantal mense wat aan geen kerk behoort nie	-	X
Aantal eredienste bygewoon	X	X
Aantal weens omstandighede verhinder om erediens by te woon	-	X
Betrokkenheid by godsdienstige werk	-	X
Aantal op kerkraad	-	X

Tabel 3 toon dat Kerkspieël 1981 net basiese sosio-demografiese inligting versamel het. Met Kerkspieël 1985 is ook sake soos mobiliteit, diversiteit en kerklike betrokkenheid aangespreek weens die nuttigheidswaarde daarvan (KS 1985, 218). Tabel 2 toon duidelik die probleem van tema-inflasie wat al die vraelyste van die Kerkspieëls oor die jare geteister het. Vrae of stellings is weens nuttigheidsredes by die vraelyste gevoeg. Dit het klaarblyklik geskied sonder dat die konsepte waarvan hierdie vrae of stellings indikatore is, beredeneer is en aangetoon is hoe dit met ’n breër teoretiese begronding verband hou. Met die sosio-demografiese opname van Kerkspieël 1981 is van betreklik eenvoudige konsepte gebruik gemaak waarvan die indikatore redelik vanselfsprekend was. Wanneer in Kerkspieël 1985 gevra word hoeveel lidmate hulle aktief beywer vir ander kerklike werk of nie-kerklike godsdienstige werk[7], is dit nie duidelik waarvan so ’n vraag ’n indikator kan wees nie. Dit plaas die geldigheid van die vraag onder verdenking. “Beywer” kan breed geïnterpreteer word, en dit het nie ’n spesifieke betekenis nie. Dieselfde geld vir “kerklike werk” en “nie-kerklike godsdienstige werk”. Was Bybelkunde-onderrig in die skool in 1985 deur alle betrokke onderwysers vertolk as “nie-kerklike godsdienstige werk”? Hierdie onduidelikheid maak die vraag onbetroubaar. Sodanige onberedeneerde tema-inflasie in Kerkspieël-vraelyste skep ernstige vrae oor die geldigheid en betroubaarheid van die opnames. In die volgende onderafdeling word die wyksvraelys behandel waarin die vrae van die huishoudingsvraelys opgeneem is.

5. WYKSVRAELYS

Die doel van die wyksvraelys was om ’n profiel van elke wyk in die gemeente te gee. Daar is gepoog om inligting van die huishoudingsvraelys vanaf 1989 in die wyksvraelys te inkorporeer (KS 1989, 163; KS 1993, 167; KS 1996, 187). Hierdie vraelys het met Kerkspieël 2000 begin probleme oplewer omdat die wykstelsel nie meer op dieselfde wyse in alle gemeentes geïmplementeer is nie. Gemeentes het in 2000 begin gebruik maak van blok- en/of omgeegroepstelsels (KS 2000, 125). Die wyksvraelys is om hierdie rede in Kerkspieël 2004 getermineer asook weens koste en logistieke oorwegings (KS 2004).

In Tabel 4 is die vraelyste vir wyke se vrae of stellings in temas ingedeel en gekategoriseer. Die kategorieë is besoekpunte, demografiese gegewens, dooplidmate, jong lidmate, wyksbediening en barmhartigheid.

[Die verwysings 8-10 in Tabel 4 verskyn as endnotas 8-10 aan die einde van die artikel.]

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[7] In Tabel 3 is hierdie vraag geplaas onder die tema “Betrokkenheid by godsdienstige werk”.

Tabel 4: Vraelys vir wyke

Temas van vrae	**Vraelys vir wyke 1981**	**1985**	**1989**	**1993**	**1996**	**2000**
Besoekpunte:						
Getal besoekpunte	X	X	X	X	X	X
Demografiese gegewens:						
Aantal lidmate by tipe[8] besoekpunte	X	X	X	X	X	X
Geslag van lidmate	X	X	X	X	X	X
Ouderdom van lidmate	-	-	X	X	X	X
Beroep van hoof van huishouding	-	-	X	X	X	X
Huwelikstaat van hoofbroodwinner	-	-	X	X	X	X
Eerste keer getroud	-	-	X	X	X	X
Skei in vorige maande[9]	-	-	X	X	X	X
Meer as een keer getroud	-	-	X	X	X	X
Sterftes	-	-	X	X	X	X
Geboortes	-	-	X	X	X	X
Dooplidmate:						
Aantal dooplidmate	X	X	X	X	X	X
Aantal skoolgaande dooplidmate	X	X	X	X	X	X
Skoolgaande dooplidmate nie in kategeseskool	X	X	X	X	X	X
Dooplidmate ouer as 21 jaar	X	X	X	X	X	X
Kerklike betrokkenheid van dooplidmate	-	-	X	X	X	X
Jong lidmate:						
Aantal ongetroude jong belydende lidmate volgens aktiwiteit[10]	X	X	X	X	X	X
Kerklike betrokkenheid van ongetroude jong belydende lidmate	-	-	X	X	X	X
Wyksbediening:						
Aantal kerkvervreemdes	-	X	X	X	X	X
Aantal kerkvervreemdes ingeskakel afgelope 12 maande	X	X	X	X	X	X
Aantal lidmate opgespoor deur opname	-	X	X	X	X	X
Aantal kerkloos	X	X	X	-	-	-
Aantal kerkloses ingeskakel	X	X	X	X	X	X
Aantal lidmate getroud met iemand van ander kerk/geloof	X	X	-	-	-	-
Maande ouderling van wyk	-	X	Vraag oorgedra na kerkraadsvraelys			

Temas van vrae	Vraelys vir wyke					
	1981	1985	1989	1993	1996	2000
Besoekpunte besoek afgelope jaar (meer as vier keer, vier keer, drie keer, twee keer, een keer, glad nie)	X	X	Vraag oorgedra na kerkraadsvraelys			
Ouderlingkonferensies bygewoon	X	X	Vraag oorgedra na kerkraadsvraelys			
Ouderlingstoerustingskursus gedoen	X	X	Vraag oorgedra na kerkraadsvraelys			
Barmhartigheid:						
Aantal lidmate betrokke by hulpverlening	-	-	X	-	-	-
Aantal gestremdes afhanklik van hulp	-	-	X	-	-	-
Aantal bejaardes in verskillende woonplekke	-	-	X	X	X	X
Huweliksverwante probleme	-	X	X	X	X	X
Aantal hersaamgestelde gesinne	-	-	-	X	X	X
Aantal wat saamwoon	-	X	-	-	-	-
Aantal enkelouergesinne	-	-	X	X	X	X
Aantal kinders by enkelouergesinne betrokke	-	-	X	X	X	X
Aantal kinders in pleegsorg	-	X	X	-	-	-
Gesinne waar kinders finansiële hulp vir skoolonderrig benodig	-	-	-	-	X	X
Omvang van wetsoortredersorg	-	-	X	-	-	-
Alkoholverwante probleme	-	X	X	-	-	-
Dwelmverslawing	-	X	-	-	-	-

Vanaf die huishoudingsvraelys, wat in 1984 getermineer is, is in 1989 heelwat temas oorgedra na die wyksvraelys se kategorie "demografiese gegewens". In hierdie vraelys het kerklike betrokkenheid van doop- en jong lidmate vanaf 1989 in die kollig gekom. In die kategorie "wyksbediening" het veral evangelisasieverwante sake deurgaans voorgekom. In "barmhartigheid" domineer huweliksverwante sake vanaf 1989 die vraelyste. Ander probleme rakende barmhartigheid het minder aandag in hierdie vraelys gekry. Vrae wat opvallend ontbreek, handel oor wyksfunksionering en -invloed. Dit word egter in 'n mate in die kerkraadslede-/hulpwerkersvraelys opgevang.

6. KERKRAADSLEDE-/HULPWERKERSVRAELYS

Die kerkraadsvraelys se doel was om inligting in te samel oor die houdings (KS 1989, 1) en optrede van kerkraadslede asook oor kerklike aanvaarding (KS 1989, 163; KS 1993 167; KS 1996, 187). Vanaf Kerkspieël 2000 is die doel van die vraelys verskuif om inligting oor die leierskap in 'n gemeente te verkry (KS 2000, 125). Die wyksvraelys is in Kerkspieël 2004 getermineer weens koste en logistieke oorwegings (KS 2004).

In Tabel 5 word die vraelyste vir kerkraadslede/hulpwerkers se vrae of stellings getematiseer en gekategoriseer. Die kategorieë is kerkraadslid/hulpwerker besonderhede, betrokkenheid, bediening, bedieningsbeoordeling, beoordeling van bedieningsfokus/-struktuur, beskouings oor gemeentebestuur/-struktuur, ekumeniese kontak en kerk en samelewing.

[Die verwysings 11-12 in Tabel 5 verskyn as endnotas 11-12 aan die einde van die artikel.]

Tabel 5: Vraelys vir kerkraadslede/hulpwerkers

Temas van vrae	**Vraelys vir kerkraadslede/ hulpwerkers**[11]			
	1989	**1993**	**1996**	**2000**
Besonderhede:				
Amp (ouderling/diaken/hulpwerker)	X	X	X	X
Ouderdom	X	X	X	X
Geslag	X	X	X	X
Huwelikstaat	X	X	X	X
Beroepskategorie	X	X	X	X
Hoogste onderwyspeil	X	X	X	X
Tydperk kerkraadslid in wyk	X	X	X	X
Tydperk kerkraadslid	X	X	X	X
Woonagtig by huidige adres	X	X	X	X
Betrokkenheid:				
Erediensbywoning afgelope 4 weke	X	X	X	X
Afgelope jaar diaken/ouderlingtoerustingskursus gevolg	X	X	-	-
Ouderlingkonferensies bygewoon	X	-	-	-
Bediening:				
Is voldoende toegerus vir taak as ampsdraer	-	-	X	X
Is medeverantwoordelik vir geestelike welsyn van wykslede	-	-	X	X
Beleef tans laagtepunt in geestelike lewe	-	-	X	X
Aantal kleingroepbyeenkomste in wyk gehou	-	-	X	X
Voel bevoeg om prediking te evalueer	-	-	X	X
Voel nie bevoeg om lidmate oor sonde aan te spreek nie	-	-	X	X
Is betrokke by materiële en emosionele ondersteuning van lidmate	-	-	X	X
Kry die *Kerkbode*	X	-	-	-
Lees van *Kerkbode* en wie in gesin lees *Kerkbode*	X	-	-	-
Kry die *Voorligter*[12]	X	-	-	-
Lees van *Voorligter* en wie in gesin lees *Voorligter*	X	-	-	-
Watter artikels in *Kerkbode* en *Voorligter* gelees word	X	-	-	-
Vrae net vir ouderlinge:				
Besoekpunte besoek afgelope jaar (meer as 4 keer, vier keer, drie keer, twee keer, een keer, glad nie)	X	X	-	-
Aantal kleingroepbyeenkomste afgelope jaar in wyk gehou	-	X	-	-
Ouderling se belangrikste taak in wyk is om ander na Christus te lei	X	X	-	-
Belang by kerkbywoning van wykslede	X	X	-	-
Kan lidmate oor sonde aanspreek	X	X	-	-
Ouderling kan predikant evalueer	X	X	-	-
Ouderling moet meer inspraak in inrigting van erediens kry	X	X	-	-
Betrokkenheid by kategese	X	X	-	-
Vrae net vir diakens:				
Verantwoordelikheid vir geestelike welsyn van wykslede	X	X	-	-
Betrokkenheid by wykslede wat ondersteuning benodig	X	X	-	-
Aantal gevalle vir hulp verwys	X	X	-	-
Doen net maandelikse insameling	X	X	-	-

Temas van vrae	Vraelys vir kerkraadslede/ hulpwerkers[11]			
	1989	1993	1996	2000
Bedieningsbeoordeling:				
Omgee van lidmate vir mekaar	-	X	X	X
Gevoel van warmte in kerk	-	X	-	X
Is tevrede met predikant	-	-	X	X
Jong belydende lidmate voel tuis in gemeente	-	-	X	X
Jong belydende lidmate verdwyn na belydenisaflegging	-	-	-	X
Lidmate word al meer onbetrokke	-	-	-	X
Lidmate onttrek hulle aan gemeente se aktiwiteite	-	-	-	X
Kinders voel tuis in gemeente	-	-	-	X
Gee genoeg aandag aan bejaardes	-	-	-	X
Bevrediging van gesinne se behoeftes	-	X	X	X
Beleef oggenddienste in gemeente positief	-	-	X	X
Beleef aanddienste in gemeente positief	-	-	X	X
Styl van erediens is styf	-	-	X	X
Voorkeur dat erediens se orde dieselfde bly	-	-	X	X
Eredienste is te informeel	-	-	X	X
Voorkeur vir afwisseling in erediens	X	-	-	
Eredienste maak voorsiening vir kleiner kinders	-	-	X	X
Tradisionele aanddiens is uitgedien	X	-	-	-
Preke se verstaanbaarheid	-	X	X	X
Preke spreek my aan in situasie van elke dag	-	-	X	X
Geniet sang in erediens	X	-	X	X
Nuwe Psalm en Gesangeboek sing moeilik	X	-	-	-
Geloofsbelydenis se lees maak sin	X	-	-	-
Wet van God hoort nie in erediens nie	X	-	-	-
Beoordeling van bedieningsfokus/-struktuur:				
Mense as fokus vs. Doelgerigtheid as fokus	-	-	-	X
Gemeente as familie vs. Gemeente as organisasie	-	-	-	X
Verhoudinge in gemeente opreg en warm vs. Verhoudinge is koud en klinies	-	-	-	X
Gemeenskaplike belang van gemeente vs. Individuele belang van lidmate	-	-	-	X
Lidmate aan mekaar verbonde vs. Lidmate op privaatheid ingestel	-	-	-	X
Geloofsverskille in gemeente bemoeilik gemeentewerksaamhede	-	-	-	X
Verwagtinge m.b.t. predikant is duidelik	-	-	X	X
Leraar voer besluite uit vs. Lidmate voer besluite uit	-	-	-	X
Leraar beheer gemeentesake vs. Lidmate beheer gemeentesake	-	-	-	X
Inisiatief vanaf leraars vs. Inisiatief vanaf lidmate	-	-	-	X
Verhoudinge tussen gemeentelede en ampte informeel vs. Formeel	-	-	-	X
Verwagtinge oor kerkraadslid/dienswerker is duidelik	-	-	X	X
Rol van predikant se vrou en verwagtinge t.o.v. haar	-	-	X	X
Vervanging van aandienste met kleingroepbyeenkomste	-	X	X	-
Sukses van wyksbyeenkomste	-	X	-	-
Beskouings oor gemeentebestuur/-struktuur:				
Voorkeur oor bestuur van gemeente	-	-	-	X
Gemeente kom nie finansieel die mas op nie	-	-	-	X
Kerkraadslede moet nie in kerkraadsbanke sit nie	X	-	-	-
Vrou moet ouderling of predikant kan wees	X	-	-	-
Diakens moet nie vrouens wees nie	X	-	-	-
Voel positief oor bestuur van gemeente na kerkraadsvergadering	-	X	X	X
Positiwiteit oor kerkraadsvergaderings	X	-	X	X
Kerkraadsvergaderings moet besluite deur konsensus neem	-	-	X	X
Kerkraadsvergaderings is geestelik opbouend	-	-	-	X
Predikant moet in eie huis d.m.v. subsidie woon	X	-	-	-
Pastorie moet op kerkterrein geleë wees	X	-	-	-

Temas van vrae	**Vraelys vir kerkraadslede/ hulpwerkers**[11]			
	1989	**1993**	**1996**	**2000**
Pastorie moet uitstaan in omgewing	X	-	-	-
Ekumeniese kontak:				
Behoefte aan groter eenheid in Ned. Geref. Kerk	-	X	-	-
Beskouings oor kerkeenheid	-	-	X	-
Groter sigbare eenheid in Ned. Geref. Kerkfamilie nodig	-	-	-	X
Sigbare strukturele kerkeenheid is nie Bybelse opdrag nie	-	-	-	X
Verskeie kerke in Ned. Geref. Kerkfamilie is sonde	-	-	-	X
Gemeente moet self oor kerkvereniging besluit	-	-	-	X
Gemeente is nie gereed vir kerkvereniging nie	-	-	-	X
Ringe en sinodes kan verenig, solank gemeente se samestelling nie verander nie	-	-	-	X
Voorkeur vir verhouding met lidmate van Ned. Geref. Kerkfamilie van ander bevolkingsgroep	-	-	X	-
Vlak van bereidheid tot betrokkenheid onder NG Kerkfamilie lidmate wat nie aan eie bevolkingsgroep behoort nie	-	-	-	X
Het al gesamentlike eredienste met lidmate van Ned. Geref. Kerk bygewoon	-	-	X	-
Afstandskaal met lidmate van Ned. Geref. Sendingkerk	X	X	-	-
Afstandskaal met lidmate van die Reformed Church in Africa	X	X	-	-
Afstandskaal met lidmate van die Ned. Geref. kerk in Afrika	X	X	-	-
Het al "Sodat almal een kan wees ..." gelees	-	-	X	-
Kerk en samelewing:				
Godsdiens al minder belangrik vir mense in omgewing	-	-	-	X
Godsdiens speel kleiner rol in lewe van gemeenskap	-	-	-	X
Geloof word aangepas by veranderende omstandighede	-	-	-	X
Ned. Geref. Kerk nie meer gerekende rolspeler in omgewing nie	-	-	-	X
Ned. Geref. Kerk praat nie uit een mond nie	-	-	-	X
Dit gaan goed in ons land	-	-	-	X
Is gefrustreerd oor wat in land gebeur	-	-	-	X
Mense in ons land is moedeloos	-	-	-	X
Gewelddadige situasie in land beïnvloed gemeente negatief	-	-	-	X

Opvallend in die kategorie "betrokkenheid" is dat inligting oor diaken/ouderling opleiding en ouderlingkonferensies na 1993 nie meer verlang is nie.

- In "bediening" was die lees van die *Kerkbode* en *Voorligter* net in 1989 as relevant beskou. Bedieningsbevoegdheid is duidelik 'n belangrike saak in hierdie vraelys. In 1989 en 1993 was vrae hieroor afsonderlik vir ouderlinge en diakens gevra, maar vanaf 1996 was die vrae hieroor generies sodat al die leiers dit kan beantwoord.
- In die kategorie "bedieningsbeoordeling" het 'n skuif, soos by die gemeentevraelys, sedert 1989 begin voorkom weg van struktuursake na die paslikheid van bediening in die lig van mense se behoeftes.
- By "beoordeling van bedieningsfokus/-struktuur" het in 1996 'n fokus op diversiteitsevaluering na vore getree wat in 2000 drasties uitgebrei is.
- By "beskouings oor gemeentebestuur/-struktuur" was die sake wat in 1989 hierin belangrik was struktuursake. Sedert 1996 het die fokus verskuif na houdings oor struktuur.

- In "ekumeniese kontak" het 'n skuif plaasgevind vanaf 1989 en 1993 se rasseafstandskaal na 1996 se meting van houdings oor kerkeenheid wat in 2000 nog meer omvattend gemeet is.
- Vrae oor die kerk se verhouding tot die samelewing en evaluering van die samelewing kom vir die eerste keer in 2000 se vraelys voor. Benewens die kategorie "kerkraadslid/hulpwerker besonderhede" waar geen veranderings tussen die vraelyste aangebring is nie, toon die ander kategorieë duidelik dat klemverskuiwings in die Ned. Geref. Kerk voorgekom het. Die belangrikste hiervan is sekerlik die ontwikkeling van 'n groter sensitiwiteit vir diversiteitsake.

PREDIKANTSVRAELYS

Die oorsprong van die predikantsvraelys in Kerkspieël is onduidelik. Kerkspieël 1983 het nie 'n predikantsvraelys gehad nie. Kerkspieël 1985 het 'n predikantsvraelys getiteld "Ondersoek na die vraag en aanbod van predikante van die Ned. Geref. Kerk" aangeheg, maar dit was vir 'n ander opname[8] waarvan die resultate in die 1985 Kerkspieël-verslag herinterpreteer is (KS 1985, 95-124, 238-246). In Kerkspieël 1989 is die vraelys as 'n integrale deel van die verslag behandel en word net gemeld dat dit ooreenstem met die vorige en dat vrae rondom spesialisasie bygevoeg is (KS 1989, 163). Dit is problematies dat die uitbreiding van die Kerkspieël-opname met hierdie vraelys nêrens teoreties verantwoord is nie.

Die invoeging van hierdie vraelys het die oorspronklike sosiaal-demografiese opname-doelwit van Kerkspieël verander na 'n meerdoelige opname sonder dat hierdie verdere doelwitte enigsins verwoord is. Die geldigheidswaarde van die opname word daardeur onder verdenking geplaas, omdat 'n grondige teoretiese ankering ontbreek. Hierdie vraelys is in latere Kerkspieëls verder aangepas. Ander sake wat later aandag ontvang het, was leierskapstyle (KS 1993 167), kerklike aanvaarding en die beroepstelsel (KS 1996, 187). Met Kerkspieël 2000 is verdere nuwe vrae bygevoeg, maar die rede daarvoor word nie gemeld nie (KS 2000, 125). In Kerkspieël 2004 word gemeld: "Meer oop vrae is bygevoeg om die respondente die geleentheid te gee om 'n eie mening weer te gee. Dit behoort die bruikbaarheid van die ondersoek te verhoog deurdat 'n wyer respons as net die gestruktureerde response verkry word" (KS 2004).

Die temas wat in hierdie vraelyste voorgekom het, is soos volg in Tabel 6 gekategoriseer: biografiese data, agtergrond en opleiding, beroepsposisie en beoordeling, werkstevredenheid, bedieningsbeoordeling, kerklike beoordeling, ekumene en samelewings-beoordeling.
[Die verwysings 13-23 verskyn as endnotas 13-23 aan die einde van die artikel.]

Tabel 6: Vraelys vir predikante

Temas van vrae	**Vraelys vir predikante**						
	1985	**1989**	**1993**	**1996**	**2000**	**2004**	**2006**
	X	X	-	-	-	-	-
Biografiese data, agtergrond en opleiding:							
Ouderdom	X	X	X	X	X	X	X
Geslag	-	-	-	-	X	X	X
Huwelikstatus	-	-	-	-	-	-	X
Beklee van 'n voltydse beroep deur die predikantsvrou	-	-	-	X	X	X	-

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[8] Oor hierdie opname word verslag gedoen in Van Eeden, I.J., 1986, Ondersoek: Behoefte aan predikante in die Ned. Geref. Kerk. Die werkstevredenheid en -ervaring van predikante, teologiese dosente en teologiese studente. Ongepubliseerde verslag. Pretoria: Departement Sosiologie, UNISA.

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Hoogste opleidingspeil – teologie en ander	X	X	X	X	X	-	X
Plek van studie	X	X	X	X	X	-	X
Beoordeling van teologiese opleiding	X	X	-	-	-	-	-
Geïntegreerde teologiese opleiding ondergaan	X	X	X	X	-	-	-
Beoordeling van geïntegreerde opleiding	X	X	X	X	-	-	-
Eie teologiese etiket/tipering	-	-	-	-	-	X	X
Bybelbeskouing	-	-	-	-	-	-	X
Graad tans geregistreer	X	X	-	-	-	-	-
Besig met nagraadse studie	-	-	-	-	X	-	-
Noodsaaklikheid van VTO[13]	-	-	-	X	-	X	-
Behoeftes aan VTO kursusse	-	-	-	-	X	X	-
VTO-kursusse bygewoon	-	-	-	X	X	-	X
Beoordeling van VTO en VTO-kursusse	-	-	-	-	X	X	X
Faktore wat keuse van VTO-kursusse beïnvloed	-	-	-	X	X	-	-
Kerkverband in kinderjare	-	-	-	-	-	-	X
Erediensbywoning van vader/moeder	-	-	-	-	-	-	X
Eie erediensbywoning op 16 jaar	-	-	-	-	-	-	X
Kerkjeugaktiwiteit betrokkenheid op 16 jaar	-	-	-	-	-	-	X
Ouderdom van oorweging om predikant te word	-	-	-	-	-	-	X
Beroepsposisie en beoordeling:	-	-	-	-	-	-	-
Jaar gelegitimeer	X	X	X	X	X	-	-
Jaar georden	X	X	X	X	X	-	X
Tydperk in bediening	X	X	X	X	X	-	X
Tydperk in huidige gemeente	-	-	-	-	X	X	-
Hoeveel gemeentes al bedien	X	X	X	X	X	X	X
Beskrywing van gemeente	-	-	-	-	X	X	-
Aantal lidmate in gemeente	X	X	X	-	X	X[14]	-
Beroepsrang	X	X	-	-	X	X[15]	X
Gekoppel aan ’n gemeente	-	-	-	-	-	X	-
Medeleraars in gemeente[16]	X	X	X	X	X	-	X
Verhouding met medeleraar[17]	-	X	X	X	-	X	X
Voorkeur vir eenmansgemeente	X	X	X	-	-	-	-
Tentmakerbediening is ’n positiewe ontwikkeling	-	-	X	X	X	-	-
Hiërargie of nie tussen medeleraars	-	-	-	-	-	-	X
Spesialisering in gemeente[18]	-	X	X	X	-	X	-
Leiding wat predikantsvrou gee[19]	-	-	-	X	X	X	-
Eggenoot het spesiale gemeente-verantwoordelikhede	-	-	-	-	X	-	-
Al diens beëindig in Ned. Geref. Kerk	X	X	X	X	X	-	-
Al oorweeg om bediening te laat vaar	X	X	X	X	X	-	-
Kan ’n ander beroep beklee	-	-	X	X	X	-	-
Al in ander beroep	X	X	X	X	X	-	X
Al predikant van ’n ander kerk	X	X	-	-	-	-	-
Aantal lidmate waarvoor verantwoordelik	-	-	X	X	X	-	-
Aantal lidmate wat effektief bedien kan word	X	X	X	X	X	-	-
Aantal besoekpunte wat effektief bedien kan word	-	-	X	X	X	-	-
Tevrede met nuwe beroepstelsel	-	-	X	X	-	X	-
Kere aansoek gedoen vir vakatures	-	-	X	X	X	X	-
Redes vir predikant se verbintenis tot gemeente	-	-	-	-	-	-	X
Sal van gemeente wil verwissel	-	-	-	X	-	X	X

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Gemeente kan nie meer predikant bekostig nie	-	-	-	-	X	X	-
Aantal beroepe afgelope 5 jaar ontvang	X	X	X	X	X	X	-
Ervaring van aansoek doen vir vakatures	-	-	X	X	X	X	X
Ten gunste van verplasing/ruiling	-	-	-	X	-	X	-
Ideale tyd in gemeente voor standplaas verander	-	-	-	-	-	X	X
Voorkeur vir ’n driejaarberoepstelsel	X	-	-	-	-	-	-
Voorkeur m.b.t. beroepprosedure	-	-	-	X	X	-	-
Gemeente het diensverhoudinge-kommissie	-	-	-	-	-	-	X
Gemeente het versorgingskommissie	-	-	-	-	-	-	X
Bestaan van diensooreenkoms	-	-	-	-	X	-	-
Tevredenheid met diensooreenkoms	-	-	-	-	X	-	-
Gevolge van diensooreenkoms	-	-	-	-	X	-	-
Leraar word billik behandel en versorg	-	-	-	-	-	-	X
Ondersteuning en hulpverlening aan predikant	-	-	-	-	X	X	-
Duidelik omskrewe pligtestaat verkies	-	-	-	X	-	-	-
Evalueringsgesprek jaarliks met kerkraad	-	-	-	-	-	-	X
Doen gereeld skriftelik verslag aan kerkraad	-	-	-	X	X	X	-
Kerkraad se verwagtinge word gereeld bespreek	-	-	-	X	X	X	-
Gesprekke met mentor/terapeut/konsultant het nut	-	-	-	-	X	-	-
Bereid om in sinodale mentorprogram in te skakel	-	-	-	-	-	-	X
Langverlof word vir studie gebruik	-	-	-	X	-	-	-
Ure spandeer in week aan bediening	-	-	-	-	-	-	X
Ure gewy aan spesifieke bedieningstake	-	-	-	-	-	-	X
Afneem van ’n dag per week	-	-	-	-	-	-	X
Tyd aan dag se aktiwiteite spandeer	-	-	-	-	-	-	X
Leesgewoontes	-	-	-	-	-	-	X
Gebruik van rekenaar	-	-	-	X	X	-	-
Voorkeur vir elektroniese kerklike inligting	-	-	-	X	-	-	-
Fliek/teater gewoontes	-	-	-	-	-	-	X
Ander blootstelling om meer vreugde in bediening te ervaar	-	-	-	-	-	-	X
Wanneer uitgetree wil word	X	X	X	X	X	X	X
Gewilligheid om na 60 of 65 voort te gaan met bediening	X	X	X	X	X	X	-
Werkstevredenheid:							-
Gelukkigheid in gemeente	X	X	X	X	X	X	-
Gelukkigheid in Ned. Geref. Kerk	X	X	-	-	-	-	-
Gelukkigheid in sosiale omgewing	X	X	-	-	-	-	-
Verwagtinge van predikant	X	X	X	X	X	X	-
Ervaring van predikant verskil van verwagting	-	-	-	-	-	-	X
Aangenaamheid van verskeidenheid van leraarstake	X	X	-	-	-	-	-
Geniet werk	-	-	-	X	X	X	-
Eie siening bepaal uitvoering van taak	-	-	-	X	X	-	-

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Vlak van tevredenheid oor bedieningsfaktore	-	-	-	-	-	-	X
Redes vir probleme waarvoor predikante staan	-	-	-	-	-	-	X
Emosionele belewing van bediening	-	-	-	-	-	-	X
Bediening veroorsaak persoonlike spanning	-	-	X	X	X	X	-
Stres ervaring weens kritiek op werk	-	-	-	-	-	-	X
Beleef spanning oor eise van lidmate	-	-	-	-	X	X	-
Voel magteloos teenoor al die aansprake	-	-	-	-	X		-
Spanning veroorsaak deur bediening	X	X	-	-	-	-	-
Sukkel met aanpassing by snelveranderende omgewing	-	-	-	-	X	X	-
Gesondheidstoestand	X	X	-	X	X	X	X
Belewing van energievlak	-	-	-	-	-	-	X
Beskrywing van verhouding met God	-	-	-	-	-	-	X
Beleef laagtepunt in my geestelike lewe	-	-	-	X	X	X	-
Ervaring van twyfel in roeping tot bediening	-	-	-	-	-	-	X
Eensaam in bediening	-	-	-	-	X	X	X
Oorweging om bediening te verlaat	-	-	-	-	-	-	X
Voel lus om handdoek in te gooi	-	-	-	X	X	X	-
Geniet eggenoot se ondersteuning	-	-	-	X	X	-	-
Aansprake op predikantsvrou	X	X	X	X	X	X	-
Huweliksmaat kla oor tyd aan bediening spandeer	-	-	-	-	-	-	X
Huwelik is gelukkig	-	-	-	-	X	-	-
Invloed van bediening op gesin	-	-	-	-	-	-	X
Gemeente bied genoeg gesinstyd aan predikant	-	-	-	-	-	-	X
Eie kinders is negatief teenoor Ned. Geref. Kerk	-	-	-	X	X	-	-
Gevoel oor vergoeding en byvoordele[20]	X	X	X	X	X	-	-
Pastorieligging	-	X	-	-	-	-	-
Eienaarskap van pastorie	-	X	-	-	-	-	-
Algemene peil van pastorie	-	X	-	-	-	-	-
Aanbevelings oor pastorie	-	X	-	-	-	-	-
Bedieningsbeoordeling:							
Gemeentekategorie	-	-	-	-	-	X	X
Visie verbintenis van gemeente	-	-	-	-	-	-	X
Beoordeling van belangrikheid van kerk	-	-	-	-	-	X	-
Belangrikheid van kerk in mense se geloofsbeoefening	-	-	-	-	-	X	-
Missionêre gemeente	-	-	-	-	-	-	X
Huidige bedieningspatroon in gemeente[21]	-	-	X	X	-	X	X
Verskille in lidmate se spiritualiteite bemoeilik werk	-	-	-	-	X	X	-
Rompslomp in huidige bedieningstruktuur	X	X	X	X	X	-	-
Persoonlike voorkeur vir bedieningspatroon	-	-	X	X	-	-	-
Voorkeur vir ander bedieningstelsel	X	X	-	-	-	-	-
Gespesialiseerdheid in bediening	-	-	-	-	X	-	X
Voorkeur vir spesialisering in bediening	-	-	-	-	X	-	-
Bedieningstake beste gedoen	-	-	-	-	-	-	X

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Gemeente is tevrede met prediking	-	-	-	X	X	-	-
Leesrooster in prediking gebruik	-	-	-	-	-	-	X
Eredienste is kindervriendelik	-	-	-	X	X		-
Jongmense en kinders woon graag eredienste en funksies by waar ek leiding neem	-	-	-	-	X	-	-
Beoordeling van bediening oor gemeentegrense heen	-	-	-	-	X	X	-
Buite-lidmate is ’n las	-	-	-	X	-	-	-
Huisbesoek is belangrik	-	-	X	X	X	X	X
Het effektiewe bediening vir jongmense en kinders	-	-	-	-	X	-	-
Het effektiewe bediening met bejaarde lidmate	-	-	-	-	X	-	-
Bestaan van kleingroepbediening	-	-	-	-	-	-	X
Beoordeling van kleingroepbediening	-	-	-	-	X	X	
Verhouding kleingroepbediening en wyke	-	-	-	-	X		
Gemeentelede se inskakeling by kleingroepbediening	-	-	-	-	X	-	-
Beoordeling van kleingroepbediening	-	-	-	-	X	X	
Nagmaal behoort in kleingroepbyeenkoms bedien te word	-	-	-	-	-	-	X
Mense as fokus vs. Doelgerigtheid as fokus	-	-	-	-	X	-	-
Gemeente as familie vs. Gemeente as organisasie	-	-	-	-	X	-	-
Verhoudinge tussen gemeentelede en ampte informeel vs. Formeel	-	-	-	-	X	-	-
Tug kom tot sy reg	-	-	-	X	-	-	-
Gemeente se verwagtinge oor predikant se rol[22]	-	-	-	-	X	X	-
Gemeente se verwagtinge lei predikant	-	-	-	X	X		-
Gemeente se verwagting van predikant se leierskapstyl[23]	-	-	X	X	-	-	-
Persoonlike voorkeur vir leierskapstyl	-	-	X	X			-
Gemeente vertrou leraar	-	-	-	-	X	-	-
Sake wat belangrik is in aanvaarding van predikant se leierskap	-	-	-	-	-	-	X
Leraar beheer gemeentesake vs. Lidmate beheer gemeentesake	-	-	-	-	X	-	-
Inisiatief vanaf leraars vs. Inisiatief vanaf lidmate	-	-	-	-	X	-	-
Aktiveer lidmate tot diens	-	-	-	-	X	-	-
Beoordeling van hoe gemeente predikant en predikant se rol evalueer	-	-	-	-	-	X	-
Gemeente gee leraar ruimte vir vernuwing	-	-	-	-	X	-	-
Gemeente sien leraar se werk as roeping van God	-	-	-	-	X	-	-
Gemeente sien leraar as een wat God se wil bekend maak	-	-	-	-	X	-	-
Leraar voer besluite uit vs. Lidmate voer besluite uit	-	-	-	-	X	-	-

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Delegering van take aan ouderlinge en diakens	X	X	X	X	X	-	-
Goeie passing tussen gemeente en leierskap	-	-	-	-	-	-	X
Moraal in gemeente is hoog	-	-	-	-	-	-	X
Gemeenskaplike belang van gemeente vs. Individuele belang van lidmate	-	-	-	-	X	-	-
Verhoudinge in gemeente opreg en warm vs. Verhoudinge is koud en klinies	-	-	-	-	X	-	-
Lidmate aan mekaar verbonde vs. Lidmate op privaatheid ingestel	-	-	-	-	X	-	-
Voorkoms van konflik in gemeente	-	-	-	-	-	-	X
Konflikpunte in gemeente	-	-	-	-	-	-	X
Predikant is bekwaam om mense te begelei deur huidige veranderings	-	-	-	-	-	X	-
Gemeente is bereid om te verander om uitdagings die hoof te bied	-	-	-	-	-	-	X
Gemeente is altyd gereed om iets nuuts te probeer	-	-	-	-	-	-	X
Gemeenskapsprojekte geloods	-	-	-	-	-	-	X
Eie sosiale betrokkenheid	-	-	-	-	-	-	X
Betrokkenheid by MIV/VIGS, geweld, rassisme, armoede, seksisme, gesinskrisisse, misdaad	-	-	-	-	-	-	X
Beskouing oor homoseksualiteit	-	-	-	-	-	-	X
Lidmate raak meer onbetrokke in gemeente	-	-	-	-	X	X	X
Lidmate onttrek hulle aan gemeente	-	-	-	-	X	X	X
Kerklike funksionering:							
Beskouing oor of Ned. Geref. Kerk in identiteitskrisis is	-	-	-	-	-	-	X
Ringsitting is positief beleef	-	-	-	X	X	X	X
Verhouding met ringskollegas is positief	-	-	-	-	-	-	X
Streeksinode is positief beleef	-	-	-	X	X	X	X
Streeksinode kan verklein word	-	-	-	X	X	-	-
Elke gemeente hoef nie op streeksinode verteenwoordig te wees nie	-	-	-	X	X	-	-
Algemene Sinode bevorder Ned. Geref. Kerk-identiteit	-	-	-	-	-	X	-
Algemene Sinode hanteer sake buite sy terrein	-	-	-	X	X	-	-
Algemene Sinode is uit voeling met gemeente	-	-	-	X	X	-	-
Algemene Sinode staan gemeentes by, skryf nie voor nie	-	-	-	-	X	-	-
Berus by Algemene Sinode se besluite	-	-	-	X	X	-	-
Verhouding met kollegas in sinode is positief	-	-	-	-	-	-	X
Kerkvergaderings is geestelik opbouend	-	-	-	X	X	-	-
Kerkvergaderings se besluite moet met konsensus geneem word	-	-	-	X	X	-	-

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Kry sinvolle hulp van breër kerklike strukture	-	-	-	-	X	-	-
Ekumene:							
Verskillende godsdienste bied waarheid	-	-	-	-	-	-	X
Beskouing oor Gereformeerdheid	-	-	-	-	-	-	X
Houding teenoor kerkeenheid	-	-	-	-	-	-	X
Strukturele eenheid is Bybelse opdrag	-	-	-	X	X	X	-
Verskillende Ned. Geref. Kerke is sonde	-	-	-	X	X	X	-
Sigbare eenheid moet in Ned. Geref. Kerkfamilie kom	-	-	-	X	X	X	X
Ringe se kontak in Ned. Geref. Kerkfamilie	-	-	-	-	-	-	X
Gemeente se ekumeniese skakeling	-	-	-	X	X	X	-
Afstandskaal met Ned. Geref. Kerkfamilie lidmate	-	-	-	X	X	X	-
Kontak met ander Ned. Geref. Kerkfamilie gemeente en aard van skakeling	-	-	-	-	-	-	X
Gesamentlike eredienste in Ned. Geref. Kerkfamilie bygewoon	-	-	-	X	-	-	-
Omvang van kontak met leraars van ander kerke/ekumeniese gespreksgroepe	-	-	-	X	X	X	X
Wat deelname aan ekumeniese gespreksgroepe behels	-	-	-	-	-	-	X
Gemeente moet self besluit oor kerkvereniging	-	-	-	X	X	X	-
Gemeente nie gereed vir kerkvereniging nie	-	-	-	X	-	X	-
Vereniging moet gemeente se samestelling nie raak nie	-	-	-	X	X	X	-
Oorweging van eenwording met ’n Ned. Geref. Familie kontak gemeente en gesprekvoering met hulle oor die Belhar-belydenis	-	-	-	-	-	-	X
Bereidheid om Belhar-belydenisskrif te aanvaar	-	-	-	-	X	X	X
Inligtingstuk “Sodat almal een kan wees ...” gelees	-	-	-	X	-	-	-
Samelewingsbeoordeling:							
Beeld van NG Kerk in samelewing	-	-	-	-	-	X	-
Evangeliese vs. Sosiale rol van kerk	-	-	-	-	-	X	-
Kerk se rol om kommentaar oor reg en onreg te lewer	-	-	-	-	-	X	-
NG Kerk word nie meer in gemeenskap as rolspeler geag nie	-	-	-	-	X	X	-
Godsdiens speel al kleiner rol in mense se lewens	-	-	-	-	X	X	X
Mense pas geloofsopvattings aan by veranderende wêreld	-	-	-	-	X	X	X
Dit gaan goed in ons land	-	-	-	-	X	-	-
Is gefrustreerd oor wat in land gebeur	-	-	-	-	X	-	-
Mense in ons land is moedeloos	-	-	-	-	X	-	-

Temas van vrae	Vraelys vir predikante						
	1985	1989	1993	1996	2000	2004	2006
Geweld in land beïnvloed my werk negatief	-	-	-	-	X	X	-

Die hoofveranderings in die kategorieë in Tabel 6 kan soos volg uitgelig word:

- In die kategorie "biografiese data, agtergrond en opleiding" het voortgesette teologiese opleiding (VTO) sedert 1996 belangrik geword, teologiese opleiding is in 1996 die laaste keer beoordeel en in 2006 is ruimte gegee vir vrae oor diversiteit in teologiese en Bybelbeskouings en jeugjare se invloed op roeping.
- Die kategorie "beroepsposisie en -beoordeling" toon duidelik wat gebeur wanneer ʼn vraelys as meetinstrument nie doelgerig is nie. Vrae kom en gaan en word later lukraak herhaal. In hierdie kategorie is die predikant se posisie in die gemeente belangrik, het belangstelling in skuiwe tussen standplase in die 2004-vraelys verdwyn, was diensverhoudingsake tussen 1996 en 2004 belangrik terwyl die versorging van predikante sedert 2006 sterk na vore getree het.
- Predikante se werkstevredenheid was op verskillende wyses hoog op die agenda van al die Kerkspieëls. Hierin is ʼn skuif in die temas merkbaar van strukturele knelpunte na emosionele druk na vertwyfeling. Dit veronderstel ʼn diepgaande verandering by die opstellers van die Kerkspieëls oor die gronde van werkstevredenheid by predikante.
- Ook in die kategorie "bedieningsbeoordeling" kom sedert 1996 ʼn skuif voor vanaf strukturele beoordeling na plooibaarheid in die bediening na leierskap en gemeentebetrokkenheid in 2006. Kleingroepbediening was in 2000 sterk in die kollig maar het daarna weer minder belangrik geword.
- Die kategorie "kerklike funksionering" het eers temas gekry sedert 1996 en daarna het ʼn skuif plaasgevind vanaf kerklike operering tot kerklike verhoudings in 2006.
- Die kategorie "ekumene" het eers in 1996 temas gekry. Hierin het ʼn uitbreiding plaasgevind vanaf houdings oor kerkeenheid tot houdings oor ekumene en gesprekvoering in 2006. Die kategorie "samelewingsbeoordeling" het in 2000 temas gekry. Waar dit aanvanklik ʼn breë evaluering van die samelewing was, het dit in 2004 ʼn fokus op die verhouding tussen kerk en samelewing gekry en in 2006 is dit gefokus op die kwesbaarheid van godsdiens in ʼn veranderende wêreld.

As gekyk word na die voortdurende en ingrypende wysigings aan die vrae en stellings in die vraelys aan predikante, kan waarskynlik met reg gevra word of die Ned. Geref. Kerk helderheid het oor wat ʼn kerk is en wat die rol van ʼn predikant daarin is. Die plek van hierdie pragmatisme in ʼn veronderstelde ekklesiologie is nie duidelik nie.

8. LEIERSKAP- EN EREDIENSVRAELYS

Die leierskapvraelys en erediensvraelys is met Kerkspieël 2006 ingevoer. Geen doelstelling, motivering of verduideliking kon daarvoor gevind word nie. Dit is dus nie duidelik watter funksie van inligtingsinsameling hierdie vraelyste in die Kerkspieëlprojek moes vervul nie. Die leierskap- en erediensvraelys is grootliks dieselfde, daarom word die inhoud van hierdie vraelyste in Tabel 7 saam getematiseer en gekategoriseer. Die kategorieë is "persoonlike besonderhede, persoonlike bedieningsbeoordeling, gemeente bedienings- beoordeling en ekumeniese houding".

Tabel 7: Leierskap- en erediensvraelys

Temas van vrae	Kerkspieël 2006	
	Leierskapvraelys	Erediensvraelys
Besonderhede:		
Posisie in gemeente	X	-
Ouderdom	X	X
Geslag	X	X
Huwelikstatus	X	X
Opvoedkundige kwalifikasie	-	X
Beroep	X	-
Wyse waarop tot geloofsoortuiging gekom is	X	X
Aard van verhouding met God	X	?
Fokus in verhouding tot God	?	X
Persoonlike siening van Bybel	X	X
Hou van persoonlike stiltetyd	X	X
Mate van geloofsgroei afgelope jaar	X	X
Inskakeling by ander gemeentes voorheen	-	X
Inskakeling by watter gemeentes/kerke voorheen	-	X
Posisies wat in gemeente beklee word	-	X
Tyd om te reis van blyplek tot gemeente	-	X
Hoe lank al eredienste in hierdie gemeente bywoon	-	X
Gereeldheid van erediensbywoning	X	X
Deelname aan groepaktiwiteite in gemeente	-	X
Eie betrokkenheid by gemeenskapsdiens	X	X
Bedieningsbeoordeling: Persoonlik		
Lidmaatstatus in gemeente waarin erediens bygewoon word	-	X
Voorkeur aan geloofsbenaderings	X	X
Geestelike behoeftes word in gemeente bevredig	X	X
Verandering in deelname aan gemeente	X	X
Belewing van band met gemeente	-	X
Betrokkenheid by besluitnemingsprosesse in gemeente	X	X
Finansiële bydrae tot gemeente	X	X
Belewinge in erediens	X	X
Eredienste en gemeente-aktiwiteite se ondersteuning in alledaagse lewe	X	X
Persoonlike waarde wat geput word uit eredienste en gemeente-aktiwiteite	X	X
Voorkeur in musiekstyle in erediens	X	X
Voorkoms van vriende in gemeente	-	X
Bereidheid om geloof met ander te deel	X	X
Bereidheid om ander na gemeente uit te nooi	X	X
Bedieningsbeoordeling: Gemeente		
Visie en doelwitte van gemeente	X	X
Taak van gemeente	X	X
Voorkeur vir toekomstige rigting van gemeente	X	X
Opgewondenheid oor toekoms van gemeente	X	X
Gemeente se gereedheid om iets nuuts te probeer	X	X
Beskrywing van dinamika in gemeente	X	X
Gemeente se aanmoediging om gawes te ontdek	X	X
Gemeente se betrokkenheid by jongmense	X	X
Gemeente se diens aan breër samelewing	X	X

Temas van vrae	**Kerkspieël 2006**	
	Leierskapvraelys	**Erediensvraelys**
Gemeente se betrokkenheid by sosiale vraagstukke	X	-
Sendingbeskouing van gemeente	X	-
Publieke betrokkenheid	X	X
Passing van gemeente en predikant	X	X
Leierskapstyl van predikant	X	X
Aard van predikant se rol in gemeente	X	X
Predikant se inagneming van lidmate se idees	X	X
Konflik in gemeente	X	X
Ekumeniese houding:		
Houding teenoor godsdienste om waarheid te vind	X	X
Houding teenoor kerkeenheid	X	-
Voorkeure oor NG Kerkfamilie en eenheid	X	-
Bereidheid om NG Kerkfamilie lidmate van ander bevolkingsgroepe te aanvaar	X	-

In die kategorie “besonderhede” is persoonlike inligting van die respondente versoek. Benewens demografiese inligting is ook inligting gevra oor godsdiensbeoefening en in geval van die erediensvraelys ook met betrekking tot mobiliteit. Die temas in die leierskap- en erediensvraelys was dieselfde in die kategorie “bedieningsbeoordeling: persoonlik”. In hierdie kategorie is gefokus op betrokkenheid by bediening, in die kategorie “bedieningsbeoordeling: gemeente” was die temas vir die 2 vraelyste weereens grootliks dieselfde. In hierdie kategorie was die fokus op ’n beoordeling van die gemeente en predikant se bediening. In die laaste kategorie “ekumeniese houding” het die leierskapvraelys op kerkeenheid gefokus en beide vraelyste het ’n tema gehanteer oor die houding teenoor godsdienste in die algemeen.

As die leierskapvraelys met die vraelys vir kerkraadslede/hulpwerkers vergelyk word, is dit opvallend dat die beoordeling van en beskouings oor die bedieningstruktuur ontbreek. Temas oor die verhouding van die kerk met die samelewing kom ook nie meer voor nie. Temas wat ook in hierdie vraelyste ontbreek terwyl dit in ander verwante vraelyste belangrik is, is “barmhartigheid en evangelisasie” (belangrik in die wyksvraelyste) en “kleingroepbediening” (belangrik in die gemeentevraelys). As dus na die temas van al die vraelyste gekyk word, wil dit voorkom asof die Kerkspieël-vraelyste nie as komplimenterende, triangulerende en geïntegreerde meetinstrumente gekonstrueer is nie. Lukraakheid blyk ’n belangrike rol te gespeel het in die opstel van die vraelyste.

9. PREDIKANTSVROU-/EGGENOOTVRAELYS

Vir Kerkspieël 1989 is ’n vraelys vir predikantsvroue ingevoer weens “verskeie opdragte en versoeke dat ’n peiling van die omstandighede en belewenis van die predikantsvrou gedoen moet word” (KS 1989, 1). Die doel was om verskillende aspekte van die taak van die predikantsvrou te ondersoek (KS 1989, 163). In 2004 het ’n onderafdeling van die predikantsvraelys oor die eggenoot van die predikant gehandel. Daardie afdeling word hier met die 1989 vraelys vergelyk. Die kategorieë waarin die temas van hierdie vraelyste ingedeel is, is persoonlike besonderhede, impak van bediening en pastorie.
[Die verwysing 24 in tabel 8 verskyn as endnota 24 aan die einde van die artikel.]

Tabel 8: Predikantsvrou-/eggenootvraelys

Temas van vrae	**Vraelys/vrae vir predikantsvrou/ eggenoot**	
	1989	**2004**
Besonderhede:		
Ouderdom	X	-
Jare getroud	X	-
Hoogste onderwyspeil	X	-
In beroep (voltyds of deeltyds)	X	-
Besonderhede van kinders (ouderdom en geslag)	X	-
Tydsverdeling aan take (huislik, gemeente, ens.)	X	-
Impak van bediening:		
Vrou se verantwoordelikheid in bediening	X	-
Invloed van man se predikantsamp op vrou	X	-
Huweliksmaat van predikant beleef bediening positief	-	X
Huweliksmaat van predikant is opgewonde oor toekoms saam in bediening	-	X
Konflik tussen rol as moeder en predikantsvrou	X	-
Huweliksmaat van predikant beleef frustrasie as gevolg van bediening	-	X
Positiewe of negatiewe invloed van bediening op huwelik	-	X
Kerk ondersteun huweliksmaat van predikant genoegsaam	-	X
Invloed van man se predikantsamp op gesin	X	-
Gesin beleef eise van bediening positief	-	X
Gemeente ondersteun gesin genoegsaam	-	X
Kerkraad ondersteun gesin genoegsaam	-	X
Pastorie:		
Pastorie se ligging	X	-
Wagspasie in pastorie	X	-
Toilette[24] in pastorie	X	-
Kombuisligging in pastorie	X	-
Eethoekie in kombuis	X	-
Spens in pastorie	X	-
Gesinskamer vir gesin in pastorie	X	-
Privaathoekie vir gesin in pastorie	X	-

Soos in vorige vraelyste speel struktuur in die 1989-vraelys nog ʼn groot rol. Die pastorie word pertinent behandel en die vrou se verantwoordelikheid as predikantsvrou word veronderstel wat insluit om die gesin teen die eise van die man se predikantsamp te beskerm. Die 2004-vraelys toon ʼn skuif na temas wat met ondersteuning verband hou. Dit blyk ʼn voorloper te wees vir die skuif na versorging van die predikant wat in 2006 in die predikantsvraelys na vore getree het.

10. GEVOLGTREKKING

Die voorafgaande tabelle bied vir ʼn navorser ʼn uitvoerige oorsig oor al die temas wat in die verskillende kerkspieëls se vraelyste voorgekom het. Dit word aangebied as ʼn ontsluitingsmeganisme wat hopelik sekondêre navorsing op die Kerkspieëls se inligting kan bevorder. ʼn Navorser kan dus sien watter temas kom by watter opnames en vraelyste voor en dan daardie inligting gebruik vir verdere ontleding of vergelyking met ander navorsing wat onderneem is.

Die voorafgaande bespreking toon verder aan dat die vraelyste in die Kerkspieëls oor tyd ingrypende temaveranderings deurgemaak het. Hierdie veranderings weerspieël waarskynlik klemverskuiwings wat in die Ned. Geref. Kerk voorgekom het. Die probleem is egter dat hierdie veranderings nie teoreties begrond is nie. Reeds vanaf Kerkspieël 1985 het die Kerkspieël-opnames wegbeweeg daarvan om slegs ’n sosio-demografiese opname te wees, maar het dit meerdoelig geword. Hierdie meerdoeligheid is nie teoreties verantwoord of konseptueel bedink nie en logiese denklyne is nie getrek tussen die konsepte en die vrae/stellings in die vraelyste wat indikatore van die konsepte is nie. Dit veroorsaak dat die vraelyste se geldigheid en betroubaarheid as meetinstrumente bevraagteken kan word. Sedert 2004 is ook meer van oop vrae gebruik gemaak wat die ondersoekdoelwit skuif van beskrywende navorsing na ook ondersoekende navorsing. Konseptueel hou dit belangrike implikasies in vir die Kerkspieël-projek wat in die doelstellings en teoretisering ondervang behoort te word.

Wat die verandering in temas in die vraelyste aanbetref, is dit duidelik dat in die Kerkspieël-opnames klemskuiwe voorgekom het. Die vernaamste veranderings word in Tabel 9 aangebied. Die beskrywings onder die jaartalle van die verskillende Kerkspieëls dui aan: (1) kontraste binne Kerkspieël-vraelyste wat deur kontrasterende inskrywings in dieselfde ry aangedui word of (2) nuwe temas wat in die Kerkspieël-vraelyste ingevoeg is as ’n inskrywing alleen in ’n ry staan. Die grys gedeeltes in die tabel se rye dui aan in watter Kerkspieël-opnames die temas se inskrywings in die ry nie voorgekom het nie.

Tabel 9: Opsomming van vernaamste veranderings

	Kerkspieëls							
	1981	1985	1989	1993	1996	2000	2004	2006
Kerkstruktuur	Groei						Inkrimping	
	Struktuur				Houdings oor struktuur			
	Kerkraadskommissies						Aard van kerkraadsvergaderings	
					Lidmate buite gemeentegrense			
					Diversiteit in bedieningshulp			
Bedienings	Bedieningstruktuur		Paslikheid van bediening in lig van behoeftes					
					Diversiteits-evaluering van strukture			
				Kategesemateriaal				
	Strukturering van erediens			Diversiteit in erediens				
						Kleingroepbediening		
								Verhoudings
Barmhartigheid	Hulpverleniging/alimentasie						Projekte	
		Buitebesteding van finansies						
			Huweliksverwante sake					
Ekumene en samelewing			Rasse-afstandskaal		Houding oor kerkeenheid			Houding oor ekumene en gespreksvoering
						Samelewingsimpak op die kerk		
Predikant	Strukturele knelpunte		Emosionele druk					Vertwyfeling
					Diensverhoudingsake			Versorging
								Diversiteit in teologiese en Bybelbeskouing
					VTO			

Tabel 9 toon aan hoe die Ned. Geref. Kerk se uitdagings vanaf 1981 verander het. Van 'n groeiende kerk het dit 'n krimpende kerk geword en word struktuur minder beklemtoon en eerder by die behoeftes van lidmate aangepas. Hierdie behoeftes word as uiteenlopend geïnterpreteer. Daarby het die bedieningsfokus meer na verhoudingsgebaseer as struktuurgebaseer verskuif. By barmhartigheid het projekte belangrik geword. Van 'n rasgebaseerde beskouing het 'n skuif na houdings oor ekumene plaasgevind. En laastens het by predikante skuiwe plaasgevind vanaf 'n ervaring van strukturele knelpunte na emosionele druk na vertwyfeling. Laasgenoemde kan verband hou met die nuwe tema oor diversiteit in teologiese en Bybelbeskouings wat in 2006 ingevoer is. Moontlik was die kerk se antwoord daarop aanvanklik die VTO en later bestuur van diensverhoudinge, terwyl die klem nou geskuif het na die versorging van die predikant.

Die Kerkspieël-opnames vertoon dus die klemverskuiwings in die Ned. Geref. Kerk sedert 1981. Ongelukkig ontbreek in die Kerkspieëls-projek 'n teoretiese fundering wat hierdie veranderings behoorlik konseptualiseer sodat 'n meer betekenisvolle analise daarvan gemaak kan word. Dit dra waarskynlik by tot die verskynsel in die vraelyste dat die temas onafhanklik van mekaar voorkom. Diversiteit word nie met kategesemateriaal of kleingroepbediening in verband gebring nie. Barmhartigheid en ekumene staan onafhanklik van mekaar. Só word die emosionele druk van predikante en die sake rakende diensverhoudinge en VTO nie met mekaar in verband gebring nie. 'n Hegte teoretiese raamwerk[9] sou beter integrasie tussen vraelyste en temas in vraelyste tot gevolg gehad het. Dan sou die doelstelling van elke vraelys helder gewees het en elke vraag of stelling as indikator sou dan konseptueel behoorlik met mekaar in verband gebring kon word.

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KS1993 sien Schoeman, WJ en Bisschoff, JH 2004.

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[9] 'n Hegte teoretiese raamwerk beteken dat in 'n empiriese navorsing soos die Kerkspieëls die teologiese teorieë, konseptualisering en operasionalisering in direkte verband met mekaar moet staan. In 'n hegte teoretiese raamwerk is die verband tussen teorie, verbandhoudende konsepte en die indikatore baie duidelik. 'n Voorbeeld hiervan is die Gemeenteprofiel-vraelys in Hendriks, 1992, 217-237.

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TREFWOORDE
Kerkspieël
Kerknavorsing
Ekklesiologie
Verandering
Vraelys
Betroubaarheid
Geldigheid

KEY WORDS
Kerkspieël
Church research
Ecclesiology
Change
Questionnaire
Reliability
Validity

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(Footnotes)

1 *Kerkspieël 1981 het ook gevra oor die aantal lidmate wat aan sektes afgestaan is.*

2 *Vanaf 1989 was 'n onderafdeling van hierdie vraag die hoeveelheid lidmate wat oorgegaan het na die Afrikaanse Protestantse Kerk. Die ander kerke was "Ned. Herv. en Geref. Kerke". Vanaf Kerkspieël 2004 is bygevoeg "'n charismatiese kerk/groep".*

3 *In 2006 is bloot gevra watter kategesemateriaal gebruik word.*

4 *In Kerkspieël 1989 was ook gevra hoeveel naweke die koshuiskinders by hulle tuisgemeente is, maar die vraag is laat vaar in Kerkspieël 1993.*

5 *Tot Kerkspieël 1993 is net gevra hoeveel diakens is dames, vanaf Kerkspieël 1996 is ook gevra hoeveel ouderlinge is dames.*

6 *Kerkspieël 2006 vra ook of jong leiers in die gemeente gebruik en toegerus word.*

7 *G.o. word hier as afkorting vir gemeenskapsontwikkeling gebruik.*

8 *Soort besoekpunte is huise, woonstelle, tehuise vir bejaardes, kindertehuise/plekke van veiligheid en bewaring, inrigtings en koshuise.*

9 *Aanvanklik was dit afgelope 6 maande, maar vanaf Kerkspieël 1993 was dit afgelope 12 maande.*

10 *Aktiwiteit is skoolgaande, voltydse student, werkend of ander.*

11 *Tot en met Kerkspieël 1993 was hierdie vraelyste net vir kerkraadslede. Vanaf Kerkspieël 1996 het die vraelyste ook vir hulpwerkers gegeld.*

12 *Die tydskrif se titel is tans Lig.*

13 *VTO staan vir Voortgesette Teologiese Opleiding, ook bekend as VBO (Voortgesette Beroepsopleiding).*

14 *Vanaf Kerkspieël 2004 is gevra na totale aantal lidmate (doop en belydend)*

15 *In Kerkspieël 2004 is die kategorieë gebruik van "Gemeentepredikant, kapelaan, tentmaker, pastorale hulp, predikant in sinodale diens, dosent aan teologiese fakulteit, jeugwerker, ander".*

16 *In Kerkspieël 1993 is hierdie vraag herhaal. Vraag 2.8.1 lui: "Hoeveel ander leraars werk saam met u in die gemeente?" en vraag 5 "Het u tans 'n medeleraar?" Vanaf Kerkspieël 1996 is net die laaste vraag gevra.*

17 *In Kerkspieël 1993 is die verhouding met die medeleraar beoordeel in lig van "duidelike werksverhouding, samewerking tussen leraarspare, spanning tussen leraars, beperkings op inisiatief, spangees, voorkeur vir eenmansgemeente".*

18 *Voorkeure wat vir spesialisering gestel was: "Kategese, pastoraat, prediking, huisbesoek, bejaardesorg, hospitaalbesoek, musiekbediening, jeugwerk, toerusting en administrasie".*

19 *Velde vir leiding is: "Vrouediens/aksie, JKJA, Bybelstudiegroep, Koor, ander aktiwiteite".*

20 *In Kerkspieël 1993 is onderskei tussen "traktement, reistoelae, pensioenvoordele, mediese voordele, behuising, verlof, studiegeleenthede".*

21 *Bedieningspatrone is: "Kerkraad van ouderlinge en diakens, kerkraad van ouderlinge en diakens in blokverband, blokke met ouderlinge en diakens en dienswerkers wat ouderlinge en diakens se werk doen, ander."*

22 *Gemeenteverwagtinge: "Priester, prediker, toeruster, profeet".*

23 *Leierskapstyle is "institusionele leier, prediker, toeruster en profeet".*

24 *In die vraelys word toilette "spoelklosette" genoem.*

Riglyne vir die persklaarmaak van die NGTT
Guidelines for the preparation of articles for the NGTT

U word vriendelik versoek om artikels aan te bied volgens die volgende riglyne. Artikels wat nie hieraan voldoen nie, sal ongelukkig teruggestuur word.
We cordially request that you submit articles according to the following guidelines. Articles that do not apply to these guidelines, must unfortunately be returned.

1. ALGEMEEN
1. GENERAL

1.1 Alle artikels moet in **drievoud** aangebied word sodat minstens twee kopieë beskikbaar is om aan keurders te stuur. / *All articles must be submitted in triplicate, so that at least two copies are available to be sent to referees.*
1.2 Alle artikels moet van ’n “abstract” in Engels van ongeveer 150 woorde voorsien wees. In die geval van ’n Afrikaanse artikel, moet die “abstract” ook van ’n Engelse titel voorsien word. / *All articles must have an English abstract of approximately 150 words. In the case of an Afrikaans article, the abstract must also have an English title.*
1.3 Die naam van die outeur mag slegs op een van die drie kopieë verskyn. Alle verwysings in voetnotas wat die outeur kan identifiseer, soos die aanduiding van waar die referaat gelewer is, mag slegs op die eerste kopie verskyn. / *The name of the author must appear on only one of the three copies. All references that could identify the author, such as an indication where the paper was read, may also appear only on the first copy.*
1.4 Geen CD moet aanvanklik saamgestuur word nie. / *No CD need to accompany the initial submission of the article.*
1.5 Ná die aanvanklike keuring van ’n artikel sal dit, indien nodig, met kommentaar na die outeur teruggestuur word, wat dan alle verbeteringe moet aanbring en die artikel weer in tweevoud moet aanbied. / *After the initial selection of an article, it will, if necessary, be returned to the author who will then implement all alterations. Thereafter, the article must be submitted in duplicate.*
1.5.1 ’n CD van die verbeterde stuk moet nou ook die twee kopieë vergesel. Slegs die volgende rekenaarprogramme is aanvaarbaar: Microsoft WORD. */ A disk or CD of the final product must now be included with the two copies. Only the following computer programs are acceptable:* Microsoft WORD.
Meld asseblief op die plakker van die CD u eie naam, die naam van die artikel, van die legger (naam waaronder die artikel op die CD verskyn) en watter program u gebruik het. */ Please write your own name, the title of the article and that of the document (the code of the article on the CD) and which program was used, on the CD label.*
1.6 Die redaksie behou hulle egter die reg voor om ook die verbeterde kopie weer aan keurders voor te lê indien hulle dit nodig ag, en dit selfs ’n tweede keer terug te stuur na die outeur. / *The editorial staff retain the right to again submit the improved copy to the referees, should they deem this necessary, and even return it once more to the author.*
1.7 Indien die artikel ná die eerste keuring aanvaar word, sal die redaksiesekretaris die outeur versoek om ook die CD aan te stuur./*Should the article be accepted after the first selection, then the editorial secretary will require the author to submit the CD.*
1.8 Daar word van alle outeurs verwag dat alle bydraes taalkundig goed versorg en finaal geredigeer sal wees. Indien daar ooglopende taal-, spel- en tikfoute is, sal dit teruggestuur word vir verbetering. (Weens die hoë drukkoste van die tyskrif kan die redaksie nie administratiewe

hulp hiervoor inkoop nie. As artikels vol foute verskyn, sal die akademiese standaard van die tydskrif verlaag word.) / *All contributions must be linguistically correct and be edited. Should there be conspicuous linguistic, spelling and typing errors, the article will be returned for correction. (As a result of the high printing cost of the journal, the editorial staff cannot afford special administration costs in this respect. And should articles teeming with mistakes be published, the academic standard of the journal will deteriorate.)*

2. DIE OPSKRIF BO DIE ARTIKEL
2. THE TITLE OF THE ARTICLE

Gebruik asseblief ’n eksemplaar van die *NGTT* as voorbeeld en gebruik dieselfde lettertipes. Die skrywer se naam kom boaan, gevolg deur die instansie waaraan hy of sy verbonde is (gewone hoof- en kleinletters). Op ’n volgende reël volg die titel van die artikel (in vetdruk: hoof- en kleinletters). / *Please refer to an edition of the NGTT as an example and use the same font. The author’s name appears first, followed by the institution with which he/she is associated (in normal upper and lower case). On the next line the title of the article appears in bold, upper and lower case.*

3. DIE ARTIKEL SELF
3. THE ARTICLE ITSELF

3.1 Artikels moet breë kantlyne hê, in dubbelspasiëring en net aan die een kant van die blad getik wees. Artikels moet verkieslik nie langer as 5 200 woorde wees nie (sien punt 4 oor BLADGELD). Die eerste reël van ’n paragraaf na ’n hofie, tabel of blok (van bv ’n aanhaling van 4 or meer reëls of 'n lys met nommers of “bullets”) word nie ingekeep nie, maar wel alle ander gewone paragrawe. Geen reëlspasie tussen paragrawe nie. / *Articles must have broad margins, be typed in double spacing on one side of the page only. Articles should preferably not be longer than 5 200 words (see par 4 on PUBLICATION FEES). The first line of each paragraph after a title, table or block (of eg a quotation of 4 or more lines, or a list with numbes or bullets) is not indented like normal paragraphs. No line spaces between paragraphs.*

3.2 Wanneer van hofies gebruik gemaak word, moet die belangrikste hofie getik word in gewone HOOFLETTERS, die tweede hofie in vetdruk in hoof- en kleinletters, en die derde hofie in kursief in hoof- en kleinletters. Voor alle hofies en slegs na ’n HOOFLETTERHOFIE kom 'n spasie van een reël. / *Main headings of sections of the article must be typed in CAPITAL LETTERS, the second heading in bold (upper and lower case), and the third heading in italics (upper and lower case). Before all headings and only after a heading in CAPITAL LETTERS a space of one line must be inserted.*

3.3 Indien van voetnotas gebruik gemaak word, moet dit korrek genommer wees en verkieslik onderaan die bladsy geplaas word. / *Should footnotes be used, they shouldt be numbered correctly and, preferably, at the foot of the page.*

3.4 Afkortings kan in die voetnotas gebruik word (sonder punte), maar liefs nie in die artikel self nie. Afkortings mag wel in die artikel tussen hakies gebruik word. / *Abbreviations may be used in footnotes and in parentheses, but preferably not in the text of the article.*

3.5 Daar moet van die Harvard-verwysingstelsel gebruik gemaak word. / *The Harvard reference system must be applied.*

3.6 Die bibliografie aan die end moet volledig wees, maar slegs bronne bevat waarna in die artikel verwys word. / *The bibliography at the end of the article must be complete, but must contain only the sources referred to in the article.*

3.7 Alle Hebreeuse en Griekse woorde moet in getranskribeerde vorm weergegee word, behalwe as die outeur self met die uitgewer kan ooreenkom oor ’n “font” wat vir die drukker aanvaarbaar is. / *All Hebrew and Greek words must appear in transcribed form, unless the author has arranged with the publisher on a font acceptable to the printer.*
3.8 Aanhalings uit die Bybel word nie deur die redakteur gekontroleer nie en is die verantwoordelikheid van die outeur self. / *Quotations from the Bible will not be checked by the editor. These are the author’s responsibility.*
3.9 Wenk: Skrywers word verwys na Jansie Killian se riglyne (Form and style in theological texts: A guide for the use of the Harvard reference system. Pretoria: University of South Africa) ingeval van probleme met formatering, ensovoorts. / *Suggestion: In case of problems with formatting, etcetera, authors can refer to Jansie Killian’s guidelines (Form and style in theological texts: A guide for the use of the Harvard reference system. Pretoria: University of South Africa).*
3.9 Trefwoorde: Elke skrywer moet aan die einde van sy/haar artikel drie tot vyf trefwoorde voorsien. Skrywers moet asseblief kyk na die thesaurus van Religions Index ten opsigte van die standaardlys van trefwoorde. / *Key Words: Authors must provide three to five key words at the end of his/her article. Authors must please look at the thesaurus of Religions Index with regard to the standard list of key words.*

4. BLADGELDE
4. PUBLISHING FEES

4.1 Die huidige (2010) bladgeld vir publikasies in die tydskrif is R150 per bladsy ./ *The current (2004) publishing fees for publications in our journal is R150 per page.*
4.2 Bladgeld word gevra vir die aantal gedrukte bladsye in die tydskrif. / *These publishing fees are charged for the number of printed pages in the journal.*

Riglyne vir keurders
Guidelines for referees

Lewer asseblief u kommentaar aan die hand van die volgende vrae.
Please provide your comments in respect of the following questions:

Opskrif of titel van die artikel (vul dit ook asseblief hier in):
Title of article (kindly repeat it here):

Voldoen die artikel aan die vereistes, ook wat taalkundige versorging betref, wat in die riglyne gestel word? Dui asseblief taal-, spel- en tikfoute aan.
Does the article meet the requirements, also in respect of the linguistics?

Lewer die artikel bewys van deeglike navorsing en bekendheid met die jongste debat en literatuur op die vakgebied?
Do you deem the article to be proof of thorough research and knowledge of the most recent debates and literature in this field of study?

Reflekteer die artikel ’n goeie wetenskaplike standaard van argumentering?
Does the article reflect a good scientific standard of reasoning?

Lewer die artikel ’n wesenlike bydrae tot die spesifieke vakgebied?
Does the article make a fundamental contribution to the specific field of study?

Wat is u mening oor die teologiese gehalte van die artikel?
What is your opinion of the theological quality of the article?

Wat is die wenslikheid van plasing in die NGTT?
What is the desirability of this article being published in the NGTT?

Onveranderd?
Without alterations?

Met die volgende wysigings:
With the following alterations:

Liewer nie:
Preferably not:

Enige ander aanbeveling(s)?
Any other recommendation(s)

Naam en adres van keurder:
Name and address of referee:
(U naam en adres sal nie aan die skrywer bekendgemaak word nie.
Your name and address will not be divulged to the writer.)

U word vriendelik versoek om u verslag in tweevoud aan die NGTT te stuur. Op die een kopie moet u naam ontbreek sodat dit net so aan die outeur gestuur kan word.
Please send your report in duplicate to the NGTT. On the one copy, which will be sent to the author, your name must not appear.