Let us play: (un)shackling liaisons, (un)masking games and (un)hindered dialogue in the arena where theology takes place

Tanya van Wyk
Department of Dogmatics and Christian Ethics
University of Pretoria
South Africa

Modes of play: Political theology and rhetorical style

Introduction

In 1973 the theme of the May issue of the theological journal *Concilium* was 'The crisis of religious language'. The linguist Harald Weinrich (1973:329) used the *compositum* (composition) 'narrative theology' for the first time. In the same issue the German political theologian Jean-Baptiste Metz (1973:334–342) argued that 'narrative theology',

within the broader context of political theology, is a mode of discourse which is particularly sensitive to the 'experience' of people. At the time, and in that particular context, this argument was not met with enthusiasm. Eberhard Jüngel (1974; [1977] 1992) and Dietrich Ritschl (1976; 1984) did not appreciate any theology that had anything to do with life experience and social relevance, and Ritschl (1976:18) referred to narrative theology as 'that idiom'. Metz, on the other hand, argued that theology cannot in any circumstances be 'socially uninvolved' (Metz 1973; 1967). It was Metz who together with Jürgen Moltmann developed the notion 'Political Theology' during the 1960s as a socio-critical theology (Van Wyk 2015:1 of 8; cf. Schüssler Fiorenza 2013:38). Political theology is a theology 'with its face toward the world' (Metz 1968 [1969]:83; cf. Van Wyk 2015:1 of 8), committed to 'justice, peace, and the integrity of creation' (cf. WCC 1983). The three main tasks of political theology are: (1) socio-theoretical awareness of the complexity of different relationships; (2) an assessment of the state of affairs based on continuous social analysis; and (3) courage to engage multi-contextual and pluralistic environments (Schüssler Fiorenza, Tanner & Welker 2013:xiii–xiv; cf. Van Wyk 2015:6 of 8).

As contemporary of Metz, Moltmann has continuously made the same argument about narrative theology as a departure point or mode of, or entry into socio-critical theology – political theology – (Van Wyk 2015:2–3 of 8). Since he and Metz developed political theology in the German context, Moltmann (2000) has continuously emphasised this conviction in his published works:

> I have described the ways my own biography has given me entries into theology – in general, in my own person and in the community of the church and the university … I have described this process in the introductions … because I have come to see that the biographical dimension is an essential dimension of theological insight … My own experiences with theological thinking have taught me that two things belong together in Christian theology: the telling of God's history with us, and the argument for God's presence – biographical subjectivity and self-forgetting objectivity. (p. xviii–xix; cf. Moltmann [2006] 2008)

The narrative theology described here includes biography and autobiography (Goldberg 1981–1982; cf. Tracy 1975:207), in which the life story of the individual obtains meaning in the interaction with the stories of others (cf. Dreyer 2003:325–329; Ricoeur 1984:50–52).

This contribution constitutes a political-theological critical commentary and a hermeneutic-theological reflection on the dynamics of the space in which theology takes place, with specific reference to the research themes which are identified within that space. The space in question is institutional university academia – a Faculty of Theology being part of that space – and the research themes are 'reconciling diversity' and 'Ecodomy – life in its fullness', which are respectively institutional and faculty research themes.[29]

....

29. 'Reconciling diversity' is an institutional research theme (IRT) as well as a faculty research theme (FRT) (cf. University of Pretoria, Faculty of Theology 2014:58).

The contribution is not an exposition of the theological content of the themes, but rather a critical reflection on the influence that the space wherein the research themes are conceived might have on the authenticity of the proposed and hoped for contributions of those research themes.

The rhetorical style of this contribution is therefore narrative-like because it is true to the theological paradigm of the contribution – political theology.[30] But the other reason is that my context and situatedness (*Sitz im Leben*) gave rise to the questions and issues to be considered in this contribution. A reflection on the origin, authenticity and outcome of research themes like 'reconciling diversity' and 'Ecodomy – life in its fullness' while also being a theologian situated at a university and a Faculty of Theology makes the proposed rhetorical style especially suited, but maybe also quite necessary, 'as a way leading to insight into the object of enquiry' (Moltmann 2000:xix). Not only do I therefore 'dare' to say 'I', I *must* say 'I'.[31]

In doing this, I am also following in the footsteps of a renowned South-African feminist (and political) theologian, Denise Ackermann. In the introduction to 'After the locusts, letters from a landscape of faith', she acknowledges that 'writing for the academy gets one into bad habits … we know the rules and we know how to play the game' (Ackermann 2003:xii). The motivation and explanation for her personal and narrative-like rhetorical style, is simply 'about my efforts to discover what is worth living for in the midst of troubled times' (Ackermann 2003:xii). Put differently, she is reflecting on 'life in its fullness' by marking her own situatedness, theologically and otherwise. Ackermann also acknowledges, 'the rules and the game' – the setting from which her reflection is

....

30. In the introduction I have mentioned only the German context with regard to the correlation between political theology and a narrative-like rhetorical style. This is because my own introduction to political theology took place through the introduction to the theology of Jürgen Moltmann. The narrative style of political theology is not limited to the German context, of course. The narrative style however, does portray the differences of contexts of political theology that gave rise to this theology – that is the whole point: context, narrative and political theology go hand in hand. For two excellent comprehensive readers on the subject of political theology, see *Political Theologies* (De Vries & Sullivan 2006) and *The Eerdmans Reader to Contemporary Political Theology* (Cavanaugh, Bailey & Hovey 2012).

31. The background of the shift from 'modern scholarly writing' to 'postmodern scholarly writing, has been well documented. This shift entailed the use of 'I', and 'we', two personal pronouns which were absent in the process and product of writing. The reason for this was the Enlightenment concern about sources, methods and definitions and a 'modern pursuit of formal scientific truth' (Adams 1995:3). Postmodern scholarly writing is quite suited as method for a reflection on what 'Ecodomy' could mean (cf. Van Aarde 2015:1 of 8). For a detailed account of this shift, see Adams (1995) and Schutte (2005).

taking place, or rather, the setting which had its 'say' when doing scholarly work. In this chapter I will start off by describing my own 'setting' or situatedness which will set the scene for my reflection on, in Ackermann's words, 'the rules and the game'. The 'rules and the game' pertain to two aspects, which I take to be interrelated: the choice and content of a faculty research theme and the very space wherein this theme is reflected upon.

The title of the contribution demands a last introductory note: (un)shackling liaisons, (un)masking games, (un)hindered dialogue. It is purposefully laden with double meanings and the preposition between brackets denotes the simultaneous 'active' aspects and conditions, and an attempt to deconstruct the aspects and conditions. 'Play' and 'games' are also simultaneously active and deconstructed. The 'arena', as a space of 'play' and 'games,' is depicted as a function of power. Theologically, 'life in its fullness' entails reconciling diversity: reconciliation without dissolving diversity (Van Aarde 2015; cf. Van Wyk 2014). This is by no means easy. Some would say it is unattainable. Research themes such as 'life in its fullness' and 'reconciling diversity' amidst major transitions and discussions aimed at the implementation of necessary transformation at Institutes of Higher Learning in South Africa is a challenging and complex endeavour. Therefore, the third concept in the title '(un)hindered dialogue'. In my opinion, transformation can only start once the ethical condition of an openness towards unhindered dialogue, is active. The aspects that 'hinder' that dialogue then, also need to be exposed.

■ The arena: The panopticon and the institutional 'Hunger Games' of university academia

■ The scene of the play

The Faculty of Theology at the University of Pretoria announced its Faculty Research Theme (FRT) entitled *Ecodomy – life in its fullness* in the second half of the year 2014. It was formally set out in the Faculty Plan and the part of the Faculty Plan pertaining to the FRT was published on the Faculty's website under 'Research' and 'Research Focus' (University of Pretoria 2016). The aim of this was (is) to provide an umbrella under which aspects of the Faculty's research would be clustered. The intention of the theme is to 'address issues of ethical thinking and ethical decision-making on various societal issues and spheres of life, while taking religious worldviews, values and norms into consideration' (cf. University of Pretoria, Faculty of Theology 2014:58). 'Life in its fullness' with regard to the well-being of the 'household' (the keyword of the research theme being *oikodome* [household]), the economy, ecology, theology and religion is emphasised. Adjacent to this, the origins of the FRT are also stated: It was the result of a benchmarking initiative to determine the Faculty's unique selling proposition in terms of the branding of the Faculty (University of Pretoria 2016) and

that the 'FRT is aligned with the national and 2025 UP strategies and policies' (cf. University of Pretoria, Faculty of Theology 2014:58), as well as intended to 'support and interact with other FRTs and Institutional Research Themes (IRTs) at UP' (Faculty of Theology 2014:58).

I have been employed at the Faculty of Theology in the Department of Dogmatics and Christian Ethics since 2010 in various capacities. During this time, I have witnessed that the marketplace of theology became increasingly competitive and demanding. This also underlies the establishment of a FRT and IRT. The experience has been that of an ever-growing demand for increased citations, publications and other research outputs. On an institutional level, there is the demand these days that postgraduate studies be completed in record time. Postgraduate students are 'motivated' by means of ever-increasing registration fees. In such an environment, there is no time to really engage with the research one is doing, to collaborate and share knowledge to the benefit of one's peers in academia and the context in and for which one is conceptualising and practicing theology. Rather than focus on the desire to learn about and contribute to one's field of speciality, the focus is solely on outcomes. All of this is aimed at greater international recognition. In chasing these goals, local academic environments have become detached from the existential realities and challenges of historically disadvantaged communities, where people are desperately trying to obtain access to higher education. The past few months have seen a sudden and sometimes violent stimulus towards transformation (cf. Eye Witness News [EWN] 2016; SABC News 2016). In the midst of trying to be internationally recognised and locally relevant, research themes spring up and discussions take place.

These remarks are comments about the environment in which academic scholarship is conducted, the choice of research themes and the manner in which institutional demands and pressures influence, hamper, endanger or directly contradict the envisaged outcomes of the research. I am asking a critical question (and a political-theological one) about the ability of such an environment – governed by institutional structures, the 'marketplace' with its demands for more outcomes, more 'visibility', 'more recognition' – to make an *authentic* contribution to the realities of its context. How can a theology 'with its face [turned] toward the world', aimed at 'life in its fullness' for all of creation, be authentic if the environment it originates from, is one of hierarchy and competition? Is a theology of 'life in its fullness' and 'reconciling diversity' internalised or is it a strategy of the academic game?

The arena and the 'Hunger Games': A panopticon

To illustrate the mechanics of the space I have just described, I will use images and metaphors borrowed from the *Hunger Games* trilogy by Susan Collins (2008, 2009, 2010) because they depict the mechanics of a panopticon perfectly (Kushkaki 2013).

A panopticon is a structure of unseen surveillance which conveys omnipresent and omniscient power and enforces this power by convincing the objects of this structure to mutually enforce this surveillance because they experience the effects of it. This notion is based on a design by Jeremy Bentham in 1791 for an actual panopticon – a prison. In this prison, a centrally located guard in a central watchtower in a circular building observes the prisoners simultaneously. The prisoners know (or are almost certain) that they are being watched, but they cannot see who is watching them – the control from the 'institutional heart' of the space is invisible. This 'inequity in gaze' (Wezner 2012:149) creates the sentiment that the prisoners are being watched all the time, causing them to modify their behaviour accordingly and to internalise the surveillance and to start policing each other in the same way that they experience themselves to be surveilled (Bentham 1995:29–95; cf. Wezner 2012:149; Van Aarde 2012:4 of 11).

The story centres on the Capitol of the nation Panem which rules the 12 (13) other districts of the nation (cf. Collins 2008, 2009). In these districts living conditions are not liveable, the people pay heavy taxes and each district produces something different for the Capitol: coal, weapons, food, timber, technology, fabric et cetera. The panopticon structured prison is mirrored in the Collins' trilogy. The Capitol is surrounded by mountains, shielding it from any other city. The position and the infrastructure in the Capitol elevates it over the districts that is controlled by it and mirrors the central, elevated position of the prison warden, from where the warden is able to survey, unseen, all the inhabitants – in all the districts. The districts are isolated from one another and are therefore unable to share information or compare their experiences or join in a rebellion. Isolated, they adhere to the invisible power. The people in the districts are reminded of the constant surveillance. The promise of punishment in case of disobedience is a constant reminder to the inhabitants of the districts and is represented by the 'peace-keepers' – police or army-like people who are allowed to use extreme force to subdue the population.

The main way in which the people in the districts are controlled, however, are the annual Hunger Games. For this purpose, one male and one female must be 'reaped' from each district, to enter the Hunger Games and fight to the death in an arena of the Capitol's making. In the arena, they are faced with gruesome creatures, physiological attacks brought on by the Game Makers and each other. They must play this game until only one remains. The Hunger Games are portrayed by the president of the nation as a gift – a gift of the generosity of the Capitol for not killing every single man, woman and child in the Uprising that took place years earlier. There are frequent theatrical reminders of the powerlessness of the districts (Collins 2008:16–34; cf. Wezner 2012:150). Each year every district is shown a short historical film depicting the 'chaos' before the 'order' that was instituted by the Capitol. The Games are then sold as a sort of commemorative event. By forcing the districts to participate in the reaping, the president and the Capitol are also making sure that each district 'wars' with another, enforcing the

Capitol's oppressing paradigm on each other, because the competition in the arena is fierce and nobody is spared. 'Eternal glory' and a comfortable lifestyle await the victor. After the games, the winner settles down in his or her home district in one of the houses in the Victor's Village, a luxury housing section. Although these houses are in each district, there is an enormous difference between the lifestyle of the victors and the rest of the district. They become celebrities and mentors for future Games – participants in their district. They are showcased every year before the annual 'Hunger Games' and receive large amounts of money from the Capitol for the rest of their lives. In this way, the Capitol ensures that citizens are in a constant, fierce competition with one another, and the president and the Capitol ensure compliance, even satisfaction and gratitude towards the system and the status quo (Collins 2009; cf. Mortimore-Smith 2012:159–166; Pavlink 2012:30–38).

After being extracted from the arena of the 75th Hunger Games (which is named the Quarter Quell, a Hunger Games that takes place every 25 years), Katniss Everdeen, the main character, visits the ruins of her home district: District 12 (Collins 2010:1–15). The devastation she encounters is the result of her escape and her rebellion against the Capitol. She finds a white rose, one of the president's creations, in her old house, in the Victor's Village – untouched and in perfect condition. The implied message for Katniss is that of an omnipresent, albeit invisible, surveillance and control: 'perhaps I am watching you now' (Collins 2010:15). This rose and its message 'illustrates [sic] the disciplinary network as well as Katniss' interpretation of the network's control through surveillance and spectacle' (Wezner 2012:148). Her internal struggle throughout the series is her question about what to do about the situation – and how to play the game.

When the Capitol's power is eventually broken, a vote is cast by a council made up of leaders and other prominent figures and survivors of the 12 districts. The object of the vote is to decide whether to send the children of the Capitol's citizens into the arena for the commemorative final Hunger Games. District 13, the seat of the new regime, has a panopticon structure too – a survival mechanism that was initiated after it made a pact with the Capitol. The mechanics of the pact involved District 13 threatening the Capitol with nuclear weapons. The Capitol then agreed to relinquish control over said district and remove any trace of its existence so that the rest of Panem would be unaware of it. District 13 would then be left in peace to govern itself. However, another panopticon ensued and this one is more deadly and effective than the Capitol's panopticon, due to the move underground and the strict military-style codes of conduct (Wezner 2012:151). The votes are cast and the council decides to organise a 'final Hunger Games'. The panopticon keeps on functioning. The surveillance stays in tact – those who are surveilled keep on surveilling each other.

I am of the opinion that the content and contribution of research themes like 'reconciling diversity' and 'Ecodomy – life in its fullness' can be possible – but only if the

'arena', the 'game' and 'playing it' are deconstructed to represent something other than fierce competition and isolation. This deconstruction has three aspects:

- Firstly, it entails the recognition and acknowledgement of the panopticon. This starts by describing it, as I have done in the previous section.
- Secondly, it entails an epistemology of vigilance and the hermeneutics of suspicion. This will be explored from the paradigm of political theology with specific references to insights from feminist theologians.
- Thirdly, it entails an ethic of dialogue. This will be explored by investigating, (1) the ambiguity of games and (2) the deconstruction of 'play' from a hermeneutic-theological perspective with special reference to Hans-Georg Gadamer's dialogical-play with the Other.

An epistemology of vigilance

I have found the insights of feminist theologians with regard to the practice of a political theology as a critical theology, particularly helpful due to their own theological reflections and criticism towards a theology of life that does not take all the participants in that life's experiences and perspectives into account (Schüssler Fiorenza 2007; 2013; cf. Van Wyk 2015:3 of 8):

> The feminist critique of theology and tradition … has pointed out that all interpretations … depend on the presuppositions, intellectual concepts, politics, or prejudices of the interpreter and historian. Feminist scholars … point out that for all too long the Christian tradition was recorded and studied by theologians who consciously or unconsciously understood them from a patriarchal perspective of male dominance. Since this androcentric cultural perspective has determined all writing of theology and of history, their endeavour is correctly called his-story. If women, therefore, want to get in touch with their own roots and tradition, they have to rewrite the Christian tradition and theology in such a way that it becomes not only his-story but as well her-story recorded and analysed from a feminist point of view. (Schüssler Fiorenza 1986:611)

The choice to utilise the insights of feminist theologians in this section in particular, is based on the correlation I have drawn between political theology, narrative and context, which includes the context in which I contextualise and practice theology. In 2017, the Faculty of Theology at the University of Pretoria will be celebrating its centenary. One hundred years of theology. One hundred years of scholars and academics making contributions, doing research, contextualising, theologising. In 100 years, the Faculty has had only four female academic scholars, in permanent and temporary positions, who were appointed starting in the year 2000.[32] The African

....

32. The Faculty of Theology's church partners are part of the appointment process of academic scholars at the Faculty.

feminist theologian Musa Dube (2000:35), together with Ackermann (2011:4–5) remind us of the gross under-representation that still remains when it comes to women's participation in discussions that effect policy and paradigm shifts in the church (and church polity) and theology in Africa and South Africa, and the rest of the world (cf. Van Wyk 2015:7 of 8).

A theology of 'justice, peace and the integrity of creation' (WCC 1983) should be the driving force behind research themes like 'reconciling diversity' and 'life in its fullness'. No research topic is chosen in isolation or is interest-free. The task of political theology as a critical theology is to practice an 'epistemological vigilance' (Isasi-Díaz [1996] 2012:432). Political theology entails a continuous critique of ideology – even in the face of 'new' theological paradigms aimed at progress in terms of emancipatory action (Schüssler Fiorenza et al. 2013; cf. Van Wyk 2015:6 of 8).

I encountered 'epistemological vigilance' as a concept in the work of the South-American liberation theologian, Ada Maria Isasi-Díaz ([1996] 2012), who reflects on the task of theology in her specific context as a Latina woman, as she explains her theological endeavour in her contribution titled, 'Mujerista Theology: A challenge to traditional theology' (Isasi-Díaz [1996] 2012:418–437). This epistemological vigilance firstly refers to a critical consciousness of our own subjectivity, as well as being critically aware of the limits of our capacity to know reality and our tendency to distort this capacity (cf. Isasi-Díaz [1996] 2012; Maduro 1982:27–29). Theologians and other academic scholars should work hard at being aware of and revealing ideological biases. Epistemological vigilance secondly refers to the constant necessity of evaluating how the results of our theology, our research and the 'way in which we conduct our research' (Isasi-Díaz 1996[2012]:432) contributes to the theological enterprise we envisaged.

This means we should constantly evaluate the authenticity of the contribution we hope to make, given the factors or interests that form or determine the choice of research themes. Being part of an institutional panopticon means a constant vigilance as to whether our genuine hopes for the contributions of our research are not obscured by our situatedness and the powers that keep that setting in play. 'We need to apply the hermeneutics of suspicion to our constructive proposals, to our narratives, to our whole theological enterprise' (Isasi-Díaz [1996] 2012:432).

Thirdly, epistemological vigilance refers to the way in which we maintain community and our ability and willingness to grapple with contradictions and differences. Hard work is necessary to avoid losing the community, 'at not giving into the destructive competition, or worse … ignoring each other' (Isasi-Díaz [1996] 2012:433).

A 'hermeneutics of suspicion' as 'a willingness to suspect and a willingness to listen' (Ricoeur 1970:26) is a cardinal aspect of epistemological vigilance. Paul Ricoeur's

notion of a hermeneutics of suspicion (cf. Itao 2012:10–17) points to a critical reading of texts including 'human beings as texts' and symbols and includes political or theological suspicion (Van Aarde & Dreyer 2010:2 of 10; cf. Thiselton [2001] 2006:607). In this regard, there is a close connection with the hermeneutics of suspicion and critical theory[33] – indeed the hermeneutics provide access to critical theory (Kaplan 2003:7).[34] Critical theory is a necessary foundational aspect for doing 'theology of others' (Ackermann 2003) and one could say also for a research theme on 'Ecodomy life in its fullness':

> Critical theory … is any theory that renders explicit how cognitive reflection can throw light on systemic distortions, whether individual or social, and through that illumination allow some emancipatory action. (Tracy 1987:80)

In her reflection on the theology of Dirkie (D.J.) Smit, Denise Ackermann states how critical theory was a useful tool for feminist (political) theology as a critical theology (Ackermann 2003:4). It is a useful tool because it examines issues of economy, history, power and exploitation and interrogates them (Ackermann 2003:15). Schüssler Fiorenza (1986) also alluded to this in her earlier work:

> Critical theory … provides a key for a hermeneutic understanding which is not just directed toward an actualizing continuation and a perceptive understanding of history but toward a criticism of history and tradition to the extent that it participates in the repression and domination which are experienced as alienation. Analogously (in order to liberate Christian theologies, symbols, and institutions), critical theology uncovers and criticizes Christian traditions and theologies which stimulated and perpetuated violence, alienation, and oppression. Critical theology thus has as its methodological presupposition the Christian community's constant need for renewal. (p. 612)

A critical 'reading' divulges the agendas of those who take part in the communicative events (cf. Gadamer [1960] 1994:370). An authentic 'theology for others', or an authentic theology about 'Ecodomy – life in its fullness' and 'reconciling diversity', from the foundation of critical theory and critical theology, is only possible if there is equal participation – this pertains especially to the 'rules' and the 'games' of academia in general and theological academics in particular. The challenge of '(un)shackling liaisons, (un)masking games and (un)hindered dialogue' with regard to the authenticity

---

33. 'Critical theory' originated from the Frankfurt School, specifically the Institute for social research which was affiliated to Frankfurt University (1920). The theory's intention was an alternative method to traditional hermeneutic approaches. It started with the work of Max Horkheimer and Theo Adorno and it sought to critique one-sided doctrines. It critiqued the driving forces of modernism like power, economy and history (cf. Tracy 1987).

34. David Kaplan (2003) emphasises the link between Paul Ricoeur's hermeneutics and critical theory in his work.

of research themes, is to reconcile diversity in terms of different perspectives and experiences.

◼ The ambiguity of games: Life, fun and violence

In a recent article, unification-philosopher Keisuka Noda, writes about the paradoxes, the meaning, the challenges and the responses of life. From his specific philosophical paradigm, he argues that the world and life is to be understood as a process of challenges and responses – as a game (Noda 2013). A game has three characteristics:

- It consists of rules or determinants and an undetermined element of chance and because of this undetermined element, the game is fun.
- It provides the opportunity for the development of skills necessary to play the game.
- It is self-sufficient: the goal is not external to the activity (the object exists in the activity itself) – which to him, *can be* fun. (p. 118)

He associates play with creativity. Creativity is the 'capacity to play with reality' and deals with challenges (Noda 2013:120). It is the capability to 'change one's perspective to interpret a challenge and change one's stance and attitude towards challenge' (Noda 2013:120). It is the ability to re-contextualise a challenge. It is the ability to cope with a challenge. If one 'has room to play with reality', new ways to approach challenges are discovered.

In the Christian tradition, there has been a double tradition of denunciation and appreciation of games (Neville 2004:120). In the first age of the church, games in the Roman Empire were 'degrading spectacles' (Neville 2004:120). The fictional world created by Suzanne Collins and the Hunger Games are modelled on that type of 'play and game' (cf. Collins 2010). The name of the power-yielding nation that instated the Games, 'Panem' refers to the slogan *Panem et circensus*, that is 'Bread and Circuses' (Collins 2010:223). This slogan was coined by the Roman satirist Juvenal in reference to the way in which the ruling class pacified the commoners by diverting them from contemplating their subjugation. In ancient Rome, the 'bread' was the distribution of grain and the 'circuses' were the public games.

Because Christians were martyred during these degrading spectacles of violence and bestial passion, these circuses and those games were not held in high regard and contrasted sharply with the 'noble' Olympic ideal of civic pride and rivalry. In fact, the Greco-Roman philosopher Epictetus (cf. Long 2001) described the Olympic Games as one of the main analogies of life (the other being a banquet). In reality nations and people are (in the context of the madness of society) in constant war with each other. To idealise a world without conflict, that is to strive for an ideal utopia, is unrealistic. The Games, however, replicate the reality of agonistic competition, without killing each other. Instead, through

the Games recognition was given to both the winners and the losers, because both were allowed to participate.

Due to the violent spectacles of the games in which primarily Christians were murdered and with the inception of Christianity as the religion of the state, Constantine prohibited gladiatorial contests. That just meant that a lot of the violence went underground and also, that other types of games, like chariot races, could flourish. The crowds' behaviour in Constantinople at the start of the 5th century at these races could be compared to the football hooliganism at soccer (football) matches in modern times. Chrysostom denounced these 'games' (or 'races').

Violence as an attribute of 'games' within the Christian tradition however, did not come to an end. They were part of Christian education to make a boy a man, by playing games of shooting, slinging and throwing javelins – as is illustrated in a 15th century educational book for boys on how to train for battle and the use of games in the training (Neville 2004:121). The connection between games, violence and power did not end in the 15th century. The future archbishop of York, Cyril Garbett, was editing a practical theological textbook as a guide for work in a Christian community (congregation or parish) in 1915. He was of the opinion that 'the best test of a man's character is the way he plays his games' – this was linked to the worth of a man's religion and for boys it meant 'playing a clean game' (Garbett 1915:7). From this textbook and his notes, it also seems as if playing hard games were only the activity for men, because girls should play without any 'coarseness' (Garbett 1915:8).

Through the centuries however, some acceptance emerged that the human play instinct would always find (or seek) expression (Neville 2004:121).

◼ The deconstruction of play

◼ Hermeneutics and ethics of dialogue with the Other

The universal theme in the hermeneutics of Gadamer is 'play' (*Spiel*) – specifically 'understanding as play'[35] (Gadamer [1960] 1994). He regarded *understanding* as the 'basic

....

35. Vilhauer argues that Gadamer's understanding of play is a 'hermeneutical key' to understanding his 'fusion of horizons', a concept that has been criticised by (for example) Betti (1980), Caputo (1987), Habermas (1990) and Hirsch (1967). With his aesthetics, Gadamer made an effort to grasp destructive and productive modes of engagement for the purposes of improving practice. Gadamer's hermeneutics of play can be applied beyond aesthetics (art) to 'general understanding' (Vilhauer 2010:xii).

posture of life' (Mootz & Taylor 2011:1) and the primary way in which we participate in the world and belong to the world. Understanding is *interpretive* and informed by our perspective. Our situated perspective is shaped by the way we belong to the world. *Belonging* to the world has two consequences: Firstly, as individuals we are participants in a larger community which is the basis of our identity, but secondly, these larger influences of the community (language, history, culture) have a sort of agency of their own – greater than the action of the individual. Gadamer expressed *belonging* as the function of *play*.

In 'play', the 'play' (music or games or language) has primacy over the players. Play entails being drawn in, participating, playing along. In Gadamer's terms, one must 'play along' (Grondin 2001:44). Players enter into the 'spirit of the game' and play by its rules. The play has an agency of its own. In this 'hermeneutic belonging' with its emphasis on participation in community, individuals relate to one another on the basis of 'the game' – the conversation – in which they participate. It is through dialogue and conversation the individual constructs the world we live in and the individual 'I' moves to 'we' through participation in the community. This 'play' is a dynamic process in which 'difference' (or diversity) is the essential component – not the enemy (cf. Vilhauer 2010).

The dialogue occurs by the mode of 'play'. Play only fulfils its purpose if the player loses himself in play (Gadamer 2004:103). In recognition of the potential value the conversation (the game) has for us to accomplish something greater than we would have on our own, we give ourselves over to playing the game ('belonging to conversation and/ or dialogue'). In this game, 'charity' and 'collaboration' are joined: charity in terms of 'taking' (listening to) what the other person is saying and collaboration in terms of expressing views (subject matter) in a way that could be 'taken' by the listener. The players are engaged in the collaborative attempt to arrive at an understanding of the subject matter. The dialogue is guided by the subject matter of the dialogue and what it takes to make the subject matter clear to the players. For Gadamer (2004; cf. Kögler 1996; Vilhauer 2010:xvii–xi) dialogue is essentially not about doing something *to* or *for* someone, but *with* someone – only on condition of the other person's mutual contribution – the agency of play.

The hermeneutic concept of play has an ethical dimension which can be used as a guide to practice in terms of opening up dialogue where dialogue has ceased and the subjects have become closed to one another (Vilhauer 2010:xi). This is because 'play' involves the subjects, much as the viewer of a painting, the listener of an opera or the reader of a novel find themselves drawn into it (Gadamer [1960]1994:101–110). But 'play' is not purely playful. In every 'play' there is a 'sacred seriousness' (Gadamer [1960] 1994:107). This is not only when applied to art, but also to any other type of

play – athletic games, social games. 'When we are playfully concerned with something, we are also seriously there … only someone who does not play along is not serious about the play' (Grondin 2001:44). Because the true experience of play is *being drawn into*, the opposite of play is not 'seriousness', but rather *not taking part*: 'the mode of being of play does not permit the player to relate to the play as an object' (Gadamer [1960]1994:108). Understanding does not take place by observing an object and therefore objectifying it. Understanding and being with others are events of participation. But we only participate to the extent that we allow ourselves to be drawn in, to be 'moved by the magic' of the event (Grondin 2001:45).

Gadamer (1996:132) uses the concept 'festival' to express 'playing along'. Participation is a specific element of the essence of festival: whoever joins in is included – or even more: immersed. Those who participate in the festival is open to communication (Gadamer 1996:133). But communicating is more than (or not necessarily) words being exchanged, it is 'rather a being with one another, involvement in others. Being and coming together is more important than agreeing about this or that' (Gadamer 1996:133).

The biggest obstacle to genuine *understanding* is a mutual openness of the dialogue partners toward each other. This is the ethical conditions for understanding and dialogue. The biggest challenge is to cultivate a mutual willingness in those who have become closed:

> When faced with a refusal to engage in genuine dialogue, individuals tend to be tempted to either disengage, retreat, and withdraw from any type of encounter with the Other, or to try to overpower the Other with force. Gadamer encouraged a recognition that our continued to-and-fro engaged play with the Other is crucial for our way of living and flourishing as human beings. Disengagement, the complete restriction of the Other's possibility for participating in play, the elimination of the Other – or any 'game-stopping' moves are the worst kind of violence against our human form of life. (Vilhauer 2010:xvii)

Dialogue with the Other is not:

> [A]bout understanding the Other's articulation; about submitting to the authority of the Other; taking on the Other's point of view in a way that means giving up your own power of reflection; giving yourself up to the Other; the projection of your own meaning or interpretation onto the Other. (Vilhauer 2010:xvi)

Gadamer ([1960] 1994:497–499) emphasised the ethical responsibility to engage in an on-going play … with the Other. The foundation of the Other's identity and personhood is the recognition of the true uniqueness of the Other. It is when we find those who are unwilling to engage in dialogue that we must find new ways of interacting, engaging and playing with them. 'The game must go on' (Vilhauer 2010:xviii). We have an ethical responsibility to keep on 'playing' … but by a different set of rules.

▪ It is a game – play on!

▪ Conclusion: A space of reconciling diversity constitutes life in its fullness

In this chapter, I have attempted to argue that a 'Hunger Games'-style panopticon that determines research prerogatives can endanger, obscure and hamper the authentic contribution of an institutional or faculty research theme aimed at making an impact in society and contributing to the wellness of that society – due to the power and other (economic) motives involved in making the choice of a specific research theme in the first place. The nature of the institutional game is the single greatest reason that research themes such as reconciling diversity and the practice of 'Ecodomy – life in its fullness', may not be internalised in the very society in which the research aims to make a difference. The game – in the panopticon manner as a 'hunger game' in which the competition is fierce and one player surveils the other because that secures survival – renders the authenticity of the notions of reconciling diversity and 'life in its fullness' null and void because it contradicts the notions of inclusivity, equality, openness, justice and participation.

The panoptical power might throw you into the game, but removing yourself from it is not the antidote to the power that governs it. On the contrary, if you are suspicious about the powers that have made you a participant, you can deconstruct the game, make your own building blocks, arrange the building blocks and develop new rules for your participation in it. 'Play' becomes something else. It is not a forced and oppressing activity, played in isolation. 'Play' becomes the very vehicle of openness towards a dialogue partner and a willingness to listen and learn from dialogue partners (other players) in conversation. Gadamer ([1960] 1994:101–110) explored 'dialogue-play' as a hermeneutical lens to interpretation, understanding, learning and practicing (ethics) (cf. Vilhauer 2010:xi; 49–72; 139–149). 'Play' features as a key concept in the dynamic and dialogical interpretative process, in which the participants come to grasp a common subject matter together (Vilhauer 2010). Gadamer explored types of interaction that reopen dialogue between those that have become closed to one another to reconceive the process of understanding. 'Understanding as dialogue' (cf. Vilhauer 2010:1) should be the foundation of the correlation between research themes within an institution. Understanding as dialogue should be the driving force behind the choice of research themes. 'The ethics of play' as an openness towards dialogue can contribute to the authenticity of the nature, content and output of research themes aimed at reconciling diversity and 'life in its fullness'.

Dialogue (play), or conversation (game), or indeed reconciling diversity of binary oppositions is only possible when power is not part of the 'play'. Moltmann ([2006] 2008) articulates this when he describes his understanding of truth:

> Humanly speaking, truth is to be found in unhindered dialogue – a dialogue which, if it is not already domination free, is at least truth-seeking. In this dialogue, community and freedom are joined: community in mutual respect and reciprocal participation, and freedom in the right to have one's own opinion and to give one's own assent. (p. 287)

We are situated at 'spaces of theology' with a specific dynamic: A lot of what we keep ourselves busy with is dictated by the interests of the marketplace in a purely financial sense; the alignment of faculty research themes with institutional research themes, with international relevant themes, to be an internationally acclaimed university, to attract more students and move higher on the world ranking list. In that regard it is more closely related to the gladiatorial games of old. But just as much as what we do is dictated by the concern of the church to bear witness of the good news of the gospel, so we also have a duty to practice public theology. In this regard, it might more closely resemble the nature of the Olympic Games of old. Based on both these aspects, the rules of the game are always changing and if we know that, then we know we are playing a game. The questions are, however, the type of game and the manner of play.

Conversations about the nature and content of 'public' theology from the perspective of our respective institutional situatedness (*Sitz im Leben*) are only possible with the deconstruction of the institutional power as a game, together with the awareness of both the ambivalent and dialectical nature of 'play' – with its possibilities and dangers. 'Play' and 'games' can be associated with leisure and fun. They can also be associated with strategy, acting, and 'pressures of conformity within a consumerist society' (Neville 2004:120).

For us it could mean an insistence on playfulness *and* a refusal to play along. From this perspective, a research theme about 'life in its fullness' might just be possible.

■ Summary: Chapter 9

This contribution is a political-theological and hermeneutical reflection on the origin, nature, intention and contribution of a research theme identified within the dynamics of an institutional space, by taking a critical look at the 'rules' and the 'game' of university academia. Specific reference is made to institutional and faculty research themes, namely 'reconciling diversity' and 'Ecodomy – life in its fullness'. The institutional academic space is compared to a Hunger Games-style panopticon, with its 'rules' and 'play'. It is argued that these research themes can only make an authentic contribution if the 'play' and 'game' of the space in which these themes originate, are deconstructed. If this deconstruction can take place, there might be an authentic chance for unhindered dialogue towards the transformation of the academic space and the greater community it serves.

References

Chapter 1

August, K.T., 2005, 'Reconciliation in the South African political context: A challenge to the Church for community building', *Scriptura* 88, 14–29. http://dx.doi.org/10.7833/88-0-991

Bedford-Strohm, H., Bataringaya, P. & Jahnichen, T. (eds.), 2016, *Reconciliation and just peace: Impulses of the theology of Dietrich Bonhoeffer for the European and African context*, Lit Verlag GmbH & Co. KG WIE, Zurich.

Bernasconi, R. (ed.), 2003, *Race and Racism in Continental Philosophy*, Indiana University Press, Indiana.

Bhattacharyya, G., Gabriel, J. & Small, S., 2003, *Race and power. Global racism in the twenty-first century*, Routledge, New York.

Blumer, H., 1958, 'Race prejudice as a sense of group position', *Pacific Sociological Review* 1(1), 3–7. http://dx.doi.org/10.2307/1388607

Boesak, A., 1995, 'The Church and the RDP', in R. Koegelenberg (ed.), *The reconstruction and development programme: The role of the Church, Civil society and NGO's*, pp. 25–28, EFSA, Cape Town.

'Britain Grapples With Enduring Questions of Religion and Race', *International New York Times*, 26 April, 2016.

Christerson, B., Edwards, K. & Emerson, M. (eds.), 2005, *Against all odds: The struggle for racial integration in religious organizations*, New York University Press, New York.

Cross, M. & Keith, M., 1993, *Racism, the city and the state*, Routledge, New York.

Darbyshire, H., 1994, *Not in Norfolk: tackling the invisibility of racism*, Norwich and Norfolk Racial Equality Council, Norwich.

Derman-Sparks, L. & Phillips, C.B., 1997, *Teaching/learning anti-racism*, Teachers College Press, New York.

Dietrich Bonhoeffer Werke, 2005, Ethics, in Clifford J. Green, transl. Reinhard Krauss, Charles West & Douglas W. Stott (eds.), Fortress Press, Minneapolis.

Dixon, J.C., 2006, 'The ties that bind and those that don't: Towards reconciling group threat and contact theories of prejudice', *Social Forces* 84(4), 2179–2204. http://dx.doi.org/10.1353/sof.2006.0085

Duncan, G., 2002, 'A place in the Sun? The role of the Church in moral renewal and social transformation', *Verbum et Ecclesia* 23(2), 333–342. http://dx.doi.org/10.4102/ve.v23i2.1198

Herring, C., 2011, *Combatting racism and xenophobia: Transatlantic and international perspectives*, Institute of Government Public Affairs, University of Illinois, Champaign, Illinois.

Jordan, J., 1995, *I was looking at the Ceiling and then I saw the Sky*, Scribner, New York.

Kleinschmidt, H., 1995, 'National development priorities for a new South Africa', in R. Koegelenberg (ed.), *Transition and transformation: A challenge to the Church*, pp. 173–176, EFSA, Cape Town.

Lane, J., 1999, *Action for racial equality in the early years: Understanding the past, thinking about the present, planning for the future*, A Practical Handbook for Early Years Workers, National Early Years Network, London.

Marsh, C., 2005, *The beloved community: How faith shapes social justice, from the civil rights movement to today*, Basic Books, New York.

McLaren, L.M., 2003, 'Anti-Immigrant Prejudice in Europe: Contact, Threat Perception, and Preferences for the Exclusion of Migrant's, *Social Forces* 81(3), 909–936, Oxford Academic, Oxford.

McLaren, P. & Torres, R. 1999, 'Racism and multicultural education: Rethinking "race" and "whiteness" inlate capitalism', in S. May (ed.), *Critical multiculturalism: Rethinking multicultural and antiracist education*, pp. 42–76, Falmer Press, Philadelphia.

Pillay, J., 1996, *Pupils from informal settlements in Indian secondary schools: Guidelines for educational psychologist,* RAU, Johannesburg.

Pillay, J., 2002, *The Church and development in the new South Africa: Towards a theology of development,* University of Cape Town, Cape Town.

Pillay, J., 2014, 'Has democracy led to the demise of racism in South Africa? A search for the answer in Gauteng schools', *Africa Education Review* 11(2), 146–163. http://dx.doi.org/10.1080/18146627.2014.927147

Rattansi, A., 2007, *Racism a very short introduction*, Oxford University Press, Oxford.

Robinson, C.J., 1983, *Black Marxism: The making of the black radical tradition*, Zed Press, London.

Semali, L., 1998, 'Perspectives on the curriculum of whiteness', in J. Kincheloe, S.R. Steinberg, N.M. Rodriquez & R.E. Chennault (eds.), *White reign: Deploying whiteness in America*, pp. 172–192, St Martin's Griffin, New York.

Williams, E., 1964, *Capitalism and slavery*, Andre Deutsch, London.

Williams, P., 1997, *The genealogy of race: Towards a theory of grace*, Reith Lectures, BBC, London.

▮ Chapter 2

Blei, K., 1994, *Apartheid as a status confessionis*, Semper Reformanda, Geneva.

Bonhoeffer, D., 1959, *Letters and papers from prison*, E. Bethge (ed.), Collins Fontana Books, London.

Bonhoeffer, D., 1963, *The cost of discipleship,* Macmillan, New York.

Bonhoeffer, D., [1933] 1965, '*The Church and the Jewish question',* in E.H. Robinson & J. Bowden (eds.), *No rusty swords: Letters, lectures and notes 1928–1936*, pp. 226–235, Harper & Row, New York.

Bonhoeffer, D., 1995, 'The structure of responsible life', in D. Bonhoeffer, *Ethics*, pp. 220–249, Harper & Row, New York.

Bonhoeffer, D., (in press), 'Sermon on forgiveness (Matthew 18:21–25)', in D. Bonhoeffer, *Gesammelte Schriften,* E. Bethge (ed.), vol. 4, pp. 399–403, Chr. Kaiser Verlag, München. (Note: The English text may be found in Dietrich Bonhoeffer Works English [DBWE], editor V.J. Barnett, vol. 14, Fortress Press, Minneapolis, pp 197–204.)

References

Boraine, A., 2001, *A country unmasked*, Oxford University Press, Oxford.

Clements, K., 2006, *Bonhoeffer and Britain*, CCBI Publications, London.

De Gruchy, J.W., 1979, *The Church struggle in South Africa*, David Philip, Cape Town.

De Gruchy, J.W., 1984, *Bonhoeffer and South Africa. Theology in dialogue*, Eerdmans, Grand Rapids.

De Gruchy, J.W., 2005, *Daring, trusting spirit: Bonhoeffer's friend Eberhard Bethge*, SCM, London.

Evangelical Church in Germany, 1999, 'Dietrich Bonhoeffer-Prize for the South African Truth and Reconciliation Commission', *Bulletin* 2, viewed 05 January 2017, from https://www.ekd.de/english/1697-2699.html

Institute for Justice and Reconciliation (IJR), 2013, *Confronting exclusion: Time for radical Reconciliation: SA Reconciliation Barometer Survey*: 2013 Report, IJR, Cape Town.

Makele, B., 2011, 'Baptised in blood: Saint Manche Masemola', viewed 06 January 2017, from Desktop Commentaries/Documentary idea. www.desktop-documenatries.com/baptised-in-blood-saint-manche-masemola-documentary-idea.html

Mandela, N.,1994, *Long walk to freedom*, Macdonald Purnell, London.

Meiring, P., 1999, *Chronicle of the Truth Commission*, Carpe Diem, Vanderbijlpark.

Meiring, P., 2002, 'Unshackling the ghosts of the past', *Missionalia* 30, pp. 56–69.

Meiring, P., 2015, Dietrich Bonhoeffer and costly reconciliation in South Africa', paper delivered at the Bonhoeffer Consultation, Beyers Naudé Centre for Public Theology, University of Stellenbosch, 30 September–02 October.

Nürnberger, K. & Tooke, J. (eds.), 1988, *The cost of reconciliation in South Africa,* Methodist Publishing House, Cape Town. (N.I.R.Reader1)

Shapiro, J., 1997, *Zapiro: The hole truth*, David Philip, Cape Town.

Truth and Reconciliation Commission of South Africa (TRC), 1998, *Report*, vols. 1–7, Juta, Cape Town.

Truth and Reconciliation Commission of South Africa (TRC), 1998, *Report*, vol. 1, Juta, Cape Town.

Tutu, D., 1999, *No future without forgiveness*, Rider, London.

Uniting Reformed Church of Southern Africa, 2012, The Confession of Belhar, Acts of Synod 2012, pp. 767–770, URCSA, Cape Town. https://enWikipedia.org/wiki/BelharConfession

Van Vught, W. & Cloete, D., 2000, *Race and reconciliation in South Africa*, Lexington Books, Lanham.

Villa-Vicencio, C. & De Gruchy, J.W. (eds.), 1985, *Resistance and hope,* South African essays in honour of Beyers Naudé, Eerdmans, Grand Rapids.

Wale, K., 2013, *Confronting exclusion: Time for radical reconciliation: SA Reconciliation barometer survey*, report, Institute for Justice and Reconciliation, n.p.

Westminster Abbey, n.d., '20th century martyrs', viewed 25 May 2015, from https://commons.wikimedia.org/wiki/File:Westminster_Abbey_-_20th-century_Martyrs.jpeg

▉ Chapter 3

Berlin, A., 2010, 'Legal fiction: Levirate *cum* land redemption in Ruth', *Journal of Ancient Judaism* 1(1), 3–18. http://dx.10.13109/jaju.2010.1.1.3

Braulik, G., 1996, 'Das Deuteronomium und die Bücher Ijob, Sprichwörter, Rut', in E. Zenger (Hrsg.), *Die Tora als Kanon für Juden und Christen,* pp. 61–138, Herder, Freiburg.

Braulik, G., 1999, 'The Book of Ruth as Intra-Biblical critique on the Deuteronomic Law', *Acta Theologica* (1), 1–20.

Cohn Eskenasi, T. & Frymer-Kensky, T., 2011, *Ruth,* The Jewish Publication Society, Philadelphia.

De Vaux, R., 1988, *Ancient Israel. Its life and institutions*, transl. J. McHugh, Darton, Longman & Todd, London.

Doob Sakenfeld, K., 1999, *Ruth. Interpretation. A Bible commentary for teaching and Preaching,* John Knox Press, Louisville.

Fischer, I., 1995, *Gottestreiterinnen. Biblische Erzählungen über die Anfänge Israels,* Kohlhammer, Stuttgart.

Fischer, I., 1999, 'The Book of Ruth. A "Feminist" Commentary to the Torah' in A. Brenner (ed.), *Ruth and Esther. A feminist companion to the Bible,* 2nd series, pp. 24–44, Sheffield Academic Press, Sheffield.

Fischer, I., 2001, *Rut,* Herder, Freiburg im Breisgau.

Frevel, C., 1992, *Das Buch Rut,* Verlag Katholisches Bibelwerk, Stuttgart.

Frevel, C., 2009, '"Du wirst jemand haben, der dein Herz erfreut und dich im Alter versorgt" (Rut 4:15). Alter und Altersversorgung im Alten/Ersten Testament', in R. Kampling & A. Middelbeck-Varwick (Hrsg.), *Alter – Blicke auf das bevorstehende Apeliotes,* pp. 11–43, Peter Lang, Frankfurt am Main. (Studien zur Kulturgeschichte und Theologie, 4).

Goulder, D., 1993, 'A homily on Deuteronomy 22–25?', in H.A. McKay & D.J.A. Clines (eds.), *Of prophets' visions and the wisdom of sages. Essays in Honour of R. Norman Whybray on his seventieth birthday,* pp. 307–319, JSOT Press, Sheffield.

Gow, M.D., 1992, *The Book of Ruth. Its structure, theme and purpose,* Apollos, Leicester.

Grant, R., 1991, 'Literary structure in the Book of Ruth', *Bibliotheca Sacra* 148, pp. 425–443, viewed 24 April 2013, from http://www.ancientpath.net/Bible/OT/08_ruth/Addendum/

Grätz, S., 2007, 'Second Temple and the legal status of the Torah: The hermeneutics of the Torah in the Books of Ruth and Ezra', in G.N. Knoppers & B.M. Levinson (eds.), *The Pentateuch as Torah. New models for understanding its promulgation and acceptance,* pp. 273–287, Eisenbrauns, Winona Lake.

Halton, C., 2012, 'An indecent proposal: The theological core of the Book of Ruth', *Scandinavian Journal of the Old Testament* 26(1), 30–43.

Hamlin, J., 1996, *Surely there is a future. A commentary on the Book of Ruth,* Wm B Eerdmans, Grand Rapids.

Köhlmoos, M., 2010, *Ruth,* Vandenhoeck & Ruprecht, Göttingen.

Korpel, M.C.A., 2001, *The structure of the Book of Ruth*, Koninklijke Van Gorcum, Assen.

LaCocque, A., 1990, *The Feminine unconventional. Four subversive figures in Israel's tradition,* Fortress Press, Minneapolis.

LaCocque, A., 2004, *Ruth*, transl. K.C. Hanson, Fortress Press, Minneapolis.

Lau, P.H.W., 2011, *Identity and ethics in the Book of Ruth. A social identity approach*, De Gruyter, Berlin.

Loader, J.A., 1994, *Ruth. Een praktische bijbelverklaring*, Uitgeverij Kok, Kampen.

Matthews, V., 2004, *Judges and Ruth*, Cambridge University Press, Cambridge.

Moen Saxegaard, K., 2010, *Character complexity in the Book of Ruth*, Mohr Siebeck, Tübingen.

Neuman, K., 2006, s.v. 'Name', in A. Berlejung & C. Frevel (Hrsg.), *Handbuch theologischer Grundbegriffe zum Alten und Neuen Testament*, pp. 325–327, Wissenschaftliche Buchgesellschaft, Darmstadt.

Nielsen, K., 1997, *Ruth*: *A commentary*, transl. E. Broadbridge, Westminster John Knox Press, Louisville.

Prinsloo, W.S., 1982, *Die Boek Rut*, NG Kerk-Uitgewers, Kaapstad.

Siquans, A., 2009, 'Foreignness and poverty in the Book of Ruth. A legal way for a poor foreign woman to be integrated into Israel', *Journal for Biblical Literature* 3, 443–452.

Spangenberg, I., 2000, 'The literature of the Persian Period (539–333 BCE)', in W. Boshoff, E. Scheffler & I. Spangenberg (eds.), *Ancient Israelite literature in context*, pp. 168–198, Protea Boekhuis, Pretoria.

Wetter, A-M., 2014, 'Ruth: A born-again Israelite? One woman's journey through space and time', in E. Ben Zvi & D.V. Edelman (eds.), *Imagining the Other and constructing Israelite identity in the Early Second Temple Period*, pp. 144–162, Bloomsbury, London.

Wuench, H-G., 2014, 'The stranger in God's Land – foreigner, stranger, guest: What can we learn from Israel's attitude towards strangers?', *Old Testament Essays* 27(3), 1129–1154.

Zakovitch, Y., 1999, *Das Buch Rut. Ein jüdischer Kommentar*, Verlag Katholisches Bibelwerk, Stuttgart.

Zenger, E., 1986, *Das Buch Ruth*, Theologischer Verlag, Zürich.

■ Chapter 4

Bosch, D.J., 1991, *Transforming mission,* Orbis Books, New York.

Caruth, C. (ed.), 1995, *Trauma. Explorations in memory,* The Johns Hopkins University Press, London.

Cole, C.M., 2007, 'Performance, transitional justice and the Law: South Africa's Truth and Reconciliation Commission', *Theatre Journal* 59(2), 167–187.

Cole, C.M., 2010, *Performing South Africa's Truth Commission: Stages of transition,* Indiana University Press, Bloomingdale.

Collins English Dictionary, 2011, HarperCollins, Glasgow.

Cruywagen, V., 2014, 'Tutu to lead debate on TRC hearings', *The New Age*, viewed 01 October 2014, from www.pressreader.com/south-africa/the-new-age-western-cape/.../281638188432555

De Gruchy, J. & De Gruchy, S., 2005, *The church struggle in South Africa*, Fortress Press, Minneapolis.

Doxtader, E. (ed.), 2005, *Provoking questions: An assessment of the Truth and Reconciliation Commission's recommendations and their implementation,* Institute for Justice and Reconciliation, Cape Town.

Du Toit, F., 2014, 'Reconciliation within a local context', report of the Symposium on the challenges of reconciliation in a post TRC South Africa, 11–12 February 2014, pp. 2–5, Stellenbosch University, Stellenbosch.

Hall, G., 2003, 'Multi-faith dialogue in conversation with Raimon Panikkar', paper presented at the annual conference of the Australian Association for the Study of Religions. Griffith University, Brisbane, 3–6 July, pp. 1–10, viewed 16 August 2016, from http://dlibrary.acu.edu.au/staffhome/gehall/Hall_Panikkar.htm

Hall, G., 2007, 'Prophetic dialogue as a Practical Theological category', *Australian eJournal of Theology* 10, pp. 1–10, viewed 26 July 2016, from http://aejt.com.au/2007/issue_10

Hutten, P.H., 2004, 'Memories of trauma: Problems of interpretation', *History and theory*, 43(2), 249–259.

Kroeger, J.H., 2008, 'The Faith-culture dialogue in Asia: Ten FABC insights on inculturation', *Studia Missionalia* 57(10), 78–93.

Lapsley, M., 2014, 'Healing of personal and communal memories', viewed 29 August 2015, from http://www.healing-memories.org/news/speeches/healing-of-personal-and-communal-memories

Meiring, P., 1999, *Chronicle of the Truth Commission,* Carpe Diem Books, Vanderbijlpark.

Miskotte, H.H., 1992, *Pastor & profeet,* Kok ten Have, Baarn.

Panikkar, R., 1995: *Cultural disarmament: The way to peace,* Westminster John Know Press, Louisville.

Rosoux, V., 2013, 'Is reconciliation negotiable?', *International Negotiation* 18, 471–493.

Thesnaar, C.H., 2013, 'Reformed Churches struggle for justice: Lessons learnt from their submissions before the TRC', *Nederduits Gereformeerde Teologiese Tydskrif* 54(3 & 4), 54–66.

Thesnaar, C.H., 2014, 'Seeking feasible reconciliation: A transdisciplinary contextual approach to reconciliation', *HTS Teologiese Studies/ Theological Studies* 70(2), 1–8.

Thesnaar, C.H., 2015, 'Report on the re-enactment of the Truth and Reconciliation Commission's faith hearing consultation', Stellenbosch University, Stellenbosch, 08–09 October 2014.

The Truth & Reconciliation Commission of South Africa (TRC), 1998a, *Report,* vol. 1, Juta, Cape Town.

The Truth & Reconciliation Commission of South Africa (TRC), 1998b, *Report,* vol. 4, Juta, Cape Town.

Vosloo, R., 2015, 'Time in our time: On theology and future-oriented memory', Inaugural lecture delivered at Stellenbosch University, Stellenbosch, 05 May, pp. 1–15.

Wale, K., 2013, 'Confronting exclusion: Time for radical reconciliation, SA Reconciliation Barometer Survey: 2013', viewed 15 April 2015, from http://reconciliationbarometer.org/wp-content/uploads/2013/12/IJR-Barometer-Report-2013-22Nov1635.pdf

Weinrich, H., 1999, *Léthé. Art et critique de l'oubli*, Fayard, Paris.

◼ Chapter 5

Anderson, B., 1991, *Imagined communities: Reflections on the origin and spread of nationalism,* rev. edn., Verso, London.

Brown, V., 1996, 'The emergence of the economy', in S. Hall, D. Held, D. Hubert & K. Thompson (eds.), *Modernity: An introduction to modern societies*, pp. 90–118, Blackwell, Oxford.

References

Burke, P.T., 2010, 'The origin of social justice: Taparelli, D'Azeglio', viewed 13 April 2016, from https://home.isi.org/origins-social-justice-taparelli-d%E2%80%99azeglio

Dube, Z., 2013, 'Teaching the Bible at public universities in South Africa: A proposal for multidisciplinary approach', *HTS Teologiese Studies/Theological Studies* 69(1), Art. #1295, 6 pages. http://dx.doi.org/10.4102/hts.v69i1.1295

Dube, Z., 2016, 'The African women theologians' contribution towards the discussion about alternative masculinities', *Verbum et Ecclesia* 37(2), 6 pages. http://dx.doi.org/10.4102/ve.v37i2.1577

Elliott, J.H., 2002, 'Jesus was not an egalitarian. A critique of an anachronistic and idealist theory', *Biblical Theology Bulletin* 32(2), 75–91.

Elliott, M., 2007, 'Human rights and the triumph of the individual in world culture', *Cultural Sociology* 1(3), 343–363.

Fukuyama, F., 1989, The end of history, *The National Interest* 16, 3–18.

Giddens, A., 1990, *The consequences of modernity*, Polity Press, Cambridge.

Gutierrez, G., 1973, *A Theology of liberation*, Orbis Books, Maryknoll.

Hall, S., 1996, The west and the rest: Discourse and power, in S. Hall, D. Held, D. Hubert & K. Thompson (eds.), *Modernity: An introduction to modern societies*, pp. 184–224, Blackwell, Oxford.

Held, D., 1996, 'The development of the modern state', in S. Hall, D. Held, D. Hubert & K. Thompson (eds.), *Modernity: An introduction to modern societies*, pp. 55–84, Blackwell, Oxford.

Horkheimer, M. & Adorno, T., 1972, *The dialectic of enlightenment*, Herder & Herder, New York.

Horsley, R., 2001, *Hearing the whole story: A political plot in Mark's Gospel*, Westminster John Knox Press, Louisville.

Jameson, F., 1991, *Postmodernism or the cultural logic of late capitalism*, Verso, London.

Levine, L., 1992, 'Introduction' in L. Levive (ed.), *The Galilee in late antiquity*, pp. xvii–3, Harvard University Press, Cambridge.

Lyotard, J.F., 1993, *Libidinal economy*, transl. I. Hamilton Grant, Indiana University Press, Bloomington.

McGrew, A., 1996, 'The state in advanced capitalist society', in S. Hall, D. Held, D. Hubert & K. Thompsom (eds.), *Modernity: An introduction to modern societies*, pp. 239–275, Blackwell, Oxford.

Moxnes, H., 2003, *Putting Jesus in his place, a radical vision of household and kingdom*, Knox Press, Westminster.

Myers, C., 1991, *Binding the strong man: A political reading of Mark's story of Jesus,* Orbis Books, Maryknoll.

Neyrey, H.J., 1995, 'Loss of wealth, loss of family and loss of honour', in P. Esler (ed.), *Modelling early Christianity: Social-scientific studies of the new testament in its context,* pp. 129–138, Routledge, London.

Nortje-Meyer, L., 2002, 'The homosexual body without apology: A positive link between the Canaanite woman in Matthew 15:21–28 and homosexual interpretation of biblical texts', *Religion & Theology* 9(1–2), 118–134.

Offe, C., 1984, *Contradiction of the welfare state*, Hutchinson, London.

Porter, R., 1990, *The enlightenment,* Macmillan, London.

Raborife, M., 2016, 'Ethical leaders leave no room for corruption', viewed 12 April 2016, from http://www.news24.com/SouthAfrica/News/an-ethical-leader-leaves-no-room-for-corruption-mogoeng-20160411

Rasmussen, L.L., 2005, *Dietrich Bonhoeffer: Reality and resistance,* Westminster John Knox Press, Louisville.

Rohrbaugh, R.L., 1995, 'Legitimating sonship: A test of honour: a social scientific study of Luke 4:1–30', in P. Esler (ed.), *Modelling early Christianity: Social-scientific studies of the new testament in its context,* pp. 183–197, Routledge, London.

Scott, J., 1990, *Domination and the arts of resistance: Hidden transcripts,* Yale University Press, New Haven.

Smith, A., 1976, 'An inquiry into the nature and causes of the wealth of nations', in R.H. Cambel & A.S. Skinner, (eds.), *The Glasgow edition of the work and correspondence of Adam Smith*, vol. 2, pp. 15–18, Oxford University Press, Oxford.

Sobrino, J., 2005, *Jesus the liberator: A historical theological reading of Jesus of Nazareth,* Orbis, New York.

Strange, S., 2002, The declining power of the state, in D. Held & A. McGrew (eds.), *The global transformation reader: an introduction to globalisation debate*, pp. 121–127, Polity, Cambridge.

Tandwa, L., 2016, 'Please resign, church leaders ask Zuma', viewed 12 April 2016, from http://www.news24.com/SouthAfrica/News/please-resign-church-leaders-ask-zuma-20160408

Thompson, E.P., 1971, 'The moral economy of English crowd in the eighteenth century', *Past and Present* 1, 76–136.

Touraine, A., 1971, *The post-industrial society: Tomorrow's social history, class, conflict and culture in the programmed society*, Random House, New York.

Weber, M., [1930] 1992, *The protestant ethic and the spirit of capitalism*, Routledge, London.

◼ Chapter 6

Brink, A., 1998, *Reinventing a continent: Writing and politics in South Africa*, Zoland, Cambridge.

Coetzee, P.H., 2003, 'Morality in African thought', in P.H. Coetzee & P.J. Roux (eds.), *The African philosophy reader: A text with readings,* 2nd. edn., pp. 321–336, Routledge, London.

Dallaire, R., 2011, *They fight like soldiers, they die like children: The global quest to eradicate the use of child soldiers*, Vintage, Toronto.

De Beer, S.F., 2015, 'Ubuntu is homeless: An urban theological reflection', *Verbum et Ecclesia* 36(2), Art #1471, 12 pages. http:dx.doi.org/10.4102/ve.v3612.1471

Emmet, D., 1966, *Whitehead's philosophy of organism*, 2nd edn., MacMillan, London.

Forster, D.A., 2006, 'Identity in relationship: The ethics of ubuntu as an answer to the impasse of individual consciousness', paper presented at the South African Science and Religion forum, in C.W. du Toit (ed.), *The impact of knowledge systems on human development in Africa*, pp. 245–289, Research Institute for Religion and Theology, University of South Africa, Pretoria, viewed 16 October 2008, from http://www.spirituality.org.za/.../ubuntu%20and%20identity%20D%20Forster%202006.doc

References

Forster, D.A., 2010a, 'African relational ontology, individual identity, and Christian Theology: An African theological contribution towards an integrated relational ontological identity', *Theology,* July–August, 113(874), 243–253.

Forster, D.A., 2010b, 'A generous ontology: Identity as a process of intersubjective discovery – an African theological contribution', *HTS Teologiese Studies/ Theological Studies* 66(1), Art. #731, 12 pages. http://dx.doi.org/10.4102/hts.v66i1.731

Gobodo-Madikizela, P., 2004, *A human being died that night: A South African woman confronts the legacy of Apartheid,* Mariner, Boston.

Harari, Y.N., 2014, S*apiens: A brief history of humankind,* transl. H. Yur, Signal, n.p.

Kanu, I.A., 2013, 'The dimensions of African cosmology', *Filosofia Theoretica: Journal of African Philosophy, Culture and Religion* 1(2) July–December, 533–555, viewed 20 May 2015, from http://africanphilcongress.com/vol2no2/KANU-THE%20DIMENSIONS%20OF%20AFRICAN%20COSMOLOGY%20FT%202-2%202013.pdf

Kruidenier, R., 2015, 'Trying for better circumstances (Zama Zama): Exploring *ubuntu* amongst marginalised women in an informal settlement', *Verbum et Ecclesia* 36(2), Art. #1433, 7 pages, viewed 15 July 2015, from http://dx.doi.org/10.4102/ve.v3612.1433

Loubser, G.M., 2012, 'The shared resources of rational agents: Van Huyssteen's postfoundationalist facilitation of interdisciplinarity', in C.W. du Toit (ed.), *Knowing, believing, living in Africa: Perspectives from science and religion*, pp. 85–105, Research Institute for Theology and Religion University of South Africa, Pretoris, viewed 31 August 2016, from http://uir.unisa.ac.za/bitstream/handle/10500/7056/Loubser%201.pdf?sequence=1

Louw, D.J., 2001, 'Ubuntu and the challenges of multiculturalism in post-apartheid South Africa', *QUEST: An African Journal of Philosophy* 15(1&2), 15–36, viewed 13 July 2015, from http://www.quest-journal.net/Quest_2001_PDF/louw.pdf

Louw, D.J., 2010, 'Power sharing and the challenge of ubuntu ethics', in C. du Toit, (ed.), *Power sharing and African democracy: Interdisciplinary perspectives,* Research Institute for Theology and Religion, Unisa, Pretoria, viewed 13 January 2014 from http://uir.unisa.ac.za/bitstream/handle/10500/4316/Louw.pdf?sequence=1

Makgoba, M., 2014, 'African Universities or Universities in Africa: Educators consider how much institutions in developing nations should focus on local priorities as opposed to research agendas that match those in the West'. Reportage by Jack Grove, *Inside Higher Ed.*, viewed 01 September 2016, from https://www.insidehighered.com/news/2014/12/11/south-african-academic-calls-african-universities-resist-priorities-west

Müller, J.C., 2015, '"Exploring "nostalgia" and "imagination" for ubuntu research: A postfoundationalist perspective', *Verbum et Ecclesia* 36(2), Art. #1432, 6 pages, viewed 24 July 2015, from http://dx.doi.org/10.4102/ve.v3612.1432

Nkhata, M.J., (2010), 'Rethinking governance and constitutionalism in Africa: The relevance and viability of social trust-based governance and constitutionalism in Malawi', LLD dissertation, Faculty of Law, University of Pretoria.

Nussbaum, B., 2003, 'Ubuntu: Reflections of a South African on our common humanity', *Reflections* 4(4), 21–26.

Ramose, M.B., 2001 'An African perspective on justice and race, polylog', *Forum for Intercultural Philosophy* 3, viewed 25 February 2015, from http://them.polylog.org/3/frm-en.htm

Ramose, M.B., 2003, 'Discourses on Africa', in P.H. Coetzee & P.J. Roux (eds.), *The African Philosophy Reader: A text with readings*, 2nd edn., pp. 1–9, Routledge, London, viewed 15 May 2012, from http://www.docstoc.com/docs/81721439/?

Reynhout, K.A., 2011, 'The hermeneutics of transdisciplinarity: A Gadamerian model of transversal reasoning', Metanexus Institute, New York, viewed 31 August 2016, from http://www.metanexus.net/essay/hermeneutics-transdisciplinarity-gadamerian-model-transversal-reasoning

Schrag, C.O., 1994, 'Transversal rationality' in T.J. Stapleton (ed.), *The question of hermeneutics: Essays in Honor of Joseph J. Kockelmans,* pp. 61–78, Springer Science+Business Media, Dordrecht.

Seibt, J., 2005, 'Process ontologies', in G. Imaguire (ed.), *Metafisica e Ontologia*, pp. 1–27, Philosophia Verlag, München, viewed 07 September 2015, from https://www.academia.edu/460451/Process_Ontologies

Seibt, J. 2009, 'Forms of emergent interaction in General Process Theory', *Synthese* 166, 479–512, Springer Science+Business Media, Dordrecht, viewed 07 September 2015, from http://dx.doi.org/10.1007/s11229-008-9373-z

Shakespeare, W., 2003–2005, *Hamlet*, Originally from Open Source Shakespeare, Act III, Scene 1, viewed 01 September 2016, form http://www.opensourceShakespeare.org

Stone, J.A., 2006, 'Van Huyssteen in context: A comparison with Philip Hefner and Karl Peters', in F.L. Shultz (ed.), *The evolution of rationality: Interdisciplinary essays in honor of J. Wentzel Van Huyssteen*, pp. 3–86, William B. Eerdmans Publishing, Grand Rapids.

Truth and Reconciliation Commission of South Africa (TRC), 1998, *Report*, vol. 4, Juta, Cape Town, viewed 06 January 2017, from http://www.justice.gov.za/trc/report/finalreport/Volume%204.pdf

Van Huyssteen, J.W., 1998, 'Duet or duel: Theology and science in a postmodern world', Lectures for the 1998 Diocese of British Columbia John Albert Hall Lectures, Centre for Studies in Religion and Society in the University of Victoria, Trinity Press International, Harrisburg.

Van Huyssteen, J.W., 2000, 'Postfoundationalism and interdisciplinarity: A response to Jerome Stone', *Zygon* 35(2), June, 427–439.

Van Huyssteen, J.W., 2005, *Alone in the world? Human uniqueness in science and theology*, Eerdman, Grand Rapid, viewed 01 February 2016, from http://www.giffordlectures.org/lectures/alone-world-human-uniqueness-science-and-theology

Wiredu, K., 2007, 'Philosophy and authenticity', *Shibboleths: A Journal of Comparative Theory* 1(2), 72–80.

Whitehead, A.N., 1933, *Adventures of Ideas,* The Free Press, New York.

Whitehead, A.N., 1978, *Process and reality: An essay in cosmology,* corrected edn., D.R. Griffin, D. Sherburne & D.W. Sherburne (eds.), The Free Press, New York.

◼ Chapter 7

Adams, S.L., 2010, s.v. 'Book of Proverbs', in J.J. Collins & D.C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism*, pp. 1102–1103, William B. Eerdmans Publishing Company, Grand Rapids.

References

Albertz, R., 1992, *Religionsgeschichte Israels in alttestamentlicher Zeit,* Teil 2, *Vom Exil bis zu den Makkabäern*, Vandenhoeck & Ruprecht, Göttingen.

Boccaccini, G., 2002, *Roots of Rabbinic Judaism. An intellectual history, from Ezekiel to Daniel,* Eerdmans, Grand Rapids.

Brueggemann, W., 1997, *Theology of the Old Testament. Testimony, dispute, advocacy*, Fortress Press, Minneapolis.

Clifford, R.J., 2009, s.v. 'Proverbs, Book of in *The New Interpreter's Dictionary of the Bible, Me-R*, Abingdon Press, Nashville, vol. 4, pp. 655–660.

Collins, A.Y., 1996, *Cosmology and eschatology in Jewish and Christian Apocalypticism*, E.J. Brill, Leiden.

Collins, J.J., 1993, *Daniel. A commentary of the Book of Daniel*, Fortress Press, Minneapolis.

Collins, J.J., 2004, *Introduction to the Hebrew Bible*, Fortress Press, Minneapolis.

Collins, J.J. & Harlow, D.C., 2010, *The Eerdmans Dictionary of Early Judaism*, William B. Eerdmans Publishing Company, Grand Rapids.

Crenshaw, J.L., 1998, *Old Testament Wisdom. An introduction*, Westminster John Knox Press, Louisville.

DiTomasso, L., 2010, s.v. 'Daniel, Book of', in J.J. Collins & D.C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism*, pp. 513–516, Wm B. Eerdmans Publishing Company, Grand Rapids.

Ferguson, K., 2011, *Stephen Hawking. His life and work*, Bantam Books, London.

Fox, M.V., 2008, *Proverbs 1–9: A new translation with introduction and commentary*, Logos edn., Anchor Bible 18A, Yale University Press, London.

Goff, M., 2010, s.v. 'Wisdom literature', in J.J. Collins & D.C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism*, pp. 1339–1342, Wm B. Eerdmans Publishing Company, Grand Rapids.

Goldingay, J.E., 1998, *Daniel*, Logos edn., Word Incorporated, Dallas. (Word Biblical Commentary 30)

Hanson, P.D., 1979, *'The Dawn of Apocalyptic*, rev. edn., Fortress Press, Philadelphia.

Hanson, P.D., 1985, s.v. 'Apocalyptic literature', in D.A. Knight & G.M. Tucker (eds.), *The Hebrew Bible and its modem interpreters*, Fortress, Philadelphia, pp. 465–488.

Hellholm, D., 1986, 'The problem of Apocalyptic genre and the Apocalypse of John', *Semeia* 36, 13–64.

Kok, J. (Kobus), 2015, 'The radicality of early Christian oikodome: A theology that edifies insiders and outsiders', *Verbum et Ecclesia* 36(3), 12 pages. http://dx.doi.org/10.4102/VE.V36I3.1441d

Loader, J.A., 2014, *Proverbs 1–9*, Historical commentary on the Old Testament, Peeters, Leuven. (Historical Commentary on the Old Testament)

Matthews, V.H., Chavalas, M.W. & Walton, J.H., 2000, *The IVP Bible background commentary: Old Testament*, Logos edn., Inter Varsity Press, Downers Grove.

Meadows, D.H, Meadows, D.L., Randers, J., Behrens W.B., III, 1972, *The limits of growth. A report for the Club of Rome's project on the predicament of Mankind*, Universe Books, New York.

Murphy, R.E., 1966, 'The kerygma of the Book of Proverbs', *Interpretation* 20, 3–14.

Murphy, R.E., 1998, *Proverbs,* Logos edn., Dallas, Word, Incorporated. Word Biblical Commentary, 22)

Murphy, R.E. & Huwiler, E., 2012, *Proverbs, Ecclesiastes, Song of Songs,* Baker Books, Grand Rapids, MI. (Understanding the Bible Commentary Series)

Nelson, W.B., 2013, *Daniel,* Logos edn., Baker Books, Grand Rapids.

Rowland, C., 2010, s.v 'Apocalypticism' in J.J. Collins & D.C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism*, pp. 345–348, William B. Eerdmans Publishing Company, Grand Rapids.

Shakespeare Quick Quotes, viewed 11 April 2016, from http://www.shakespeareonline.com/quickquotes/quickquotehamletdreamt.html

Toy, C.H., 1899, *A critical and exegetical commentary on the Book of Proverbs*, T&T Clark, Edinburgh. (The International Critical Commentary)

Venter, P.M., 1981, 'Spreuke, wysheid en lewe in Spreuke een tot nege [Proverbs, Wisdom and sayings in Proverbs 1–9]', DD Thesis, Department Old Testament Studies, Faculty of Theology (Section A), University of Pretoria.

Venter, P.M., 1997, 'Daniel and Enoch: Two different reactions', *Hervormde Teologiese Studies*, 53 (1&2), 68–91.

Venter, P.M., 2000, 'Understanding the concept of "time" in Daniel', *Skrif en Kerk* 21(3), 666–681.

Venter, P.M., 2001, 'Violence and non-violence in Daniel', *Old Testament Essays* 14(2), 311–329.

Venter, P.M., 2002, 'The connection between wisdom literature, apocalypses and canon', *Old Testament Essays* 15(2), 470–488.

Venter, P.M., 2007, 'Daniel 9: A Penitential Prayer in Apocalyptic Garb', in M.J. Boda, D.K. Falk & R.A. Werline (eds.), *Seeking the favor of God,* vol. 2, *The Development of Penitential Prayer in Second Temple Judaism,* pp. 33–49, Early Judaism and its Literature, Society of Biblical Literature, Atlanta.

Venter, P.M., 2012, 'Trito-Isaih, penitential prayer and apocalypticism, *Verbum et Ecclesia* 33(1), Art #718, 12 pages. http://dx.doi.org/10.4102/ve.v33i1.718

Venter, P.M., 2016, Review of *'Proverbs 1–9',* by J.A. Loader, Peeters, Leuven, 2014', (Historical Commentary on the Old Testament), *HTS Teologiese Studies/Theological Studies* 72(3), Art. #3385, 8 pages. http://dx.doi.org/10.4102/hts.v72i3.3385

▮ Chapter 8

Du Toit, P.R., Hormeyr, J.W., Strauss, P.J. & Van der Merwe, J.M., 2002, *Moeisame pad na vernuwing: Die NG Kerk se pad van isolasie en die soeke na nuwe relevansie 1974–2002,* Barnabas, Bloemfontein.

Gaum, F.M., 1994, 'Versoening', *Die Kerkbode* 154(17), 1.

Gaum, F.M., 1997, 'Korrespondensie', 27 Augustus.

Gaum, F.M., 2014a, epos, 20 Mei 2014, fritsgaum@telkomsa.net

References

Gaum, F.M., 2014b, epos, 28 September 2014, fritsgaum@telkomsa.net

Jonker, W., 1998, *Selfs die Kerk kan verander*, Tafelberg, Kaapstad.

Kok, J., 2015, 'The radicality of early Christian oikodome: A theology that edifies insiders and outsiders', *Verbum et Ecclesia* 36(3), 12 pages. http://dx.doi.org/10.4102/ve.v36i3.1441

Labuschagne, K., 2013, 'A hermeneutical reflection on the resurrection of Jesus Christ in question and answer 45 of the Heidelberg Catechism', *In die Skriflig/In Luce Verbi* 47(2), Art #709, 10 pages. http://dx.doi.org/10.4102/ids.v47i2.709

Meiring, P.J.G., 1999, *Kroniek van die waarheidskommissie,* Carpe Diem, Vanderbijlpark**.**

Nederduitse Gereformeerde Kerk (NGK), 1990a, Dagbestuur, Notule, 26 November, Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk (NGK), 1990b, 'Handelinge van die Algemene Sinode', Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk (NGK), 1991, 'Dagbestuur van die Algemene Sinodale Kommissie 5–6 November', Bylaag 2/1, Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk (NGK), 1993a, Algemene Sinodale Kommissie, Agenda, 5–6 November, Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk (NGK), 1993b, 'Dagbestuur van die Algemene Sinodale Kommissie', Notule 5–6 November, Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk, 1994, 'Handelinge van die Algemene Sinode', Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk, 1997a, 'Algemene Sinodale Kommissie, Notule, 28 Oktober', Argief van die Algemene Sinode, Pretoria.

Nederduitse Gereformeerde Kerk, Algemene Sinode, 1997b, *Die verhaal van die NGK se reis met apartheid*, Hugenote Uitgewers, Wellington.

Odendaal, F.F., 1985, *Verklarende Handwoordeboek van die Afrikaanse Taal*, Perskor, Pretoria.

Pillay, J., 2015, 'An exploration of the view of ecodomy in Calvin's view of God and its world: Its implications for churches in South Africa today', *Verbum et Ecclesia* 36(3), Art.#1474. 8 pages. http://dx.doi.org/10.4102/ve.v36i3.1474

Potgieter, P.C., 2013, 'Persoonlike onderhoud', 04 November, Wildernis, Weskaap.

Sparks, A., 1995, *Tomorrow is another country*, Jonathan Ball Publishers, Johannesburg.

Strauss, P.J., 2013, *Kerkwees in die branding: Die Nederduitse Gereformeerde Kerk in Algemene Sinodale verband 1994–2011,* SUN Media, Bloemfontein. (Acta Theologica Supplementum 18)

Swanepoel, F., 1997, 'Moderator: Om nou net te swyg sou dwaas wees', *Beeld*, 14 Februarie, bl. 13.

Swanepoel, F., 2014a, epos, 20 Mei, fmks@vodamail.co.za

Swanepoel, F., 2014b, 'Persoonlike onderhoud', 29 Mei, 2014, Strand, Weskaap.

Van der Merwe, J.M., 1990, 'Kerk en samelewing en ras, volk en nasie as beleidstukke van die Nederduitse Gereformeerde Kerk – 'n kerkhistoriese studie', DD Proefskrif, Universiteit van Pretoria.

Van der Watt, P.B., 1987, *Die Nederduitse Gereformeerde Kerk 1905–1975,* NG Kerkboekhandel, Pretoria.

Viljoen, C., 2014, 'Persoonlike onderhoud', 07 Junie, Orighstad, Mpumalanga.

Chapter 9

Ackermann, D.M., 2003, *After the locusts: Letters from a landscape of faith*, William. B. Eerdmans, Grand Rapids.

Ackermann, D.M., 2011, 'On being a theologian "for others"', in L. Hansen, N. Koopman & R. Vosloo (eds.), *Living theology. Essays presented to Dirk J. Smit on his sixtieth birthday,* pp. 3–15, Bible Media, Wellington.

Adams, A.K.M., 1995, *What is postmodern biblical criticism?*, Fortress Press, Minneapolis, MN.

Bentham, J., 1995, *The panopticon writings*, M. Bosovic (ed.), Verso, London.

Betti, E., 1980, *Hermeneutics as the general methodolgy of the Geisteswissenschaften in Essays presented to Dirk J. Smit on his sixtieth birthday*, pp. 3–15, Bible Media, Wellington.

Caputo, J., 1987, *Radical hermeneutics*, Indiana University Press, Indianapolis.

Cavanaugh, W.T., Bailey, J.W. & Hovey, C. (eds.), 2012, *An Eerdmans reader in contemporary political theology*, Eerdmans, Grand Rapids.

Collins, S., 2008, *The Hunger Games*, Scholastic Press, New York.

Collins, S., 2009, *Catching fire*, Scholastic Press, New York.

Collins, S., 2010, *Mockingjay*, Scholastic Press, New York.

De Vries, H. & Sullivan, L.E. (eds.), 2006, *Political theologies: Public religions in a post-secular world,* Fordham University Press, New York.

Dreyer, Y., 2003, ''n Teoretiese inleiding tot narratiewe hermeneutiek in die teologie', *HTS Theological/ Teologiese Studies* 59(2), 313–332.

Dube, M.W., 2000, *Postcolonial feminist interpretation of the Bible,* Chalice Press, St. Louis.

Epictetus, [AD 1–2] 2001, '*Dissertationes ab Arriano digestae* 1.16.20–21', in A.A. Long, *Epictetus: A Stoic and Socratic guide to life*, pp. 7–38, Department of Classics, University of California, Berkeley.

Eye Witness News (EWN), 2016, 'Tuks lectures cancelled as protests continue', 22 February 2016, viewed 05 June 2016, from http://ewn.co.za/2016/02/22/Tuks-Lectures-cancelled-as-protests-continue

Gadamer, H-G., [1960] 1994, *Truth and method*, 2nd. rev. edn., Continuum, New York.

Gadamer, H-G., 1996, *The Relevance of the beautiful*, R. Bernasconi (ed.), transl. N. Walker, Cambridge University Press, New York.

Gadamer, H-G., 2004, *A Century of philosophy*, transl. R. Coltman & S. Koepke, Continuum, New York.

Garbett, C.F., 1915, *The work of a great parish*, Church of England, London.

References

Goldberg, M., 1981–1982, *Theology and narrative: A critical introduction,* Abingdon, Nashville.

Grondin, J., 2001, *Play, festival and ritual in Gadamer: On the theme of the immemorial in his later works*, Musikverlag Bernd Katzbichler, Salzburg.

Habermas, J., 1990, 'A Review of Gadamer's "Truth and Method"', in G.L. Ormiston & A.D. Schrift (eds.), *The Hermeneutic tradition: From Ast to Ricouer*, pp.213–244, Suny Press, Albany.

Hirsch, E.D., 1967, *Validity in interpretation*, Yale University Press, New Haven.

Isasi-Díaz, A.M., [1996] 2012, 'Mujerista Theolgy: A challenge to traditional theology', in W.T. Cavanaugh, J.W. Bailey & C. Hovey, *Eerdmans Reader in contemporary political theology*, pp.418–437, Eerdmans, Grand Rapids.

Itao, A.D.S., 2010, 'Paul Ricoeur's hermeneutics of symbols: A critical dialectic of suspicion and faith', *Kritike* 4(2), 1–17, viewed 18 May 2015, from http://www.kritike.org/journal/issue_8/itao_december2010.pdf

Jüngel, E., 1974, 'Metaphorische Wahrheit. Erwägungen zur theologischen Relevanz der Metapher als Beitrag zur Hermeneutik einer narrativen Theologie', in P. Ricoeur & E. Jüngel (eds.), *Metapher. Zur Hermeneutiek religiöser Sprache*, pp. 71–122, Chr. Kaiser Verlag, München.

Jüngel, E., [1977] 1992, *Gott als Geheimnis der Welt. Zur Begründung der Theologie des Gekreuztigten im Streit zwischen Theismus und Atheismus,* Mohr Siebeck, Tübingen.

Kaplan, D., 2003, *Ricoeur's critical theory*, State University of New York Press, Albany, New York.

Kögler, H.H., 1996, *The Power of dialogue: Critical hermeneutics after Gadamer and Foucault*, transl. P. Hendrickson, MIT, Cambridge, MA.

Kushkaki, M., 2013, *Unmasking the villain: A reconstruction of the villain archetype in popular culture,* San Diego State University, San Diego.

Long, A.A., 2001, *Epictetus: A Stoic and Socratic guide to life*, Oxford University Press, Oxford.

Maduro, O., 1982, *Religion and social conflict*, Orbis Books, Maryknoll.

Metz, J.-B., 1967, 'Kirche und Welt im Lichte einer 'Politischen Theologie' in J.B Metz, *Zum Begriff der neuen Politischen Theologie*, 1967–1997, Matthias Grünewald, Ostfildern.

Metz, J.-B., [1968] 1969, *Zur Theologie der Welt*, transl. W. Glen-Doepel, Matthias Grünewald, Ostfildern.

Metz, J.-B., 1973, 'Kleine Apologie des Erzählens', *Concilium* 9, 334–342.

Moltmann, J., 2000, *Experiences in theology. Ways and forums of Christian theology*, transl. M. Kohl, SCM Press, London.

Moltmann, J., [2006] 2008, *A broad place, an autobiography*, Fortress Press, Minneapolis.

Mootz, F.J. (III) & Taylor, G.H., 2011, *Gadamer and Ricoeur: Critical horizons for contemporary hermeneutics,* Continuum, New York.

Mortimore-Smith, S.R., 2012, 'Fuelling the spectacle: the audience as Gamemaker', in M.F. Pharr & L.A. Clark (eds.), *Of bread, blood and the Hunger Games: Critical essays on the Suzanne Collins Trilogy*, pp. 159–166, McFarland & Company Inc. Publishers, North Carolina.

Neville, G., 2004, *Free time. Towards a theology of leisure*, The University of Birmingham Press, Birmingham.

Noda, K., 2013, 'Paradoxes of life: Challenges, responses, and the meaning of life', *Journal of Unification Studies* (14), 109–127.

Pavlink, A., 2012, 'Absolute power games', in M.F. Pharr & L.A. Clark (eds.), *Of bread, blood and the Hunger Games: Critical essays on the Suzanne Collins trilogy*, pp. 30–38, McFarland & Company Inc. Publishers, North Carolina.

Pharr, M.F. & Clark, L.A. (eds.), 2012, *Of bread, blood and the Hunger Games: Critical essays on the Suzann Collins Trilogy*, McFarland & Company Inc. Publishers, North Carolina.

Ricoeur, P., 1970, *Freud and philosophy: An essay on interpretation,* transl. D. Savage, Yale University Press, New Haven.

Ricoeur, P., 1984, *Time and narrative*, vol. 1, transl. K. McLaughlin & D. Pellauer, Chicago University Press, London. http://dx.doi.org/10.7208/chicago/9780226713519.001.0001

Ritschl, D., 1976, '"Story" als Rohmaterial der Theologie', in J.O. Jones (ed.), *'Story' als Rohrmaterial der Theologie*, pp. 7–41, Kaiser, München.

Ritschl, D., 1984, *Logik der Theologie. Kurze Darstellung der Zusammenhänge theologischer Grundgedanken,* Kaiser, München.

Schüssler Fiorenza, F., 1986, 'Feminist theology as a critical theology of liberation', *Theological Studies* 34(4), 605–622.

Schüssler Fiorenza, E., 2007, *The power of the word: Scripture and the rhetoric of Empire*, Fortress Press, Minneapolis.

Schüssler Fiorenza, E., 2013, 'Critical feminist the*logy of liberation: A decolonizing Political The*logy', in F. Schüssler Fiorenza, K. Tanner & M. Welker (eds.), *Political theology: Contemporary challenges and future directions*, pp. 23–36, Westminster John Knox Press, Louisville.

Schüssler Fiorenza, F., Tanner, K. & Welker, M. (eds.), 2013, *Political theology: Contemporary challenges and future directions*, pp. xiii–xiv, Westminster John Knox Press, Louisville.

Schutte, P.J.W., 2005, 'When *they*, *we*, and the *passive* become *I*: Introducing autobiographical biblical criticism', *HTS Theological Studies/Teologiese Studies* 61(1 & 2), 401–416.

South African Broadcasting Corporation (SABC), 2016, 'SA "born free" students see the world through the prism of race', 14 March 2016, viewed 05 June 2016, from http://www.sabc.co.za/news/a/1d326a004c06577c82cb8bf0bca466af

Thiselton, A.C., [2001] 2006, '"Postmodern" challenges to hermeneutics: "Behind" and "in front of" the text – Language, reference and indeterminacy', in A.C. Thiselton, *Thiselton on hermeneutics: Collected works with new essays*, pp. 607–624, Eerdmans, Grand Rapids.

Tracy, D., 1975, *Blessed rage for order: The new pluralism in theology,* The Seabury Press, New York.

Tracy, D., 1987, *Plurali ty and ambiguity. Hermeneutics, religion, hope*, University of Chicago Press, Chicago.

University of Pretoria, Faculty of Theology, 2014, 'Faculty Plan', University of Pretoria, Pretoria.

University of Pretoria, Faculty of Theology, 2016, 'Research and Research focus', viewed 30 May 2016, from http://www.up.ac.za/en/faculty-of-theology/article/33341/research-focus-areas

Van Aarde, A.G., 2012, 'Verset teen mag: Die pelgrim se reis in drie "Sondergut" gelykenisse in Lukas 15 en 16', *HTS Teologiese Studies/Theological Studies* 68(1), Art. #1032, 11 pages. http://dx.doi.org/10.4102/hts.v68i1.1032

Van Aarde, A., 2015, '*Ecodomy*: Life in its fullness – if love rules the *oikoumenē*', *Verbum et Ecclesia* 36(3), Art. #1396, 8 pages. http://dx.doi.org/10.4102/ve.v36i3.1396

Van Aarde, A.G. & Dreyer, Y., 2010, 'Matthew studies today – a willingness to suspect and a willingness to listen', *HTS Teologiese Studies/ Theological Studies* 66(1), Art. #820, 10 pages. http://dx.doi.org/10.4102/hts.v66i1.82

Van Wyk, T., 2014, 'Nation, "ethnic people" (*das Volk*), religion and the church as ellipse of reconciling diversity', originally published in Afrikaans as, 'Nasie, volk, religie en die kerk as ellips van versoenende verskeidenheid', *HTS Teologiese Studies/ Theological Studies* 70(3), Art. #2671, 10 pages. http://dx.doi.org/10.4102/hts.v70i3.2671

Van Wyk, T., 2015, 'Political Theology as critical theology', *HTS Teologiese Studies/ Theological Studies* 71(3), Art. #3026, 8 pages. http://dx.doi.org/10.4102/hts. v71i3.3026

Vilhauer, M., 2010, *Gadamer's ethics of play: Hermeneutics and the Other*, Lexington Books, Maryland.

Weinrich, H., 1973, 'Narrative Theologie', *Concilium* 9, 329–334.

Wezner, K., 2012, '"Perhaps I am watching you now": Panem's Pantopticons', in M.F. Pharr & L.A. Clark (eds.), *Of bread, blood and the Hunger Games: Critical essays on the Suzann Collins Trilogy*, pp. 148–158, McFarland & Company Inc. Publishers, North Carolina.

World Council of Churches (WCC), 1983, '6th Annual Assembly in Vancouver' in *Oikoumene*, viewed 06 June 2016, from https://www.oikoumene.org/en/resources/documents/assembly/1983-vancouver

◼ Chapter 10

Ambrose, 1896, *De officiis ministrorum*, transl. H. de Romestin, E. de Romestin & H.T.F. Duckworth, P. Schaff & H. Wace (eds.), Christian Literature Publishing Co., Buffalo. (Nicene and post-Nicene Fathers, ser. 2, vol.10)

Archilochus, 1999, *Greek Iambic poetry: Archilochus, Simonides, Hipponax*, transl. & ed. D.E. Gerber, Cambridge, Harvard University Press. (Loeb Classical Library)

Aristophanes, 2008, *Fragments*, transl. & J. Henderson (ed.), Cambridge, Harvard University Press. (Loeb Classical Library)

Aristotle, 1989, *Topica*, transl. E.S. Forster, Cambridge, Harvard University Press, Cambridge, MA. (Loeb Classical Library)

Augustine, [1886–1889] 1994, *The letters of St. Augustin*, P. Schaff (ed.), Hendrickson, Peabody. (The Nicene and post-Nicene Fathers, ser. 1, vol.1)

Basil, 1926, *Letters,* vol. I, *Letters 1–58*, transl. R.J. Deferrari, Cambridge, Harvard University Press. (Loeb Classical Library)

Bauer, W.F., Danker, F.W., Arndt, W.F. & Gingrich, W.F., 1999, *Greek-English lexicon of the New Testament and other early Christian literature*, University of Chicago Press, Chicago.

Buttrick, D., 2000, *Speaking in parables: A homiletical guide*, Westminster John Knox Press, Louisville.

Cassian, J., 1997, *Conferences*, transl. B. Ramsey, D.E. Pichery (ed.), Paulist Press, New York.

Chrysostom, J., 1840, *Commentary on the epistles to the Galatians, and homilies on the epistle to the Ephesians*, transl. W.J. Copeland, John Henry Parker, Oxford.

Demosthenes, 1939, *In Theocrinem*, transl. A.T. Murray, Cambridge, Harvard University Press. (Loeb Classical Library)

Derrett, J.D.M., 1978, 'The friend at midnight: Asian ideas in the gospel of St. Luke', in E. Bammel, C.K. Barret & W.D. Davies (eds.), *Donum Gentilicium: New Testament Studies in Honor of David Daube*, pp. 78–87, Clarendon Press, Oxford.

Dio Cassius, 1914–1927, *Roman history*, vol. 1–9, transl. E. Cary, Cambridge, Harvard University Press. (Loeb Classical Library)

Donahue, J.R., 1988, *The gospel in parable: Metaphor, narrative, and theology in the Synoptic gospels*, Fortress Press, Philadelphia.

Funk, R.W., Hoover, R.W. & The Jesus Seminar, 1993, *The five gospels: What did Jesus really say? The search for the authentic words of Jesus: New translation and commentary*, Macmillan Publishing Company, New York.

Herodian, 1970, *History of the Empire*, vol. I, Books 1–4, transl. C.R. Whittaker, Cambridge, Harvard University Press. (Loeb Classical Library)

Herodotus, 1922, *The Persian wars*, vol. III, Books 5–7, transl. A.D. Godley, Cambridge, Harvard University Press. (Loeb Classical Library)

Herzog, W.R., 1994, *Parables as subversive speech: Jesus as pedagogue of the oppressed*, Westminster John Knox Press, Louisville.

Homer, 1984, *The Odyssey*, vol. 2, transl. A.T. Murray, Harvard University Press, Cambridge. (Loeb Classical Library)

Hoover, R.W., 2001, 'Incredible creed, credible faith: Problem and promise', in K. Armstrong, D. Cupitt, R.W. Funk, L. Geering, J.S. Spong & Fellows of the Jesus Seminar (eds.), *The once & future faith*, pp. 81–100, Polebridge Press, Santa Rosa.

Hultgren, A.J., 2000, *The parables of Jesus: A commentary*, William B. Eerdmans Publishing Company, Grand Rapids. (The Bible in its world)

Josephus, 1976, *Josephus in nine volumes*, transl. H.St.J. Thackeray, Harvard University Press, Cambridge. (Loeb Classical Library)

Kistemaker, S.J., 1980, *The parables: Understanding the stories Jesus told*, Baker Books, Grand Rapids.

Kok, J., 2015, 'The radicality of early Christian oikodome: A theology that edifies insiders and outsiders', *Verbum et Ecclesiae* 36(3), Art. #1441, 12 pages. http://dx.doi.org/10.4102/ve.v36i3.1441

Liddel, H.G. & Scott, R., 1968, *A Greek–English lexicon*, Clarendon Press, Oxford.

Lockyer, H., 1963, *All the parables of the Bible*, Zondervan, Grand Rapids.

Malina, B.J. & Rohrbaugh, R.L., 2003, *Social-science commentary on the Synoptic gospels*, 2nd edn., Fortress Press, Minneapolis.

Menander, 1979, *Menander*, vol. I–III, transl. W.G. Arnott (ed.), Harvard University Press, Cambridge. (Loeb Classical Library)

References

Oakman, D.E., 2008, *Jesus and the peasants*, Cascade Books, Eugene. (Matrix: The Bible in Mediterranean Context)

Origen, 1951, *Commentary on Matthew*, transl. J. Patrick, A. Menzies (ed.), Grand Rapids, Eerdmans. (The ante-Nicene Fathers, ser. 1, vol. 10)

Plato, 1911, *Phaedrus*, transl. J. Henderson (ed.), Harvard University Press, Cambridge. (Loeb Classical Library)

Plato, 1926, *Leges*, transl. E.G. Bury, Cambridge, Harvard University Press, Cambridge. (Loeb Classical Library)

Plutarch, 1936, *Moralia*, vol. 5, transl. C. Babbitt, Cambridge, Harvard University Press. (Loeb Classical Library).

Schaff, P., 1890, *Nicene and post-Nicene Fathers*, ser. 1, vol. 2, The Christian Literature Publishing Co., New York. (Christian Classic Ethereal Library)

Scott, B.B., 1989, *Hear then the parable: A commentary on the parables of Jesus*, Fortress Press, Minneapolis.

Shepherd of Hermas, 2003, *Apostolic fathers*, vol. II, transl. B. Ehrman, Harvard University Press, Cambridge. (Loeb Classical Library)

Sibylline Oracles, viewed 28 August 2016, from http://www.sacredtexts.com/cla/sib/sib06.htm

Snodgrass, K.R., 1997, 'Anaideia and the friend at midnight (Lk 11:8)', *Journal of Biblical Literature* 116(3), 505–513.

Snodgrass, K.R., 2008, *Stories with intent: A comprehensive guide to the parables of Jesus*, William B. Eerdmans, Grand Rapids.

Sophocles, 1994, *Ajax, Electra, Oedipus Tyrannus*, transl. H. Lloyd-Jones, Cambridge, Harvard University Press. (Loeb Classical Library)

Tatian, 1994, *Diatessaron*, A. Roberts & J. Donaldson (eds.), Hendrickson, Peabody. (The ante-Nicene Fathers, ser. 1, vol. 9)

Tertullian, 1972, *Adversus Marcionem*, transl. E. Evans, Harvard University Press, Cambridge. (Loeb Classical Library)

Van Eck, E., 2011, 'When neighbours are not neighbours: A social-scientific reading of the parable of the friend at midnight (Lk 11:5–8)', *Hervormde Teologiese Studies/Theological Studies* 67(1), Art. #788, 14 pages. http://dx.doi.org/10.4102/hts.v67i1.788

Xenophon, 2013, *Memorabilia, Oeconomicus, Symposium, Apology*, transl. E.C. Marchant & O.J. Todd, Harvard University Press, Cambridge. (Loeb Classical Library)