

ANZATS 2021 *Theological Ethics*

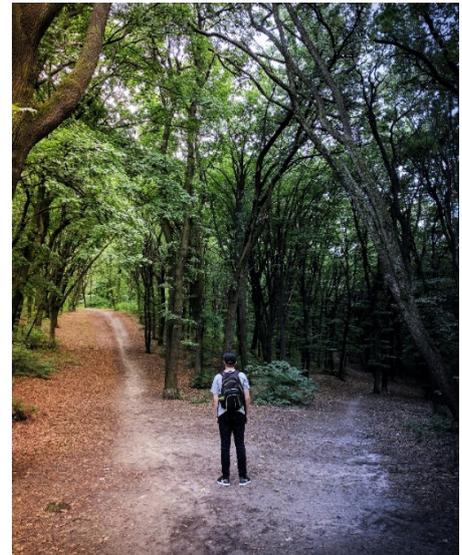
Elective Session Proposals – Streams

Barth Studies

1. **Presenter** Chris Swann
Institution Adjunct Faculty, Ridley College
Contact Email cswann01@icloud.com

Discipleship and Divine–Human Correspondence in Barth’s Late Doctrine of Sanctification

Theological ethics includes respect for the other. The importance of Karl Barth’s concept of “correspondence” (*Entsprechung*) has long been recognised (see Webster 1988, Jüngel 1989, Bender 2005, Neville 2009, etc). For Barth, “correspondence” speaks of the distinctive configuration of the divine-human relationship at the heart of his moral theology. According to McKenny (2010), “the telos of God’s grace is realized, when human beings in their action become the image of God.” More forceful still is Gollwitzer: “The gospel ... is aimed toward a bodily, worldly realization. That against which and for which God struggles, according to the gospel, is that against which and for which—with appropriate distance of the creature from the Creator—we, too, must struggle” (cited in Hunsinger 2017). The concept of divine–human correspondence plays a prominent role in Barth’s late doctrine of sanctification in CD IV/2 §66 with its practical Christocentrism. This paper demonstrates how the account of discipleship Barth develops in §66.3 provides the structuring logic for correspondence in the whole paragraph. This is evident in everything that follows §66.3 to the end of the paragraph—although Barth links the two most explicitly in §66.6. Beginning with §66.6, therefore, I show how the logic of discipleship provides a theological anchor for the ethically charged concept of correspondence. To do this, I interrogate the methodological, formal, and material aspects of the discipleship-shaped logic of divine–human correspondence. I conclude by drawing out some key implications of this discipleship-shaped conception of correspondence for theologies of Christian living and ethics.



2. **Presenter** Michael Bartholomaeus
Institution Academic and Quality Assurance Officer, Tabor College
Contact Email mbartholomaeus@adelaide.tabor.edu.au

Barth, Dogmatics, and Proclamation

Karl Barth once wrote that “theology as a church discipline ought in all its branches be nothing other than sermon preparation in the broadest sense.” (Homiletics,17). Indeed, Barth’s early theological endeavours emerged from his own pastoral work in which he had to teach and preach, and he offered his reflections as a means of assisting pastors in their weekly struggle to proclaim God’s Word. It must be admitted that between the intricate and often technical argument of the *Church Dogmatics* and the inevitable dissection and analysis of this great work by other scholars, the connection between theology and preaching that drove Barth’s work tends to be lost. My proposed paper will attempt to shine some light on how Barth understood the relation between theology and preaching and, correspondingly, how he thought preachers might use his theological

efforts to fulfil their task of proclaiming the Word more faithfully. I will argue that the statements formulated in Barth's dogmatics are not intended to directly supply material for proclamation but to provide guidance and direction in navigating the middle space that the pastor inhabits between the biblical text and the congregation. To demonstrate how this works in practice, I will offer an analysis of how Barth's doctrine of sanctification provides this orientation in one of his sermons from Basel prison.

3. **Presenter** Mark R. Lindsay
Institution Trinity College Theological School, University of Divinity
Contact Email malindsa@trinity.unimelb.edu.au

A Barthian Challenge to Eisenhower's America: Markus Barth, Chicago, and the Inauguration Sermon

The Christian academy's interest in Barth's engagement with American culture and theology has typically been limited to a consideration of Karl's famous *tour de force* in 1962 when, in the immediate aftermath of his reluctant retirement from the University of Basel, Karl undertook a six-week lecture tour of the United States. But Karl was, in fact, a late Barth on the American scene. Nine years before Karl's first and only trip to the States, his eldest son, Markus, had already established himself there as a renowned – and provocative – New Testament scholar in his own right. As with his father before him, Markus employed his theological scholarship to comment – usually in scathing fashion – on the political circumstances of the day.

In this paper, which emerges out of my current project writing the first ever biography of Markus Barth, I will explore the younger Barth's utility of his own biblical studies to critique the foreign policy aspirations of President Eisenhower, in a sermon delivered on the eve of Eisenhower's second inauguration. I will show that Markus Barth's criticism of American liberal democracy, was a) grounded in an ethics-based hermeneutic, and b) contained echoes of his father's denunciation of political hubris, as expressed in Karl's 1916 address, *Die Gerechtigkeit Gottes*.