



## Voorwoord

### Calvyn as kategeet

... die eensgesindheid in onderrig [van die leer] wat die kerke onderling het, kan nie met 'n duideliker bewys waargeneem word as in die kategismus nie. Daaruit sal nie alleen blyk wat die een of ander mens eenmaal geleer het nie, maar ons sal voortdurend mense onder ons hê wat van hulle jeug af in die eerste beginsels onderlê is sodat al die gelowiges dit as 'n plegtige simbool [geloofsbelydenis] van die gemeenskap van Christene kan besit. En dit was in die besonder die rede waarom ek hierdie kategismus gepubliseer het ...

(Calvyn in sy voorwoord by die Latynse uitgawe van die Geneefse Kategismus van 1545.)<sup>1</sup>

Reeds in sy beroemde standaardwerk van 1942 oor Calvyn en die kategeese het die jong Nederlandse Calvynnavorsers, M.B. van 't Veer, op die sentrale plek van die kategeese in Calvyn se Woordbediening gewys.<sup>2</sup> In Suid-Afrika het die belangstelling in hierdie belangrike aspek van Calvyn se werksaamhede veral met die publikasie van die Afrikaanse vertaling van sy 1545-Kategismus<sup>3</sup> 'n besondere impuls beleef.

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1 CO 6,7-8; CStA 2,12,23-30:

... sed illustriore documento, quam inter se habuerint ecclesiae nostrae doctrinae concordiam, perspicere non poterit, quam ex catechismis. Illic enim non modo quid semel docuerit unus homo, aut alter, apparebit: sed quibus a pueritia rudimentis imbuti perpetuo fuerint apud nos docti simul atque indocti: ut haberent hoc omnes fideles, quasi solenne christianae communionis symbolum. Atque haec sane praecipua mihi fuit edendi huius catechismi ratio.

Afrikaanse vertaling deur prof. H.W. Simpson (Calvyn, 1981:2-3).

2 Van 't Veer, M.B. 1942. Catechese en catechetiese stof bij Calvijn. Kampen: Kok.

3 Calvyn, J. 1981 [1545]. Calvyn se Kategismus. Uit die Latyn vertaal deur H.W. Simpson. Potchefstroom: Potchefstroomse Teologiese Publikasies.

Hierby wou die organiseerders van die Agtste Suid-Afrikaanse Calvynnavorsingskongres aanknoop. Daarom het die keuse vir 'n kongrestema geval op "Calvyn as kategeet". Die kongres het van 2-4 September 2008 op die kampus van die Universiteit van die Vrystaat in Bloemfontein plaasgevind, aangebied deur die IKRS (Instituut vir Klassieke en Reformatoriese Studies) en die Fakulteit Teologie, Universiteit van die Vrystaat. In aansluiting by die vorige sewe Suid-Afrikaanse Calvynnavorsingskongresse wat op vaste reëlmaat sedert 1980 tussen verskillende kampusse in Suid-Afrika geroteer het,<sup>4</sup> was die fokus op die nuutste Suid-Afrikaanse en internasionale navorsingsresultate binne die veld van Calvynnavorsing. Daar is veral klem gelê op die ontsluiting van Calvyn vanuit die primêre bronne, terwyl daar ook spesiale geleentheid vir jonger ontlouende navorsers en selfs studente gebied is om by wyse van studente-referate betrokke te kon raak. Ofskoon die hooftema van die kongres op Calvyn en sy werksaamhede as kategeet gekonsentreer het, was daar ook referate uit ander velde met verwysing na Calvyn. Hierdie kongresband konsentreer egter ter wille van die eenheid en die sinvolheid daarvan slegs op bydraes wat direk by die hooftema

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4 Referate wat gelewer is tydens die eerste sewe Calvynnavorsingskongresse is in die volgende volumes gepubliseer:

- Van der Walt, B.J., ed. 1982. Calvinus Reformator: his contribution to theology, church and society. Paper delivered at the First South African Congress on Calvin Research in Pretoria, 1980. Potchefstroom: PU vir CHO.
- Van der Walt, B.J., ed. 1986. John Calvin's *Institutes*: his *Opus magnum*. Proceedings of the Second South African Congress for Calvin Research, July 31-August 3, 1984. Potchefstroom: PU vir CHO.
- Pont, A.D., ed. 1990. Calvin – France – South Africa: papers read at the Third South African Congress on Calvin Research, Stellenbosch, 26-29 July 1988. Pretoria: Kital.
- 1993. Referate gelewer tydens die Vierde Suid-Afrikaanse Calvynnavorsingskongres in Bloemfontein, 1992. *In die Skriflig*, 27(4), Des.
- 1998. Referate gelewer tydens die Vyfde Suid-Afrikaanse Calvynnavorsingskongres in Pretoria, 1996. *Hervormde teologiese studies*, 54(1 & 2), Mrt. & Jun.
- 2001. Referate gelewer tydens die Sesde Suid-Afrikaanse Calvynnavorsingskongres in Potchefstroom, 2000. *Koers*, 66(1 & 2).
- Britz, R.M. & D'Assonville, V.E., reds. 2008. Prompte et sincere: bereidwillig en opreg/willing and sincere. Referate gelewer tydens die Sewende Suid-Afrikaanse Calvynnavorsingskongres in Stellenbosch, 2004/Contributions to the Seventh South African Congress on Calvin Research in Stellenbosch, 2004. *Acta theologica*, Supplementum 10. Bloemfontein: Universiteit van die Vrystaat.

aansluit. Sommige van die ander referate kom in ander publikasies tot hulle reg.

Die kongres was vereer met die bydraes vanuit internasionale geleedere deur prof. Wilhelm Neuser (Münster, Duitsland) en prof. Udo Kern (Rostock, Duitsland) wat as onderskeidelik erkende Calvin- en Lutherkenner aan die kongres deelgeneem het. Prof. Neuser was hiermee die enigste persoon wat op al agt offisiële Suid-Afrikaanse Calvinnavorsingskongresse (sedert 1980) referate gelewer het.

As inleiding tot die kongresband dien die omvattende bydrae van Udo Kern oor “Luther as protestantse kategeet”. Met ’n deeglike studie van die primêre bronne bring Kern die agtergrond van die betekenis van kategeese in die tyd van die Reformasie na vore en stel hy nie net Luther in ’n vars nuwe lig nie, maar toon hy ook die grondlyne waarlangs die Geneefse benadering tot kategeese verder sou gaan. Dit toon dat ’n tema soos hierdie oor Calvin as kategeet nie hanteer kan word asof Calvin in ’n lugleegte gewerk het nie. Ook Calvin se werk het binne ’n breër historiese konteks plaasgevind. Kern se inleidende bydrae word gevolg deur Eric Kayayan se artikel, “Calvin tussen *facilis brevitatis, confessio*, en *institutio*: geloofsonderrig in Genève” waarin Kayayan Calvin se beginsels vir kategetiese onderrig aan die hand van die verband tussen drie sleutelbegrippe ondersoek. Hierin konsentreer hy op ’n vergelykende studie van die interne struktuur tot ’n evaluering van Calvin se metode van teologiese uitleg ten opsigte van die wet en die Twaalf artikels. Ofskoon Kayayan hierdie bydrae nie tydens die kongres self gelewer het nie, sluit dit so direk by die tema aan dat dit gepas is om dit in hierdie band op te neem. In ’n volgende bydrae word Pieter Potgieter se ondersoek van die didaktiese aard van een van Calvin se latere werke, *De Scandalis* (1550), aangebied. Hierin gaan hy daarop in hoe die kwessies waarop Calvin antwoorde wou bied – spesifiek ten opsigte van allerlei struikelblokke op die weg van heiliging – ook nog vir die gelowige van die 21e eeu relevant is. In sy bydrae “Die belang van onderrig in die beginfase van die kerk: Johannes Calvin as kategeet in sy kommentaar op die Handeling van die apostels” ondersoek Erik van Alten Calvin se hantering van die Roomse “vormsel” (*confirmatio*) in sy kommentaar op Handeling. Van Alten toon hoe Calvin, in sy kritiek op die vormsel as versinsel van mense, op verskeie plekke in sy kommentaar die belang van die kategeese – enersyds as taak van die ampsdraers, andersyds as opdrag vir individuele gelowiges en hulle gesinne – beklemtoon.

'n Volgende afdeling van die kongresband word deur Wilhelm Neuser se bydrae oor die vertaling van die Geneefse Kategismus (1542/1545) vanuit Frans/Latyn in Duits deur Ursinus in 1563 ingelei. Behalwe vir die verrassende dogma-historiese betekenis van die feit dat 'n Duitse vertaling van die Geneefse Kategismus in dieselfde jaar as die Heidelbergse Kategismus ook in Heidelberg die lig sien – deur niemand minder nie as Ursinus (bekend vir sy betrokkenheid op die kommissie wat die Heidelbergse Kategismus saamgestel het) – kom Neuser in 'n indringende teologies-historiese ondersoek van die primêre bronne tot insiggewende bevindings. Onder meer toon hy aan hoe Ursinus se Duitse weergawe van Calvyn se Kategismus na 'n groter beklemtoning van die soteriologiese aspek neig. Die wetenskaplike ondersoek van kategismusse word deur Ludi Schulze verder gevoer met sy insiggewende dogma-historiese bydrae “Die Kategismus van Calvyn (1545) en dié van Perkins (1590) – enkele vergelykings”. Schulze wys op opvallende verskille tussen die twee kategismusse, ofskoon Perkins homself as 'n navolger van Calvyn gesien het. Dit hou onder meer in dat daar teen die einde van die sestiende eeu reeds 'n verskuiwing binne die leer van die Calvinistiese tradisie plaasgevind het. In 'n verdere kategismusvergelyking gaan Callie Coetzee op sy beurt in op die uitleg van die Onse Vadergebed in Calvyn se 1545-Kategismus en die Heidelbergse Kategismus onderskeidelik. Hy kom tot die bevinding dat die teologiese insigte van Calvyn 'n belangrike rol gespeel het in die formulering van die Heidelbergse Kategismus oor die Onse Vader en lewer 'n pleidooi vir die gebruik van laasgenoemde kategismus as lewende belydenis van ware geloof in die kategetiese onderrig. In Victor d'Assonville se bydrae, “*Sacrum suum verbum* – aspekte van Calvyn se Skrifbeskouing in sy Kategismus van 1545”, wat soos dié van Kayayan ook nie by die kongres gelewer is nie, maar inhoudelik by die tema pas, word 'n teologiese ondersoek oor die Skrifbeskouing volgens die 1545-Kategismus van Calvyn gedoen. Die eenheid van die Skrif as Woord van God se gesagsprimaat vir teologiese en belydenisuitsprake word aangetoon, spesifiek met verwysing na die binding tussen Woord en Gees. Hierdie bydrae word deur dié van Rikus Fick en D. Kotzee oor “Taal en kerkeenheid: Calvyn se 1545-Kategismus in Latyn” gevolg. Hulle kom tot die bevinding dat Calvyn met hierdie kategismus sy doel bereik het om die eenheid van geloof tussen die reformatoriese kerke te bevorder. Sy 1545-Kategismus in Latyn beklee volgens hulle gevolgtrekkings sodoende 'n besondere status as simbool van Calvyn se hoop op kerkeenheid. Die artikel van Johan Janse van Rensburg en Lyzette Hoffman sluit die kongresbydraes af. Hierin vra hulle die vraag: “Kan Calvyn 'n goue draad voorsien in die doolhof van beskikbare kate-

gismusse in die kerk vandag?” Vanuit die huidige situasie met ’n doolhof van beskikbare kategesesillabusse wat deesdae vir opvoedkundige bediening beskikbaar is, wys hulle op Calvyn se wens dat kerke één gemeenskaplike kategismus gebruik. Ná ’n bespreking van verskillende kategesemodelle wat tans beskikbaar is, lig Janse van Rensburg en Hoffman ooreenkomste en verskille met Calvyn se benadering tot kategese uit. Ten slotte bied hulle op grond hiervan riglyne vir die huidige kategese aan.

Die opmerklike leser sal bemerk dat daar in die band sowel van die Harvard-sisteem vir bibliografiese verwysings asook van die konvensionele Europese sisteem gebruik gemaak word, waarin voetnotas ’n beduidend groter rol speel. Die rede hiervoor is nie net die bydraes vanuit Europese kader nie, maar ook die internasionale inslag van die bundel wat die teikenpubliek betref. Die verwysings na primêre Calvyntekste is vir dieselfde rede van redakteurskant deurgaans sover moontlik volgens die aktuele gebruik in internasionale Calvynnavorsing aangepas.

Die Agtste Suid-Afrikaanse Calvynnavorsingskongres op die kampus van die Universiteit van die Vrystaat was ’n besondere mylpaal in die onlangse geskiedenis van Suid-Afrikaanse Calvynnavorsing. ’n Woord van dank word gerig aan onder meer prof. Dolf Britz en me. Annelien Labuschagne sowel as me. Binty Britz, saam met andere wat hulle bygestaan het, vir die plaaslike organisasie en gladde verloop van die reëlings, sowel as aan me. Deborah Stein vir haar hulp by die taalversorging van verskillende Engelse tekste in die bundel. ’n Heel besondere vermelding moet gemaak word van die noukeurige en ywerige redaksionele ondersteuning van me. Susan Lourens en haar medewerkers by *Koers*. Sonder me. Lourens se konsensieuse, geduldige en deurlopende professionele hantering van die redigeerwerk sou hierdie bundel kwalik die lig kon sien. Waardering word uitgespreek teenoor prof. Paul Styger as die voormalige en me. Helena Hoogstad as die huidige hoofredakteur van *Koers* vir hulle aanbod om hierdie kongresband as deel van die wêreldwye herdenking van Calvyn in 2009 in *Koers* op te neem.

Hierdie band word gepubliseer ter herinnering aan die wetenskaplike nalatenskap van wyle prof. dr. dr. (h.c.) Wilhelm H. Neuser DD, wat in sy onvermoeide ywer oor ’n tydperk van byna veertig jaar Calvynnavorsing in Suid-Afrika konsekwent gestimuleer, bevorder en ondersteun het. Hy is onlangs tydens die laaste fase van die publikasie van hierdie kongresband, ná ’n siekbed op 84-jarige leeftyd in Münster, Duitsland oorlede. Sy bydrae in die bundel verskyn dus postuum.

Mag hierdie publikasie as stimulus vir Suid-Afrikaanse Calvinnavorsers dien. En mag nuwe en gevestigde navorsers in Suid-Afrika hoë standarde nastreef deur nie met sekondêre navorsing te volstaan nie, maar die primêre bronne in die oorspronklike tale self aan die woord te stel. Juis dít is in die gees van Calvyn, wat in vraag 1 en 2 van sy 1545-Kategismus die verheerliking van God en die toewyding van ons lewens aan Hom voorop stel.<sup>5</sup>

**Victor E. d'Assonville & Dolf (R.M.) Britz**  
**Gasredakteurs: Koers**

**Winter 2010**

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5 CO 6,10; OS II,75 ff.; CStA 2,16 ff.



## Preface

### Calvin as Catechist

... but the agreement which our churches had in teaching cannot be seen with clearer evidence than from catechisms. For therein will appear, not only what one man or other once taught, but with what rudiments the learned and unlearned alike amongst us were constantly imbued from childhood, all the faithful holding them as their formal symbol of Christian communion. This was indeed my principal reason for publishing this Catechism ...

(Calvin in his foreword to the Latin edition of the Geneva Catechism of 1545.)<sup>1</sup>

It was already in his renowned work of 1942 on Calvin and catechesis that the young Dutch Calvin researcher, M.B. Van 't Veer, demonstrated the central place of catechesis in Calvin's ministry of the Word.<sup>2</sup> In South Africa, interest in this important aspect of Calvin's activity enjoyed a new vigour with the publication of the Afrikaans translation of his 1545 Catechism.<sup>3</sup>

The organisers of the Eighth South African Congress on Calvin Research were eager to be part of this, and therefore decided on the theme of "Calvin as Catechist". The congress took place at the Uni-

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1 CO 6,7-8; CStA 2,12,23-30:

... sed illustriore documento, quam inter se habuerint ecclesiae nostrae doctrinae concordiam, perspicere non poterit, quam ex catechismis. Illic enim non modo quid semel docuerit unus homo, aut alter, apparebit: sed quibus a pueritia rudimentis imbuti perpetuo fuerint apud nos docti simul atque indocti: ut haberent hoc omnes fideles, quasi solenne christianae communionis symbolum. Atque haec sane praecipua mihi fuit edendi huius catechismi ratio.

2 Van 't Veer, M.B. 1942. *Catechese en catechetiese stof bij Calvijn*. Kampen: Kok.

3 Calvyn, J. 1981 [1545]. *Calvyn se Kategismus*. Uit die Latyn vertaal deur H.W. Simpson. Potchefstroom: Potchefstroomse Teologiese Publikasies.

versity of the Free State from 2-4 September 2008, and was presented by the ICRS (Institute for Classical and Reformation Studies) and the University of the Free State's Faculty of Theology. In accordance with the first seven South African congresses, convened regularly since 1980 at different campuses in South Africa,<sup>4</sup> the focus was on the latest findings of Calvin research in South Africa and internationally. Special emphasis was placed on accessing Calvin through researching primary sources, while promising young researchers and even students were given the opportunity to take part through student contributions. While the main theme of the congress focused on Calvin as catechist, specialists in other disciplines also delivered papers on Calvin. For the sake of coherence, however, this volume includes only those contributions that accord with the theme of Calvin as catechist. Some of the other papers have been featured in other publications.

The congress was honoured with the contributions of international delegates, Prof. Wilhelm Neuser (Münster, Germany) and Prof. Udo Kern (Rostock, Germany), who participated in their capacity as re-

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4 Papers delivered at the first seven Calvin research congresses are published in the following volumes:

- Van der Walt, B.J., ed. 1982. Calvinus Reformator: his contribution to theology, church and society. Paper delivered at the first South African Congress on Calvin Research in Pretoria, 1980. Potchefstroom: PU for CHE.
- Van der Walt, B.J., ed. 1986. John Calvin's *Institutes*: his *Opus magnum*. Proceedings of the Second South African Congress for Calvin Research, July 31-August 3, 1984. Potchefstroom: PU vir CHO.
- Pont, A.D., ed. 1990. Calvin – France – South Africa: papers read at the Third South African Congress on Calvin Research, Stellenbosch, 26-29 July 1988. Pretoria: Kital.
- 1993. Paper delivered at the Fourth South African Congress for Calvin Research in Bloemfontein, 1992. *In die Skriflig*, 27(4), Des.
- 1998. Paper delivered at the Fifth South African Congress for Calvin Research in Pretoria, 1996. *Hervormde teologiese studies*, 54(1 & 2), Mrt. & Jun.
- 2001. Paper delivered at the Sixth South African Congress for Calvin Research in Potchefstroom, 2000. *Koers*, 66(1 & 2).
- Britz, R.M. & D'Assonville, V.E., reds. 2008. Prompte et sincere: bereidwillig en opreg/willing and sincere. Referate gelewer tydens die Sewende Suid-Afrikaanse Calvynnavorsingskongres in Stellenbosch, 2004/Contributions to the Seventh South African Congress on Calvin Research in Stellenbosch, 2004. *Acta theologica*, Supplementum 10. Bloemfontein: Universiteit van die Vrystaat.



nowned Calvin and Luther experts respectively. Prof. Neuser was the only person to have delivered a paper at all eight official South African Calvin research congresses since 1980.

Udo Kern's comprehensive article on "Luther as protestant catechist" serves as an introduction to the volume. Kern brings to the fore the meaning of catechesis in the time of the Reformation and not only does he shed new light on Luther, but he also shows the lines along which the Genevan approach to catechesis would develop. This indicates that a theme such as this one on Calvin as catechist cannot be dealt with as if Calvin operated in a vacuum. Calvin's work took place within a broader historical context. Kern's introductory contribution is followed by Eric Kayayan's article, titled "Calvin between *facilis brevitatis, confessio, and institutio*: instruction of faith in Geneva", in which Kayayan examines Calvin's principles for catechetical instruction in the light of the relationship between three key concepts. In this article Kayayan focuses on a comparative study of the internal structure of two catechisms in order to evaluate Calvin's methods of theological exegesis with regard to the Law and the Apostle's Creed. While Kayayan did not deliver this article at the time of the congress, it is so directly relevant to the theme that it is appropriate to include it in this volume. The next contribution is a presentation of Pieter Potgieter's examination of the didactic nature of one of Calvin's later works, *De Scandalis* (1550). Potgieter elucidates how the questions to which Calvin wanted to provide answers – specifically with regard to various stumbling blocks on the Christian's path of sanctification – are still relevant for believers in the 21st century. In his article titled, "The importance of education in the early stages of the church: John Calvin as catechist in his commentary on the Acts of the apostles", Erik van Alten investigates Calvin's handling of the Roman Catholic "confirmation" (*confirmatio*) in his commentary on Acts. Van Alten demonstrates how Calvin, in his critique of confirmation as a ritual of human devising, emphasises the importance of catechism in various places in his commentary – on the one hand as the task of the office bearers, and on the other as a commission issued to individual believers and their families.

The following section of the volume is introduced by Wilhelm Neuser's contribution on the translation of the Geneva Catechism (1542/1545) from French/Latin into German by Ursinus in 1563. Apart from the surprising dogmatic-historical significance of the fact that a German translation of the Geneva Catechism saw the light in the same year that the Heidelberg Catechism was penned in Heidelberg – through none other than Ursinus (famous for his involvement

in the commission that composed the Heidelberg Catechism) – Neuser’s incisive theological-historical research into primary sources delivers illuminating results. He shows, among other things, how Ursinus’ German edition of Calvin’s Catechism tends towards a greater emphasis on the soteriological aspect. Further scientific investigation of catechisms is conducted by Ludi Schulze with his enlightening dogmatic-historical contribution on “The Catechism of Calvin (1545) and of Perkins (1590) – some comparisons”. Schulze points to striking differences between the two catechisms, even though Perkins regarded himself as a follower of Calvin. This implies, among other things, that a shift in the doctrine of the Calvinist tradition had already taken place by the end of the sixteenth century. In a further comparison of catechisms, Callie Coetzee examines the exposition of the Lord’s Prayer as it appears in Calvin’s 1545 Catechism and in the Heidelberg Catechism. He comes to the conclusion that Calvin’s theological insights played an important role in the formulation of the Heidelberg Catechism’s exposition of the Lord’s Prayer, and pleads for the use of the last-mentioned catechism as a living confession of the true faith for the purposes of catechetical instruction. Victor d’Assonville’s contribution, “*Sacrum suum verbum* – aspects of Calvin’s view of Scripture in his 1545 Catechism”, which, like that of Kayayan’s, was not delivered at the congress but is included due to its relevance to the theme, undertakes a theological examination of the view of Scripture according to Calvin’s 1545 Catechism. The supreme authority of the unity of Scripture as the Word of God in any theological or confessional pronouncement is demonstrated, specifically with reference to the connection between Word and Spirit. This article is followed by that of Rikus Fick and D. Kotzee on “Language and church unity: Calvin’s 1545 Catechism in Latin”. They come to the conclusion that, with this catechism, Calvin reaches his goal of advancing the unity of the faith between the reformation churches. According to their conclusions, his 1545 Catechism written in Latin attains, in this way, a unique status as a symbol of Calvin’s hope for church unity. Johan Janse van Rensburg and Lyzette Hoffman’s article concludes the congress contributions. The article poses the question: “Can Calvin provide a golden thread in the labyrinth of catechisms available in the church today?” Against the backdrop of the current situation, where the educational ministry is faced with a labyrinth of available catechism syllabi, they point to Calvin’s wish that churches would use one common catechism. After a discussion on different models of catechism available today, Janse van Rensburg and Hoffman highlight similarities and differences with Calvin’s approach to catechesis. On the

basis of this discussion, they end off by presenting guidelines for catechesis today.

The observant reader will notice that the volume makes use not only of the Harvard referencing system but also of the conventional European system, in which footnotes play a much greater role. This is not only due to the European contributions, but also because of the international readership this volume is intended to reach. For the same reason, references to primary Calvin texts throughout are, as far as possible, adjusted according to customary use in international Calvin research.

The Eighth South African Congress on Calvin Research on the campus of the University of the Free State was a special milestone in the recent history of South African Calvin research. A word of thanks goes inter alia to Prof. Dolf Britz and Ms. Annelien Labuschagne as well as to Ms. Binty Britz, together with others who supported them, for the organisation of the congress and the smooth running of the arrangements, as well as to Ms. Deborah Stein for her assistance with the editing of various English texts in the volume. Special mention must also be made of the precise and diligent editorial support of Ms. Susan Lourens and her colleagues at *Koers*. Without Ms. Lourens' conscientious, patient and consistent handling of the editing, this collection would not have seen the light of day. We also express our appreciation to Prof. Paul Styger as the former editor-in-chief of *Koers*, and to Ms. Helena Hoogstad as the current editor-in-chief, for their offer to include this volume in *Koers* as part of the world-wide commemoration of Calvin in 2009.

This volume is published in memory of the scientific legacy of the late Prof. Dr. Dr. (h.c.) Wilhelm H. Neuser DD, who in his tireless labours over a period of almost forty years consistently stimulated, developed and supported Calvin research in South Africa. He passed away recently at the age of 84, in Münster, Germany, after a period of illness. This was during the final phase of publication of this volume, and his contribution to this collection thus appears posthumously.

May this publication serve as a stimulus for South African Calvin researchers. And may new and senior researchers in South Africa strive for high standards, not being satisfied with secondary research, but allowing primary sources in the original languages to speak for themselves. This is in the true spirit of Calvin, who in

question 1 and 2 of his 1545 Catechism, places first and foremost the glorification of God and the devotion of our lives to Him.<sup>5</sup>

**Victor E. d'Assonville & Dolf (R.M.) Britz**

**Guest Editors: *Koers***

**Winter 2010**

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5 CO 6,10; OS II,75 ff.; CStA 2,16 ff.