

Spolek přátel ETF
Association of Friends of the PTF

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Presentation on Trojan's "Ježišův příběh"

It is my pleasure and privilege to be here to talk about Prof. Trojan's latest book. Since it is a "masterpiece" not only in the matter of its challenging ideas, but also in the matter of its size, in 15 min I will not be able to cover the whole of 400 pages. Thus I will focus only on a few ideas which I find crucial.

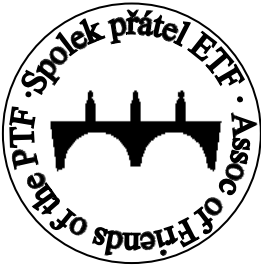
Main thesis

The main thesis which is being followed throughout the whole book is: "Redeeming/saving action accompanies the whole Jesus' story, and not only its Paschal/post-Paschal episode." (p. 194). It means, not only Jesus of the Easter, or resurrected Jesus, but whole Lord's existence is important (p. 307). Along this line goes Trojan's interpretation of a sacrifice too: he doesn't explain it cultically, but so called non-religiously, as aimed towards Life. Even if life ends up in an execution, then death is the confirmation of preceding story (p. 320). And so the death of JC is not an act of reconciliation, but JC bears the witness to the truth, devotedness to God (p. 323).

What I think is missing in Trojan's interpretation is the crucial importance of God's approval with Jesus' story, precisely with the way Jesus lived His life. The Resurrection is the key symbol why Jesus is Christ, the Lord – God's seal of approval with the way how the witness to the Truth should be born.

Parable of the Wicked Tenants

However, which I find very agreeable and important is how Trojan argues that God the Father had nothing to do with the execution of His son. From this point of view is interpreted the parable of the wicked tenants (Mk 12: 1 – 12). Jesus as the son of the owner of the vineyard comes, sent by his father, that is the owner, that is God the Father, to bring the tenants – people back to the covenant. There is not even a mention that he should lay his life during this mission, exact opposite is the case (Mk 12:6). Trojan emphasizes that any cooperation of the father at the son's death is out of consideration. He argues that the parable introduces defenceless, vulnerable God (p. 295f). He is hidden, non-present (Deus absconditus), which Trojan thinks is just another term for non-substantial (p. 298). The



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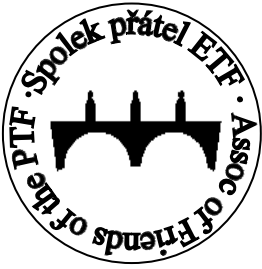
challenge for us is to be God's representatives etsi Deus non daretur, that means: in front of the face of this hidden, non-substantial God. This God is not, but is becoming, is coming, is meeting a man. He influences evocatively – through a challenge, through His word (p. 384). We get to know Him as the Truth – spiritual authority, something, which ought to be (p. 380 – 384).

My problem with this otherwise productive and sympathetic interpretation is how to explain v. 9 of this parable (“What will the owner of the vineyard do? He will come and destroy the tenants, and give the vineyard to others.”). It seems as if this defenceless God has (as a garant) some emergency solution, which is definitely not defenceless... I see as problematic the disharmony, discrepancy between God's present defencelessness (D. Bonhoeffer even talks about powerlessness) and between eschatological “power”. Today only the challenge of the Word, on the Judgement Day the almighty King...

Metaphysics re-interpreted

One of the goals, which Prof. Trojan sets is to reinterpret the meaning of biblical/Christian terms, which are often overloaded by substantial metaphysics. For example: God, Trinity, divine and human nature of JC, sacraments, sacrifice, etc. Of course, only the interpretation itself of these few mentioned words would take much larger space and time. Therefore the path which we might take is often only sketched. But that alone is enough for the beginning and I find it very enriching.

One example: interpretation of the Holy Communion. To see Lord's Supper only as “means for the absolution of sins” Trojan finds as an unadequate reductionism. Plus, this understanding we find only in Matthew (26: 27f). Mark and Luke emphasize the aspect of the eschatological feast in God's Kingdom (Mk 14; Lk 22) and this aspect accents Trojan as well. I think that we can go even deeper and add the value of community of brothers and sisters, reminder of what JC did and especially I understand the Eucharist as a challenge to follow the Truth (just like Jesus did). By the mystery and power of Eucharist, God gives strength – not magically, not substantially, but evocatively – to change our minds and walk towards that, which ought to be.



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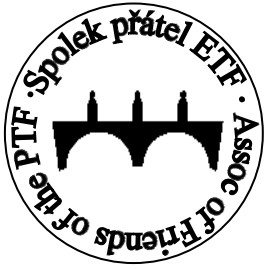


Conclusion: Jesus' story – a challenge for us

It is evident that the author could not avoid the question: What is that salvation that Jesus brings? (p. 336 – 340) Trojan perceives Jesus as the One, who radically opened Himself towards the influence of the Truth, descended all the way to the spiritual roots, was not afraid to bear the witness and was led by the Hope (p. 339f). God's sonhood of JC lies in the way how Jesus of Nazareth faced the challenge of the coming God's reign (p. 393). There is the way for us as well. And there lies the Challenge. The title "Son of man/God" Trojan doesn't deny to us either, but warns before the fusion of opposites (God, Jesus Christ, man) to one homogenous mass. And here we must be very careful!

I must admit that Trojan's book is very sympathetic to me. I appreciate the honesty and un-commonplace with which he faces even the most "common" issues of Christianity. My own interpretation of JC's story and of Christian faith is very similar to Prof. Trojan's. However, I think that we should remember that the symbol of the cross, vicarious sacrifice, etc. were very powerful sources of spirituality throughout the church history and even still today and we just can't simply throw them away. Instead we are invited to come to a dialogue with them. That is also a challenge for us today.

Pavol Bargár



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Prezentácia na stretnutie Spolku priateľov ETF

J. Trojan: „Ježíšův příběh“

- hlavná téza: „Spasiteľné dianie sprevádza celý príbeh Ježiša Krista, a nie iba jeho určitú časť, napr. smrť alebo vzkriesenie“
- civilná interpretácia obete (s. 320 – 323)
- zdôraznil by som oproti Trojanovi **Boží súhlas** so životom Ježiša Krista, ktorý sa prejavil v akte vzkriesenia

Podobenstvo o zlých vinohradníkoch (Mk 12, 1 – 12)

- majiteľ=Boh Otec nemá nič spoločné so smrťou syna=Ježiša Krista
- je predstavený Boh bezbranný, skrytý, neprítomný, Trojan hovorí: nepredmetný
- tento Boh nie je, ale sa stáva, pôsobí svojím Slovom (s. 380 – 384)
- výzvou pre nás je byť mandátarmi tohto bezbranného Boha
- moja otázka: ako vysvetliť **diskontinuitu** medzi bezbranným Bohom tu a teraz a eschatologickou silou a velebou mocného Sudcu?

Reinterpretovaná metafyzika

- prof. Trojan sa snaží o novú interpretáciu niektorých kľúčových pojmov kresťanskej tradície (trojica, Boh, ľudská a božská prirodzenosť, atď.), ktoré sú zaťažené spredmetňujúcou metafyzikou
- ťažká úloha – vyžaduje väčší priestor – mnohokrát len naznačená, ale zaslúži ocenenie
- príklad na eucharistii: Trojan ju nevidí len ako „prostriedok odpustenia hriechov (Mt 26), ale v intencii Lk a Mk ako prototyp eschatologickej hostiny
- môj návrh: „**nepredmetná interpretácia**“ – Boh nás evokatívne vyzýva k „obrátению“ a nasmerovaniu voči Budúcemu, voči tomu, čo má byť

Záver: Ježíšov príbeh – výzva pre nás

- kľúčová otázka: V čom spočíva spása, ktorú Ježiš prináša? (s. 336 – 340)
- Trojan odpovedá: vystavil sa pôsobeniu Božiemu, vydal svedectvo Pravde, bol vedený Nádejou (s. 339n), prijal výzvu prichádzajúcej Božej vlády (s. 393)
- v tom je cesta a výzva aj pre nás, tak sa môžeme tiež stať Božími deťmi
- Trojan však varuje pred splynutím protikladov Boh – Kristus - človek
- podnetné myšlienky – myslím však, že ani symbolu kríža sa nedá jednoducho zbaviť a „výzva pre nás“ spočíva aj vo vedení rozhovoru medzi jednotlivými interpretáciami Ježíšovho príbehu

Pavol Bargár