

My concern to assign a certain priority to the Jesus-kerygma is not mistaken or misguided. But does it require me to deny that the Christ-kerygma, in the sense of the proclamation of the crucified as risen, is in any way formally normative, because the Jesus-kerygma alone is thus normative?

I don't believe it does. But whether I'm right about this is the question I need to think through more adequately than I have so far succeeded in doing.

Presumably, some of those who shared in the experience of Easter and thereby became proclaimers of the Christ-kerygma had already "followed" Jesus during his lifetime and, out of their experience, had already become proclaimers of the Jesus-kerygma—and vice versa; i.e., some of those who had already "followed" Jesus during his lifetime and, out of their experience, had already become proclaimers of the Jesus-kerygma shared in the experience of Easter and thereby became proclaimers of the Christ-kerygma.

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