

# **An appreciation of the correlation between academic theology and the local Church: John Calvin as a vision for contemporary South Africa**

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Completed under the supervision of Prof. Rev. Jerry Pillay



My child, if you accept my words  
and treasure up my commandments within you,  
making your ear attentive to wisdom  
and inclining your heart to understanding;  
if you indeed cry out for insight,  
and raise your voice for understanding;  
if you seek it like silver,  
and search for it as for hidden treasures—  
then you will understand the fear of the Lord  
and find the knowledge of God.

Proverbs 2:1-5

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## Acknowledgement

Coming to the completion of this Master's Thesis, I now wish to take this space to thank those who have been influential and supportive throughout my research journey. This research had a personal motivation, yet it has been through the support and guidance of others that this research has been able to reach its completion.

Coming to the completion of my Theology Honours I found myself deluded and uncertain of the worth of my theological education. Yet through the guidance and encouragement of Prof Jerry Pillay I decided to undertake a Masters Research program and to use this personal struggle as the fuel for my research. Hence the title of this research (*An appreciation of the correlation between academic theology and the local Church; John Calvin as a vision for contemporary South Africa*) was inspired by my contemporary struggle to correlate my academic learning with the needs of my local church. Through this research I was brought into contact with many church leaders and university associates who shared with me their own struggles. I wish to thank all those anonymous individuals who shared with me their experience. You have allowed this research to come to fruition and have also influencing my own development. Through engaging with your comments I have developed my theological understanding both in the academic arena and correlated to the needs of the church.

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To God be the Glory.

## **Abstract**

This work, inspired by the concept of the Pastor-Theologian, explores the correlation between academic theology and the local church in contemporary South Africa and the person of John Calvin. It is motivated by the assumption that academic theology and the local Church need each other but, within South Africa, these two institutes are struggling to correlate to each other. As such this research elicits an appreciation of the historical correlation between the local Church and academic theology. This appreciation aims to start to reawaken the need for a correlation between academic theology and the local Church within contemporary South Africa.

This research works mainly from a method of critical correlation to establish how academic theology and the local church function in their own right but also correlate in a mutually beneficial way. In line with this methodology, a historical overview of the tradition is given providing the background to the debate. This history proves the longevity of the tradition, making it normative, while also outlining its demise. In the analysis of contemporary South Africa, the demise of the tradition is explored specifically in relation to the South African context. Here it is discovered that the correlation between academic theology and the Local church is in a state of disconnect which is detrimental to both. Academic theology is becoming isolated and commercialised. This had created a mix reaction among various churches. Some denominations have separated from theological education, while those still positive towards the academy experience its works to be irrelevant. In response to this Calvin is presented as a Pastor and a Theologian over two chapters, demonstrating the benefit of a correlation between academic theology and the Local Church. This in-depth historical analysis works to provide a vision for today. It shows the importance of the Pastor and the Theologian in its own right, as well as the essential need for the two vocations to correlate. In closing, this research brings all the lines of investigation together to prove how the vision of the Pastor-Theologian, as demonstrated through Calvin, is beneficial for today and in need of appreciation.

## **Key Words**

Pastor-Theologian; Correlation; Fragmentation; Academic Theology; Theological education; Congregational Learning; Decolonisation; Contextualization; John Calvin; Calvin as Pastor; Calvin as Theologian; South Africa.

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## Chapter One - Setting the Scene

### 1.1 Introduction

Academic theology and the Church need each other. This is a bold claim to make at the beginning of a research study and a claim which might not be accepted by all. There may be those who think it obvious or those who think it an oversimplification. There may even be those who think it foolish and jeopardising to the nature of both. Yet it is the general assumption of this research and provides the underlying motivation to investigate the correlation between academic theology and the local Church. In short, this research aims to elicit an appreciation of the correlation between the local Church and academic theology. In order to do this, the research will use John Calvin as a historic example, par-excellence, to demonstrate how academic theology and the Church traditionally correlated. This historic exploration will be framed around an analysis of the current correlation within South Africa. Academic theology is not a discipline that is outside or above Christianity or the Church. Both the Church and theology owe their very existence to the gospel of Jesus Christ and, as such, should be in service of the gospel (Webster, 2003a: 123). This co-dependency creates a relationship between the church and theology. Theology is not an exercise in free thought or speech but 'holy speech' bound to the gospel and the church (Webster, 2003b: 2). As such a natural correlation should exist between the church and academic theology, with the gospel of Jesus Christ as its key causation.

#### 1.1.1 Research problem

This research is of the view that the perspective from North American scholarship, which is highlighting a break in the correlation between theology and the church (see Farley, 1983, 1988; Hiestand, 2008, 2015), is also true for South Africa. This perceived gap growing between academic theology and the church is detrimental to the nature of both. Theologians need the church and the church needs theologians. Theology is put into action by the church and the church is guided by theology (Gerstner, 1978: 20–22; Saucy, 1978: 71). The two areas are meant to have a mutually symbiotic relationship<sup>1</sup>. Without theological reflection, the Church can end up practising a false gospel and without the Church theological reflection is meaningless speculation that leads to no real impact. The lack of a mutual relationship, then, means that both the local Church and academic theology are in danger of becoming (if they have not already become) something which they should not be. Prior to the Enlightenment age, the correlation between theology and the church was somewhat assumed (Hiestand, 2008: 357). However, from the Enlightenment onwards the nature of

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<sup>1</sup> This is a relation where two separate entities are dependent on each other for success and where by both entities benefit from the relationship.

theology has developed and so too has the understanding of the church. As such, it is now natural to assume that academic theology and the church are two disparate institutions (cf. Farley, 1983: 8; Hiestand, 2008: 362–366). Theology has come to conform to the criteria of academia, placing itself within ivory towers and lacks wider relevance or use (Hiestand, 2010: 5–7; McKenzie, 2014: 36)<sup>2</sup>. Yet academic theology is not finding the ally in the academy it once had. Its position as an academic discipline is under threat due to its preferential treatment of one faith (Christianity) and the faith presuppositions central to the discipline. The Church is also to blame for the break in the relationship. It has come to have a disregard for academic theology and has become complacent with the gap in learning standards between clergy and lay (Farley, 1988: 92). As such “the academy, not the church, has become the default vocational context for theologians”, which has led to an isolation of theological reflection and a decline in the integrity of the local church (Hiestand, 2015: 420–421)

### **1.1.2 Research objective**

This research investigates the perceived gap within the South Africa context demonstrating how the current correlation between church and academic theology compares with the traditional relationship. This tradition stood for over 1500 years, so is seen to present the correlation between academic theology and the local Church as normative. Yet, this research did not want to work from assumptions and first proves the longevity of the tradition before looking at the function of the correlation in depth. To perceive this tradition and look at its function in depth, this research focused on one historical example; John Calvin (since he holds both the local Church and academic theology strongly together). The objective, though, was not the theology and doctrines of Calvin, but to discern how academic theology and the Church correlated in his life and works; to provide a vision for how this can be of benefit today. Undeniably one of the greatest theologians of all time, Calvin’s theological output has had a massive impact in the theological world and still today his theological thought is a key topic of discussion (cf. Hall, 2008). What is less studied, though, is Calvin's pastoral role (Olson, 1991: 2). Not only was Calvin a "heavyweight" academic, but he was also greatly committed to his role as a pastor. This researcher believes that part of Calvin's success in the academic world is because of his commitment to the local church. As this was a natural relationship at the time of Calvin little is made of it in his writings. While today, as the gap between the two is assumed little research has been conducted to assess and understand this correlation. It was the

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<sup>2</sup> Farley (1983: 4) comments how, from the academic side, this lack of relevance is portrayed through complaints of “academic loneliness”. Saucy (1978: 65) explains how this gap is not a surprise when the theological elitism and the language of academics is taken into account. Citing historic example he explains how the gap traditionally did not exist and theologians preached to a level their audience could understand (Saucy, 1978: 66).

objective of this research, then, through an in-depth reading of Calvin as an academic theologian and pastor, to discern the correlation between academic theology and the local church.

The historical perspective is used in this research to understand and inspire the current correlation. With theologies from a liberation paradigm having a strong presence within the South African context, it could not be assumed that the situation in North America could be directly transposed<sup>3</sup>. Thus, this research undertook interviews with both pastors and academic theologians in South Africa to gain a wide understanding of the current situation. The perspective was then compared and contrasted to the historical tradition. This allowed value judgements on the current situation to be made and for the research to introduce an appreciation of the historical correlation as a guiding vision. In short, this research used the inspiration of the past and a realisation of the current failings to guide the essential correlation between academic theology and the church back towards a healthy relationship.

### **1.1.3 Research Benefits**

This research will start to reawaken a lost vision<sup>4</sup> as it provides the vision to start a dialogue that will bring the church and academic theology to correlate more effectively once more. With the place of academic theology under threat, it is in need of a foundation outside of the university, a foundation outside the simple pursuit of knowledge. Thus, this research helps guide and inspire the nature of academic theology by providing it with a foundation that correlates it to the local church once more. With the proliferation of false and heretical ministries that are appearing, it is the hope that this research can also awaken the church to the necessity of academic theology and the need to incorporate it into the daily ecclesial reality. Within the South African context, the relationship between academic theology and the church is relatively unexplored. However, it is hoped that championing the correlation could be of great significance generally, as well as specifically in debates around the decolonisation of theology and theological education in South Africa. As the research shows, an involvement in the local church (a more locally and contextually based institute) colours one's theology to have relevance to that particular locality. While this theological output may find wider application as it touches on universal issues, as is the case with Calvin's work, it is its immediate context which benefits from it most. When theology is detached from the church, the immediate context is the academic world. Yet when the Church forms part of the immediate context

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<sup>3</sup> Liberation theologies, which in this case is also referring to black theology, have a strong emphasis on bringing theological reflection into practical action (see Howson, 2014). Through the struggle against apartheid the church in South Africa was guided by theological reflection on the situation. Two key examples of this can be seen in the Belhar Confession (1986) and the Kairos document (1988).

<sup>4</sup> This phrase is inspired by the titles of two books by G. Hiestand and T. Wilson (2015) and J. Vanhoozer and O. Strachan (2015), both written in a North American seminary context, and is used intentionally to demonstrate that this research aims to have a similar focus and outcome within the South African academic context

and even inspiration for theological reflection, then it is the everyday lives (the hope, fears, worries and challenges) of Christian believers which are affected (cf. Maluleke, 2000: 6–8). In South Africa, this would mean that, in theory, through a closer relationship with the Church, theology would begin to shed its colonial peculiarities and take on a nature inspired more by the South African context than the cultural world of academia. With this in mind, it can be seen that the basic benefit throughout is to help guide academic theology and the church to be relevant to each other and establish potential benefits of such.

In exploring the connection between church and academy, this research investigates one of the greatest theologians of all time to see how academic theology and the church correlated with each other and what the significance of this was and still is. In doing this, the research unearths the current correlation within South Africa and elicits an appreciation of the historic tradition as a guiding vision for the future. From the presupposition that church and academic theology need each other, this research demonstrated that academic theology needs to vigilantly guard its relationship with the church and its presupposition towards faith stance. As the correlation between local Church and academic theology is a relatively untouched area of research within the South African academic context, this research will be able to start a dialogue around the correlation between academic theology and the local Church; a dialogue that hopes to be beneficial to the decolonisation debate as well as the position of theology in South African universities. The aim of this research was not to discern a problem and provide an answer, but to uncover the current state of affairs using a historical perspective as a hermeneutical key. In short, this research aimed to answer: How does an involvement with the church influence academic theology and vice versa. Or phrased in more general terms, what is the correlation between academic theology and the local church? And what is the significance of this?

## 1.2 Literature Review

Before embarking on this journey it is important to briefly survey current literature on this subject and then to provide definitions of the terms which shall be used throughout this research. The main focus of the research, assessing the correlation between academic theology and the church, relates to two main areas of study; the fragmentation of theology and the historical understanding of Calvin. It must be emphasised again that the focus is on the *correlation between academic theology and the local church* and not Calvin's theology. As such, it will be to the fragmentation of theology, discussions on theological education, and, more specifically, the impact on the church/theology relationship that this research will primarily contribute to. Information gained on Calvin is a secondary outcome and relevant primarily to the analysis of the current situation. This research does

not pretend to be pioneering a new understanding of Calvin but rather highlighting and distilling aspects of an already growing field of research.

The primary area which this research will build on is the discussion around the relationship between academic theology and the church. Since the rise of the Enlightenment scholars have critiqued theology for developing a fragmented nature which has greatly affected the church/theology relation and strongly influences the discussion. In turn, debates around the fragmentation of theology are heavily influenced by the understanding of the nature of theology. The nature of theology, which this research will discuss and definite later, is a much wider and long-standing debate which is as old as theology itself (cf. Pieper, 1978: 86–87; Farley, 1983: 33–34). For now it is important to state that the view of scholar's such as Jonathan Edwards (1978) John H. Gerstner (1978) and Pope Francis (cf. Houdek, 2015: 9), for example, who see theology to be a knowledge of God dependant on divine revelation and essential for all believers to partake in, strongly influence those writing against the fragmentation and isolation of academic theology. Authors that write against the fragmentation of theology tend to assume theology should (and had) a holistic nature. The idea that theology should be dependent on a link with the outside world, and not to just an academic discipline cut up into multiple sciences, can be seen to have roots in the early 20<sup>th</sup> century through, for example, the works of C.S Lewis (1978)<sup>5</sup>. These ideas are again expressed and take on a clearer concern for the fragmentation of theology in the writing of Robert L. Saucy (1978). Saucy highlights the lack of adequate theology within the church and how the discipline is viewed as an academic endeavour to be located in the university. This work challenges the theologian to bring their theology back into the church and attend to the isolation of the discourse (see Saucy, 1978: 64–65).

The debate was really brought into the centre of the academic world through Farley's (1983) *Theologia*. *Theologia* was a call to reform theological education which highlighted its essentially fragmented nature. This nature meant that theology, to which Farley provided a historical sketch of its classical understanding<sup>6</sup>, no longer existed and was rather an umbrella term for many disconnected theological sciences. This study, which was aimed mainly at practical theology and seminaries (but argue its application to all areas), concluded that theology should be reformed to centre around church and clergy (Farley, 1983: 200). As a follow-up, Farley published *The fragility of knowledge* (1988) which proposed an expansion of teaching approaches within disciplines to

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<sup>5</sup> Although presented in the debate around science and theology, Lewis shows a concern that theology cannot be a discipline cut off from the rest of the world (Lewis, 1978: 12–13).

<sup>6</sup> Farley presents theological education to go through three main phases; "Early Christian Centuries", "Middle Ages to the Enlightenment" and "From the Enlightenment to the present". Throughout he presents theology as having a dual understanding which gradually became separated from each other (see Farley, 1983: 29–48)

overcome fragmentation. It called on the church to teach a more academic theology and academics to expand their methodological approaches(see Farley, 1988: 78–90). In 1990, Oden, in *After modernity...what?* continues this theme and states that “theology needs reforming but not in a new way, only in an old and familiar way” (1990: 21). In the concluding chapters, Oden argues how theology needs to re-embrace an orthodox focus and to enter into dialogue with the rest of the world.

So far perspectives to overcome fragmentation have focused on a reawakening of classic visions and arguing for the plausibility of such<sup>7</sup>. In the work of Webster (2003a), a focus on the fragmentation of theology is again found, yet this time the majority of the writings is on how to overcome the problem; namely, by re-centralising scripture. Another work by Webster (2003b) highlights the necessity of faith in theological reflections. Essentially the church/theology relation has predominantly been a secondary issue within the fragmentation debate. However, in the work of Hiestand, the divide between church and theology forms the central focus. Writing from a North America seminary context Hiestand has published works that explain the disconnect and need to reconnect the two (2008) and develop the pastor-theologian paradigm as a means to overcome the issues (2010, 2015). In 2015 Hiestand and Wilson wrote *The Pastor Theologian: Resurrecting an Ancient Vision*, which expanded on the content of the articles to give a historical overview and contemporary solution to the problem<sup>8</sup>.

Davis (2010) has also published a small article expanding the necessity of a relationship between theology and the church, and that such a relation leads to a strong and vital church. Vanhoozer and Strachan (2015) offer another recent example of North American scholars investigating the break between theology and the church. In relation to this work, Hiestand forms the closest partner, but writing from a contemporary North American seminary perspective differs greatly in approach, location and objective. In general, the pattern that emerges from these writings is that post-enlightenment the nature of theology has become fragmented and one has to look to historical example for how to address the current situation.

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<sup>7</sup> There were authors, such as Freeman (1994), not wanting to re-establish a classic or orthodox standing, who called for a reform which would increase the separation between church and theology primarily because the church compromises academic focus. While it is important to be aware of this opposition in literature, it does not form the main focus of this research.

<sup>8</sup> While highly praised, the book has been criticised from its narrow application and exclusive language (Shakespeare, 2016: 771)

Within South Africa, an extended debate on the correlation between pastors and theologians has not developed to the full extent within academic circles<sup>9</sup>. However, there are writings which highlighted the problems of fragmentation. Steyn and Masango (2011) provide a general argument for the need for a holistic theology, while Buffel (2010) presents the need for the church to take a central place in black theology. The debate around the nature of theology is also present. De Gruchy (1994) provides an overview of the nature of theology which builds on many of the above perspectives and which assumes a correlation with the church. Yet that which dominates the discussion on theological education in South Africa, within academic circles, is the issue of contextualization and/or decolonisation (see Maluleke, 2006; Nadar, 2007; Amanze, 2010; Naidoo, 2010, 2012; Balcomb, 2013). As such, this work will have to be careful not to simply appropriate the western tradition in the South African context. Rather it shall aim to combine areas of the above literature, in relation to works on Calvin (see below) as well as contemporary issues, to establish the state of the correlation within South Africa. It is the aim of this research, then, to build on the findings and knowledge of writers in a western, predominantly seminary context and to bring this into relation with current research in South Africa to expand the understanding of the correlation between the local Church and academic theology in the South African context.

Then, the secondary academic tradition into which this research shall fit is the historic understanding of John Calvin. This is obviously a huge tradition and so the focus of this research is more on the person of Calvin and his understanding of theology (as a discipline) and the local Church (as a community of believers); not his theology of the church. It must be remembered that our primary focus is not on Calvin's theology or doctrines, although these are important aspects. Rather the focus of this research falls on how academic theology and the church correlated and affected Calvin. This is not the key focus of many works and in fact, there is somewhat of a gap in the understanding of how church and academic theology correlated in Calvin's work. Yet, from a detailed reading of work on Calvin, signs of a correlation do come through (see Parker, 1975: 106–114; Potter & Greengrass, 1983; Bouwsma, 1988: 214; Cottret, 2000: 158, 301; Hall, 2008: 17). While Calvin is well understood as an academic theologian two recent articles have emphasised the pastoral and humanitarian nature of Calvin. Olson (1991) addressed the image of Calvin as an isolated theologian while Potgieter (2014) address conceptions of Calvin as a stoic figure. The emerging concentration on the pastoral figure of Calvin will thus help this research to contrast his academic side and better plot the correlation between church and theology in his life. Amidst the vast corpus of Calvin's own writings, a correlation between church and academic theology can be understood. While attacking

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<sup>9</sup> Within various denominations there has been a long standing debate over the correct location for the training of candidates for the ministry. It is questioned whether the university is the appropriate environment or is seminaries, bible colleges or in-house training are better options.

the Scholastic system, Calvin implores believers to develop their faith through a knowledgeable study of God (Inst. 3.2.1)<sup>10</sup>. Calvin also goes on to example the ecclesial order, which is essential for the life of the church (Inst. 4.3.2), and that pastors and doctors (teachers) are offices which the church can never go without (Inst. 4.3.4). In fact, the first book of the Institutes is titled *knowledge of God and of ourselves mutually connected* demonstrating how important Calvin viewed general theological reflection. Focusing on the need for genuine knowledge of God in the Church, Calvin, In *Inst. 1.14.4*, writes: “The theologian’s task is not to divert the ear with chatter, but to strengthen consciences by teachings things, sure, and profitable”. In his commentary on Galatians 3:1 Calvin highlights the necessity of a good education for the preacher (Calvin, 1999b: 51). Then, in commenting on Hebrews 6:1, he implores believers not to stop at the fundamentals of faith but to develop this faith through knowledge and study of doctrine (Calvin, 1999i: 92).

From the South African perspective, recent articles have demonstrated the continued relevance of Calvin and the positive impact which could come through an engagement with his ideas (see Naudé, 2009a; De Gruchy, 2010; Nyomi, 2010; Smit, 2010b; Vosloo, 2010; Pillay, 2015). Another strong focus is to refute the historic misuse of Calvinism in the support of apartheid, showing that to support Calvin’s theology is not to support policies of racial segregation (Naudé, 2009b,c; Vosloo, 2010). While touching on many potential areas of engagement, these works have not focused on the potential benefits of understanding Calvin’s correlation between church and academic theology. This research, then, does not aim at a new understanding of Calvin but to take the existing information and agreed interpretations, and use them in an application which draws out the appreciation for the correlation between the local church and academic theology in Calvin’s life and works. As an interpretation of Calvin from this perspective is a relatively unexplored area, new perspective on Calvin may be gained, but the primary objective is to discern the correlation in order to compare and contrast the current situation. It is the vision of the correlation between church and theology which the historical analysis of Calvin offers to South Africa which is the primary aim of this research.

### 1.3 Definitions

Throughout this research three key terms are used, thus it is important to spell out what is meant by each of these terms. First is the concept of the Pastor-Theologian. This a term employed from the works of Hiestand and is used to describe an individual who correlates both their pastoral work and their theological work. Using Ecclesial and Pastoral interchangeably, Hiestand and Wilson (2015: 85) give the following definition of a pastor-theologian:

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<sup>10</sup> The version of Calvin’s 1559 Institutes used, unless otherwise stated, is by F. Battles and presented in over two volumes edited by J. McNeill (Calvin, 1960a,b)

An ecclesial theologian is a *theologian* who bears shepherding responsibilities for a congregation and who is thus situated in the native social location that theology is chiefly called to serve; and the ecclesial theologian is a *pastor* who writes theological scholarship in conversation with other theologians, with an eye on the needs of the ecclesial community.

A Pastor theologian, then, is one who engages with the duties of both spheres. Explaining the role of the Pastor-Theologian further, Hiestand provides three areas in which this individual is to act. The first is as a local theologian. The Pastor-Theologian acts as a theologian to their local Church and through this bring the needs of the local Church into the theological environment (see Hiestand, 2010: 16–19). The Pastor-Theologian is also a popular theologian who translates academic theology into more common language for the sake of other pastors and the congregation at large (see Hiestand, 2010: 19–21). In this regard, they help to improve the general theological education of the laity. However, this translating of theology does not lead to a weaker academic theology. As such, the third location is that of an academic theologian (see Hiestand, 2010: 21–22). The Pastor-Theologian works abreast with, not as a bridge to, academic theologians; their “intellectual centre is the academy, not the local church” (Hiestand, 2010: 21). With the above definition and through these three locations the pastor-theologian can be described as an individual primarily focused on the needs of the local Church, using this focus to produce truly academic theology which is relevant to the needs of the Church community and is then translated into an accessible language for that community. In this, both the local Church and the academy play a vital role and are brought into a creative correlation. The local Church and academic theology thus play a key role in the life of the Pastor-theologian; but what is meant by these terms?

The term Church “denotes both a church building and the Christian community, local or universal” (Livingstone, 2006b) and from its biblical root means “assembly” (Clowney, 1988: 140). The use of a lower case ‘c’ often denotes a church building and an uppercase ‘C’ denotes the believing community. A distinction is made between the Church invisible, the select community of God, and the Church visible, those who we can see as the family of believers. In this research, Church shall be used to refer to the assembly of believers, the visible Christian community in a particular geographical area. This, of course, is a limiting definition of the term Church which in itself is dynamic and can refer to both local assemblies as well as the universal community of believers. The term, *local Church*, is thus used as a reminder that the Church local is only one expression of the church. In its local form, this research is referring to a gathering of individual Christians in a particular geographical locality. The Eastern Orthodox view which sees “the community gathered to celebrate the Eucharist with its bishop as the primary manifestation of the Church” (Livingstone, 2006b), may be helpful to hold in mind in this regard. This research is primarily focused on that

individual, grassroots community. While aware of the wider, more universal Church, the focus is on how academic theology is being appropriated in that individual community at a grassroots level. Each individual Church is a dynamic phenomenon, each unique, always changing and requiring theological guidance and it is this local community which will need to appropriate academic theology to guide its future (cf. Saucy, 1978: 69). But what is academic theology?

First, what is theology? Theology in this research is referring to Christian theology, theology focused on the Christian faith and predominantly done by those who confess Jesus to be Lord and Saviour. Theology itself means the scientific study of God(s) (Wright, 1988a: 680; Livingstone, 2006a) and is not exclusive to the Christian faith. Christian theology is thus the discourse about the triune Christian God and in this research is what is referred to when mention of theology is made. Yet theology is much more than 'talk' about God.

Theology is not an academic discipline generated by the pressure of the inquiring intellect; rather, it follows the same rules as all other thought, speech and action in the church, namely that it is brought about by the startling reality of the gospel of reconciliation (Webster, 2003a: 123)

This gives theology a much higher purpose and a reason for being, far beyond itself and the pursuit of knowledge. "The ultimate *telos* of Christian theology is the edification of the church"(Hiestand, 2015: 89). Theology is to develop a discourse that can be fed back into the current situation of the church, its existence is from the Gospel of Christ and its commitment is towards supporting the community which is inspired by the very same gospel. "The goal of theology is wisdom, which unites understanding with practice and is concerned to engage with the whole of life" (Ford, 2011: 1). Theology is thus something which all believers can and do partake in when they talk about God, yet theology also aims to be much more than chatter. With the introduction of academic the nature of theology does not change, rather the primary location in which it is practised does. With the rise of the university came the rise of the specialist and the academic. Academic theology is theology which is done in an environment which strives for methodological rigour, strongly employs the use of reason and in which the practitioners focuses exclusively on a given topic (in this case, the study of God). While academic theology aims for excellence in knowledge, it must be remembered that it is "the human work of thinking and speaking about God. Because it is always a human work, it participates in the frailty and fallibility of its practitioners and of their times" (Webster, 2003b: 30). As such, academic theology, indeed all theology, is capable of error. It is not an infallible science but an attempt to understand an unknowable God. Both theology and the church draw their existence from this one God and, as such, should correlate together to faithfully complete their serving of the triune God.

## 1.4 Methodology

Aware of the blame given towards methodology in causing the fragmentation of theology (see Farley, 1983: 22), special consideration was given to the method to be used in this research. Seeing that the fragmentation between church and theology has turned the two institutions into estranged groups, this research employed a method commonly used in debates between theology and contemporary culture. Critical correlation, a method popularised by Paul Tillich, aims to break down the divides between theology and contemporary culture<sup>11</sup>. It highlights the importance of each discipline within its own right (an apologetic function), while also attempting to establish a dialogue (McGrath, 2001: 103; Graham, Walton & Ward, 2005: 154). Working at a time when theology and secular culture was in danger of becoming estranged, this method, coming from the basic premises that theology needed to be publically involved was developed in order to maintain a conversation between the two institutions (Ballard & Pritchard, 1996: 61). However, this method, as presented by Tillich, proposed more of a one-way movement, with theology answering questions of ultimate meaning posted by secular culture (McGrath, 2001: 103). In this regard, the correlation was a one-way street, with theology taking the superior position as the discipline which provided answers to secular questions. For this research, as it is the mutual correlation between church and theology which is emphasised, Tracy's development to the model is vital. Rather than proposing a one-way flow of information, Tracy held that theology and culture could mutually influence and benefit each other (McGrath, 2001: 103; Graham, Walton & Ward, 2005: 157–158). Theology could enlighten and guide secular concerns, but secular understanding could also enlighten theology. This focus on the mutual correlation was a central reason why critical correlation has been chosen. As this research respects academic theology and the Church in their own rights, while also looking at how the two can dialogue more closely, critical correlation is an appropriate way to enhance this purpose. Also, critical correlation's main criticism is that it overlooks the counter-cultural nature of Christianity and the gospel. Thus, as this research is dealing with two estranged camps within Christianity this chief criticism is not directly applicable. While more widely known as a quantitative approach, Tillich and Tracy approach critical correlation in a qualitative manner. In this approach, the method functions through an apologetic and dialogue between two dynamic entities; entities which cannot be reduced to figures and plotted on a graph. The apologetic side allows each entity to stress its worth,

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<sup>11</sup> Culture is a complex term, but is taken here to mean "the way of thinking and behaviour shared by a substantial group of people" (Bediako, 1988: 183). Culture, then, can occur on various levels. While all theological reflections are inevitably effected by broader culture and also form their own subculture, the reference here refers specifically to secular culture. Secular culture then, refers to the shared way of thinking and behaving which is more focused on the present and has little concern for spiritual matters, in which rationality is set above religion. Secular culture then relates strongly to the Enlightenment rational and the focus on scientific knowledge (see Lyon, 1988). Tillich's correlation approach, then, was trying to prevent secular culture and Christian culture from becoming opposed and estranged.

relevance, and autonomy, while the dialogical side explores how the two relate and the relevance of one in the other (Graham, Walton & Ward, 2005: 139). Once a common ground has been found, this approach looks to explore the peculiarities of the relationship and ways in which the two entities can benefit and learn from each other. In relation to academic theology and the Church, this common ground is already self-evident; their ultimate cause coming from the gospel of Jesus Christ gives them a shared focus.

A qualitative approach was also conditioned by the fact that this research involved analysis of written material and interviews. In the historic section, the research accessed verbal information which is hard to meaningfully interpret through a quantitative methodology<sup>12</sup>. Rather, a qualitative approach, while more subjective, helped the research gain a more in-depth understanding of Calvin which can be applied to the current context<sup>13</sup>. The historic approach employed could be criticised for following a “great thinker” model as it isolates Calvin as a key figure from which meaning shall be extracted (see Bradley & Muller, 1995: 30–31). As such, this research took great effort to root Calvin in his context and, through an interpretive framework, focus on the principle of correlation between academic theology and local Church in the historical setting. This provided a history of the correlation in its organic context allowing for a more fruitful comparison to later be conducted (see Bradley & Muller, 1995: 31–32)<sup>14</sup>. Then, within the contemporary research itself, oral histories<sup>15</sup> were gathered through semi-formal interviews. These histories were incorporated with other documents as part of a qualitative approach. As the relationship between academic theology and the church does not easily lend itself to numerical plotting, the gathering of oral histories provide a rich and in-depth knowledge which was essential to gain an understanding of the current correlation from a grassroots perspective (see Portelli, 1998: 71). However, oral histories are not without their setback. The main challenges come in the incredibly subjective nature of the information (Denis, 1995: 6) and respondents trying to please the researcher by providing the answer they think is

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<sup>12</sup> Unless the documents at ones disposal are of a numerical nature, historic methods struggle to meet the objective and precise methodological requirements of quantities methods.

<sup>13</sup> The article by Templin (1991), written during apartheid South Africa, provides a good example of how key questions on Calvin’s thought can be used to gather historic information which is then applied to contemporary challenges

<sup>14</sup> The change between 16th century Geneva and 21st South Africa is vast and the risk of imposing anachronistic principle high. As such the historic picture needs to be thorough to account for any differences. If a particular cause of social peculiarity is overlooked this could lead to an unfair or misleading comparison. The limitations of each age need to be respected and they can only be respected if they are highlighted.

<sup>15</sup> Oral History is a form of data capture that has become popularised through the rise of the post-modern world. It records verbal testimonies from first hand witnesses to capture individual opinion and experience. Previously it was disregarded as being too subjective in nature, yet the hermeneutic turn showed the subjective nature of all source. As such, this method has been embraced as a central way to gather grassroots perspective in order to develop more holistic interpretations. The locality of the knowledge must be acknowledged, but its legitimacy is now widely accepted (Thompson, 1974; Denis, 1995). (For a good basic introduction to the hermeneutic turn see Meylahn (2012))

required (Thompson, 1998: 27; cf. Naudé & Makutoane, 2006: 730). To avoid the subjectivity of these sources other academic works were incorporated into the contemporary analysis, to attempt to offset any bias. A further issue is that of location. Interviews require two individuals to meet. Thus, as the researcher gathered responses from 28 individuals, for those that could not make the interview, a questionnaire was sent out containing the same questions as would have been asked in person. The questionnaire was also offered as an option to those that did not feel comfortable meeting in person. Through the use of oral histories and interviews, a wide range of opinions has been gathered to greatly enrich this research. To also increase the response rate, the identity of the responder has remained anonymous. In this research, the designation “C” followed by a number represents a church respondent, while “U” followed by a number represents a university respondent<sup>16</sup>.

To summarise the methodological approach, this research worked from a qualitative, correlative perspective throughout to try and discern how academic theology and the church relate to each other. This correlation was the main focus of both the historical research (analysis of source documents) and the contemporary research (mainly gathering of oral history). This method allowed the researcher to see key points of correlation between academic theology and the Church, while also respecting their autonomy. In this way, this research provided a clear example of the need and benefits of correlating the two institutions.

Following this method will mean that understanding the challenges facing the correlation, as well as the autonomous yet related nature of the local church and academic theology needed to be key focus areas. As such, after a general introductory chapter aimed at setting the scene and proving the longevity of the tradition, this research moved on to explore these topics. Chapter three is an analysis of the current situation in South Africa. Here the questions of importance for local Church and academic theology are explored and the main challenges facing the correlation drawn out. Knowing the problem, the research then turned to Calvin for vision and guidance towards a solution. Here, though, to stress the autonomy of each role, while highlighting the mutual correlation, the historical investigation of Calvin was split into two chapters: *Calvin the Pastor* and *Calvin the Theologian*. The first looked at Calvin’s pastoral function and his understanding of the Church. Here the importance of the Church was stressed. Yet what also became apparent was that the importance and function of the Church is heavily dependent on Calvin the theologian. Then, in chapter five, the analysis of Calvin the theologian, the reverse was shown; theology is important in its own right but this importance is heavily dependent on the local church. After this analysis, chapter six brings all the

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<sup>16</sup> For example U3 would be the third responded from an academic theological setting.

major points together demonstrating current challenges but also the need for the vision of the pastor-theologian to be appreciated in South Africa.

With the place of academic theology in the university under pressure, its relationship to the Church is feeling the strains more and more. This research, then, aimed to bring the discussion over the correlation between Church and theology into the academic environment in order to inspire a renewed relationship with the church. This relationship, as this research shows, can be of great benefit to the Church in guiding it through the challenges of modern South Africa, but also vital for academic theology as it finds itself in an increasingly hostile academic environment and in need of a strong unifying aim and end. To prove this it was first important to outline the historic tradition and its demise, setting the scene for the in-depth investigations. The next chapter is thus the start of the research journey giving a wide and sweeping history to show the tradition in operation as well as outlining its demise. From this chapter, the South African situation as well as the historical investigation of John Calvin, draws a foundational guide.

## Chapter Two - The Correlation and Separation of Academic Theology and the Local Church

### 2.1 Introduction

Historically the greatest theologians have also been pastors and vice-versa (Hiestand & Wilson, 2015: 22). However distant this statement may sound to the current day reality, church history shows that there has been a long-standing tradition in which the greatest pastors have been deeply involved in theological reflection and the greatest theologians have been deeply involved in the local church. In fact, for the first 1500 years of Christianity, this was the norm (cf. Hiestand & Wilson, 2015: 23). Yet following the Reformation, the correlation started to change. This chapter, then, aims to demonstrate this norm and to provide a brief account of its demise. Hiestand and Wilson's (2015: 21–41) exploration into the historic relation between clerics and their theological involvement and vice versa will form a significant basis for this chapter. However, where they focus specifically on the clerical theologian, this chapter will have a more general approach; specifically, to demonstrate the tight connection between the local church and academic theological reflection. Following the method of critical correlation, the focus is not on whether the greatest pastors were academic theologians or vice versa, but if there is a long-standing line of influential pastors or theologians who were also deeply involved (even if not formally appointed) in theology or the church (respectively). This chapter will not concern itself with theologies, in regards to theological ideas and their development. Rather, it will show that despite theological diversity, there always remained a strong correlation between church and theology. It is this correlation which the author believes is lacking today and also in which Calvin provides a prime example.

Theology has a history and this history matters to the nature of academic theology today (McGrath, 2001: 144). Instead of jumping straight into the analysis of current day South Africa and Calvin it is vital to place this research within the wider tradition. As such, this chapter will serve to set the broader historical scene. Not only does this help demonstrate that the correlation between church and theology found in Calvin was the norm within Christianity up until his day; and not an extraordinary occurrence. But it also helps to enrich the analysis of Calvin by placing him within the wider historical context. In this way, this chapter will form the basis for this research. It will make the claim that a long-standing tradition of correlation existed between the local church and academic theology. Further, briefly demonstrating the effects of the Enlightenment era and the rise of 'modern' theology, will allow the reader to see some of the key reasons why the tradition no longer stands as it previously did. While various phenomena have seriously affected the correlation between the local church and academic theology, the long-standing tradition should not be forgotten and theology must not be practised as if it was only invented yesterday (cf. Oden, 1990:

13; McGrath, 2001: 145). While the changes in social setting mean a historic tradition cannot be directly transplanted into the 21<sup>st</sup> century, it is still vital to understand this tradition and learn from it<sup>17</sup>. The first 1500 years of Christianity provide an invaluable resource to overcome the challenges of today and as such their peculiarities need to be noted. This chapter shall be broken up into six chronological stages, namely: (1) The Patristics Period (2) Post-Constantine (3) the Early Medieval or monastic age, (4) the Rise of the University, (5) the Reformation, and (6) the Fall of the Tradition. The first five sections will demonstrate the tradition while the 6<sup>th</sup> will outline its demise. The aim of this immense timeline is simply to prove the longevity of the tradition as well as to explore a long-lasting understanding of the Church's commitment to academic theology and vice-versa<sup>18</sup>. The historical figures chosen for this chapter have been selected as it was felt they personified the relationship well. After the Reformation, and with the onset of the Enlightenment, the correlation started to fade and the contemporary challenge started to emerge.

## 2.2 Setting the scene

According to Farley (1983: 32), theology has two distinct, yet overlapping histories: "a history of the church's claim that faith facilitates an individual cognitive act, and, on the other, a history of interpretation ... in the church". That is to say, theology has been an act of church worship and the individual believer's discovery of faith, and also a sustained and dedicated reflection. In this basic definition, we see two distinct but overlapping forms. The first is the church and the journey of faith, while the other is dedicated rational (even academic) reflection upon God. While today a clear distinction exists between the two, this was not always the case. The apostolic era, roughly the first 100 years after Christ's death, was characterised by informality within the Christian faith. The church did not exist in an institutionalised form and no clear distinction could be made between clerical or non-clerical positions (Hiestand & Wilson, 2015: 27). In regards to theology, the term would not come into use within the Christian context until c.200CE (Wright, 1988a: 680)<sup>19</sup>. Originally, within

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<sup>17</sup> This point is also raised by Farley (1988: 115) when commenting on the all-encompassing nature of Medieval theology and even if its reconstruction were possible, its direct implementation would still be impossible. As such the purpose of historic endeavour is to inspire and guide, not to transplant.

<sup>18</sup> The brief nature of historic overview has led to the key examples chosen been all male. This by no means should be taken as an implication that female theologians or pastors were not influential in exemplifying the tradition this research is aiming to demonstrate, and the author is well aware of criticism towards Hiestand and Wilson in this regard (see Shakespeare, 2016: 771). However, as it is working off the more widely established historical understanding, this means (perhaps unfortunately) that male pastors and theologians are the key examples used. The historic overview by Bevens (2009: 213,230,243,248-249,251-254,270) provides several examples of influential female theologians or pastors who have correlated theology and the church, but due to space and the scope of this research it has not been possible to give these individuals the attention they perhaps deserve.

<sup>19</sup> Theology was a term adopted from Greek philosophy, used by the likes of Homer and Hesiod, and was a compound of *Theos* (God) and *Logos* (Reason) and in short means "an account of, or discourses about, gods or God" (Wright, 1988a: 680).

Christian circles, theology was an ambiguous concept and only really took on a formalised form within Greek philosophy (cf. Farley, 1988: 63). At this moment in time theology was practised informally when the early Christians, preached, sang and gossiped together, coming to terms with the consequences of their faith and striving to live that out (Bevans, 2009: 208). As such, it was a combination of an individual faith and sustained reflection. Yet through this ambiguity, and while perhaps not in the form expected today, the early church still engaged in what can be classed as theological reflection (Farley, 1983: 33). As such, Christian theology was birthed through the faith and intellectual struggles of the early church; through the correlation between the local church and academic theology. It would take time for Christian apologetics to develop and a formalised term to be given to this reflection taking place within the church; yet from the start, it can be seen that the church, as a body of believers, was reflecting on their faith in a way that strived to bring them closer to God; that is, they were correlating a rational reflection (theology) with a personal faith within the local church<sup>20</sup>.

## 2.3 Patristic Period

This first period, stretching from roughly 100CE to 300CE, is characterised by the emergence of formalised reflections on the faith and the development of set forms of church order. The key theologians for this section are Justin the Martyr and Origen, both non-clerical theologians, and Irenaeus of Lyon and Cyprian, as an example of clerical theologians. The clerical/ non-clerical<sup>21</sup> distinction is taken from Hiestand and Wilson (2015) and provides a helpful tool to demonstrate the correlation between church and theology on both sides of the fence.

### 2.3.1 Justin the Martyr (c.100-165)

Justin came to faith later in life. His first vocation was a pagan philosopher, but after becoming disillusioned with Platonism he converted to Christianity (Hiestand & Wilson, 2015: 25). His philosophical background, though, still had a strong impact on his theological reflections. He viewed Christianity as the only "safe and profitable" philosophy and began to employ Hellenistic reason in defence of the gospel, paving the way for Christian apologetics (Evans, McGrath & Galloway, 1986: 26–27). Yet his rational reflection on the Christian faith (theology) was not in service of a private enterprise. Justin treated Scripture as the norm and was not afraid to depart from his philosophical training when it disagreed with his new found faith (Evans, McGrath & Galloway, 1986: 28). His use of reason was a way to serve God and defend the church. As can be seen from the opening of his

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<sup>20</sup> While it would take another 1200 years for Anselm's "faith seeking understanding" to be penned as a definition for theology, this is exactly what was taking place in the first century of Christianity.

<sup>21</sup> Clerical refers to those officially appointed in an ecclesial position, but most specifically to pastors or ministers. Non-clerical refers to those not officially appointed as a pastor or minister (most usually individuals who are primarily scholars)

*First Apology* (section 1-3) he implores the Emperor to listen to the reasonable defence of the Christian faith, and instead of following the traditional pattern of persecution, used his own reason to see the truth of the Christian faith and cease persecution of the church<sup>22</sup>. In this way, Justin was one of the first to combine faith and reason in defence of the gospel in an attempt to prove its rationality to Roman citizens (Backhouse, 2011: 14). In other words, he used his position as a leader in theological reflection to try and help the local congregation in its daily struggle. In this combination he shows the early root of academic theology, as well as its birth from a church context. As of yet, theology could not be classed as academic, but a dedicated study on scripture, involving rational reflection, had begun. While not immediately successful, (he was martyred for his faith), Justin had a long-term impact in setting the foundations for theology as a discipline to emerge.

### 2.3.2 Irenaeus of Lyon (c.130-202)

Irenaeus is classed as one of the first historical examples of the Pastor-Theologian, thanks to his academic output combining with his role as bishop (see Strachan, 2015: 71). In the sphere of the church, he was influential in establishing the bishop as the head and guide of the church and also worked on an ecumenical level to mend bridges between estranged congregations (Backhouse, 2011: 15). His main “theological” output was the writing of *Against Heresies*, which was influenced by the theology of Justin the Martyr and would come to have a sustained impact on the Church (Hiestand & Wilson, 2015: 26). The aim behind the construction of this work was the edification of the congregation and to defend them from the threats of spurious teachings, particularly Gnosticism (Gonzalez, 1989: 30). In its writings one can see a strong defence of the church as the guarantor of the truth: “it is not necessary to seek the truth among others which it is easy to obtain from the Church” (*Against Heresies*, 3.4.1)<sup>23</sup>. Further, Irenaeus has encouraged the church to study and come to know the apostolic faith: “It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world” (*Against Heresies*, 3.3.1). The book also presents the study of theology not as the creation of new things, but as a study of the one apostolic faith. Higher intelligence of the faith does not come about through making up a new faith but “by bringing out more fully the meaning of whatever was said in parables and adapting it exactly to the doctrine of the Truth”, that is, by staying true to the one and the same faith thought throughout the world (*Against Heresies*, 1.10.3)<sup>24</sup>. As

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<sup>22</sup> Translation here is by M. Dods, G. Reith, and B. P. Pratter and found in *The Church in the Roman Empire* (Morrison, 1986: 7–8)

<sup>23</sup> Translation of Book Three of *Against Heresies*, unless otherwise stated, is taken from *Ante-Nicene Fathers*, vol. 1, found in *The Church in the Roman Empire* (Morrison, 1986: 230–234)

<sup>24</sup> Translations of Book One of *Against Heresies*, unless otherwise stated, are taken from *St Irenaeus of Lyons Against the Heresies*, translated by D. J. Unger (1992)

such, Irenaeus exemplifies a strong correlation between academic reflection and the church; between the life of the local congregation and the thoughts of a Christian theologian.

### 2.3.3 Origen (c.184-253)

Origen is again an example of a church father that held no formal clerical position within the church, yet whose work had a deep correlation to its reality. Origen spent the bulk of his life as a teacher and philosopher (Hiestand & Wilson, 2015: 25). As a teacher he combined both a zeal for the church and the use of logic and reason. He employed a systematic approach to his reflections and developed an allegorical interpretation of scripture inspired by Philo of Alexandria (Evans, McGrath & Galloway, 1986: 32). He tirelessly worked to establish a logical and rational approach to the reflection of the Christian faith which has earned him recognition as one of the first true theologians (Kannengiesser, 1989: 116; Bevans, 2009: 215). This theology, though, was anything but isolated from the church. As a teacher, Origen taught the scriptures as well as what he called Christian theology. At first, his pupils were new converts to Christianity but this later grew to also include more mature Christians (Gonzalez, 1989: 25). This theological education of new converts, to help them grow in faith, is perhaps one of the clearest links of the correlation between church and theology in the patristic period. In this regard Origen promoted theology to be a "rational, easy and available presentation of the Christian doctrine" and "tried to speak simultaneously to the educated and the uneducated" always in service of the church (see Kannengiesser, 1989: 121–123).

### 2.3.4 Cyprian (c.200-258)

Our final example in this period comes in the form of Cyprian. Cyprian was an educated lawyer who came to faith later in life. Within approximately two years of his conversion, he was appointed bishop of Carthage (see Hall, 2005: 87). Here his higher education and eloquence made him a gifted leader who was able to guide the church through a time of severe persecution<sup>25</sup> (Bray, 1988: 184). While his intellectual output was not extensive as other Church Fathers in this period, it was no less important. His work on ecclesiology and soteriological, especially in relation to baptism, had a lasting impact on the church and sub-sequential theological reflection (Hiestand & Wilson, 2015: 26). Again Cyprian provides a key example of a highly educated individual who employed his intellect and sustained reflections on matters of the Christian faith in service of the church.

In summary of this first period, it can be said that it is relatively impossible to draw a distinction between theology and the church. While "academic" theology had begun to emerge as a discipline in its own right, the location and direction of this theology was always the church. Whether clerical

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<sup>25</sup> In 250CE Emperor Trajan Decius declared that he was restoring the empire to its ancient values and started one of the worst periods of persecution for the Christian church in terms of both the immediate effects and the long lasting doctrinal issues and schism it caused. For a basic overview of this debate see Hall's (2005) chapter 'One church, one baptism: Cyprian'

or non-clerical, theological reflection was employed in service of the church and guided by the struggles of the church. While not receiving a formal education in today's sense, the "theologians" of the early church studied scriptures in depth and saw themselves as teachers of God's people and responsible for biblical doctrine (Strachan, 2015: 71). This role took place within the community, not separate from it. As such, theology can be seen to be both a reflection on a higher intellectual level on the truth of God, as well as a general practice taking place amidst the local Church. Also, at this time it should be made clear that theology focused on truth claims about God, giving it a rather narrow focus (McGrath, 2001: 139). The church itself was not yet fully institutionalised but still saw itself as the correct location for this sustained intellectual reflection to take place. In the words of Kannengiesser (1989: 127), at this time "theological creativeness is bound up with the vital needs of the pastoral church community". Moving into the post-Constantine era of Christianity we see the institutionalisation of the church reaching its completion, but little change in the correlation between the church and theological reflection.

## 2.4 Post Constantine

The effects of Constantine's incorporation of Christianity in the Roman Empire can scarcely be underestimated. Within a decade Christians had gone from experiencing one of the worst periods of persecution<sup>26</sup> to finding their faith becoming the official faith of the Roman Empire<sup>27</sup>. After Constantine and the popularisation of the Christian faith, Christian theology gained the freedom to emerge into a formalised reflection, while the church could become a formalised institution. Yet, although theology and the local Church became more distinct phenomenon, they continued to correlate. In this period great development in Christian theology took place, mostly through the reflections of clerical theologians (Hiestand & Wilson, 2015: 27). As such, the continued development towards academic theology came through the church. As of yet, there was no distinction between theologians and pastors. The life of the theologian at this period in time is summed up wonderfully by Gregory of Nazianzus who stated, according to Hill (2003: 69), that he knew only two roads from his lodgings, the one to the church and the one to the library. It is also at this time that the theological vocation came to be held mainly by those in clerical offices – almost being seen as an extension of that office. Only Boethius, a "late Roman aristocrat, philosopher and

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<sup>26</sup> The Diocletian persecution started in 303 and, despite his abdication in 305, persisted until 313 and the issuing of the edict of Milan by Constantine. Under this persecution Diocletian had attempted to wipe out Christianity and had ordered the burning of scriptures, the destruction of churches and the torture of clergy (Backhouse, 2011: 25). This persecution would also become influential in forming the Donatist controversy which would occupy a great amount of Augustine's theological reflections (McGrath, 2001: 478).

<sup>27</sup> In 380CE an edict was issued by Theodosius I that made Christianity the official religion of Rome and deviation from the Nicene Creed illegal (Backhouse, 2011: 31).

politician”, stands out as an influential theologian from this period who held a non-clerical role (Hiestand & Wilson, 2015: 27).

#### 2.4.1 Augustine (c.354-430)

Due to the proliferation of pastor-theologians in this era, it will suffice to give a detailed example from just one of these figures and then provide a brief comment on further examples below. Augustine of Hippo is classed as one of the all-time greats within theological circles, writing “more than many pastors will read in a lifetime” (Hiestand & Wilson, 2015: 29). Yet the young Augustine was unimpressed with the intellectual standards of the Orthodox faith perceiving it to lack the intellectual discovery which he was so involved with at this stage of his life (Evans, McGrath & Galloway, 1986: 45) and thus strayed into “the devil's snare” of Manicheism (conf. 3.6.10; see Mikkelsen, 2011: 419)<sup>28</sup>. In his confessions, Augustine writes how he was unimpressed with the bible and found it “unworthy” in comparison to philosophical writings (conf. 3.5.9). The young Augustine pursued a career as a rhetorician, rising to the tops of Rome’s intellectual scene. It was through his exposure to Platonism and the work of Bishop Ambrose, demonstrating to him the intellectual might of Christianity for the first time (see conf. 5.13-14), that he would later come to faith<sup>29</sup>.

After his conversion Augustine had hoped to take up a life of leisure, employing his intellectual might in the study of the scriptures. However, he was destined for a different future and found himself thrust into the position of Bishop of Hippo. This placed Augustine in a social setting that would lead to him becoming one of the most influential theologians ever. It was through this social setting, daily leading the church through its struggles, that the occasion for Augustine’s works arose (Hiestand & Wilson, 2015: 29). Augustine's works were occasional, written due to a specific situation, not a systematically pre-planned pattern (Bevans, 2009: 227). The Donatist controversy, Arianism, the fall of Rome, the daily struggle of his congregants; all these lead to the construction of Augustine’s theological works. In Letter 73 (c.404), addressed to Jerome, Augustine writes: “Whatever abilities I may have for such study, I devote entirely to the instruction of the people whom God has entrusted to me; and I am wholly precluded by my ecclesiastical occupations from having leisure for any further prosecution of my studies than is necessary for my duty in public teaching”<sup>30</sup>. Here we can see Augustine embracing his academic duty towards the church and being willing to use his intellectual gift in correlation with the church. Augustine’s sermons provide a key example of this

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<sup>28</sup> All references to *Confessions*, unless otherwise stated, have been taken from Chadwick’s (1991) translation

<sup>29</sup> This conversion to faith is debated and some scholars argue that Augustine actually converted Platonism (see Boone, 2015). The possibility of this debate shows the highly intellectual and philosophical (theological) nature of Augustine’s reflections. As such it can be adamantly established that Augustine was both an academic scholar and (through his ordination as bishop and service to the church) a committed pastor.

<sup>30</sup> Letter 73, Chapter 2, paragraph 5. The translation used here is taken from Nicene and Post-Nicene Fathers (Schaff, 1887) [accessed online on: 9/04/2017]

commitment to employ his intellectual (theological) ability in service of the church. The sermons are the largest source available to scholars on Augustine and demonstrate Augustine's ability to transpose daunting theological concepts into everyday language while still maintaining the same meaning. A key example of this, and favourite metaphor for Augustine was to represent Jesus Christ as the doctor who had come to heal his people (Sypert, 2015: 30). Another key source in demonstrating the correlation between church and theology in Augustine's life and works is the *City of God*. "A great and arduous work" (COG. 1.pref)<sup>31</sup>, it was not just a grand theological thesis for the intellectual aristocracies but also to help the Christian community continue to function amidst the fall of Rome (cf. Hall, 2005: 209–210). Finally, Aquinas would later quote Augustine when establishing the study of divine revelation as a true science, in saying that it is "by this science only is faith begun, nourished, defended and strengthened" (De Trin. 14.1.3)<sup>32</sup>. In Augustine, then, we have a demonstration par excellence, among the church fathers, of the correlation of the church and theology. His works had a strong use of various philosophies and a high intellectual standard. Yet they also professed the weakness of reason and the dependency on revelation and faith<sup>33</sup>.

#### 2.4.2 Further Examples

In the period after Constantine, Augustine by no means stood alone as an example of one who correlated the church and academic theology in their lives and works. Already mentioned briefly above is Ambrose, Bishop of Milan (c.339-397). Also forced into the priesthood, Ambrose originally perused an administrative career in the Roman empire (Keith, 1988: 15–16; Brown, 2000: 71). As Bishop, Ambrose employed this earlier education in service of the gospel, using platonic logic and oratory skill in his sermons; the very sermons which were influential in the conversion of Augustine (Brown, 2000: 73; see conf. 5.13.23). Another brief example is Gregory of Nazianzus (c.329-390), one of the three great Cappadocian Fathers. Also known as Gregory the theologian, he expounds the classic understanding of the Trinity and was deeply involved in the struggles of the Eastern church, even serving as bishop of Constantinople (Noble, 1988: 281). Another earlier example is Athanasius, bishop of Alexandria (c.269-373). Athanasius was deeply involved and adored by his congregation, attending to the political matters of Alexandria and was vitally important in the "of one substance" declaration in the Nicene Creed and establishing Trinitarian orthodoxy (Hiestand & Wilson, 2015:

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<sup>31</sup> The translation here is copied straight from Brown's (2000: 301) use. Bettenson (1972) in place of great uses "long".

<sup>32</sup> Quote here is taken directly from Summa Contra Gentiles (1.2.2) Translated by Fairweather (1954: 37)

<sup>33</sup> In City of God (19.4) Augustine writes about the futility of knowledge and the sovereignty of Gods power. "For what flood of eloquence can suffice to detail the miseries of this life?"... "where are reason and intellect when disease makes a man delirious?... And who is quite sure that no such a thing can happen to the wise man in this life?... So long, therefore, as we are beset by this weakness, this plague, this disease, how shall we dare to say that we are safe?". Here taken from Marcus Dod's translation in *The Church in the Roman Empire* (Morrison, 1986: 97–101)

28–29). In all these example time and again we see ministers with a high level of education dealing with both the daily struggles of the congregation and reflecting on and establishing an orthodox understanding of highly theological concepts.

In this time, with the stabilisation of Christianity “academic” theology had begun to emerge. With the cultural freedom, and even encouragement granted by the Roman Empire, Christians had the freedom to openly reflect and discuss their understanding of the faith. Thus, theological reflection could take on a more sustained nature and while not academic in the modern sense, it most definitely occupied the greatest intellectual minds in the church. What is key to note, though, is that those intellectuals were more often than not clergy and so a clear correlation between “academic” theology and the church can be seen. Theology at this time was done in, for and by the church.

## **2.5 Early Medieval / Monastic**

After the fall of Western Roman Empire, the social, economic and political climate in Europe changed drastically. The Roman Empire had largely managed and governed every facet of life, and in the wake of the collapse of the Empire, a power vacuum ensued. In relation to education, while it did not cease, it did change in nature and its institutionalised form was greatly affected with centres such as Carthage (where Augustine himself once taught (cf. conf. 5.8.14)) closing all its formal institutions for a while (Evans, McGrath & Galloway, 1986: 52). Yet, thanks to the institutionalisation of the Christian faith, monasteries had begun to emerge. While existing for a couple of centuries, in the 6<sup>th</sup>-century monasteries soon found they grew tremendously in popularity (Backhouse, 2011: 44–45). Through this popularity, spreading mainly from Ireland, monasteries started to appear all over Europe after the fall of Rome. It was through these institutions that much of ancient western history would be preserved and education continued (Bevans, 2009: 231). Opposed to private institutes, monasteries were able to pool funds. This made intellectual studies possible in ways that individuals could not achieve and so gradually monasteries became centres of Christian learning (Hiestand & Wilson, 2015: 30). This third period was characterised by preservation and intense theological debate over scripture and the church fathers. Here the correlation between church and theology is seen predominantly in the movement of individuals from a monastic education to church occupation. Instead of remaining in the monastery after receiving an education, the majority of learners would use their intellectual wisdom in service of the church. Although two separate institutions, there was a fluidity of movement between the two. Still, the church remained the sight and aim of academic theology regardless of whether it was practised in the monastery or the church itself

### 2.5.1 Benedict of Nursia (c.480-550)

Benedict, with the help of his twin sister, Scholastica (c.480-543), was influential in establishing Western monasticism - the two have even been classed as founders of the movement (Bevans, 2009: 231). Originally starting his spiritual journey as a hermit, Benedict gradually attracted a band of followers leading to the establishment of a Monastic Community at Monte Casino. Here Benedict would later complete his influential *Rule of Saint Benedict* (Hiestand & Wilson, 2015: 31). This book formed the basis for the majority of Monastic Orders throughout the Middle Ages (Wright, 1988b: 85). As such, Benedict's main influence is not through his theological output, but his development of an Order that allowed the sources of antiquity to be preserved. In the view of Bevans (2009: 232), the Order's dedication to copying and preserving manuscripts, over breaking new theological ground, was exactly what was needed in the context of the time. Benedict held no clerical position, but, through his work, allowed an education of clergy to continue. As such, he is a further example of the connection between academic theology and the local church.

### 2.5.2 Gregory the Great (c.540-604)

Gregory himself was trained in a Benedictine order. Born into an aristocratic family, Gregory sold his property and with the wealth established seven monasteries (Hiestand & Wilson, 2015: 31). He had intended on living a monastic life but in 590 was elected to the Papacy (Bevans, 2009: 232). Serving as Pope, Gregory had a great missional focus and is famous for sending 40 bishops on a mission effort to England (Bevans, 2009: 232). Also, through his own written works, Gregory assured the success of the Benedictine order. In this continual exchange between the monastery and the church, the correlation between the two is clearly personified. Furthermore, his *Pastoral Care* "significantly shaped clerical understanding throughout the Middle Ages" (Hiestand & Wilson, 2015: 31). Gregory the Great worked in a much more unstable climate. Instead of focusing on philosophical matters, his time was spent working out how to keep food and water supplies coming to Rome (Gonzalez, 1989: 110–111). As such, his theological output differs somewhat to those who have come above. Yet, through his practical involvement, Gregory still shaped the theological outlook, thus further demonstrating a strong correlation between church and theology.

### 2.5.3 Anselm of Canterbury

Jumping towards the end of this period, Anselm of Canterbury again provides an example of a clerical figure, trained through a monastic order, paving the way in theological reflections. Anselm is perhaps most well-known for his maxim on theology, depicting it as "faith seeking understanding", or as he expands further in his *Proslogion*:

I do not try, O Lord, to penetrate your great heights because my understanding is in no way comparable to the task; yet I desire to understand some degree of your truth which

my heart believes and loves. For I do not seek to understand so that I might believe, but I believe so that I might understand. For this also I believe, that unless I have believed I will not understand (chapter 1)<sup>34</sup>.

The above quote shows the correlation between a personal faith and theological reflection. For Anselm, it was only from a point of faith that academic theology could be attempted. Yet this writing is not for an academic elite. The production of *Proslogion* happened at the insistence of the monastic community and Anselm's desire to distil ideas from an earlier work into a more accessible form (Hogg, 2010: 310). Or, phrased differently, *Proslogion* was the result of an academic environment trying to make its works more accessible. Anselm was highly influential in developing the use of reason, in unison with faith, to discern the doctrines of the church. His attempt to establish ontological proofs of God are a further example of this (see Bevens, 2009: 242). Anselm was also deeply involved in the local community and produced many of his works, such as *Why God Became Man*<sup>35</sup>, amidst great political strife (Hiestand & Wilson, 2015: 32). Thus, yet again, we see an example of a clerical figure who was deeply involved in theological matters, even pioneering new approaches to theology<sup>36</sup>, and was also deeply committed to church life.

#### 2.5.4 Peter Lombard (c.1100-1159)

This section should not draw to a close without mentioning the impact of Lombard. While his legacy has not stretched into the 21<sup>st</sup> century, within the first five-hundred years of his work he was continually cited as an authoritative source. His key work, the *Four books of Sentences* had one of the longest lasting impacts upon theological reflection of all time, remaining the standard theological textbook well into the time of the Reformation (Bevens, 2009: 244). This book did not break new theological ground but was an attempt to discern the truth of the accepted authoritative voices within the church (predominantly scripture and the church fathers). Its rhetoric worked through the use of citations explored with reason and logic. Yet Lombard was not only influential theologically. Several of his sermons remain and in the last year of his life, he was made Bishop of Paris (Lane, 1988: 396). As such, while mainly remembered for his production of *Four Sentences*, it should not be overlooked that Lombard, just like those before him, was deeply involved in the church.

Drawing this section to a close, it can be seen that although theological reflection was changing in nature, its correlation to the interests and struggles of the church was remaining. In this period

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<sup>34</sup> Translation here is taken from 'Anselm' in *Shapers of Christian Orthodoxy* (Hogg, 2010: 313)

<sup>35</sup> This work would have a great impact on the reformation view of atonement and as such is still significant in reformation thought today (see Hiestand & Wilson, 2015: 32).

<sup>36</sup> It is argued that Anselm, Bishop of Canterbury, was "the most important theologian between Augustine and Aquinas" (Hiestand & Wilson, 2015: 32)

theological reflection slowed down and tended to focus on re-explaining past statements. Its nature became associated with maintaining and developing the Orthodox views on God. Yet, in this time the church remained the location of theological reflection. While the monastery developed as an institute of learning, it did not separate itself from the church. “Both church and the monasteries saw the monasteries as an extension of the church and an aid of the churches mission” (Hiestand & Wilson, 2015: 30). Thus, the correlation between “academic learning” and the life and mission of the local church remained. This is clearly exemplified in the regular movement from monastic training to pastoral office (see Hiestand & Wilson, 2015: 32).

## **2.6 Mid - Late Medieval and the Rise of the University**

The development of the university as a centre for dedicated learning had significant effects on the nature and practice of theology. However, these effects would be drawn out and take almost 600 years to develop<sup>37</sup> theology into the form in which it is familiar today. The emergence of the university was a gradual affair. By the 10th century, most of mainland Europe had converted to Christianity and the region was enjoying relative economic success, thus allowing the monastic schools to expand into universities (Bevans, 2009: 245). Yet it was only in the late 12<sup>th</sup> century, at places such as Paris and Oxford, that a university in the modern sense came into being (Olesko, 2003). The key effects which the rise of the university had were, (1) to move theology out of the church and (2) to place emphasis on the use of reason. Through its place in the university, theology began to develop into a more distinct discipline and developed to be more than just reflections on God (Farley, 1988: 34; McGrath, 2001: 138). However, this did not result in a complete break between the church and theology. In fact, the first universities, up until the Reformation, were chartered by the pope or a local clerical representative (Olesko, 2003). Thus, while this period is characterised by a growth in the use of reason and speculation, theology as an academic discipline was to remain linked to the church. While not well known, theologians Stephen Tempier (c.1210-1297) and Robert Kilwardby (c.1215-1279) both provide examples of clerics who exercised control over the university and were able to help guide its reflection (Hiestand & Wilson, 2015: 34–35). Working around the same time, both issued a series of condemnations directed at the University of Paris and Oxford (respectively), compelling the institutions to adjust their curriculum (Hiestand & Wilson, 2015: 34–35). Yet while the clerical offices still maintained power in this period, it was those educated through the university that would have the greatest and most long-lasting impact.

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<sup>37</sup> It would not be until the late 18<sup>th</sup> and early 19<sup>th</sup> century that the university itself would become the principal institution for the development and preservation of organised forms of knowledge (Olesko, 2003).

### 2.6.1 Thomas Aquinas (c.1224-1274)

Aquinas is perhaps the most significant example from this period of a schoolman whose work impacted both theological and ecclesiological circles. He was educated through a selection of monasteries and universities and spent most of his life teaching (Hiestand & Wilson, 2015: 33–34). Aquinas could thus be classed as one of the closest parallels to a modern academic. His career did not revolve around the church, but the university. However, this did not make his work detached from church needs. His book, *Summa contra Gentiles* aimed to explore the relationship between divine revelation and reason (general revelation) to prove the intellectual coherence of the Catholic Church (Hiestand & Wilson, 2015: 34). Then, his most famous book, *Summa Theologica*, opens by detailing the basic understanding of ‘sacred doctrine’. This opening chapter provided a skilled and detailed defence on the importance of reason as well as the supremacy of revelation in academic study.

"There are two kinds of sciences. Some of them...depend on principles known by the natural light of reason. Others depend on principles known through a higher science, namely the science of God and the blessed" (1.2.2)<sup>38</sup>.

Here Aquinas has been establishing the legitimacy of revelation as a source of study. Later he goes on to establish the supremacy of the study of revelation.

"Sacred doctrine surpasses other speculative sciences [...]. It is more certain since the certainty of other science depends on the natural light of human reason, which is liable to err, whereas its own certainly is founded on the light of divine knowledge, which cannot be deceived. Its subject is also nobler, since it is concerned principally with things above reason, whereas other sciences deal with things within the reach of reason" (1.5.2).

Aquinas held that there could not be a contradiction between the truth of faith and the truth of reason (Pfurtner, 1989: 140). He managed to re-establish the idea, which had been lost since Augustine, that Christian theology could employ secular philosophy<sup>39</sup> without been absorbed by it (Bevans, 2009: 247). In other words, Aquinas (re)established that faith and reason could work together, but ‘reason’ was subservient to ‘revelation’ which always held the fuller truth.

### 2.6.2 Scholasticism and its critics

Aquinas’ use of reason as a prime source of theological reflection led to a new age of theological speculation; an age where reason was employed to draw out and contemplate theological truths in a much broader sense. However, not all agreed with Aquinas’ positive assessment of reason and the likes of John Duns Scotus (c.1266-1308) and William Ockham (c.1224-1274) developed theologies

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<sup>38</sup> Translation of *Summa Theologica*, unless otherwise stated, come from Fairweather’s (1954) translation.

<sup>39</sup> Aquinas particularly employed Aristotelian logic which had been somewhat lost in Western Europe up until this point.

which emphasised the transcendence of God (see Bevens, 2009: 254–255). In this cauldron of intellectual reflection, scholasticism developed a negative habit of debating on speculative or irrelevant matters. Scholastics had originally developed through a use of Aristotelian logic used to debate scripture and the church fathers. However, as it progressed the context of these source texts was overlooked and misinterpretation was common. Towards the end of the period, the debates degraded even more and the conversation revolved more around the difference between various schools of thought than actual theological issues (see Vos, 1988: 621–623). As such, scholasticism had become a rigid practice which "fettered thought by guiding it too rigidly" (Evans, McGrath & Galloway, 1986: 102). In opposition to this, theologians such as "John Gerson (1363-1429) begged his colleagues 'not to waste time on such philosophical disputes which had little connection with the challenges of Christian life, or the urgent needs of the church'" (Bevens, 2009: 255).

Thus it can be seen that the rise of the university was starting to change the traditional focus of theological reflection. However, the negative direction of this reflection was noticed and attempts made to rectify the situation. Also, amidst this time the university had not completely taken over as the centre for learning and the flow of intellectuals was still towards the church (Hiestand & Wilson, 2015: 35). But a definite change had taken place and the theological discipline would never be the same. From this point on, it would start to develop sub-disciplines and faculties expanding its focus away from just reflections on the divine. While this broadening in nature changed the scope of theology, its focus still remained predominantly upon the church<sup>40</sup>. The Medieval period was a turbulent time in the Church's history but throughout it, the church still remained the location of theological reflection. While the ends of academic theology were starting to become internal, the church still occupied some space in this regard. "Academic" in the modern sense had begun to emerge, but this did not result in a complete isolation from the wider world and the daily struggles of the church. Therefore, while this period symbolises the start of definitive changes in the correlation between church and theology, by itself it had not demolished this correlation and the correlation between local church and academic theology continued as the norm.

## 2.7 The Reformation

The Reformation changed the landscape of Christianity in the West in a vast and rapid way. This was a time of immense theological and ecclesiological reflection. Of course, the Reformation didn't appear overnight and it is heavily indebted to the intellectual culture of the Renaissance<sup>41</sup>. Yet when

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<sup>40</sup> Farley (1983: 36) comments how although the rise of the University was starting to develop an association of learning about God away from the development of faith, at this point it was still the norm to view theology as a knowledge of God which was associated with prayer, virtues and a yearning for God.

<sup>41</sup> In the view of Evans, McGrath and Galloway (1986: 118) "Without humanism there could never have been a reformation". The Humanist Renaissance established a culture which when back to the original sources,

Luther and Zwingli started what is classed today as the Reformation, Christianity would never be the same again. However, despite this vast and varied change in the theological landscape, the correlation between church and theology remained and, in fact, within the reformation camp, was reinvigorated. I shall now show this by making specific reference to Martin Luther, Ulrich Zwingli and John Calvin.

### 2.7.1 Martin Luther (1483-1546)

Luther's 95 Thesis and the events that followed its publication are seen to signal the start of the Reformation<sup>42</sup>. The thesis was a theological argument against 95 points of disagreement with the Roman Catholic Church; it is a theological statement deeply correlated with perceived failings of the Roman Catholic Church. Luther was born the son of a working-class family. After a short pursuit of the study of Law, Luther found himself studying in an Augustinian monastery at Erfurt, which had close links with the university there (see McGrath, 2012: 76–77)<sup>43</sup>. From the Monastery, Luther took up a teaching position at the University of Wittenberg and it was here, between 1513 and 1517, that Luther distilled his understanding of sin and grace, and the concept of *Sola Gratia* emerged (Gonzales, 1975: 28–29). Thus, when the sale of indulgences<sup>44</sup>, seen as a form of "cheap" grace, reached Wittenberg, Luther was outraged and Publish his 95 Thesis starting a reaction of events that would propel him and his theological thought to fame (see McGrath, 2012: 78–79). It was thus through the correlation between academic theology and the church that Luther came to champion the Reformation. Originally intended as a plea for theological reform in the Roman Catholic Church, it would come to develop a new denomination.

In the works and thoughts of Luther, we see a strong correlation between church and academic theology. He himself, though, was not the pastor at Wittenberg and so can be classed as occupying a

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reading them in the original languages, in an attempt to establish the truest form of the text. It came out of Rhetorical, not philosophical, though and as such was theologically neutral (Evans, McGrath & Galloway, 1986: 110–111). The main interest of the movement was a love for the Patristic texts and to understand them more correctly. However as the Humanist renaissance spread, it began to take on a theological interest and include a renewed study of scripture and the church fathers. This, in turn, lead to a discovery of many of the interpretive mistakes of the Middle Ages and a desire to correct them (see Bradshaw, 1983: 43–44). As such, the Reformation is heavily indebted to the exegetical and translational skills developed through the Humanist Renaissance. In the view of McGrath (McGrath, 2001: 140) the reformation attempted to "rediscover the practical aspects of theology" which the speculation of scholasticism had lost.

<sup>42</sup> The reformation, as a singular event with a definitive start and finish, did not happen. Rather, what is known as the reformation era was a widespread and diverse phenomenon brought on slowly by developments in nationalism and social equality and psychology (see Edwards, 1997: 281–282). Its use here, then, is to provide an (artificial) historical boundary to help limit the investigation.

<sup>43</sup> This movement from the university to the monastery again exemplifies the point made above about the church being the desire aim for intellectuals and the university not subsuming the church as the sight for intellectual reflection.

<sup>44</sup> It was not the sale of indulgences alone which brought Luther and the Roman Catholic Church into contention, issues such as the authority of the pope and the importance of scripture were also key. Yet it was the sale of indulgences in Wittenberg which was the catalysis in prompting the publication of the 95 thesis.

non-clerical role. At Wittenberg, Luther's friend, Johannes Bugenhagen, was the local pastor. Yet Luther did not confine himself to academic matters. He was deeply involved in the church, regularly preaching<sup>45</sup>, training and participating in ecclesial debates (Hiestand & Wilson, 2015: 38–39). Luther also had a high regard for education, seeing it as a vital means by which believers could distinguish the true faith.

“Therefore we always repeat, urge, and inculcate this doctrine of faith or Christian righteousness, so that it may be observed by continuous use and may be precisely distinguished from the active righteousness of the law (for by this doctrine alone and through it alone is the church built, and through it consists.) Otherwise we shall not be able to observe true theology” (Luther, Lectures on Galatians, 1535)<sup>46</sup>.

In this quote, we see that a theological education is vital for the church. Not just for the church members to distinguish the true faith, but through a distinction of the true faith (theology) the church is built. Yet this education is not simply a matter of rational, for as Luther writes:

“Doctors of Arts, of Medicine, of Law, of the Sentences, may be made by popes, emperors, and the universities; but of this we may be certain: a Doctor of the Holy Scriptures can be made by none but the Holy Ghost” (Luther's address to the German nobility, 1520)<sup>47</sup>.

Thus we can see a strong correlation between a committed learning of theology and the church. In fact, within the works of Luther, a distinction between the realm of academic theologian and church pastor is not permissible and the two roles are almost completely merged together (Hiestand & Wilson, 2015: 39).

### 2.7.2 Ulrich Zwingli (1484-1531)

Briefly, in the example of Zwingli, we can see the clear correlation between pastor and theologian from a clerical side. Zwingli was a Catholic priest from an academic background, who became disenchanted with the Roman Church and started to champion the reformation in Zurich around the same time Luther was rising to fame (see Edwards, 1997: 292–293; Tracy, 1999: 58–59). Zwingli used the pulpit to spread his theological ideas and in 1522 convinced Zurich City Council to reform the worship within the city in accordance with reformation theology (Botha, 1991: 155). Zwingli continually acted out his theological understandings, helping to establish a new liturgy for the church and even eventually dying in battle fighting for his theological understandings (see Tracy, 1999: 59, 75–77). As such, in the life and work of Zwingli, we see an academically educated pastor deeply involved in the daily struggles and social situation of the church. Further, we see Zwingli using

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<sup>45</sup> “Between 1510 and 1546, Luther preached approximately 3,000 sermons to the laity” (Hiestand & Wilson, 2015: 39).

<sup>46</sup> Translation here has been taken from *Martin Luther's basic theological writings* (Lull & Russell, 2012).

<sup>47</sup> Buchheim's translation has been used here (Luther & Halsall, 1998).

his theological education as a mean to serve the people of Zurich and champion the Reformation there.

### 2.7.3 John Calvin (1509-1564)

While Calvin shall be the focus of this research, it is worth providing a brief overview here. This will allow the reader to see Calvin's work in a much wider context. Further, it will demonstrate Calvin's outworking of the correlation between academic theology and the church is in continuation with the tradition before him. Calvin joined the Reformation cause late in his life through what he describes as a sudden conversion<sup>48</sup>; within a year he had gone from being a top lawyer in Paris to a self-taught theologian (Edwards, 1997: 310). Prior to his conversion he had been involved in the Roman church and trained in law (Mckee, 2009: 53). He was a learned man and, after joining the Reformation, seems to have desired to continue a life of study. Yet he was also a deeply pious man and came to view it as God's will that he should be a pastor. William Farel was also of this opinion and "threatened" Calvin that his wish for academic study would never come to be if he did not lead the church (see Calvin, 1999: 24–25). Up until 1541, Calvin's life had been relatively unsettled. Since joining the Reformation he had moved, or been moved, from city to city. Yet from 1541 he would remain based in Geneva and come to be the cities "leading pastor and theological authority" (Hiestand & Wilson, 2015: 40).

As a theologian Calvin's academic output was immense. His *Institutes of Christian religion* is his most renowned work. It grew over many additions to come to present Calvin's authoritative understanding of how the Church originally was and should be, while refuting distortions brought on during the Middle Ages (McGrath, 1990: 136–138). It was an academic work that drew upon multiple sources. Yet the *Institutes* main guide was scripture and its main principle was clarity in presentation (cf. McGrath, 1990: 148–149). It was written to be read and to guide anyone interested, not only in the academic circles. However, Calvin's theological treaties are not restricted to the *Institutes*. He also published biblical commentaries on nearly every book of the Bible (Hiestand & Wilson, 2015: 40). Further he also regularly lectured in Geneva and encouraged the education of the local population (see Parker, 1975: 152–153; Cottret, 2000: 288–289). Yet this was not his only focus. As a Pastor his output matches, if not excels, his academic works. He preached many times in a week and by the end of his life had given sermons on nearly every book of the Bible (see Parker, 1992: 61–64). Beyond this he had a pastoral concern for his congregation, viewing the church as a family dependant on each other (Milner, 1970: 186). Within this concern, he kept an eye on each believer's

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<sup>48</sup> In the introduction to his commentary on the Psalms, Calvin provides a small biography in which he describes his conversion as sudden experience in which God brought his mind into a teachable frame and stirred him to study theology (see Calvin, 1999: 23).

walk of faith and developed a disciplinary/ counselling service to guide and support believers (see Olson, 1991: 8; Kingdom, 1992: 96). Calvin's life and works, as such, can be seen to be deeply involved in both academic theology and the local church, fashioning "a self-consciously theological pastorate in Geneva" (Strachan, 2015: 78). As shall be shown in greater detail later, both academic reflection and the local church were deeply involved in his life and deeply correlated. Always, what the church did was guided by a rationalised and sustained reflection on scripture (aka academic theology).

## 2.8 The loss of correlation between Church and Academic Theology

While the focus of this research is to unearth the tradition demonstrated above and to compare it in appreciation to the circumstances today, a brief moment must be taken to outline the demise of the tradition. While the loss of the tradition is an important area of study, it does not fall within the focus of this research and shall only receive an overview which shall summarise and slightly simplify the situation<sup>49</sup>.

The demise did not happen straight away, and in fact is a complicated mix of multiple factors that led to the divorce between church and academy. The Puritan movement which arose out of England and its "on-off" reformation had a strong focus on intellectual development. Feeling the reformation in England had not gone far enough, the Puritans sought to establish a church order based solely on biblical doctrine. The movement itself was born out of intellectual circles and universities (Gonzales, 1975: 268). While ministers themselves, for example, Richard Baxter, sought to provide their congregation with a thorough education of scripture and Christian doctrine (see Strachan, 2015: 81). As such, a continued correlation between academic learning and the church can be observed.

Yet the situation was starting to change and through the 17th and 18th century a definite shift in the intellectual climate occurred. This intellectual shift was brought on by several factors and would come to have significant effects on the correlation between churches and academic theology. Despite the reflection taking place within the Puritan movement, the general academic climate in Europe was not so positive. After the intellectual developments of the Reformation, theological reflection started to stagnate. Instead of expounding on the new development and looking at their ecclesial application, Lutheran and Reformed traditions tended to argue with each other and the Roman Church over points of doctrine. As such, the Protestant church entered a time of "scholasticism" trying to define every detail of doctrine (Gonzales, 1996: 80). Theological reflection had become a very staved and cold affair. Often this doctrinal "nit-picking" resulted in conflict and

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<sup>49</sup> For a good brief overview see Strachan's (2015) chapter 'Of Scholars and Saints' in *The pastor as Public Theologian*, as well as 'the great divorce' in Hiestand and Wilsons (2015) *The Pastor Theologian*. For a more in-depth discussion see Farley (1983) *Theologia*

even war. One of the most severe and bloody of these was the 30 years' war. Even in England, the Puritan movement led to the emergence of civil war (see Gonzales, 1996: 76–79). In short, there were two main outcomes of this bloody and scholastic approach to theology. The first, within ecclesial circles, was the move towards piety and religious experience being of utmost importance. The second was the rise in rationalism and developments which started to question method and approaches to academic study.

The clearest example of the move towards experience-based faith comes from pietism. Pietism, much like the Reformation, was born out of dissatisfaction for the irrelevance of university discussions to personal faith. Pietism did not reject doctrine but saw personal religious experience as much more important (Gonzales, 1975: 276). The believer's experience of the divine was much more important than the specifics of doctrine, especially as the discussion around doctrine (academic theology) was failing to be of any importance or relevance to individual believers. However, in itself, this did not spell the end for a correlation between local church and theology. In fact, the Pietist movement founded the University of Halle and besides from training in academic theology, the university also became "a centre for training of missionaries" (Gonzales, 1975: 277). This focus on experience did not mean separation from the academy, although it would come to have a large effect on later development.

The second movement, the turn towards rationalism would eventually develop into what became known as the Enlightenment era. The Enlightenment era is more generally associated with the late 18th and early 19th century and seen to have a negative view towards religion. However, in the 17th century and early 18th, those that laid the foundations for the Enlightenment were often deeply committed Christians. René Descartes famous maxim, "I Think, therefore I am", shows the start of the shift towards cognitive function being the chief criteria over revelation. His method held that everything needed to be doubted until logical proof of it could be established. This doubt was not that of scepticism which questioned existence in general, but a doubt that drove the quantification of all knowledge. The only thing that could not be doubted was the mind itself; the instrument required for doubting. Thus the maxim "I think therefore I am". Reason and logical was all that could be taken for granted, everything else must, and could, be proven through this (see Gonzales, 1975: 294–295). Yet Descartes did not see his work to be in opposition to the Christian faith. According to Gonzales (1975: 273), Descartes was quite "dismayed" at the negative treatment his works were given in theological circles. Isaac Newton is another example of a rationalist who saw no contention between his work and the Christian faith. In fact, Newton, whose works debunked the Aristotelian worldview, was a deeply committed Christian (Williams, 1988a: 224). While there were rationalist

movements that were not so positive towards the Christian faith, such as the Deists<sup>50</sup> by-enlarge no contention was seen between the rational methodology and Orthodox faith. Yet tension was emerging and a split was starting to become more apparent. Seen in Descartes was the churches negative reaction to the rationalist paradigm. In fact, as Kung (1995: 669) highlights, the church in general, and especially the Roman Church, tended to have a very negative reaction to new scientific developments. When movement in Europe and particularly France<sup>51</sup>, started to become hostile towards the church this tension and divide were exacerbated as the church often responded with censorship to these new worldviews (see Hiestand & Wilson, 2015: 43–44). As such, as church history entered the 19th century the correlation between local church and academic theology was in a strenuous place.

The 19th Century "was a time when political, economic, and cultural circumstances seemed to spell doom for the Christian faith - at least in its traditional form...and yet, the nineteenth century was also a period of great religious awakening within the Protestant churches" (Gonzales, 1975: 319). The two key stems of experience and rationalism highlighted above came to function and flourish independently of each other in the 19th century. In general, the church followed the line of experience, while theology practised in the academy followed that of rationalism.

Within the Church paradigm, experience and piety, over reflection on doctrine came to be the chief criteria. Initially, the likes of Jonathan Edwards and those in the first Great Awakening held a strong link between church and theology<sup>52</sup>. Yet, as time progressed, an anti-theological attitude started to emerge. In reaction to biblical criticism, some churches came to have an uncritical reading of scripture, disregarding its historical context and developing a "strident supernaturalism" towards the defence of scripture (Webster, 2003a: 20). In these circles, it was one's charisma, not their theology, which was of utmost importance. It was no longer the correctness of what one preached but how enthusiastic and accessible it was (see Strachan, 2015: 86–88). In this context training for the ministry became about the acquisition of practical skills and slowly lost a focus on theological development. Intellectual theology even came to be seen as a negative. In proving this point, Strachan (2015: 90) quotes Billy Sunday as stating that "he knew as much about theology as a jackrabbit knows about Ping-Pong". As such, the church had branched away from academic

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<sup>50</sup> Deist came to use reason as a support for natural religion. This branch of philosophy developed the idea of universal religion which could be rationally supported, opposed to the "subjective" Christian faith which was established on revelation (see Gonzales, 1975: 306–307; Williams, 1988b: 190).

<sup>51</sup> The *Encyclopédie*, Edited by M. Diderot and M. d'Alembert (1751-1780) sought to be a presentation of all human learning up until the 18<sup>th</sup> century and intentionally left out any entry for Jesus Christ (Hiestand & Wilson, 2015: 43).

<sup>52</sup> Hiestand often uses Jonathan Edwards as a key example of a Pastor-Theologian (see Hiestand, 2008: 366–367, 2010: 17, 2015: 420).

theology. Yet this move was not solely the fault of the church. It did not only stem from a negative reaction to rationalism, but also due to the new nature academic theology had taken on.

While churches resisted the Enlightenment rational, theology was not opposed to the critical principles of the movement. Rather it was the sufficiency, how far the rationale could go, not its efficiency that was questioned (Farley, 1983: 7). In order to service the modern world, academic theology adapted to and embraced the changing intellectual culture. With the change in paradigm theology, for the first time, found itself on the edge of the intellectual world and coming to form just another discipline within the academy<sup>53</sup>. In these challenging circumstances academic theology had to develop to defend itself as a discipline in its own right, away from revelation and through the use of reason (cf. Strachan, 2015: 88–89). This ushered in a complete change in theology from knowledge of God being for the edification of faith, to knowledge been a scientific category with certain methods pertaining to different categories of knowledge (Farley, 1983: 56). One of the clearest examples of this was the rise of biblical criticism. The bible was no longer regarded as a sacred text or the source of divine revelation. It's importance and merit for study now came through its cultural relevance (Hiestand & Wilson, 2015: 45). This inevitably led to the rise of specialist historical knowledge in the academic study of scripture. Away from the obvious confessional challenges this presented, the development of specialised knowledge served to widen the gap between the understanding of scripture within the church and within the academy (Gonzales, 1996: 85). The type of theology that was now coming from the Academy was clearly incompatible with the church's needs (Hiestand & Wilson, 2015: 45). The discipline had changed from a study of scripture designed to guide and edify the local church, to a conglomerate of specialist disciplines. No longer was it a positive science. Following the adoption of reason as a chief criterion, theology was no longer primarily concerned with the development of faith but critically investigating "the conditions of possibility of Scripture, church and gospel" (Webster, 2003a: 117–118). As such, the modern university became home to the discipline of theology as the pursuit of knowledge away from confessional constraint (Farley, 1983: 39–40). The university remained the environment perceived to be appropriate for the intellectual study of theology<sup>54</sup>. Yet it had moved away from a study focused on the needs of the church, to a study focusing on its own justification and criteria. Thus, while the

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<sup>53</sup> Within the modern paradigm the rise of plurality became a strong force. In short plurality emphasised that one religious belief could not be given preferential treatment over another. This phenomenon has greatly affected the ability of academic theology to speak "prophetically" in its current situation (Hiestand, 2008: 364).

<sup>54</sup> Hiestand remarks how today the academy is almost completely seen as the correct location for the study of theology and as such the "pastor-scholars" of old have been replaced with the "professor-scholar" (Hiestand, 2008: 360). This is important to note as 'Each social location of theology imposes its own set of questions... its own special emphasis. Theology in the academic context naturally tends to be apologetically oriented: theology in the church is interested primarily in the clarification and interpretation of the church's message (Migliore, 1991: 14).

church moved away from the study of doctrine, the academy moved away from the needs of the church. Both these effects have been equally important in creating the divorce between academic theology and the local church.

The rise of the rationalist paradigm leading to the Enlightenment saw the rise of reason and a purely rational endeavour in academic reflections. This approach eventually came to have a disregard for spiritual/religious experience. At the same time the church, in response to the "capture" of reason, came to focus on experience as the main source for belief in God. The subjective personal experience was not refutable by purely scientific exploration and as such was safeguarded from Enlightenment developments. However, theology in the academy still engaged and embraced the rationalist use of reason. The discipline tried to keep pace with developments of reason within academic circles. Thus, in general terms, the church became the sight of the personal experience, with little focus on doctrine; while theology became the sight of rational engagement with doctrine, with little focus on personal experience, faith or revelation (although this was not completely gone). Thus a divide emerged which led to the modern view that science and religion (experience of God) were not compatible. As such, the church continued to focus on prompting experience through its worship, with the experience of worship presiding over knowledge of God. While the academy focused on knowledge of God but in alienation from the confessional needs of the church.

## **2.9 Conclusion**

In summary, it can be said that, without any doubt, up until the Reformation there existed a long-standing tradition in which the intellectual activities of the theologian were strongly correlated with the local church. Regardless of holding a clerical or non-clerical position academic learning (theology), as well as the local church, were vital to one's work. This correlation has been demonstrated to be mutually effective. As seen in the works of Augustine, the challenges and struggles of the local Church deeply affected the nature and content of his academic theological reflection. Then, as seen through Zwingli and the church reforms in Zurich, their theological reflection greatly affected the nature and content of the local Church. In demonstrating this correlation three basic principles can be drawn out. Chief among these principles is that Scripture should be held as the norm, something which Justin the Martyr clearly demonstrated. Another principle is that reason and faith are compatible, as seen in the example of Anselm. Finally, theology should be seen as a discipline for the edification of the congregation and not solely an academic pursuit. Theology was shown to be highly relevant to congregational life and historically highly valued within the congregation. However, with the disenchantment that occurred, these principles started to be corroded. The Church started to lose a focus on congregational learning due to the conflict brought on by doctrinal scholasticism and focus more on the worship experience. Academic

theology, it seems, downplayed the importance of revelation and the normative value of the scriptures. Through this, the key principles which had governed the correlation between local Church and theology faded and with that the two institutions became estranged and at times even opposed to each other. As shall be shown in the following chapter, the negative nature of this reality is being realised and the effects of the Enlightenment and modern worldview are starting to be overcome. Yet the break in correlation has become deeply ingrained in the social fabric of church and academy and, as such, still presents a huge challenge today. While an awareness of the need to correlate church and academic theology may be held, the achievement of this is a completely different matter.

This chapter, then, has served to prove the longevity of the historic correlation between local Church and Academic theology and indicated its subsequent decline. As such, it has set the macro scene of the correlation between local churches and academic theology, allowing this research to enter the micro scene of the current South African environment. Coming into the South African environment will throw-up more local peculiarities, such as discussions over decolonisation, which shall be explored at the beginning of the following chapter. The primary importance of this current chapter is that it has served to prove the normative status of the historical correlation between academic theology and the local church. Regardless of historical or geographical location, the correlation continued to be perpetuated. As such this research can safely propose that a correlation should be normative and that historical analysis can be used to enlighten current disconnect.

## Chapter Three - Assessment of the Correlation between Local Church and Academic Theology in Contemporary South Africa

### 3.1 Introduction

In continuation with the previous chapter, this chapter aims to assess the current correlation between the church and academic theology within South Africa. While the correlation and its eventual demise did not follow the same route within the South African context, the disconnect between academic theology and the local Church is still discernible. At present, there is a great quantity of research being published in relation to theological education in the country. Venter (2016: 13) points out that this is either a sign of a great commitment to theological education or a great dissatisfaction with the current state. In this chapter, it will become clear that both answers are true. Within South Africa there is a great commitment to theological education, especially within the more traditional reformed churches<sup>55</sup>. However, there is also a great dissatisfaction and perceived disconnect with the current state of theological education. As the title of Naidoo's book suggests, there is often a tension *between the real and the ideal*<sup>56</sup>. Many of the complexities of the South African situation stem from the country's history. The arrival of institutional Christianity with the European settlers, the rise of colonialism followed by apartheid and then the fall of apartheid and the sudden entry into post-modernism, has created a very diverse and complex situation. As such, an overview of this history shall be provided before entering into a discussion of current issues. In the analysis of the current issues, there will be a focus on decolonisation and contextualization. The general decline in theological studies, the place of theology at a public university, and, also, the role of the church within the academy and the role of academics within the church shall also form topics of investigation. Throughout the method of critical correlation is employed to highlight the areas in which a potential correlation is failing to be established. This chapter will then end by drawing out the tension between the ideal or perceived need and the actual real-life situation. For this research 28 interviews with church leaders and theological lectures were conducted<sup>57</sup>. This research shall be integrated throughout the chapter with a more dedicated focus on the responses presented in the analysis of the ideal and real situation. Coming to a conclusion, this chapter shall draw out the key issues into which the historical analysis of Calvin shall speak.

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<sup>55</sup> Churches such as the Dutch Reformed, Anglican, Methodist, Catholic and Presbyterian to name a few.

<sup>56</sup> *Between the Real and the Ideal* is a title of a book investigating ministerial formation in South Africa edited by Naidoo (2012). This title was seen to be very true of the current state in South Africa and so has been strongly incorporated into this chapter.

<sup>57</sup> 16 university associates and 12 church leaders were interviewed. These interviews, in order to encourage an honest response, were conducted with great confidentiality. As such, only the opinion and whether it stems from a university associate or church leader will be revealed. This is limiting in terms of analysing trends within specific denominations or institutes, but as the aim of this research is only to establish a general picture of the current scene, this general approach is more than adequate to come to understand the current situation.

### 3.2 Historic overview

While the Enlightenment rational was spreading through Europe, Europe was starting to spread throughout the world. At first trade and exploration was the main focus, but, as time progressed, settlement and mission became new objectives. With regards to South Africa, it had been used as a trade stop for many years, with Portuguese explorers first docking at its shores in 1488. Yet, in 1652 the European traders and explorers started to settle in the Cape, bringing with them Western religion and Western rational (see Hofmeyer, 1991: 232–235). Under the leadership of Jan van Riebeeck, a fort and farming community was created in the Cape enabling settlement to be an option. At first, this farming community remained relatively small, but through several factors, this group started to grow and become embedded in the South African reality. With this growth also came the growth of western Christianity within the region. Initially, though, formal theological education remained external; it was a “foreign artefact” imported to South Africa (see Pobee, 2013: 15). Trained ministers were sent from Europe to a posting in South Africa. A similar trend also took place within the missionary movement. As such, institutional Christianity and theological training associated with South Africa were imported from Europe and no formal institutes of academic training existed. During the nineteenth century, however, the landscape within South Africa changed drastically. By the end of this century nearly all of South Africa had been ceded to either British or Afrikaans domination. Within theological education, local institutions of training also started to emerge at this time. The “Dutch Reformed Church established the first theological seminary in South Africa in Stellenbosch in 1859, followed later by seminaries and faculties of theological training in Pretoria, Bloemfontein and in Potchefstroom” (de Villers, 2016: 28). However, this theological education was still deeply influenced by the Western model and was often strongly in support of colonialism and racial segregation (cf. Landmann, 2013: 239). Yet, while the scene in Europe was one of conflict and drastic decline in the correlation between academic theology and the local Church, within South Africa the church retained a tight grip on institutional education. The church may have lost the ‘battle’ in Europe, but in South Africa “theology increasingly found itself strictly under the discipline and control of church authorities ... Dissent was not tolerated and opponents were increasingly ostracised and silenced” (de Villers, 2016: 29). Yet this colonial church “was irrelevant with regard to ministering to the physico-spiritual needs of black people” (Buffel, 2010: 476). As such, while there was a strong link between the local church and academic theology, this theology was still Western in orientation and irrelevant to the majority in Africa. During the apartheid era, academic theological education started to distance itself from the church. There are two main reasons for this. The first is the rise of intellectualism within the theology faculty. This culminated in the 1960s with theology becoming a “full-blown academic discipline” (see de Villers, 2016: 31–34). As such, it no longer dealt exclusively with the needs of the church and began to develop its own

autonomy. The second was the view that churches were stifling academic creativity. Overbearing churches were preventing the development of a fruitful academic discussion. UNISA in 1959 thus developed a faculty of theology with a clear break from any church association allowing it to pursue academic excellence (de Villers, 2016: 34). However, despite this break from church control, universities still continued to follow a Western model of education (Le Grange, 2016: 4–5).

With the fall of apartheid all aspects of life in South Africa changed. Previously isolated from the outside world, suddenly the country came to be exposed to a post-modern reality<sup>58</sup>. Now, with the rise of democracy, the theological discourse found itself in a new situation to which it had to adjust. South Africa became a secular state, churches began to develop an anti-intellectual attitude<sup>59</sup> and criticism was raised that theological reflection had been devoid from socio-political realities (cf. de Villers, 2016: 39–41; see Naudé, 2016: 220–221). As such, there was a greatly perceived need for theological education to change for the sake of both the academy and the church. Yet has it? Boesak (2012: 109) in a recent publication questioned if theological education had really developed adequately into the post-apartheid situation, seemingly suggesting that this change in nature has not taken place. Theology is still too isolated from daily realities, still too abstract. Further, the church has turned away from this abstract theology and become inwards in focus<sup>60</sup>. So, while the general secularisation of society has not led to the break between the local Church and academic theology, as it did in Europe, the perceived irrelevance of the academy and rise of anti-intellectualism within the church has led to a break in the correlation between academic theology and the local church.

### 3.3 Decolonisation<sup>61</sup>

One of the main reasons given for this situation is the universalisation of Western education. Imported as an artefact normative to the Western settlers, over time the Eurocentric approach to education developed a universal status (cf. Soudien, 2012: 28). Instead of being *a way* to approach theological reflection, it became *the way* to do theology. However, it has become apparent that this way of doing theology, alien to the African reality, has been detrimental for both theological

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<sup>58</sup> Smit (2003: 308) describes how this transition happened “almost overnight”.

<sup>59</sup> Day (2008: 366), citing a quote from Tutu, describe how many felt that after the fall of apartheid churches retreated back into the practical business of running the church, leaving behind them a theological critique of society.

<sup>60</sup> Here one thinks of the ecumenical “crisis” in South Africa and how with the rise of democracy and the end of segregation, church commitment to ecumenism has decreased and denominations have begun to focus on their own matters (see Asprey, 2008: 3; Conradie, 2015: 524; Pillay, 2015: 635).

<sup>61</sup> The decision here has been to frame the debate in terms of decolonisation and then contextualisation. Another term often used in this debate is that of Africanisation. However, this term holds many political connotations and is in itself hard to define (see Naidoo, 2016: 3–4). As such, this research has chosen to frame the discussion in terms of decolonisation and contextualisation so as to avoid debates around the meaning a possibilities of Africanisation detracting from the focus of this research.

institutes and the local Church. Thus the most pressing topic of debate in South African theological education is that of decolonisation and contextualization.

As the short history above showed, the Western approach to theological education became ingrained within the South African reality. Even with the fall of apartheid, and the rise of academic separation from church control, a Western-orientated approach remained. This approach has severely weakened the effectiveness of theological reflection in South Africa (Venter, 2012: 147). Using Foucault's discussion on dominant discourses, Venter (2016: 18–19) has suggested that *Hidden structures of Knowledge* which determine the normative approach in South Africa have not been replaced, meaning that the knowledge discourse in South Africa is framed in concepts and concerns that are not primary to the continent. This conclusion has also been reached by Naidoo (2015b: 5) who states that "Eurocentric approaches are dominant in the field of theology influencing both the content and the way knowledge is communicated", while Maluleke (see 2006: 66-67) and Le Grange (see 2016: 5) have also come to similar conclusions. This presents theological education in South Africa with a great need to shed this alien approach and to correlate more effectively with the local reality. The imperative for this not only comes through a desire to rectify that past treatment of African worldviews (see Kaunda, 2016: 178) but also through the realisation that the Western model is inadequate and irrational in the African context. Within the context of this research, this irrelevance is perceived to be one of the reasons for the break in the correlation between theology and the local Church and one of the main imperatives in the need for the appreciation of the historic tradition.

The Western model has often held spirituality hostage to scientific rigour (Pobee, 2013: 17), looking at the idea not the reality of God (Balcomb, 2012: 9). In the African context, where the secularising effect of the Enlightenment had little impact, it makes hardly any sense to follow a model of education that downplays spiritual realities (Balcomb, 2013: 583). Even in the West it is being realised that the Enlightenment model of abstract and objective knowledge is too limiting for the theological discourse and prevents its proper integration with the local church and lived reality (see Cahalan, 2017: 206). However, within South Africa, the effects are more than just limiting; they are deadly to the relevance of academic theology and its correlation with the local Church. Maluleke (see 2006: 61)<sup>62</sup> provides the story of an African graduate returning from his studies and having to confront his sister being possessed with an evil spirit and been unable to handle the situation. This

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<sup>62</sup> Maluleke himself cites this anecdote from John Mbiti, 1976, "Theological Impotence and the University of the Church". In *Mission Trends No.3*. Anderson and Stransky (eds). Grand Rapids: Eerdmans, pg. 6-18. The story is designed to highlight the inefficiency of theological education in South Africa and a plea for the African context to be taken seriously.

story, he feels, is representative of theological education in South Africa and how its colonial nature, and lack of correlation to the local context, is making it ineffective (Maluleke, 2006: 62). As Balcomb (2013: 585) explains, graduates gain “degree that would put them in high esteem amongst their people but with no tools to meet their needs”. Far from preparing learners on how to deal with the local situation, academic education alienates them from their home reality (Balcomb, 2015: 3–4). Not only does it fail to correlate with the local Church, it alienates the Church and develops a student unable to deal with its realities. From the interviews conducted one respondent explained how they had to rely deeply on years of experience when studying, as most of what they were reading at the university was Western literature which they struggled to appropriate in their own context<sup>63</sup>. This individual is not alone and many scholars are concerned for the need to decolonise education in order to correlate it to local needs (see Nadar, 2007: 239; Buffel, 2010: 471; Naidoo, 2010: 348; Budiselić, 2013: 147). As Naidoo (2012a: 164) remarks: “could it be that theological education and ministerial formation in Africa is irrelevant because theological articulations are based in a theology which is contextually western but is assumed to be universal?”

### 3.4 Contextual

The contextualization of theology does not only come from the decolonisation debate and stands as a discussion within its own right. The basic imperative is the realisation that “theological training in South Africa may still be too far removed from actual life-situation” (Landmann, 2013: 241). In other words, it comes from the recognition of the need to correlate academic theology and the local Church. Contextualising the theological discourse means “internalising the experience of Africa, identifying with the African church struggles and discernment of the past history of colonisation and apartheid” (Schoeman et al., 2012: 134). It is about correlating the churches struggles to that which is taught and reflected upon in the academy. Not only has academic theology tended to be Eurocentric, but it also tends to be isolated in nature (Amanze, 2013: 230). The contextualization debate, then, highlights the need for academic theology to be locally relevant and applicable. Maluleke (2006) has identified four areas in which this isolation needs to be overcome. The first of these is Language. Theological education speaks a different language to the rest of the world. Not only does it often involve an education in ancient languages, but even that taught in the vernacular often doesn’t make sense to outsiders (Maluleke, 2006: 63–65)<sup>64</sup>. As a result, the academy is producing knowledge for its own sake which is either irrelevant or not understood by those outside

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<sup>63</sup> C8

<sup>64</sup> Here Maluleke sights Okot p’Bitek’s *Song of Lawino* which depicts a wife been ridiculed by her husband for having a little brain and asking basic questions which are of no importance. Maluleke goes on to ask the poignant question, if the women’s questions are silly, who’s questions are we answering. In other words, if what we produce can only be understood in the academy who are we serving (see Maluleke, 2006: 64–65).

of its circles. In the interviews conducted there were several responses which resonated with this perspective<sup>65</sup>. The second area is that of research. Maluleke states that, for the sake of acceptability, many African graduates research European figures (Maluleke, 2006: 65). Because of the hidden, Eurocentric, norms of theology, there is often a greater focus on studying perceived 'classics' than local figures. The third point carries on in a similar vein. Namely, that the content of much education, even within Africa, is on Western theology. Maluleke (2006: 66) remarks that one can receive a degree in South Africa having scarcely read any local works. Duncan (2016: 7) states how one of the greatest needs of theology in South Africa is to become contextual (Africanised), yet, due to a focus on world rankings, it is a Western education that persists rather than local wisdom. The focus, then, is not on a correlation with the local Church, but competing with international universities, and through this maintaining Westernised approaches to theology. This then leads to the last area. African universities are not equipping graduates with skills that work in the local context (Maluleke, 2006: 66–67). Due to the educational curriculum lacking correlation with the local church, ministers are produced who are ineffective in their local congregation and do not have the skills-set necessary to lead (Houston, 2013: 110)<sup>66</sup>. In the interviews conducted for the research, one respondent remarked how they were grateful for their theological education giving them certain tools but not all these tools worked in the church context<sup>67</sup>. Thus, within South Africa, there is a great need to bring the academy back into correlation with the local Church and context. As respondents from both Church and academic background noted, theology cannot be done without knowing the context<sup>68</sup>, yet academic theology in South Africa is been critiqued for exactly that.

As can be seen, then, it is vital for academic theology to be contextual. In truth, however, all theologies are contextual (Nadar, 2007: 235; Pobee, 2013: 15). Theology is not done in a vacuum and so naturally assumes a context. Yet, the danger comes when this context is uncritically appropriated. The contextualization debate is not really about becoming contextual, but about understanding whose context one is relating to; who's context the church and the academy are committed to. Does the academy want to acknowledge the local context? Or does it want to prioritise the context of rankings? Is the church prepared to be guided by theological reflection? Or is it more concerned to maintain a high attendance<sup>69</sup>? Within theological education, there is often a

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<sup>65</sup> C2, C8, C10, C11, C12

<sup>66</sup> As will be shown later, from the research conducted for this study many ministers remarked that their formal education had not adequately prepared them for service in the church.

<sup>67</sup> C7

<sup>68</sup> C8, U1, U14

<sup>69</sup> Hadebe (2017: 5) highlights how, due to the rise of mega churches, a new style of church leader is emerging. This figure is more of a business leader and their focus around business principles is in danger of jeopardising the genuine core of theological education.

strong awareness that the local context of both the church and society at large should be acknowledged. Theological education wants to be contextual so it can be of relevance to socio-political issues and be a guiding force in society. It's aware it needs to be contextual so that it can effectively train ministers to be future church leaders. As one respondent stated, it is all about "embeddedness"<sup>70</sup>. Yet, does this awareness of the need to be embedded in the local context translate into reality? Or is the local Church and the academy cognitive of the need, yet more committed to other aims such as high attendance and university rankings? Nadar (2007: 238) argues that in order for the local church and academic theology to be correlated a jump from cognitive awareness to actual commitment has to be made. At the moment the discussion on contextualization shows an awareness of the need, but it lacks a commitment. It discusses the need but in reality only presents a veneer of contextualization (Duncan, 2016: 7). Commitment does not just acknowledge the importance of context, but takes the plunge and gets involved. Commitment is willing to acknowledge the need and to live the consequences. Often, in both the decolonisation and contextualization debate, there is the impression that scholars are cognitively aware of the need, yet lacking commitment to truly change the situation. As the research below will show further, there is an awareness that the local Church and academic theology should be correlated, but for fear of falls in rankings or drops in finances, a genuine commitment is not established. At current, theological education in South Africa is not correlating with the local church. Rather it appears to be focusing on a different agenda of academic rigour and world rankings. This is having a detrimental effect on the nature of both the local church and academic theology. As the correlation between local Church and academic theology is explored further below, the distinction between cognition and commitment needs to be held in mind. Commitment over cognition is needed if the situation is truly to change.

To summarise what has been said so far, a short history of the rise of academic theology in South Africa was given. This then set the scene for the discussion around the decolonisation and contextualization debate. The relevance of this to the research is that it presented a clear disconnect between academic theology and the local Church. In closing this section it was highlighted how cognition of the problem was not an adequate solution; commitment to both church and academy was needed. As will be shown in the historic example of Calvin, for a true correlation to achieve actual commitment to both academic theology and the church is needed.

### **3.5 Decline in theological education**

Contextualization and Decolonisation are not the only issues challenging the correlation between academic theology and the local Church. Since the rise of democratic South Africa theological

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<sup>70</sup> U14

education in the country has been in decline. It is well audited that the number of Christian believers may be increasing (see Hendriks, 2014: 2), but despite this, the number of theology students is decreasing. One respondent remarked how when they trained for the ministry their denomination had three well attended seminaries, while now there was only one left which had a decreased attendance<sup>71</sup>. This phenomenon is not specific to one denomination and since 2000 nearly all theological faculties in South Africa have decreased in size (Naidoo, 2012a: 160). In America, a worrying trend seems to be emerging in that denominations which spend greater time training ministers are declining, while those which do not are growing (see Markham, 2010: 157). This then may point to both anti-intellectualism from within the church and a failure in theological education.

In South Africa, this anti-intellectualism can also be discerned. From the interviews conducted for this research, some church leaders had a very negative opinion of the academy. One stated that their church had no correlation with the academy and hoped it stayed that way<sup>72</sup>. While another felt that a correlation with academics leads to a proportional decline in the uprightness of the church and it conducting a ministry true to the gospel<sup>73</sup>. Even in a church that was more positive towards the academy, the pastor admitted their sermons were not prepared using academic sources as they preferred to focus on the needs of the congregation<sup>74</sup>. In these responses, then, academic theology is presented as something separate to the local church, something almost unimportant or even detrimental to the running of a church. Kalu (2006) also presents how some of those that do seek an education do so only for the prestige it brings and not the knowledge. Many individuals simply purchase their degree online from fake cooperation's simply for the status the degree brings (see Kalu, 2006: 234–236). This phenomenon is a worry to some, as, while the growth of Christianity may be great, without a strong theology supporting it at the centre the growth could easily collapse (Molobi & Saayman, 2006). What this phenomenon also shows is that the majority of churches, or church members, are not interested in acquiring a theological education. If this is a result of the failings of theological education or denominations anti-intellectualism is not possible to tell<sup>75</sup>. What is possible to see though, is the financial impact this is having on theological institutions

With a decline in students a decline in finances was inevitable. This, unfortunately, has led to the “commercialising” of theology which has accelerated its focus on academic matters (Dunsmuir & McCoy, 2013: 33; see Hadebe, 2017: 4). Instead of developing knowledge to aid the church, the focus is on creating a profit (Beyers, 2016a: 4). There is no longer freedom to study topics of interest,

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<sup>71</sup> C2

<sup>72</sup> C12

<sup>73</sup> C11

<sup>74</sup> C2

<sup>75</sup> The most likely answer is that it is a combination of both factors.

but that which sells is the focus. Theological education has become a marketplace of increasing competition and demand (van Wyk, 2017: 254). Besides from the detrimental effects this has on the general nature of education, there is a double oppression for former colonies “because the ‘product’ traded in higher education is western knowledge that further entrenches its hegemony that was established during the colonial and apartheid eras” (Hadebe, 2017: 1). The effects of this focus were discerned by a few of the respondents questioned for this research. One church leader remarked how they wished theology would have a practical application in support of the church but saw that it was instead in financial survival mode tailoring its programs accordingly<sup>76</sup>. Another respondent lamented how education had become a commodity and, as such, churches or individuals without the adequate finances could not receive a higher theological education<sup>77</sup>. “Commodification denies many students access to higher education and opportunities to improve their lives” (Hadebe, 2017: 2). These responses show a worrying reality that some individuals who wish to study, to enrich their church ministry with academic learning, either for financial reasons or disenchantment with the educational approach cannot. While the trigger of the decline in theological education could have equally been the responsibility of the church or academy, the continued effects (the commodification of education and the subsequent challenges that brings) have resulted even further in the breakdown of the correlation between the academy and the local church. “Knowledge production is not an end in itself but must result in transformation of the society from which it arises from” (Hadebe, 2017: 7). Theological education has become a commercial product and, as such, is losing relevance with the local Church. Knowledge is not the end product to be sold. Rather, and especially within theology, it should be correlated to the local Church and able to guide the community. “The scope of education must go beyond a restrictive cognitive qualification to more integrated human development (Naidoo, 2017: 6)”

### 3.6 Place of theology within University

Addressing the place of theology in a public university, again the commodification of education will become apparent. However, the primary objective of this section is to highlight the current aims of theology and how it treats the local church in its work. This debate often focuses on whether or not theology should be in a university. While this will be touched on briefly, the main focus of this research is on what effect the academy has on theological education and its subsequent correlation with the local church<sup>78</sup>.

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<sup>76</sup> C10

<sup>77</sup> C8 “Education become a commodity – costs too much poor can’t get access. Defiantly feel there is a separation between church and the academy. Feel education is being sold. Not good for the world. Poor getting poorer – no hope for poor family to get a better life”.

<sup>78</sup> A fuller treatment of the importance of theology in a public university is given in chapter 6.

The debate around the place of theology within the university is vast. In short, the argument whittles down to whether theology should be in the university as it is exclusive and works off non-verifiable claims (van de Beek, 2012: 83). Key responses to this involve the possibility of neutrality as well as views which highlight the importance of religion. Van de Beek (2012: 85–57) has suggested that religious studies could hold a neutrality towards each other by being judged on their own truth claims and foundations. This is a debated approach, but what it does show is that exclusively Christian theology at a university would be off the agenda. The importance of religion is another argument for the importance of theology (cf. van de Beek, 2012: 83). However, this would again not be purely Christian theology and adds a new problem in discerning where religious studies start and theology ends. As one university associate explained, there is currently great ambiguity over this matter<sup>79</sup>. In short, it is becoming clear that theology or religious studies should have a place at university, but what this course looks like is still unknown. Thus assuming the continuity of theological education at a university, what does this mean for its correlation to the local church? What is the effect of theologies continued existence in an academic institution?

As Migliore (1991: 14) states, “the concrete situation of theology helps to shape the questions that are raised and the priorities that are set”. This is the basic observation that one’s social location has a great impact on their theological reflection. Augustine’s dealings with Donatism and Pelagianism greatly influenced his ecclesiology and soteriology (see Bevans, 2009: 227). While Aquinas’s exposure to Aristotelian logic had profound effects on his theological production (see Placher & Nelson, 2013: 128–133). That social location effects ones academic reflections is a relatively well-established understanding. However, Hiestand (2008: 361) has argued that the social location of the university has led greatly to the break in correlation with the local Church. While acknowledging the undeniable benefits of theological reflection being done in a university (see Hiestand, 2010: 10–11), his work highlights the need to assess its impact on the correlation between academic theology and church; to becoming critically aware of the impact this context has. Within the South African context awareness of the effect of being located in the academy can be found.

As theology became an established part of institutions of learning across the globe, interaction with similar fields of research, related disciplines and new forms of knowledge became a matter of fact. In an academic setting, academic culture required interaction with all those who were part of it" (de Villers, 2016: 38)

Perhaps unknowingly (or uncritically), de Villers highlights how theologies place in the academy has made it academic in nature and its primary commitment towards other academic disciplines. This has led to great developments of theological thought within the academy, but it has also led to

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<sup>79</sup> U14

academic theology being detached from the local church and context, as well as often detaching itself from faith claims in God. In the academy “theology had to reconstruct the faith in terms that were intellectually acceptable to what was now called 'modern man'. Essentially it meant thinking and talking about God in the absence of God - not a very easy thing to do” (Balcomb, 2013: 583). These critiques may be starting to lose their weight in a post-modern era, but many universities are still operating in or struggling to overcome a modernist paradigm which excludes claims in a transcendent other in academic/scientific reflection (Pillay, 2017: 5–6)<sup>80</sup>. As such, academic theology continues to be criticised for functioning within ivory towers; for not transcending the academic context and continuing to function in a way that is irrelevant to the wider world. Academic rigour does not mean theology needs to distance itself from the faith community; rather both academic scrutiny and commitment to faith communities need to be fostered (Houston, 2013: 111; Koopman, 2013: 359). However, if theological education continues to operate within the ivory towers of academia it will remain ineffective to the local context; especially when that “tower” is negative towards open faith claims (Buffel, 2010: 472; cf. Ford, 2011: 20, 84; Kombo, 2013: 107; Beyers, 2016b: 1). Academic theology needs to become critically aware of the effect the university context is having on its nature and make a committed effort to transcend the impending isolation. At the moment there is a feeling that academic theology produces knowledge for the sake of the academy, not for the sake of faith and the local Church. It has become captivated with its immediate academic context which is distancing itself from the local church context (cf. van Wyk, 2017:254). From the interviews conducted, two respondents saw no need for academic training in theological leadership primarily as they saw it to have no advantage to their leadership<sup>81</sup>. Naidoo (2012a: 159) highlights how academic institutions have become “more like factories than centres of learning”. Knowledge production, not faith formation, has become the main agenda. This then leads on to the discussion on the curriculum and teaching methodology at academic institutions. Yet, what has become apparent so far, is that academic theology is distancing itself from the outside world and is in need of a renewed correlation with the local Church.

Moving forward from the need of academic theology to radiate out from the academic context, the need to readjust the curriculum also becomes apparent. There is a great need to include spirituality in education and to move from filling students with knowledge, to providing them with adequate skills to operate in the current environment (cf. Walls, 2011: 1; Cronshaw, 2013: 11). The vast

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<sup>80</sup> Balcomb (2015: 6) explains how academic theology in the modern period had to “question the faith, reject all non-material causal influences in the world, and be committed to human right”. As has been shown in the decolonisation and contextualisation discussion above, it has become clear that theology can no longer operate sufficiently in this paradigm. However, as the discussion also showed, theology in the academy is struggling to change this phenomenon (cf. Duncan, 2016: 7).

<sup>81</sup> One of these respondents, C12, even saw it to be a disadvantage to their leadership

majority of students studying Christian theology do so with the aim of becoming serving ministers. However, in the current knowledge-based approach their education often fills them with knowledge which does not necessarily help them in practice (Amanze, 2013: 229). As one respondent remarked, their education had given them great tools, but not all these tools worked in the ministry context<sup>82</sup>. Others interviewed also explained how their education alone would have been greatly inadequate in preparing them for the ministry<sup>83</sup>. The fact that education is not personally forming individuals for practice is further exacerbated by the breakdown of the family nucleus and society. While previously personal formation may have happened at home (cf. Burger & Nell, 2012: 18–19), this can no longer be assumed (Naidoo, 2010: 357, 2012b: 3). The formation that is needed, and in some cases expected, is not occurring through university education (Balcomb, 2012: 7, 2015: 5). As such, a change in curriculum is needed; a change that both adequately equips and personally forms learners for the ministry. This needs to be a change which takes theology down from its ivory tower and back into connection with the local Church and expectations of students; one that does not leave learners confused but equips them to serve in the local church. This, many have suggested, involves a change from a knowledge-based outcome to an approach which incorporates more personal or experiential approaches (Amanze, 2013: 231; Houston, 2013: 114; Mikoski, 2017: 193–194).

Up to this point, this chapter has overviewed some of the most pressing issues within current discussions that pertain to the correlation between academic theology and the local Church. These issues have seen to revolve around the basic problem that academic theology is not locally rooted but is focused on Eurocentric academics. As a result of this, theological education has come under fire for being irrelevant to the needs of the local community and church and not adequately equipping students for the ministry. In this regard, criticism of the Churches commitment towards academics training has been quite minimal. However, it was highlighted that an anti-academic viewpoint was discernible among some denominations and that students training for the ministry had decreased in comparison to an increase in Christianity in South Africa. The second half of this chapter shall now turn more exclusively to the correlation between academic theology and the church and expose how these two are currently correlating to each other.

### **3.7 The Role of the church within academic theology**

As was shown above, the Church, especially the more traditional Reformed churches, have, until recently, played a very concrete role in theological education in South Africa. The first academic theological institutes in the country were founded out of the churches need to train ministers. Church involvement, though, led to a strong control over the curriculum. Thus in the latter half of

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<sup>82</sup> C7

<sup>83</sup> C2, C8, 10

the 20<sup>th</sup> century, academic institutes began to break away from this control and pursue their own agenda. Today the role of the church has become a very complex matter. In principle the church is still of major importance; it provides students, provides an area of study within theology and provides the platform for practical application of theological education. However, from the interviews conducted, there was an emerging trend that the church was viewed simply as a field of study, a source of knowledge no different to any other source. When asked what the relevance of the church was to their work respondents highlighted the church was a source of information, one among many social institutes<sup>84</sup>; as something which helps “add substance” to their work<sup>85</sup>; and as a way to understand how religion is currently functioning<sup>86</sup>. One individual even stated that the local church was “not directly relevant”<sup>87</sup> when asked what the relevance of the local church was to their work. In this regard, the church is just seen as a social institution, one among many social institutions, which requires investigation (Balcomb, 2012: 12). There was no indication that their research fed back into the church or that they had a particularly high regard for the church community. In short, these individuals represented a great lack of correlation with the local church. However, for the majority of respondents, the church was part of the research cycle and an intended aim. In this case, the church continued to form an object of study but was also seen as the main recipient of the research. It was seen to give “feedback on how people do read and experience the Bible and how we can assist them in reading”<sup>88</sup>. While another respondent went as far as to say “the Church means everything; as said above, without the Church there would be no need for theology”<sup>89</sup>. For these individuals they were cognitive of the need to correlate with the local Church. However, one respondent admitted that the relevance of the church could be romanticised and while they hoped their work contributed to its being they could not be certain<sup>90</sup>. That this worry is a probable reality is highlighted by the fact that many lecturers were aware that the work they published for the university was not aimed at general laity. In other words, their work as academics was not digestible to those outside academics. When asked if they thought congregants or church leaders would have read their work some gave a hopeful yes, while others openly stated “absolutely not. They don’t read academic articles and the audience of academic articles is specialists”<sup>91</sup>. The main reason given for this was that “scholarly journals don’t read well for people who are not in the

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<sup>84</sup> U4

<sup>85</sup> U7

<sup>86</sup> U2

<sup>87</sup> U15

<sup>88</sup> U16

<sup>89</sup> U14

<sup>90</sup> U12

<sup>91</sup> U10

field”<sup>92</sup>. In other words, academic journals which increase the universities rankings and form part of the lecturer’s job description are not read or aimed at church leaders/ members, but specialised audiences. As the production of the academy is not aimed at the church, one wonders how it can be appropriated by the church. There were some lecturers who discerned they had a personal vocation to write in more popular (less academic) platforms, but this had to be done in their own time<sup>93</sup>. These lecturers were the few who were actively committed to a correlation with the local church. Thus the reality of the local church, while been cognitively accepted, is not always engaged with commitment. Rather “too much theological reflection still starts and ends in the classroom” (Molobi & Saayman, 2006: 325).

Through this research, it has become apparent that one of the main reasons why theological reflection starts and ends in the classroom is time. It cannot be doubted that the majority of Christian theology lecturers were committed to the church and acknowledge its importance. However, only a few lecturers felt they had time to be involved with a church and almost all of the respondents felt that the university environment places little value on allowing lectures to be involved with the local church. One lecture remarked how their relinquishing of church duties, and church attendance, had helped them vastly in their academic career and given them so much more time to study<sup>94</sup>. Others also emphasised how the “academy takes its toll on you” and that there is no time/ less and less time to further one's involvement with the church<sup>95</sup>. Then, with regards to the university, it was often explained how the church was not their main aim. Academia is the focus and lecturers were there to do academic work. As one respondent explained; “they do not place any value in my involvement in the church and neither do they have any interest as it is not a requirement of staff in theology department to participate in their local churches”<sup>96</sup>. As such, while the majority of lecturers were cognisant of the need to correlate to the local church, in the reality of their work life they found they had little time and the institutional focus channelled them towards an exclusive commitment to academia. Theologies location in the university is thus leading to an adoption of research themes which fit the university context, not which relate to the wider world (cf. van Wyk, 2017: 251).

What this analysis unearths is a fragmented nature of theological education as well as theological educators. It has been well established that the fragmentation of theology has had detrimental effects (see Farley, 1983: 127–146; cf. Naidoo, 2010: 349; Steyn & Masango, 2011: 1). But what

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<sup>92</sup> U8

<sup>93</sup> U8, u12, u13

<sup>94</sup> U4

<sup>95</sup> U5, U12

<sup>96</sup> U1

seems to be have been less common is to highlight how this fragmentation affects those teaching academic theology. For some respondents, they were adamant that their work did relate to the church, but were unable to explain how. There seemed to be the realisation that theological work could and should relate, but they were so fragmented from the church reality that they could not discern how it was impacting it<sup>97</sup>. Another respondent showed a heavy tendency to fragment their academic work at the university from their spiritual life at the church, not combining the two when responding to questions<sup>98</sup>. The specialisation and fragmentation of the curriculum have led to a loss of coherent vision for theological education and an awareness of how one's role in that education fit into the bigger picture (cf. Naidoo, 2010: 350–351). There seems to be an awareness of what the ideal should be, yet, also an awareness that this is not happening. This is a theme that shall be picked up after the analysis of the church. This research, through the methodology of critical correlation, is unearthing that individuals are aware of the need to correlate with the local Church but also that this correlation is not a current reality and there is a great need for a reinvigoration of the classic vision. The importance of the local Church is seen for the grounding it gives to theological work and individuals are cognitive of the many points of contact theology has with the Church, yet a mutually beneficial correlation between the two institutes is not a current reality.

### 3.8 Role of Academics in the Church

The Church in South Africa is, of course, a diverse phenomenon. As such, what may be true of one denomination may be the complete opposite of another. This is often the case with the role of academics in the local Church. Thus this section will outline two main views. One that academia is relevant in guiding the Church and the other that academia is detrimental to the nature of the Church. This second view, while not common in the research<sup>99</sup>, holds that academic theology should be opposed. Some church communities seem to be developing a “disenchantment with theological reflection” as well as an “anti-intellectual” approach (de Villiers, 2016: 41). From this research one respondent clearly identified with this view. In their view, academic theology is of no relevance and this individual hoped that it never became a part of the churches daily reality<sup>100</sup>. While not to the same magnitude, other respondents also showed a negative attitude towards the academy. Two respondents identified the need to be critical of academic sources, using them selectively or even

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<sup>97</sup> U3, U5

<sup>98</sup> U11

<sup>99</sup> This most likely reflects that those willing to respond to a questionnaire for an academic paper in a university would have a positive view of the university, rather than showing a wide spread support of academic theology.

<sup>100</sup> C12

having to refute their views<sup>101</sup>. Not only does this show a partial relevance of academic material, but it also highlights a mistrust of works produced in an academic environment. While another respondent, who was not opposed to academic theology, equally did not see its need or relevance in the daily reality of the church<sup>102</sup>. In all these cases it was felt that the Word of God should take priority and that academic theology often jeopardised the Word through its irrelevance and/or its specific hermeneutics. As such, in instances where academic theology was viewed as a negative force, the role of academics in the church was greatly opposed. The second approach holds that theology is deeply associated with the church. The basic task of theology is the systematic explanation of the faith of the church through scripture. The centrality of scripture in Reformed churches then has a strong dependency on the work of theology - "theology is not viewed as a luxury, but as a necessity in the life of the church" (Wethmar, 2012: 78). From the interviews conducted for this research, this was the most common perspective. 83%<sup>103</sup> of the respondents felt that academic theology should hold a relevance to the Church. One respondent remarked how, in their view, "theology is vital to the life of the local Church"<sup>104</sup>. Often this relevance was seen in the way in which it helped them interpret and understand scripture, as well as in equipping them to serve church members who were well read and had a desire to learn<sup>105</sup>. Another explained how academic theology was important in developing the conversation on topics such as human sexuality within the church<sup>106</sup>. Thus, there was a clear perspective that academic theology should be of relevance to the church, correlated with its contemporary struggles and that its academic nature aided in the reflective process. However, as shall be explored in the following section, despite the acknowledged relevance of academic theology, it was still felt that what was currently being produced did not adequately relate to the church. Both those negative and positive towards academic theology, then, experienced the same reality of isolation from academics.

### 3.9 Between the real and the ideal

The above analysis of the role of the church and academics in the respective other brings this research to establish that there is currently a tension between the real and the ideal in terms of the correlation between academic theology and the local Church. In terms of statistics, 88% of university associates and 83% of church leaders felt that academic theology was of relevance to the church. However, amongst the church leaders, only 25% gave a definitive yes when asked if they felt

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<sup>101</sup> C3, C10

<sup>102</sup> C11

<sup>103</sup> Of the 12 Church leaders interview, 10 responded (83%) in a manner which indicated that academics should be of relevance. Within the university respondents, out of the 16, 14 (88%) stated that the academics should be (or even is) of relevance to the church.

<sup>104</sup> C3

<sup>105</sup> C1, C4, C5, C8, C9.

<sup>106</sup> C2

academic theology was relating to the church. In other words, both church and academy see the need to be relevant but in reality this is not being achieved. This section aims to draw out two key areas in which there is a tension between the real and the ideal. The first relates to the university and its training of students, while the second relates to the church and its appropriation of academic theology. This shall allow this research, in line with the method of critical correlation employed in this research, to further draw out areas in which the correlation should be taking place while showing that this correlation is not happening and a historical vision is necessary to rejuvenate current practice.

Within the university, many lecturers felt that their responsibility to the church came in the training of students<sup>107</sup>. As such, church involvement was not of primary importance as it was through focusing on training the future leaders that they could have a positive impact on the church. “Academic theologians want to contribute to the life of the local church; yet, I don’t think the route is via local congregation, it is via the student we train”<sup>108</sup>. As such, the ideal is to train the next church leaders (Naidoo, 2012b: 1). However, the reality is that this training is not adequately preparing students for the ministry and the academy has become inward focusing. Theological students are in need of being taught conflict resolution and anger management, congregational management, church law and its relation to state law, and servant leadership (Landmann, 2013: 141). From the interviews this lack of practical experience became clear. Two respondents remarked that if it hadn’t been for personal experience they would not have been able to fulfil their ministry<sup>109</sup>. While another respondent listed scenarios, such as power struggles and temptation, which their education had done nothing to prepare them for<sup>110</sup>. In terms of statistics, only 25% of the church respondents adamantly believed that their theological education had prepared them for ministry. Then, even for those that felt theological education had prepared them, this preparation was often framed in reference to scriptural exegesis only<sup>111</sup>. As such, while lecturers hoped to prepare students and impact the church through their training, this is not currently being achieved. One could question how university associates hoped to adequately train future church leaders if they were not involved with the church and aware of its current lived reality. If one is blind to the reality of the church how can they lead others to serve it? Lessons should be taught by those who have practical experience in that subject and are connected to the grassroots situation (Budiselić, 2013: 144). As such, while the ideal is to train students with the best intentions behind it, the reality

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<sup>107</sup> U10, U13

<sup>108</sup> U10

<sup>109</sup> C2, 8

<sup>110</sup> C10

<sup>111</sup> See C1, C5

is that this training is failing and all too often university work is inward looking and detached from the local context (Naidoo, 2010: 347; Amanze, 2013: 226). There is awareness that church and theology should correlate, but this is not an adequate reality

The second paradox (for lack of a better word) comes in the Church's appropriation of academic theology. As seen above, there is an awareness of the potential relevance of academic theology, yet there is also a great feeling that academic theology is not correlated to the church. In this regard, academic theology was seen not to speak to the needs of the church. Rather it was seen as irrelevant and even, at times, detrimental. In relation to sermon preparation, there was a strong use of academic sources. However, the ministers that did not use academic sources and their reasoning for doing so are of particular interest. One minister, positive towards the academy, did not use academic sources focusing instead on "day to day happenings" to avoid making the sermon's "too academic"<sup>112</sup>. This seemingly implies that academic theology is not correlating to the day-to-day happenings nor engaging for the general congregation. Phrased to the extreme, academics is irrelevant to day to day happenings of the church and presented in a manner that is inaccessible. In the words of one respondent, "academic theological study often is at odds with the lived experience of people"<sup>113</sup>. Then, as was shown above, there were those responses with a negative view towards the academy which felt a need to refute academic theology. What this all means is that, in terms of the respondents, they usually held a positive view of academic theology and viewed it to be central to the training of ministers but struggled to appropriate it for their ministry. They experienced academic theology not to be speaking into their daily reality and to not be applicable to their needs. Thus they held the ideal that academic theology is important, but experience the reality of a study detached from the church.

### **3.10 The current situation**

Before drawing to a close, this section now aims to summarise the findings from the above. This chapter has been a whistle-stop tour of some of the key discussions and elements around theological education and the current correlation, thus some time needs to be taken to piece all the information together.

In relation to theological education, the decolonisation and contextualization debate showed a need to route it within the local context. This had resounding importance in the analysis of the current correlation which has shown the perceived detachment of academic theology from real life situations of the local Church. Then, in relation to the current correlation, some interesting

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<sup>112</sup> C2

<sup>113</sup> C7

discoveries have been made. There still seems to be a strong will amongst some churches to embark on theological education. These churches hold academic theology in high regard and see it as having a potentially positive relevance. Yet, in contrast to this, it began to emerge that academic theology is neglecting the Church, focusing more on internal enterprises and its own financial survival. Yet this is a sweeping generalisation and certain individuals did make an effort to correlate their academic work with the local Church. However, those individuals in the academy who were attempting to correlate their work with the local Church were the extraordinary few. These extraordinary few made the special effort to make time to appropriate their work in a language which those outside of the academy could understand. With regards to the institutional structure of the academy itself, very little value was perceived to be given to church involvement. This section then closed by overviewing a tension between the real and the ideal. While academic theologians may not have been actively involved in the church, they still perceived their work in the faculty to be of service to the church. However, it was shown that the faculty work was far from this ideal. In terms of student formation graduates were not adequately prepared for the ministry. While in regards to the Church's appropriation of academic theology, it was seen how too often this work could not be appropriated.

In risk of oversimplification, the problem whittles down to a break in the correlation between academic theology and the local Church. There have been many reasons, some even legitimate, for this divide and it is true that both the church and academy have to be treated as separate institutes (cf. Wethmar, 2012: 81). Yet if the two institutions function as estranged bodies then these challenges will not be overcome. Both academic theology and the church need to safeguard their future. However, this research is strongly of the opinion that this safeguarding should not result in the estrangement of the two institutions. The church is the proper realm in which Christian theology can and should be put to practice. While, as one respondent remarked, the academy is at the forefront of knowledge<sup>114</sup>. This location should be of benefit to the church, not result in its estrangement. But all too often, as this chapter has shown, theology's location in a university has led to its break in the correlation with the local Church. As such, this research turns to John Calvin as an example of how both academic theology and the local Church can work in correlation with each other. In light of the above discussion on decolonisation, this research hopes that Calvin's European heritage will not throw a stumbling block in the way of his relevance to the contemporary situation. While, of course, Calvin cannot be detached from his context, it is his ability to combine academic theology and the local church which makes him of particular importance to this research.

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<sup>114</sup> U9

### **3.11 Conclusion**

The South African situation may seem dire, but so too was the context of Geneva at the onset of the Reformation. While the current picture shows a great disconnect between the local Church and academic theology, there is also a remarkable amount of literature which has been used throughout this chapter, which highlights the current shortcomings. In other words, while there is a great need to re-establish the correlation between the local Church and academic theology, there is also a growing awareness of this need. The ideal is known, the challenge now is in making it the real. As such, the following historical appreciation of Calvin aims to speak further to this contemporary debate and to show an example of how this correlation can be achieved. It is hoped that the following chapters will give a practical view of how the two can be correlated, as well as a vision and a desire for the correlation to be re-established for the benefit of both church and academy and all those interacting with them.

## Chapter Four - Calvin the Pastor: as dependent on the theologian

### 4.1 Introduction

Having analysed the current disconnect between academic theology and the local church this research now turns to John Calvin to demonstrate the correlation between academic theology and the local Church. The vision of the pastor-theologian forms the focus of this research and, as such, it is natural that these two aspects will form the focus of the historical research. Through the work of Calvin, the correlation between church and academic theology is strongly portrayed. In fact, Parker (1992: 8) states that "the theological impulsion and the pastoral impulsion, are so entwined that it is impossible to separate them without destroying both". While historically Calvin the theologian has formed the predominant focus of research (cf. Olson, 1991: 2), Calvin as a pastor should not be overlooked. In fact, the pastoral office formed Calvin's primary work and concern (Burger, 2013: 85). These next two chapters will focus on Calvin as a pastor-theologian with the aim of constructing an appreciation for the historical correlation, and a vision and guide to address the current disconnect. This chapter will focus on the pastoral aspects of Calvin's work, while the next chapter will focus on theological aspects<sup>115</sup>. Yet in both areas, academic theology and deep involvement with the local church will be personified. In Geneva, Calvin "fashioned a self-consciously theological pastorate" (Strachan, 2015: 78). Thus his pastoral office is dependent on theological reflection and his theological reflection is dependent on the pastoral office. The purpose of this first chapter will be to establish Calvin's commitment to, and understanding of, the pastoral office. In doing so the function of the pastor, as dependent on the theologian, shall be showcased. This will allow the research to adequately prove that Calvin was deeply involved in the local church, and not simply an isolated academic<sup>116</sup>. All of these areas, then, prove that Calvin's pastoral ministry is deeply correlated to his theological reflection.

Calvin's comments on the Church and pastoral ministry are vast. However, this chapter will concern itself primarily with the *Ecclesiastical Ordinances* and practical, not theological, matters relating to the pastoral office. First, a brief introduction to place Calvin in his context will be given. Then, Calvin's basic understanding of the church shall be provided. Both these sections will provide key background information as well as a bird's eye view of Calvin's understanding of the church and pastor. With this understanding, Calvin's *Ecclesiastical Ordinances* will be investigated, with a

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<sup>115</sup> Working in line with the method of critical correlation, this research has chosen to present Calvin the pastor-theologian over two chapters. In this way both the autonomy and correlation of each role can be clearly demonstrated. The two chapters allow a specific focus for each, while the continual questioning of how academic theology and the local Church correlate links the two chapters.

<sup>116</sup> During the 20<sup>th</sup> Century a picture of Calvin as a "cool and dispassionate systematiser" came to be commonly held. However, recently scholarship has disproved this view and shown that Calvin was not isolated or unconcerned by the lives of other (see Karkkainen, 2002: 50; Noll, 2012: 497–498).

specific focus on the office of the pastor. After this, a further section on preaching and discipline, both functions of the pastor, will be given. Throughout the focus of this chapter will be on what the pastor did with passing reference to Calvin's theological motivation behind this. In this way, the function of the Pastor and the deep correlation with theological reflection will be established

## 4.2 Setting the Scene

Coming into the second generation of the Reformation the possibility of reconciliation with the Catholic Church was fading from Reformed reflection (McGrath, 2001: 482). While the hopes of those from the pre-reformation and 1<sup>st</sup> generation of the Reformation had been to 'reform' the Catholic Church, the second generation of reformers began to develop a new focus. Realising reconciliation would not be achieved they began to establish the Reformed tradition in its own right. The Catholic Church, through its long lineage of tradition, claimed that it was the only true church with the true interpretation of scripture. As the new movement had broken away from this 'apostolic' tradition, it presented false interpretations of scripture (cf. Evans, McGrath & Galloway, 1986: 133). As such, in order to refute this claim, and to cement the long-standing of the Reformation in its own right, it became imperative to develop ecclesial structures. The realisation of this reality dawned on Calvin after the Diet of Regensburg (1541)<sup>117</sup>. Henceforth he believed that reconciliation was not possible and so worked to establish and defend the Reformed tradition. This view, along with his experience at Strasbourg, led to the development of strong apologetic against the Roman Church and the development of a long-lasting and highly successful church order; both of which Calvin's Geneva was greatly in need of.

Calvin's chance arrival at Geneva was of impeccable timing. Historically Geneva, since the thirteenth century, had been under the influence of the duchy of Savoy<sup>118</sup>. The city itself was relatively unimpressive. Its importance came from being a major stop on trade routes and the sight for four international trade fairs (McGrath, 1990: 86). Geneva, itself, produced little and lacked a reputable university or a higher level of learning (Mckee, 2009: 55). As such, the Reformation here started as a political affair, not a theological one. After a turn of events in the early 1500s Genevan's began to regain their control of the city, leading to a rise in fame as it became a political prize between Catholic and Reformed camps (cf. McGrath, 1990: 88–89; Mckee, 2009: 55). Bern on the one side sought to win Geneva for the Reformation, while the Savoy, on the other, sought to keep it under Catholicism (and under the House of Savoy's rule). In 1532, through the support of Bern, Guillaume

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<sup>117</sup> More broadly, the Diet of Regensburg and its failure to bring unity between Reformed and Catholic camps, is seen to mark a turning point in ecclesiology as it symbolised the permanence of the split (see McGrath, 1990: 86–87)

<sup>118</sup> In 1265 the bishop of Geneva granted the house of Savoy the power to elect those responsible for the maintenance of the city. From this point on Savoy continually increased their control and dominance over the city (see McGrath, 1990: 93).

Farel<sup>119</sup> arrived in Geneva and found a ready audience for his evangelical message (McGrath, 1990: 90). In 1534 Farel gained further support from Bern in the form of Pierre Viret. However, the cities increasingly reformed nature had not escaped the Savoy. From January 1536 the city was placed under permanent siege in an attempt to bring it back in line. Anxious not to give up their recently won political freedom, Geneva called out to Bern for support. Bern came to the rescue and relinquished the city on February 17<sup>th</sup> of the same year (see McGrath, 1990: 91–93)<sup>120</sup>. Thus in February 1536 the city gained independence, yet it had not fully committed to the reformation. This commitment came in May 1536 when, through a public vote, the citizens of Geneva decided to officially join the Reformation (McGrath, 1990: 94–95; Mckee, 2009: 55). However, while the Genevan's had brought the city into the reformed camp, the sudden departure of the Catholic clergy and the lack of local talent, left the city in a leadership vacuum and a pastoral crisis. Thus in 1536 Farel and Viret were desperately seeking out talent to help them guide the reformation.

Calvin's arrival in Geneva was a chance affair. Having "suddenly" turned to the Reformation after studying law in Paris, the young Calvin was anxious to make his way to Strasbourg to take up private study. Having his original route blocked by war, he found himself in Geneva for a night. At this point, Calvin had already published his first edition of the *Institutes* and was finding people were continually seeking him out as an authoritative source<sup>121</sup>. Thus, it should come as no surprise that when the young scholar was found in Geneva, Farel jumped on the chance to have him serve in a city so in need of guidance<sup>122</sup>. Originally put to work lecturing at the local school, there is good evidence to believe that Calvin soon took up preaching and developed more of a pastoral role in the city (Parker, 1975: 68–69). However, the Geneva council was not best pleased with Calvin and Farel's efforts. The main source of contention came over the Lords Supper<sup>123</sup> and when the two disobeyed the council on 21<sup>st</sup> April 1538, they found themselves expelled from the city (McGrath, 1990: 99–100). From here Calvin would eventually come to settle in Strasbourg. Strasbourg formed an incredibly vital period in Calvin's life. It was here, under the guidance of Martin Bruce, that his ideas and approach to church leadership were distilled. Selderhuis (2009: 86) classes Strasbourg as the

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<sup>119</sup> Also known by William Farel

<sup>120</sup> Bern hoped that through this act Geneva would be indebted to them and cede to be under their control. Geneva, however, was anxious to remain independent and eventually managed to secure this fate (Calvin, 1999e: 23).

<sup>121</sup> In his introduction to the Psalms Calvin remarks that how he was surprised that before his faith was even a year old people were coming to him to learn pure doctrine (see Calvin, 1999j: 24).

<sup>122</sup> Famously, Farel was so eager to have Calvin stay in Geneva that he pronounced a curse on him that his will for private study would never be so if he did not stay and serve in the city (see Olson, 1991: 4–5).

<sup>123</sup> While the Eucharist was the sight of contention the real underlying issues was that of control. The council, having only just gained total control of Geneva, did not want to cede any rights to the church (Selderhuis, 2009: 77). While the church, especially Calvin, felt it was proper they should have control over their own affairs and could choose how often and to whom the Lord's Supper was conducted (see Calvin, 1999e: 25).

birthplace of Calvin "as a theologian and church leader". However, as this chapter is focusing on the actions of Calvin, its attention shall be on the *Ecclesiastical Ordinances* and Calvin's function in Geneva. Calvin's stay in Strasbourg was not to last and so it was, in 1541, that he returned to Geneva to continue the work he had begun<sup>124</sup> and eventually emerge to be "Geneva's leading pastor and theological authority" (Hiestand & Wilson, 2015: 40).

From this section, though, it can already be seen that Calvin was a Pastor-theologian. In fact, it was the theological side that had appealed to him so strongly and Farel's 'plea' that had brought him into pastoral ministry. Yet in Strasbourg Calvin continued to preach and refined his skills as a pastor. Thus on returning to Geneva, he was much more adequately prepared to help this city in such need for strong leadership and guidance.

### 4.3 Calvin's understanding of Church

Before continuing to explore Calvin the pastor, it is first important to understand what Calvin understood as the church. While this topic tends to be more of a theological nature, the focus here will be on the practical, not doctrinal, view. Calvin held the view of an invisible and visible church. The church invisible was comprised of the community of saints (both living and dead). This community was known only to God. The church visible, then, was the current multitude of men and women globally who profess to worship God and was recognised through participation in the sacraments, confession of faith and through the example of their life (see In 4.1.7-8)<sup>125</sup>. The church visible was comprised of both sinner and saints (McGrath, 1990: 171). The Church invisible thus remained an ideal (Potter & Greengrass, 1983: 64). It was something which the visible church should aim at but could not guarantee. The visible church, on the other hand, remained of practical concern and importance. While not a perfect community, the church, as a visible phenomenon, was a chosen historical means by which the Lord sanctifies believers (In 4.1.1-2; McGrath, 1990: 170). As such, the local church was a matter of utmost importance and Calvin strongly opposed those who pursued a private faith (In 4.1.5: see Bouwsma, 1988: 216). Calvin came to designate the church as mother. Following St. Cyprians rhetoric, he argued that the church visible should be viewed as a mother:

For there is no other way to enter into life unless this mother conceives us in her womb, gives us birth, nourish us at her breast, and lastly, unless she keep us under her care and guidance until, putting off mortal flesh, we become like the angels (In 4.1.4).

Carrying the metaphor further, as Calvin saw the church as the mother, he saw the believers as siblings of this one mother. That is to say, he conceived of the community of believers as one big

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<sup>124</sup> Calvin recounts how, although he knew he had to return to Geneva to continue his work there, it was not an easy decision and after his previous treatment by the city, not one he took lightly (Calvin, 1999j: 183).

<sup>125</sup> The version of Calvin's 1559 Institutes used, unless otherwise stated, is by F. Battles and presented in over two volumes edited by J. McNeill (Calvin, 1960a,b)

family, each important and each dependent upon the other, each with their own vital role to play (Milner, 1970: 186). Much of the strength in Calvin's understanding of Church came in that "each member, whether male or female, had a calling and a task, and was to be ready and responsible for service" (Selderhuis, 2009: 63–64). This approach thus nurtured individual responsibility but avoided individualism (Milner, 1970: 186–187). Being part of the wider community, yet with a distinct role to play in that community, meant isolation was contra to Calvin's understanding of church. He promoted that every member, despite the variation in calling, had a vital part to play in the Body of Christ.

A certain proportion is allotted to each; and it is only by communicating with each other, that all enjoy what is sufficient for... On no one has God bestowed all things. Each has received a certain measure. Being thus dependent on each other, they find it necessary to throw their individual gifts into the common stock, and thus to render mutual aid maintaining their respective places in the body (Commentary on Ephesians 4:7)<sup>126</sup>.

On top of the conception of the church as a family, was the promotion of order. For Calvin, it was vital that the Church maintained order and the autonomy to control that order. Not only did order allow the smooth running of the church, but Calvin viewed it as being divinely ordained and thus a necessity to aim for (4.10.27; Milner, 1970: 43–44). As such, obedience to this order was thus of utmost importance. The Church could not allow itself to become entangled with civil affairs, nor could it allow civil affairs to distort this order (cf. Olson, 1991: 4–5; Hall, 2008: 20–22). Yet this commitment to order did not lead to legalism. Rather, Calvin ultimately conceived of the Church as a living organism, adaptive to its environment. While certain order was essential, within the order flexibility was allowed (Milner, 1970: 134). It should be noted that Calvin was more than happy to allow local peculiarities to shape practice as long as they were classed of being of secondary importance (see In 4.1.12 and 4.3.14). It was ethics, rather than order, which governed the church in totality. The church was always to strive to implement good morals in an attempt to act as God had originally intended them to be. The church cannot be a static institution stifled by slavish adherence to rules. Rather, it has to be a dynamic community journeying to restore divine order (Milner, 1970: 194–195). So, while order was of utmost importance to Calvin, it is a love of God and a desire to be part of his kingdom which motivated this order. In this way, we see Calvin's theological beliefs strongly shaping his commitment to church order.

From this brief overview, we come to see that Calvin conceives of the Church as a family with a high moral calling. It is the historic means God has chosen to bring his community to Salvation via. Of particular importance to the current situation in South Africa is Calvin's objection to privatisation (isolation). Being a family meant each member of the body should work together in correlation with

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<sup>126</sup> (Calvin, 1999b: 183)

one another and allow their gifts to be a benefit to the whole church. In order to achieve this goal, Calvin saw the implementation of correct order of utmost importance. However, it should always be a love of God which guides these morals. In other words, a theological belief, the necessity of order and the love of God, drove a practical outcome, the nature and practise of the Church. Yet this correlation is not just limited to ecclesiology and ecclesiastics. Calvin's theology and commitment to the local Church both deeply influenced him and those around him. His theological view, as we will come to see, was tirelessly worked out in the daily realities and practices of the church.

#### 4.4 Ecclesial Ordinances

Within twenty days of his return to Geneva, Calvin, with perhaps somewhat limited help from the other pastors in Geneva, had constructed the *Ecclesial Ordinances* (Dannert, 2011: 354). This document was the practical working out of Calvin's church structure that he had refined through his time in Strasbourg. The core of it was the idea of order and the stipulation that certain key (biblically ordained) offices needed to maintain and implement order. Hence, instead of starting with an explanation of what church is, Calvin starts by providing the offices essential for the wellbeing of the church. Here we have a clear example of how, for Calvin, church is about the people and their actions in it, rather than an abstract theological concept (see Smit, 2010a: 184). The *Ecclesiastical Ordinances* should be seen as Calvin's ordering of his basic theological understanding of the church and as a mark of his practical concern for that church. It was not just a spiritual body, but an earthly one which required a stipulated governance in order to function correctly (Parker, 1975: 98).

The Ecclesiastical Ordinances stipulates four offices, each of equal importance and each vital for the maintenance of church order. These four offices are the Pastors, the doctors, the elders and finally, the deacons. Deacons are subdivided into two sections<sup>127</sup>, those to receive, dispense and hold goods for the poor and those to tend and care for the sick (Calvin, 1954a: 64; Dannert, 2011: 351). Their basic function, though, was to oversee and care for the poor and sick. This care was highly theologically motivated (see Hall, 2008: 16–17). However, it was also locally shaped, showing a correlation between academic thought and local reality. The ordinances specifically dedicated a deacon to oversee the Genevan General Hospital. The hospital, nor the role itself, were new to Geneva and as such, all the ordinances had really done was to lend theological backing to this role (McGrath, 1990: 80). In other words, here we can see a strong correlation between practical needs and theological output; yet this time it was the practical giving shape to the theological. In general, it should be noted that Calvin was more than happy to allow local peculiarities to shape practice as long as they were classed of being of secondary importance (see In 4.1.12 and 4.3.14). In other

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<sup>127</sup> This division was implemented as Calvin saw a subdivision of the office in Romans 12:8

words, Calvin allowed some form of contextualization and for local situations to have a formative impact. With regards to the office of Elders, they were designated with;

oversight of the life of everyone, to admonish amicably those they see to be erring or to be living a disordered life, and, where it is required, to enjoin fraternal corrections themselves and along with others” (Ecclesiastical Ordinances Calvin, 1954a: 63).

In other words, the Elders were in charge of morals and making sure order was kept in the body of Christ. Interestingly, the office of elder overlapped between civil and ecclesial authority. Comprised mainly of the bishop’s selection, elders were also to be members of the Genevan Council (Calvin, 1954a: 64; Kingdom, 1992: 94). The primary reason for this was due to the function of the Consistory (which shall be explored later) that could refer subjects to civil authority. The fact that one of the central offices of the Church was dedicated toward order shows Calvin’s practical concerns and interests in the happenings of the local Church. So far, only passing reference has been made to the above offices as our focus here is on the next two offices; that of doctor and pastor. The office of Doctor was responsible for education and maintenance of correct doctrine (Calvin, 1954a: 62). A fuller analysis of the role of the doctor shall be given in the next chapter. However, at this moment, it should be noted that there was a strong overlap between the office of Doctor and Pastor; both having an educational responsibility towards the congregation. This chapter, though, shall turn its attention to the office of pastor. However, before doing so, it is important to establish the equality of all offices. Calvin held strongly to the idea of working as a unit and only ever viewed himself as a part, not the head, of the church system in Geneva (cf. Parker, 1975: 101). Always and only is Christ seen as the head and authority of the church (Parker, 1992: 5; Smit, 2010a: 184). As such, the power of the church and offices of the church are held not in the individual, or even the office, but in the Word of God (Milner, 1970: 135–136; Parker, 1975: 70).

In this section, it has been seen again how Calvin’s practical concerns have been correlated with his theological reflection and vice versa. In the creation of the Ordinances we saw theological reflection guiding the local church. While in the specific example of the office of deacon we saw the local church shaping the theological reflection. Thus, a deep correlation in Calvin’s work is already becoming apparent. Yet what is also becoming apparent is a distinction between roles. The Pastor, Doctor, Elder and Deacon are all distinct roles and valid in their own right.

#### **4.5 Office of Pastor**

Of all the offices in the Ecclesiastical Ordinances, that of the pastor is given the most sustained presentation. Already this should highlight Calvin’s primary towards the pastoral role. While it has been established that all offices are equal and hold no inherent power, Calvin still establishes the

necessity of a local leader within the church. "For nature bears this, man's<sup>128</sup> natural constitution demands it, that in any assembly, even though all are equal in power, one should be a moderator, as it were, to whom the others look" (In 4.6.8)<sup>129</sup>. Thus, while each office is important in its own right, and equal in authority, it would appear that the primary office, the one to which all should look for guidance is that of the pastor.

Nothing fosters mutual love more fittingly than for men to be bound together with this bond: one is appointed pastor to teach the rest, and those bidden to be pupils receive the common teaching from one mouth. For if anyone were sufficient to himself and needed no one else's help (such is the pride of human nature), each man would despise the rest and be despised by them. The Lord has therefore bound his church together with a knot that he foresaw would be the strongest means of keeping unity, while he entrusted to men the teaching of salvation and everlasting life in order that through their hands it might be communicated to the rest (In 4.3.1).

Thus the minister is God's tool piece to lead the congregation and it is to the minister that the congregation should look. Not the theologian, then, but the minister takes prime responsibility for the gospel and isolation from this teaching should be avoided. But what is it that the Pastor is commissioned to do? And what should be the peculiarities of such a person? In Calvin's view, the pastor is to "proclaim the Word of God, to instruct, admonish, exhort and censure, both in public and private, to administer the sacraments and to enjoin brotherly correction along with the elders and colleagues". Two key categories are present here, Ecclesial function (preaching and administering the sacrament) and that of discipline. These two functions will be investigated below, especially going into detail on Calvin's view of preaching. The remainder of this section shall focus on the peculiarities of the pastor. That is to say, it shall look at the necessary character and qualities of a pastor (faith and knowledge of God) and how Calvin helped to nurture these.

Not anyone could be a pastor in Calvin's Geneva. A calling to the office was of vital importance, and so to was the selection of the candidate by the church council. Yet, on top of this, it was also deemed essential to examine the candidate's knowledge of Scripture and their ability to work as a pastor (to perform their duties). Thus a two-part examination, an examination which incorporated both theological knowledge and church leadership skills, was also part of the selection process for potential pastors (see Calvin, 1954a: 59). In order to lead a congregation, and pass the examination, education of candidates was essential. The Geneva Academy eventually opened in 1559, would come

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<sup>128</sup> Direct quotes used from Calvin, as well as other authors, have been left in gender specific language. However, this author wishes to state clearly that this research does not aim to be gender specific. The research is aim at all those interested regardless of gender orientation or sex. As such direct quotes in gender specific language should be read in a universal not exclusive sense.

<sup>129</sup> Here Calvin is refuting the primacy of the Pope on earth. As such he is establishing that while a local leader is good and necessary, it is improper to establish this to the whole earth and that only Christ is the proper head of the church in its totality.

to serve this need. The academies construction, and Calvin's commitment to its complement, showcases just how important education was to Calvin. This education, though, was not to function in its own right but was to equip learners with knowledge of the gospel and skills to lead congregations. Commenting on 2 Timothy 3:15, Calvin highlight how "those who were intended for the ministry of the word should be instructed, from their infancy", so that when they came to take up the office "they might not be untried apprentices". Due to the primacy of the pastor, education was vital. As the one in charge of implementing order, without a good pastor, a church could soon find itself in chaos (Milner, 1970: 134–135). So too with the task of preaching and edification; if a pastor was not educated how could they expound on scripture and teach others? For Calvin, faith was understood as knowledge of the divine: "Faith rest not on ignorance, but on knowledge. And this is, indeed, knowledge not only of God but of the divine will" (In 3.2.2). To believe in God was to have knowledge of God (Shepherd, 2009: 18). So if a pastor did not themselves have this sure knowledge how were they to teach and educate others? Teaching of others, due to Calvin's interpretation of Hosea 4:6, was vital. Here Calvin viewed that God's people had been destroyed by lack of knowledge and that, as such, it was impossible for any true priest of God to lack knowledge (see Calvin, 1999c: 97–99; Selderhuis, 2009: 129). Thus, education of the congregation was vital. One of the major strengths of Calvin was that his congregant knew what he believed and why (McGrath, 1990: 129). With such a high importance around clerical and congregational education, Calvin introduced two structures to try and maintain a high level of learning; the *Congregation* and *The Company of Pastors*.

#### 4.5.1 The Congregation

A Pastor's Friday morning in Geneva during the time of Calvin was taken up by multiple Bible studies. The first of these, convening at seven o'clock<sup>130</sup>, was known as *La Congrégation (The Congregation)*. This would then be followed by a closed meeting referred to as *The Company of Pastors*. These two meetings shared similar functions and met one after another. As such, it was quite common for ministers not to make a clear distinction between the two groups (De Boer, 2006: 393). This lack of distinction is seen in the 1541 Ecclesiastical Ordinances:

First it will be expedient that all the ministers, for conserving purity and concord of doctrine among themselves, meet together one certain day each week, for discussion of the Scriptures: and none are to be exempt from this without legitimate excuse... If there appear difference of doctrine, let the ministers come together to discuss the matter. Afterwards, if need be, let them call the elders to assist in composing the contention (Calvin, 1954a: 60).

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<sup>130</sup> Selderhuis (2009: 124) give's 07hr00 as the time the Congregation started. However, De Boer (2006: 395) states that no start time for the Congregation can be found in source data and that it would start after the morning service which would be held at sunrise. As such 07hr00 is a most likely time the congregation would have started.

From a surface reading, it is not evident that Calvin is here referring to two meetings. Yet from a wider survey of the source documents discussing the practice, it emerges that two meetings took place consecutively. The main distinction between the congregation and the company of pastors, though, was the presence of lay people at the former. As such, the congregation worked as a Bible study, of sorts, to train both ministers and lay in doctrinal matters.

The meeting, after an opening prayer, started with a reading of scripture which was then expounded on by one of the pastors. This explanation was more in line with a lecture than a sermon (De Boer, 2006: 397). Following the explanation, a time of discussion was held. In this time, after an opening remark by one of the pastors, all present could voice their opinion and often a discussion on theological and practical matters would follow (Manetsch, 2016: 84). After a time, the session was then closed in prayer. *The Congregation* thus functioned to provide a theological education to all present. It allowed the lay to develop a more in-depth understanding of scripture, while it gave pastors a continued education. Also, it allowed pastors to practice speaking in front of a large audience<sup>131</sup> and to practice leading congregations. As such, it was vital in providing a continued and practical education to those present and established a platform for correlation between academic theology and the local church. Interesting, De Boer highlights the correlation between the congregation meetings and Calvin's commentaries. He proposes that Calvin used the meeting as a "trial run" publishing the books after their discussion at the congregation (De Boer, 2006: 403). Thus, this meeting can be seen as a bridge between the congregation and academic theology. It was a place for pastors to further their skills, but also for academics to refine their works. But most importantly, with regards to the congregation, it provided a space for interested congregants to receive theological training.

#### 4.5.2 The Company of Pastors

*The Company of Pastors* met after the close of *The Congregation*. This meeting was held behind closed doors and as such was purely for the benefit of the pastors. As suggested in the *Ecclesiastical Ordinances*, at this meeting the pastors would discuss matters arising from *The Congregation*. It was here also that logistical and personal matters would be dealt with. The events of the week could be discussed and potential solutions thought up. Pastors could also be admonished for poor behaviour or dangerous theology and brought back into line. Thus, the meeting was intended to offer a safe space for ministers to freely state if they had any issues with others in the company and work to resolve the issue (Selderhuis, 2009: 126). Another, more formalised, mechanism used to maintain standards and morality was a quarterly meeting, usually held just before the quarterly celebration of

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<sup>131</sup> De Boer (2006: 404) comments on the number of people present at the congregation and states it to be around 50 to 60 in total.

the Lords Supper. All pastors were expected to be present here and submitted themselves for “communal examination and fraternal correction” (Manetsch, 2016: 85). Calvin saw this quarterly meeting as “the means by which the ministry may retain respect, and the Word of God be neither dishonoured nor scorned because of the ill reputation of the ministers” (Calvin, 1954a: 60). *The Company of Pastors*, then, became the central organ for leading the church (van der Borgh, 2010: 418). It was here that practical issues could be raised, and here the improper ministers could be corrected or removed from their post. This second meeting on Friday mornings, then, provided a continued education in much more practical matters. While *The Congregation* developed doctrinal views, *The Company of Pastors* could remind pastors of the standards to be upheld and provided a space for ministers to admonish each other in this regard. Being held so soon after the Congregation shows the immense correlation between doctrinal learning and practical application in the view of Calvin. Both these meetings, the theological and the practical, were essential to the continued education of pastors and the maintenance of standards in Geneva.

#### 4.6 Preaching

Moving on from the education of the pastor, this research comes to survey one of the most highly regarded functions of the pastor; preaching (cf. Milner, 1970: 101). For Calvin preaching took a central role in the pastoral office as it was through this medium that the Word of God could be brought to the people, edification of the congregation take place and individuals taught to live in accordance with the gospel. The importance of preaching can be seen through the sheer quantity of sermons Calvin delivered. On average, he preached ten new sermons every fortnight (Selderhuis, 2009: 112). From 1549<sup>132</sup> almost all of these sermons were recorded, and, as such, left a large repository to be studied. Calvin also wrote biblical commentaries on nearly every book of the Bible. While Calvin was critical of any sermon that became more of a lecture, referring to them as dead (see Selderhuis, 2009: 114), there is nevertheless great continuity between the sermons and the commentaries. For example, in both of them one finds the same theology presented, just in different manners (Parker, 1992: 8). Sermons were also based on “rigorous exegetical labour” and could easily have been classed as university lectures if it wasn’t for the flare they were presented with (Cottret, 2000: 158). Further, the content of both was incredibly similar. The only major difference in this regard was the commentaries brevity, as opposed to the more in-depth nature of the sermon (cf.

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<sup>132</sup> In 1549 an influx of French refugees arrived in Geneva. It was through this influx that a scribe was appointed to take down Calvin’s sermons verbatim. After some persuasion Calvin agreed to this, and from 1549 onwards had his sermons recorded (see Parker, 1975: 108–109, 1992: 60–61).

Kayayan, 2001: 42)<sup>133</sup>. As such, one can see a great correlation between sermons, prepared for the local church, and commentaries, prepared for academic instruction. The fact that the sermon and commentaries were presented in different locations did not, for Calvin, change their essential nature. This demonstrates a great correlation between the academy and local church. While the style of presentation differed, the essence of what was presented remained virtually the same. The correlation continues to be visible in the way Calvin prepared, presented and understood the sermon.

Preparation for the sermon was essential. As seen above, education was vital for the pastor and this education was to be put to use in sermon preparation. In fact, Calvin stated that it was better for the preacher to break their neck on the way to the pulpit than to present a sermon without having first studied the Word of God (CO 26.304, in Selderhuis, 2009: 111). For him, one could not teach the Word of God without having first been taught (Parker, 1992: 37). As such, Calvin's sermons were influenced by exegetical method and contemporary development. He believed in extracting a text from its original context to attempt to present, as close as possible, the original meaning of the text. Further, he also incorporated modern developments from the liberal arts and science to help understand Scripture (Dannert, 2011: 361–362). Thus, once more, we see an academic learning correlating with a task presented by the local church. However, while incorporating reason and contemporary wisdom, it must be stressed that Calvin always gave priority to the divine.

Man's keenness of mind is mere blindness as far as the knowledge of God is concerned... flesh is not capable of such lofty wisdom as to conceive God and what is God's, unless it be illumined by the Spirit of God (In2.2.19).

Faith, then, must come before reason and is what allows one to direct their reason towards God. Reason on its own "cannot discern those things which it ought to exert itself to know" (In 2.2.12). Rather, it chases after worthless speculation. Thus, while reason has a good and sure place in helping one to come to understand scripture, it also has its limitations. As Parker (1992: 39) explains, "The knowledge of the Bible, so necessary in a preacher, is not a purely intellectual knowledge; it is, as Calvin never tired of saying, 'a knowledge of the heart'". In short, Calvin does not reject reason but subjects it to Faith. "They who strive to build up firm faith in Scripture through disputation are doing things backwards" (In 1.7.4). That is, those who try to build faith through theological reflection are putting the cart before the horse. Faith is what allows truly rewarding theological reflection to take place. Thus while a correlation between academic theology and the local church exists here, it is the

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<sup>133</sup> An example of the brevity in the commentaries and leaving the sermon for a fuller explanation, can be seen in Calvin's (1999b: 181) commentary on Ephesians 4:5: "I reckon it enough to take a rapid glance at the apostle's meaning, leaving the full illustration of it to the preachers of the gospel".

local church, or more specifically, faith nurtured through the church, which has priority over academic theology<sup>134</sup>.

The priority of the church over academic theology continues in the presentation of the sermon. As the above has shown, an academic learning is vital for the congregation and the pastor and is necessary for the preparation of the sermon. But this presence does not mean the sermon turns into a lecture. Rather, the sermon needs to be accessible to its hearers, it needs to invigorate hearts and strive to inspire people to act. In the words of Calvin:

Let those who would discharge aright the ministry of the gospel learn, not merely to speak and declaim, but to penetrate into the consciences of men, to make them see Christ crucified, and feel the shedding of his blood (Commentary on Galatians, 1999b: 51).

Here Calvin is refuting the use of icons and images in the church, and claiming that through correct preaching, there would be no need for such “mere idols”. The sermon was aimed at the heart of believers. They were to be presented in familiar, everyday, language, including the use of idioms, to ease affiliation with what was being said (Parker, 1975: 111, 1992: 140). Specialist terms are very rarely seen in the sermon and when they are used great effort is taken to explain them (Parker, 1992: 141). Even Calvin’s sentence structure is simple in order to help the congregation better understand (see Parker, 1992: 142–143). This practical aim, though, had a theological root. Calvin viewed the Lord as reducing his message so human hearers could understand him (McGrath, 1990: 130). Thus the preacher, as the speaker of the Word of God, also had to present the message in a way that could be understood. This reference to the sermon being the Word of God brings us to the next key point of presentation; namely that all that was to be presented was the gospel message. The preacher was only to preach what had been presented to them through Holy Scripture, nothing was to be added, nothing was to be taken away (Milner, 1970: 102–103; Parker, 1992: 22). The preacher could not speculate but was expected to present what the Lord had given them and the revelation of what was given could be found in scripture.

No other word is to be held as the Word of God, and given place as such in the church, than what is contained first in the Law and the Prophets, then in the writings of the apostles; and the only authorised way of teaching in the church is by the prescription and standard of his word (in 4.8.8).

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<sup>134</sup> According to Selderhuis (Selderhuis, 2009: 104), Calvin came to blows with Melanchthon as he classed his theological reflection more as philosophical reflection as it gave too much priority to reason. Thus, while not the focus here, for Calvin the theologian could not prioritise reason. In order to be a theologian they had to give priority to faith – this point will be emphasised more in the following chapter

The sermon was the Word of God. One of the reasons the sermon held such high importance for Calvin, was precisely because it was seen as a divine means through which all believers could be taught by the Lord himself. Commenting on Paul's remarks in 2 Timothy 3:16, Calvin state that:

Scripture contains a perfect rule of a good and happy life. When he [Paul] says this, he means that it is corrupted by sinful abuse, when this usefulness is not sought. And thus he indirectly censures those unprincipled men who fed the people with vain speculations, as with wind. For this reason we may in the present day, condemn all who, disregarding edification, agitate questions which, though they are ingenious, are also useless (Calvin, 1999h: 167).

The usefulness of scripture is the edification of believers. The corruption of scripture is vain speculation. In other words, a dedicated study of scripture (academic theology) was vital, but this study had to be focused on applying the Word of God or it was in vain. Exegesis had to be correlated with the local church. Here Calvin is making it clear that the preachers must preach what is revealed in scripture and that the purpose of this is for the upbuilding of the church. Teaching was such a strong focus of preaching, that the words were often used interchangeably by Calvin (Parker, 1992: 35). It was the divine means through which God continually chose to guide his church. Preaching was the natural vehicle through which God's message has been spread and the local church exhorted to follow that message (Parker, 1992: 12). Yet it must be pointed out that the teaching responsibility did not fall exclusively to the preacher. The congregation also played a vital role in the sermon and were equally responsible for their own learning. The congregation here played two main roles. First, they were to be the judges of the sermon. A sermon's success was judged on how true it stayed to the Word of God and it was up to the congregation to discern this (Parker, 1992: 24). As such, the congregation needed to have knowledge of scripture to fulfil this function. The second role was to actively listen and to discern the Word of God in the sermon (Parker, 1992: 48; Kingdom, 2009: 25). The congregation did not simply sit idly by while the preacher spoke, but they had a theological responsibility to discern the Word and to judge the truth of the sermon (Milner, 1970: 104). As such, it was vital for the congregation to have more than a basic knowledge of scripture. In other words, the local church needed some form of higher theological training. For Calvin both lay and pastor were required to build their knowledge of scripture, the extent of this knowledge differed but the basic task remained the same to all.

In Calvin's view of preaching/ teaching, we see the local Church taking the lead role in faith education. As seen above, this was not a naive education, but one aimed at sound doctrine and knowledge. In *The Congregation* lay members and pastors rubbed shoulders as they sought to continue this education. Then, while reason was important, it was the education of faith, the local church, which guided its reflection and helped direct it towards its true aim. Thus, in the pastor, with

a special focus on preaching, a strong correlation with academic learning can be discerned. Academic learning was vital to lead one to a correct function and to guide the interpretation of scripture. Yet this academic learning was always subject to the rule of faith and to be in-service of the local church and the local congregation. Also, as has become clear, the academy was not the only site of learning and in fact, the local church had a great responsibility to teach. Besides from the sermon, Calvin also saw singing as a way to teach believer's the gospel truth (see Hall, 2008: 31; Selderhuis, 2009: 90). As such, it can be clearly seen that the church service was to be a sight of education, but not an education detached from academic theology. This correlation between the forms of learning is best highlighted in the similarities between Calvin's sermons and biblical commentaries. Moving to a discussion on discipline, it again becomes evident how a practical aim of the church was deeply theologically motivated and guided.

#### 4.7 Discipline

Recalling Calvin's theological understanding of the church as a family, it was shown above that he saw the community as a family in need of order and morality. The *Ecclesiastical Ordinances* demonstrated Calvin's commitment to imposing order. Now, coming to discipline, we see the chief way that morality was maintained. However, before coming to look at discipline within Calvin's Geneva, it is first important to show another side of Calvin. Calvin was not a harsh lawyer but deeply concerned for his congregation. Historically he has been portrayed as being detached from the congregation and as one preferring private study to public involvement. As such, a brief overview of the caring nature of Calvin needs to be presented. Not only will this help give a balanced understanding of Calvin's nature. But, also, and most importantly, it will help to better emphasise the theological motivation behind discipline. Discipline was not supposed to be a hard punishment but a pastoral act of love intended for restoration into the community of Christ.

Calvin has often been portrayed as a "dispassionate systemiser", as a great mind, someone withdrawn from society, an isolated figure more at home in the world of ideas, not one with a specific personality or heart for other (see McGoldrick, 2011: 177–179). This Historical focus on the systematic, pragmatic and stern approach of Calvin, though, has led to a false (ahistorical) removal of his character and his presentation as a dispassionate systemiser (see Bouwsma, 1988: 2; McGrath, 1990: 147–148). In fact, it can be seen that Calvin was anything but a dispassionate systemiser. While he had a strong focus on order and discipline, this did not make him heartless, rigid or unchanging. As already seen above, church structure was allowed to take on local peculiarity as long as it remained within certain boundaries. Coming to look at Calvin's pastoral approach, a concern for others and a desire to help can be discerned. Potgieter (2014) has recently surveyed some of Calvin's letters in order to discern Calvin's pastoral care. His letters show a care for the congregation, pious and

devout, always with a strong theological underpinning (2014: 3 of 9). In relation to the topic of death and grief, all too common in an overcrowded Geneva continually suffering from the plague, Calvin shows anxiety and sensitivity over the situation (Potgieter, 2014: 4 of 9). This soul open to hurt and pain can be seen ever so clearly when Calvin writes about his own wife's death. In a letter to Farel,<sup>135</sup> he hints that he is overwhelmed by grief, but also that he is grateful for support from friends. In the same letter, he also indicates compassion for his dying wife by reassuring her of the care of her children and how he attempted to console her troubled mind. In another letter to Viret<sup>136</sup> Calvin again emphasises his pain at his wife's passing. Here also he describes his wife as "the best companion of my life" and how he admired her character and nobleness. In both letters then, one can see a man trying to overcome grief, as well as a man proud of his wife and grateful for the support he had received. Here Calvin was far from dispassionate. In the introduction to 2 Thessalonians (1999d: 219), Calvin includes a dedicatory address to Benedict Texor. Texor was the physician who tended to Calvin's wife and he is praised for his treatment of his wife, while Calvin also expresses his joy that the surgeon took an interest in his own health and ministry. From these examples, we can see a man deeply involved with the daily reality of his congregation. He was not an isolated academic, but an academic rooted in the local congregation. It has even been highlighted by several authors that Calvin offered a counselling service for his congregation and was deeply interested in nurturing his congregation (see Olson, 1991: 8; Manetsch, 2016: 82–83). Thus, while Calvin was a strong organiser and great leader of the church, to emphasise only this aspect distorts Calvin's commitment to both theological rigour and pastoral care (cf. Potgieter, 2014: 8 of 9). Thus in coming to look at discipline, it is vital to keep this theologically inspired pastoral care, the correlation between academic theology and the local Church, in mind.

As stated in the *Ecclesiastical Ordinances*, discipline was mainly the task of the elders. There was to be elected one elder from each area of the city to keep an eye on happenings there (see Calvin, 1954a: 64). Discipline was to be upheld throughout the city. In fact, for Calvin, being open to discipline was a part of being a Christian. In his sermon on 2 Timothy 3:16 he exclaims: "let those who cannot suffer reproof, seek another master besides God, for they are not worthy to hear his word". This discipline did not hold a cruel or isolating agenda; rather it was aimed to help believers live a life worthy before God. As Calvin goes on to say in his 2 Timothy sermon:

The word of God is not given to teach us how to talk, to make us eloquent and subtle, but to reform our lives, that the world may know we are the servants of God.

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<sup>135</sup> This is letter 1171 in OC written around the 2<sup>nd</sup> of April 1549. The edition used here was translated by McKee and found in John Calvin: writings on pastoral piety (Calvin, 2001: 52–53)

<sup>136</sup> This is letter 1173 in OC written around the 7<sup>th</sup> of April 1549. The edition used here was translated by McKee and found in John Calvin: writings on pastoral piety (Calvin, 2001: 53–54)

The motive behind discipline is always care for the believers. As Selderhuis (2009: 120) states, “discipline was not meant to exclude, but to draw people back to Christ and the church”. It was a “spiritual medicine” to help bring repentance and maintain a purity of life (Manetsch, 2016: 84). As an ordered life was so highly regarded by Calvin, discipline helped to maintain that order. Thus maintaining order allowed the believer to live closer to God’s will and thus closer to Christ. In this way, we see Calvin’s theological understanding deeply affecting the practical reality of the local Church. One of the primary mechanisms through which Calvin helped assure discipline and a high morality was through the *Consistory*.

The *Consistory* is probably the most famous of the institutions Calvin established, and perhaps the most controversial (Manetsch, 2016: 84)<sup>137</sup>. In short, it consisted of a body of Pastors and elders<sup>138</sup> who would convene each Thursday to hear, and where necessary, punish cases of immorality in relation to Christian Orthodoxy. It was thus, primarily an instrument for “policing religious orthodoxy” (McGrath, 1990: 113). While the *Consistory* only had the power to excommunicate<sup>139</sup>, it could refer the most severe cases to the cities magistrates. Also, the elders elected came to fulfil a church office, but, by Calvin’s stipulation, had to come from the various city councils<sup>140</sup>. Thus the *Consistory* was both a civil and a church council (see Kingdom, 1992: 93–94). The cases that were brought before the council usually stemmed from matters which elders had not been able to resolve in private. Taking a scriptural backing, the Elders were first to admonish the believer in private and if they showed no remorse, then they were to bring them before the Council (Kingdom, 1992: 95). It is estimated that between 5-7% of Geneva’s adult population was summoned before the *Consistory*; and with little reoffending, a high percentage of Geneva’s adult population would have been summoned at some point in their life (Kingdom, 2009: 22). The cases brought before the *Consistory* were mixed and ranged from marital issues, respect for authority, religious behaviour and settling quarrels<sup>141</sup>. By far the most common cases related to matrimonial issues. Often the more lewd cases in this category received the highest treatment. Yet, Kingdom (see 1992: 101–106) proposes that the proliferation of matrimonial cases was not due to a high level of debauchery, but a great care for the nuclear family and protecting family life. As such, the *Consistory* can be seen to be working out of

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<sup>137</sup> This controversy comes mainly through a misunderstanding of the function of discipline in Geneva, the aim of the Consistory and the social setting in Geneva (see Kingdom, 1992: 106).

<sup>138</sup> The 12 elected elders were to be present, while the number of pastors at the meetings fluctuated (Kingdom, 1992: 12).

<sup>139</sup> Excommunication also involved barring from the Lord’s Supper. While this may not seem much of a punishment today, general 16<sup>th</sup> century society still held a high regard for the Eucharist and as such was something most citizens wanted to avoid (Kingdom, 1992: 96).

<sup>140</sup> Of the 12 Elders, Calvin state that it would be good if two came from the Little Council, four from the Council of Sixty, and six from the Council of Two Hundred (see Calvin, 1954: 63).

<sup>141</sup> See Kingdom (1992: 99–105) for a description on each of these cases.

care and love for Genevans, not through a totalitarian aim. In fact, the *Consistory* has been classed as a counselling service (Kingdom, 1992: 96). It would allow hurt parties to come and vent their grievances, to be listened to and then prescribed a form of reconciliation. Even when punishment was delivered the aim was to bring believers back into a correct relationship with God while protecting the rest of the church from any potential harm (Bouwma, 1988: 216). As such, the *Consistory* did not serve a punitive function but a practical and theological one. To separate the theological from the practical is to lose sight of the love which guided the *consistory* decisions. In this way, each week the elders and pastors of Geneva “applied their theology of repentance, sanctification and sacrament to the never-ending caseload of broken relationships, wrong belief and sinful behaviour” (Manetsch, 2016: 89). In other words, each and every week they had a practice of correlating the theological learning with the pastoral mandate.

#### 4.8 Chapter Summary

In this section, it has been seen how Calvin’s function as a pastor has been continually dependent on his academic theological reflection. In his understanding of the church, it was clear to see a highly thought out ecclesiology coming to structure his understanding of the daily reality the church should follow. This correlation was demonstrated even more clearly in the ecclesiastical ordinances. A practical document, designed for the success of the local Church, it held behind it a strong theological foundation. Coming to survey Calvin as a pastor, great care was taken to demonstrate how highly Calvin viewed a higher education in regards to this function. The pastor was to teach and lead a congregation and to do this effectively they first needed to have been a pupil of the Word (cf. In 1.6.2). Looking more deeply into the role of the pastor, Calvin’s preaching came to be the next topic of investigation. Here it was seen that he had a deep concern to present clearly God’s word to the congregation. The main focus of the sermon was the edification of believers. This education was vital as it would come to allow the congregation to judge the worth of further sermons. In this way, Calvin started to bring in a higher form of education to his congregation. This was first pointed out in the analysis of *The Congregation* and then highlighted even further in the section on preaching. Yet Calvin’s aim was not purely academic. His commitment to preaching also showed a strong commitment to the local church and a desire to serve. In the final section on discipline, the correlation between the role of the pastor and academic theology was again demonstrated. Here Calvin’s highly practical aim, to keep a moral standard of living, was based on and functioned entirely around a well thought out theology. As such, it is clear to see that Calvin the pastor was dependent on and completely entwined with Calvin the theologian. That is to say that Calvin was a church

theologian (cf. Hiestand, 2008: 357, 356; De Gruchy, 2010: 372, 378; Manetsch, 2016: 90)<sup>142</sup>. In this Chapter has shown Calvin to be someone with a care for his church and committed to that role. He has also been seen as a pastor who was involved with the daily reality of Geneva. As such, it can be stated that Calvin was completely committed to the pastoral vocation and can be classed as being deeply involved in the local church. In the next chapter, this research will turn to investigate Calvin's theological vocation to better discern who Calvin the theologian was.

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<sup>142</sup> De Gruchy uses the distinction church theologian, while Hiestand and Manetsch use the distinction pastor-theologian, both terms refer to the same concept that their theological life and church life were highly developed and highly correlated.

## Chapter Five - Calvin the Theologian: as dependant on the pastor

### 5.1 Introduction

Calvin's theology is a relatively popular area of study. However, Calvin the theologian is a more subtle topic. This chapter intends to focus on the person of Calvin as a theologian; briefly drawing out how Calvin functioned as a theologian and what he viewed as the "ideal" features of the theological vocation. This will undoubtedly mean comment on Calvin's theology will appear. Yet, the main focus shall always remain in trying to understand what Calvin was like as a theologian and what constituted his "ideal" of the theologian. The task is not so much to delve into his theology but to show how he functioned as a pastor, as seen in the previous chapter, and as a theologian, as will be shown in this chapter. This will allow a historic appreciation of the correlation between the pastor and the theologian through the example of Calvin to be developed and, in the following chapter, brought into dialogue with the current challenges within the South African context.

In the *Ecclesiastical Ordinances* the office of Doctor<sup>143</sup> of the Church is laid out. Here the office is presented as being primarily responsible for "the instruction of the faithful in true doctrine, in order that the purity of the Gospel be not corrupted either by ignorance or by evil opinions"<sup>144</sup>. As such, this office has the instruction of all the community of believers in mind and not just the "academics". However, as the *Ordinances* goes on to show, the office of Doctor was still responsible for higher form of education, in that they were to oversee the training of ministers. As such, their office did hold a responsibility towards academic teaching. However, due to the brief nature of the *Ordinances*, this chapter will have to look towards other sources found in the *Institutes*, Calvin's commentaries as well as other scholars opinions. Thus, this section shall start by outlining scholarly thoughts on Calvin as a theologian, while presenting some of his key thoughts around the theological vocation. As already mentioned, Calvin the theologian has often been portrayed as a cold systematic theologian whose thoughts have been abstract from daily reality (cf. Hesselink, 2011: 384; see McGoldrick, 2011: 178). However, modern interpretations are coming to see that "Calvin was not the loveless, spiritless dogmatician that he has so often been portrayed in popular caricature" (Dantas, 2009: 130).

Following on from the assessment of Calvin as a theologian, this research will piece together the "Ideal" theologian, using Calvin's comments on the task of the theologian found in *Institutes*

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<sup>143</sup>De Gruchy (2009) points out that the designation doctor has become weakened in today's society. During Calvin's time to be classed as a doctor was a high calling given to those of the highest calibre of thought and moral standing (De Gruchy, 2009: 113–114).

<sup>144</sup> Taken from Draft Ecclesiastical Ordinances 1541 (Calvin, 1954a)

1.14.4<sup>145</sup> as a basic structure. This study stays clear of the debate around whether or not there is an all-encompassing theme to Calvin's theology. Rather, it focuses on four key principles drawn from *In*. 1.14.4. These key principles of teaching the Word of God, striving for edification, avoiding idle speculation and being intrinsic to faith will be demonstrated as showing the four essential characteristics of the theologian/ theological reflection. From this section it shall become clear to see that Calvin's theology reflects his love for the congregation and is aimed at edifying and inspiring as much as it is instructing and teaching (cf. Hesselink, 2004: 76–77). In other words, that there is a deep correlation between his academic endeavours and the local Church.

Before concluding this section, a brief discussion on the Geneva Academy will be given to show Calvin's theological practice in action. While the Academy only came to function within the last years of Calvin's life, it had long been a vision for Geneva. Even in the 1541 *Ecclesiastical Ordinances*, its creation is stipulated. As such, The Academy can be seen to clearly implement and personify what Calvin's long felt desire for academic education had been. Thus, this final section intends to give it a brief treatment to further draw out the principles of the theologian. It shall help give a practical example to the theoretical analysis of the correlation between the academic theology and the local Church preceding it. In this way, this chapter can conclude with a greater understanding of who Calvin the theologian was, what he thought the theological function should be and how this correlated to the local Church.

## 5.2 Calvin the theologian

That Calvin was a theologian is not a recent invention. Even in his own time Calvin was classed as a theologian by Philip Melancthon (see Hesselink, 2004: 74). Both those close to him and those who opposed him recognised his immense talent in theological rationale and so bestowed him the title of theologian. But who was this theologian? What was the centre of his theology? How did he employ reason? What was the main feature of his theology? What was the importance of scripture? In investigating these questions it will become apparent that Calvin's understanding of the theologian was deeply influenced by the needs of the local Church and the pastoral vocation. This will allow the research, through the guidance of the critical correlation method, to establish Calvin's function as a theologian in its own right, but also to see the dependency the theological office had of the local church. It will demonstrate the importance of academic theology in its own right, but also the need for this to be correlated with the local Church. This will thus form the second half of the vision which shall be brought into appreciation with the current situation in chapter six.

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<sup>145</sup> The version of Calvin's 1559 Institutes used, unless otherwise stated, is translated by F. Battles and presented in two volumes edited by J. McNeill (Calvin, 1960a,b)

First and foremost it must be mentioned that, for Calvin, all true epistemology rested in the knowledge of God and of self. Knowledge of the self, in relation to God, and knowledge of God, in relation to the self, formed the basis of all Calvin's reflections (See In 1.1.1-1.1.2). This view lay at the centre of Calvin's rationale and formed one of the foundations for his theology (Gamble, 1988: 193). Knowledge of God could not be abstracted from this reality and always had to be understood in relation to humanity. Knowledge of the self only came from knowing God and an understanding of human nature in comparison to the almighty. Any conception of self-understanding separate from God was false and deluded<sup>146</sup>. This approach to knowing God, in relation to knowledge of self, represented a complete break with medieval thought and went from the question "what is God", to "what kind of God" is he (Coertzen & Krohn, 2003: 259). Unlike those before him, Calvin believed knowledge of God was possible and indeed necessary (Torrance, 1992: 93). In other words, Calvin went from investigating God in the abstract, to investigating God in relation, and relationship, with humanity. As he explains in his Institutes;

What help is it, in short, to know a God with whom we have nothing to do? Rather, our knowledge should serve first to teach us fear and reverence; secondly, with it as our guide and teacher, we should learn to seek every good from him, and having received it, to credit it to his account (In 1.2.2).

At all times then, it must be remembered that his theology was based on this complex and intermingled understanding of Knowledge of God and knowledge of self. Theology was always a reflection upon God in relation to self and vice versa. In short, theology didn't seek to know the essence of God, but simply to know God as Lord and Saviour. Yet this understanding did not spiritualize theology, and reason and rational reflection still remained important.

Knowledge of God, for Calvin, also involves a response of individuals seeking to use their intellect to understand the revealed knowledge of God (Torrance, 1992: 94). humanity was not passive and a use of reason was important. Reason itself was seen as a positive asset. For Calvin reason is a universal gift to all humanity and is a gift of grace from God (In 2.2.14). Even after the fall, while reason had been incapacitated it had not been annihilated (McGoldrick, 2011: 184). The effect of this was that reason was necessary but dependable on God. Reason on its own "cannot discern those things which it ought to exert itself to know" (In 2.2.12). "The proper use of reason and intellect, therefore, is to seek after and inquire into God" (Zachman, 1998: 164). This view of reason applied to scientific enquiry in general. Science was seen as a gift from God. Within the theological

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<sup>146</sup> "As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods". Yet when we look to God we realise our insufficiencies (In 1.1.2).

discipline, Calvin is credited with establishing modern exegetical methods and placing theology on a scientific basis (Torrance, 1992: 86; Douglas, 2010: 197). However, despite his positive view of science, Calvin always offset this against the majesty of God and always remained aware of human limitations. Academics never existed in its own right, but always in correlation with God's creation. As Calvin wrote:

We must carefully notice these two things — that knowledge of all the sciences is mere smoke, where the heavenly science of Christ is wanting; and man, with all his acuteness, is as stupid for obtaining of himself knowledge of the mysteries of God, as an ass is unqualified for understanding musical harmonies. (Commentary on 1 Cor. 1:20)

As such, for Calvin, reason and science are commendable endeavours but these disciplines must be aware of their own limitations. Here the value of piety is of great value to the theologian and is a prerequisite if one truly wishes to know God and employ science to the correct endeavour (Hesselink, 2011: 385). In short, science is a good and proper pursuit, but the scientist must always remember God's higher status and the limitation of their knowledge. In other words, Self-knowledge must always be presented in relation to knowledge of God. This then comes to give Calvin's theology a dynamic nature.

Theological knowledge constructed through the use of reason and ever-growing communion with God comes to be a dynamic, living knowledge. As such, Calvin can be described as a theologian of experience (Coertzen & Krohn, 2003: 264). He was not one who learnt just for the sake of learning, an "armchair theologian", but always lived out his theology in everyday life and drew his reflections from the very act of worship itself. (see Zachman, 2006: 205; Dantas, 2009: 134; McGoldrick, 2011: 192). In this dynamic, lived theology God was personal and active. Calvin's theology and doctrine are fuelled by the understanding of God as one "who draws near to us in the economy of redemption" (Krohn, 2001: 62). As a theologian, then, the lived reality of faith, the daily experience of the local church, was vital to his academic output. For Calvin, one could not be a theologian separate from the church and the two institutions had to be correlated. For him, theology that was not church theology was no theology at all (Wallace, 1992: 128; cf. De Gruchy, 2009: 113). Theology had to be practical. His discussion on predestination, Hesselink (2004: 83) claims, were motivated by the practical concerns of individuals not responding to the gospel. His theology was not detracted from life but sought to apply the gospel to it (McKim, 1984: 301). This understanding, then, "bound theology to preaching, [and] doctrine to practice" (Muller, 1992: 407).

One of the main ways through which this 'church theology' can be observed is in the way Calvin addressed both the learned and the ordinary. His theology was not only presented to those who

could handle it but was open to all. While the form changed, as was shown between the commentaries and sermons in the last chapter, the content remained the same. Ultimately Calvin wanted to train all believers to be theologians so that the church could exist as a community of mutual education, with both students and teachers learning from each other under the guidance of the Holy Spirit (see Zachman, 2006: 7). Calvin was strongly convinced of the need to educate church members and wrote a vast amount for their edification (cf. Lee, 2009: 200; McGoldrick, 2011: 181–182). However, this did not make Calvin’s works simplistic and he was more than capable of engaging with highly complex and ‘academic’ works. As Selderhuis (2009: 65) explains, Calvin “had the gift of explaining difficult theological concepts very simply, but he could also participate in abstract theological disputes on simple biblical themes that had been made complex”. De Greef’s (2004) chapter on Calvin’s writings demonstrates how vast and varied his works are, covering many topics and aimed at many different audiences; being far from isolated academic works. Most of his writings dealt with the Bible and the church (De Greef, 2004: 41). For Calvin, both the academy and the congregation were important audiences for his theological output (cf. Zachman, 2006: 59–60). The key continuity for Calvin the theologian, regardless of audience, was that theology be in service of the Church, the site where knowledge of God and knowledge of self could mix. Whether highly academic, such as the later editions of the *Institutes*, or written for ordinary believers, such as Calvin’s Catechism, the theologian was to serve the church.

Concentrating more on Calvin’s *Institutes*, we see a theological work designed to educate and instruct future leaders of the church. While the 1536 edition may have had general edification in mind, from the 1539 edition onward the work was most defiantly aimed more at an academic audience (De Greef, 2004: 43; Hesselink, 2004: 76; see Zachman, 2006: 58). Yet this aim did not give it a trite or rigid feel. While a great intellectual work, it still had an essentially practical aim. It was not written to “impress scholars”, but to “educate people in the Christian faith and help them live the Christian life” (De Gruchy, 2009: 118). Even in the *Institutes*, a work with a much more learned aim, Calvin the theologian still routes his work back to the church.

Before closing this section, one more area of Calvin’s theological activity needs to be mentioned before Calvin’s understanding of the “ideal” theologian can be explored. For Calvin scripture is divinely inspired and is a means through which God has accommodated his divine self to humanity so that they can come to know and have faith in him.

We know that God hath spoken to us, and are fully convinced that the prophets did not speak at their own suggestion, but that, being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare (commentary 2 Tim 3:16).

For Calvin, just as the other Reformers, Scripture was God's word and the study of it was to bring one closer to God. Scripture, thus, was divinely inspired and as such should be accepted as God's word (Potgieter, 1982a: 35, b: 128). However, an uncritical acceptance did not equate to an uncritical reading. Calvin consistently went to the most reliable sources to construct his exegesis and allowed the context of a text to be acknowledged and the text to be read through this context (Parker, 1975: 91–92)<sup>147</sup>.

In Summary, this section has explored Calvin the theologian. It has not been an in-depth analysis but aimed to draw out some of the key features of Calvin's theological reflection. These key features were the use of reason and its limitations, Calvin's positive approach to scientific methodology and the need to balance it with piety, and Calvin's practical or lived approach to theology. All these features, then, can be seen to be outworking's of Calvin's epistemological basis, namely that true knowledge comes from knowledge of God and Self. This has allowed the research to see Calvin as a rational, academic theologian rooted in/correlated to the everyday realities of the local Church. The next section will now look at what is proposed to be Calvin's understanding of the "ideal" theologian.

### 5.3 Calvin's Ideal Theologian

That this research can claim to present Calvin's "ideal" of the theologian is possible thanks to Calvin's presentation of the task of the theologian<sup>148</sup>, which he states in *In. 1.14.4*. This short section is a diamond mind of Calvin's understands of the ideal theologian and deserves to be quoted in full. While reading it one should note the presence of the key features mentioned above and start to comprehend how in-depth this small section goes.

Let us remember here, as in all religious doctrine, that we ought to hold to one rule of modesty and sobriety: not to speak, or guess, or even to seek to know, concerning obscure matters anything except what has been imparted to us by God's Word.

Furthermore, in the reading of Scripture we ought ceaselessly to endeavour to seek out and meditate upon those things which make for edification. Let us not indulge in curiosity or in the investigation of unprofitable things. And because the Lord willed to instruct us, not in fruitless questions, but in sound godliness, in the fear of his name, in the trust, and in the duties of holiness, let us be satisfied with this knowledge.

For this reason, if we would be duly wise, we must leave those empty speculations which idle man have taught apart from God's Word concerning the nature, order, and number of angels. I know that many persons more greedily seize upon and take more

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<sup>147</sup> One example of this can be seen in Calvin's commentary on Hebrews 11:1, where Calvin critiques the arrangement of the chapters and warns against taking this verse to be an absolute definition of faith.

<sup>148</sup> Specifically in this section Calvin is exploring the creation and function of angels (See *In. 1.14.4-12*). This discussion, then, started by refuting those theologians speculated on this topic, leading to Calvin's explanation of what the theologian's task should really be.

delight in them than in such things as have been put to daily use. But, if we are not ashamed of being Christ's disciples, let us not be ashamed to follow that method which he has prescribed. Thus it will come to pass that, content with his teachings; we shall not only abandon but also abhor those utterly empty speculations.

No one will deny that Dionysius, whoever he was, subtly and skillfully discussed many matters in his Celestial Hierarchy. But if anyone examines it more closely, he will find it for the most part nothing but talk. The theologian's task is not to divert the ear with chatter, but to strengthen consciences by teachings things, sure, and profitable.

I have arranged the above text into four sections to help demonstrate the four major areas or characteristics of the theologian. Firstly that theologians must teach and be rooted in God's Word. Secondly, that this focus on the Word is to be for the edification of the congregation and the development of piety and faith. Thirdly, that the theological task should not lead to idle speculation nor should it endeavour to talk about topics which are not brought on by a reading of scripture. Finally, the theologian is to produce more than mere talk. That is, theological works should be intrinsic to faith, dependant on God and deeply correlated with the needs of the local Church.

### 5.3.1 Teaching the Word of God<sup>149</sup>

The fact that Calvin held scripture to be divinely inspired and the direct Word of God gave it a central place in his theology. In fact, while other sources of theology were acknowledged, Scripture took the primary and governing position (McNeill, 1984: 13; Gamble, 1992: 65–66). For Calvin scripture is like a pair of spectacles:

Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of spectacles will begin to read distinctly; so Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God (In 1.6.1).

Without placing Scripture first, the theologian will remain bleary-eyed and stumble around in deluded endeavours. As Zachman (2006: 178) explains, "Given human blindness and ingratitude, the image of God in the universe cannot be seen clearly without hearing the Word of God in Scripture through the Holy Spirit". For example, Calvin held lived experiences of God, which could be found in nature as well as in the sacrament and prayer, to be a key source in coming to know God. In fact, Calvin believed the invisible God had clothed himself through the visible universe and that before the fall, it was through these lived experiences that Adam and Eve had been in communion with God (Cochrane, 1992: 279; see Calvin, 1996: 23 Genesis Arugment). Yet, after the fall, humanities

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<sup>149</sup> "Let us remember here, as in all religious doctrine, that we ought to hold to one rule of modest and sobriety: not to speak, our guess, or even to seek to know, concerning obscure matters anything except what has been imparted to us by God's Word"

corrupted nature had blinded them to these truths and made a true knowledge of God and self impossible away from the clarity of scripture. Thus, it was only scripture that could enlighten reason to the correct understanding of God (see Cochrane, 1992: 284–285).

This understanding of scripture made it the number one source for theological reflection. For as Calvin states: "no one can get even the slightest taste of right and sound doctrine unless he be a pupil of scripture" (In 1.6.2). "For its [the gospels] workings ought to penetrate the deepest heart, be rooted in the soul a hundred thousand times more than all philosophic exhorting's with their puny power"<sup>150</sup>. It was the primary weapon with which to propagate the Christian faith. In his reply to Sadolet (1539), Calvin critiques Catholic theologians for their neglect of scripture, classing it as "superficial" and leaving believers open to Satan's attack<sup>151</sup>. Scripture always had to hold the primary position and the church and theologian subject to its guidance, not the other way around. To attempt to govern scripture would be an attempt to control Gods divine Word. Rather scripture held the authoritative role, defined the boundaries of reflection and was primarily what the theologian should teach and study.

It was scripture, then, which formed the parameters of theology. One had to submit their intellectual wisdom to "the foolishness of the cross" and let their study be guided and instructed by God's own works<sup>152</sup>. "It is not left to every man to frame a system of religion according to his own judgment, but the standard of godliness is to be taken from the Word of God" (Commentary on Psalm 1:2)<sup>153</sup>. Just as the Word took a primary role in defining the true Church, so, too, the Word plays a vital role in framing theological reflection. Unlike the modern fragmentation of theology, for Calvin, all theology was biblical theology (Krohn, 2001: 62). To not teach and be taught by the Word was to not be a theologian. While modern scholars may refer to Calvin as a "biblical theologian" (McGrath, 1990: 150), in his own understanding all true theologians were biblical. Theology was (and still is) the study of God. So, as it was only through the glasses of Scripture that God becomes visible, it was only through scripture that the theologian could truly study God. Through this emphasis it becomes clear that Calvin places great stress on the need for, and importance of, theological education and knowledge.

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<sup>150</sup> Chapter 17 of the 1539 edition of the Institutes found in *The Piety of John Calvin* (Calvin, 2009: 75)

<sup>151</sup> In *Calvin: theological Treaties* (Calvin, 1954b: 243–244). Interestingly, in this example, Calvin's reasoning for the primacy of scripture in Christian education also contains a spiritual motive. Spiritual warfare and scriptures role within that is here one of the key reasons Calvin advocates an in-depth study of it

<sup>152</sup> Genesis Argument (Calvin, 1998: 14)

<sup>153</sup> (see Calvin, 1999j: 31)

### 5.3.2 Edifying the Congregation<sup>154</sup>

As has been shown, Scripture was the number one and defining ingredient in theological reflection. But, just as the Word preached did not constitute the church – rather it was the Word preached and heard – so too theology was not just about the study of scripture, but the study of scripture for the edification of the congregation. As was seen from Calvin’s interpretation of Hosea 4:6 (shown in the previous chapter), Calvin believed that the congregation had been punished by God due to a lack of knowledge<sup>155</sup>. It was the Doctor’s responsibility to teach the congregation and to correlate their academic learning with church needs. Learning in the church was not just the pastor’s responsibility, but also included the theologian; in fact, instruction in doctrine was the Doctor’s primary task<sup>156</sup>. This then makes the office of Doctor central to the wellbeing of the church. Yet, for Calvin, this edification was not a cold or static affair. Teaching was not imposed for the sake of teaching, but to develop piety and faith. Commenting on Hebrews 6:1 Calvin likens the development of faith to the building of a house:

for in building a house we must never leave the foundation; and yet to be always engaged in laying it, would be ridiculous. For as the foundation is laid for the sake of what is built on it, he who is occupied in laying it and proceeds not to the superstructure, wearies himself with foolish and useless labour... we have the first principles as the foundation, but the higher doctrine ought immediately to follow which is to complete the building<sup>157</sup>.

In other words, "faith rests not on ignorance, but on knowledge" (In 3.2.2) and it is the theologian's task to instruct and guide believers in the development of this knowledge. For Calvin faith is Knowledge; knowledge of scripture and the divine will which finds its full truth in Christ (see Bulman, 1992: 292–293). For the knowledge that we are called to is "not that knowledge which, content with empty speculation, merely flits in the brain, but that which will be sound and fruitful if we duly perceive it and if it takes root in the heart" (In 1.5.9). Knowledge, faith and piety were heavily intertwined. These were not privatised terms but were attributes to be lived out in the service of the Christian community (Hesselink, 2011: 386).

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<sup>154</sup> "Furthermore, in the reading of Scripture we ought ceaselessly to endeavour to seek out and meditate upon those things which make for edification. Let us not indulge in curiosity or in the investigation of unprofitable things. And because the Lord willed to instruct us, not in fruitless questions, but in sound godliness, in the fear of his name, in the trust, and in the duties of holiness, let us be satisfied with this knowledge."

<sup>155</sup> In the previous chapter this quote was used to show the importance of education for ministers and the congregation (see Calvin, 1999c: 97–99; Selderhuis, 2009: 129). Now looking at the "ideal" theologian it reminds us of the need to feed academic learning back into the church.

<sup>156</sup> "The office proper to doctors is the instruction of the faithful in true doctrine" (Calvin, 1954a: 62)

<sup>157</sup> (Calvin, 1999i: 92)

Focusing on theology and the theologian, their work was to be done in and for the church. For Calvin, the teacher/ doctor was to form and build the Church and render their teachings to be effectual in this community<sup>158</sup>. As was seen earlier in the example of Calvin, he adapted his writings to multiple audiences. His theological reflections were not only aimed at the learned, but he also wrote to everyday churchgoers. Calvin was adamant that theology was not meant to be “a monopoly of specialist” (Bouwsmas, 1988: 226). The theologian was not to work in private or ghettoised communities. Even in his own time, Calvin was suspicious that some had “engaged in theological teaching and discussion simply because they loved to talk and be heard” (Wallace, 1992: 128). Yet to these individuals he had strong words of warning:

many are led either by pride, dislike, or rivalry to the conviction that they can profit enough from private reading and meditation; hence they despise public assemblies and deem preaching superfluous...[since they break the unity of the church] no one escapes the just penalty of this unholy separation without bewitching himself with pestilent errors and foulest delusions (In 4.1.5).

For Calvin, it was only through participation in the Church that the theologian's endeavours became effective (Reid, 1982: 66). In other words, “learning has both content and application” (Moore, 1992: 229). Without the application, being rooted in the church, learning (theology) was futile.

Yet the church community also had a positive impact on the theologian. Not only was their work to be directed to and located in the church, but participation in the church was also the key to Calvin’s understanding of the “ideal” theologian. “The sacraments and ceremonies of the church form the mirror in which faith contemplates Christ, who himself is the image of the invisible God” (Zachman, 2006: 204). In other words, the actions of the church, the lived experience of faith, also helped develop one's knowledge of God and self<sup>159</sup>. The theologian wasn’t just to teach but was also to live what they taught. “Both things, therefore, are commanded, that by teaching others, he may make his own conduct and whole character conformable to the same rule” (Commentary on Joshua 1:8)<sup>160</sup>. Thus, for Calvin, the ideal theologian was one who focused on an explanation of scripture for and in the community of faith. This did not diminish academic learning but gave it a strong correlation with the local Church.

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<sup>158</sup> See commentary on Romans 12:7 (Calvin, 1999e: 331)

<sup>159</sup> This phenomenon had been acknowledged before and is given the tag *lex orandi, lex credenda*, which roughly translates to “the way you pray determines what you believe” (McGrath, 2001: 188-189). In short it is the acknowledgement that the worship setting has a profound effect on one’s theology.

<sup>160</sup> (Calvin, 1998: 14)

### 5.3.3 Leave Idol speculation<sup>161</sup>

As is clear from the above reading, theology, for Calvin, was a very practical matter rooted in expounding scripture. It was far from an exercise in logic; a mere brain exercise. As he expresses:

We are called to a knowledge of God: not that knowledge which, content with empty speculation, merely flits in the brain, but that which will be sound and fruitful if we duly perceive it and if it takes root in the heart (In 1.5.9).

Theology was not to be the creation of the human mind but to arise out of a growing faith and trust in the Lord Almighty. Thus, Calvin has a disregard for speculation and abstract ideas as these are seen as a construction of the human mind and not derived from scripture (Torrance, 1992: 99–100). "Unless scriptures guides us in seeking God, we are immediately confused" leading to blasphemy as we try and uncover that which God has intentionally left secret (In 1.14.1). As shown above, the theologian had to let scripture form the parameters of their reflection. In no way was the theological endeavour about oneself, or increasing one's ratings. It was only about drawing us and the community around us into a closer relationship with God. As Calvin stresses, "no man can faithfully discharge the office of teacher in the Church, unless he be void of ambition, and resolve to make it his sole object to promote, to the utmost of his power, the glory of God" (Commentary John 7:18)<sup>162</sup>.

Theology was about one thing; God. Indeed, as Calvin explained to Sadolet, "it is not very sound theology to confine a man's thoughts too much to himself and not to set before him as the prime motive of his existence zeal to show forth the glory of God"<sup>163</sup>. Just as the preacher had to present the Word of God to the congregation, so too, the theologian had to avoid speculation and remain focused on scripture. Unlike today the theologian was seen in a very similar light to the preacher. Both were essential to the function of the church and both had a duty towards scripture. "The theologian was a doctor of the church, called by God into leadership in this critical situation, and charged with the pastoral care of the flock as a whole" (Wallace, 1992: 128). They were not isolated academic but needed and active in the church.

Calvin's strong critique of scholasticism comes from this basic understanding that the theologian was vital to the life of the church and as such had to avoid idol speculation. Scholasticism was blamed for leading people away from faith and obscuring the matter with obscure speculations and

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<sup>161</sup> "For this reason, if we would be duly wise, we must leave those empty speculations which idle man have taught apart from God's Word concerning the nature, order, and number of angels. I know that many persons more greedily seize upon and take more delight in them than in such things as have been put to daily use. But, if we are not ashamed of being Christ's disciples, let us not be ashamed to follow that method which he has prescribed. Thus it will come to pass that, content with his teachings; we shall not only abandon but also abhor those utterly empty speculations."

<sup>162</sup> (Calvin, 1999f: 191)

<sup>163</sup> (Calvin, 1954b: 228)

fabrications<sup>164</sup>. It had not been devoted towards the education of the congregation but rather engaged in private and somewhat pointless endeavours. The scholastics were thus charged with turning God into an object of study (Balke, 1982: 51). This had led investigations beyond Scripture as a source of knowledge and into uncertainty which was, at best, irrelevant to the church's needs and, at worst, detrimental to its very nature (McGoldrick, 2011: 186). Scholasticism had erred as it had neglected Scripture and taken on a private study which pleased the own rationale. It had not remained focused on scripture and guiding the church.

For Calvin, the theologian had to take very seriously the limitations of their human nature and what this implied for their theological endeavours.

For we know that what is beyond and above the world cannot be immediately comprehended by the human mind. We are here enclosed, as it were, in prisons — I speak not of our bodies; but while we sojourn on earth, we cannot raise our minds upwards so as to penetrate as far as the celestial glory of God (Commentary on Jeremiah 31:12)<sup>165</sup>.

As McKim (1984: 194) puts it, "the limited nature of our human constructs or symbols of reality warns against the absolutizing of all human (theological) formulations". God could not be known in the absolute, but only in part. God is the abstract "other", the invisible, who has revealed Godself through scripture. Thus, God has accommodated us, not vice versa. So "Given the 'accommodating' nature of God's revelation, we can never fully understand all the mysteries of God" (Gamble, 1988: 182). This should not be taken to detract from the need for rational investigations. But rather, again, emphasise how the theological task was performed within clear boundaries and avoiding speculative matters. In other words, it does not mean that rational/ academic theology is unimportant, but that the theologian does not operate unto themselves. We are not our own masters and reason is not our sole guide. Rather, "we are God's let his wisdom and will therefore rule all our actions" (In 3.7.1).

### 5.3.4 More than talk – for faith<sup>166</sup>

Being sons and daughters in Christ, then, forms the last defining aspect of the theologian; that theology must be more than talk, sure and profitable and based in a lived faith in Christ. The importance of faith should have already begun to emerge from the above description. Yet faith and

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<sup>164</sup> See In 3.2.2 where Calvin gives a critique of scholasticism and its obscurities which have detracted from the true faith and simply confused believers

<sup>165</sup> (Calvin, 1999g: 60)

<sup>166</sup> "No one will deny that Dionysius, whoever he was, subtly and skilfully discussed many matters in his Celestial Hierarchy. But if anyone examines it more closely, he will find it for the most part nothing but talk. The theologian's task is not to divert the ear with chatter, but to strengthen consciences by teachings things, sure, and profitable."

rooting theology in it is more than a passing category for Calvin. That theology should be based on faith and build-up that faith is one of the most central “ideals” of theology.

In this category, it is the work of the Spirit that becomes most prominent. It is the Holy Spirit which guides and confirms the theological task. For "the Word itself is not quite certain for us unless it be confirmed by the testimony of the Spirit" (In. 1.9.3). To be more than talk, to be guided by the Spirit, the theologian must have a personal faith in Jesus Christ. "They who strive to build up firm faith in Scripture through disputation are doing things backwards" (In 1.7.4). One cannot learn the truths of scripture through academic enquiry but need faith in those truths to help aid their enquiry. In this regard true theology is dependent on God as "man's mind can become spiritually wise only in so far as God illumines it" (In 2.2.20). No matter how grand or extravagant one's theology may be, if it is not rooted in God, then its success will be short-lived and soon wither to nothing. For as Calvin explains, when talking about prosperity in general;

However high they may be raised, and however far and wide they may spread their branches, yet having no root in the ground, nor even a sufficiency of moisture from which they may derive nourishment, the whole of their beauty by and by disappears, and withers away. It is, therefore, the blessing of God alone which preserves any in a prosperous condition" (Commentary Psalm 1:3)<sup>167</sup>

Humanities natural ability, even if it is tended toward the right end and has an incline of God, will still not suffice. It is only through faith, as "no one under the guidance of mere nature ever made such proficiency as to know God" (Commentary on 1 Corinthians 1:21)<sup>168</sup>. Thus without Faith, the theologian may come only to produce talk; mere chatter. Even with a focus on scripture and the edification of the church as the target, without the presence of the Spirit, without a lived faith, the theological endeavour will not bear fruit<sup>169</sup>. The primary site for the development of faith, in Calvin's view, is the church – the mother of the body of Christ. This then further implies that the theologian, in Calvin's view, cannot fruitfully act away from, and in isolation to, the church community. It is here in the church where a personal faith is nurtured and it is here in the church where the theologian must contribute to and become part of that nurturing.

In this section then, four key principles have been shown which are essential for the “ideal” theologian as Calvin perceived it. Yet what has also been discovered in and beyond that is the importance, even centrality, of the church in the theological task.

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<sup>167</sup> (Calvin, 1999j: 32)

<sup>168</sup> (Calvin, 1999a: 55)

<sup>169</sup> "For, although the majesty of God is displayed in it [scripture], yet none but those who have been enlightened by the Holy Spirit have eyes to perceive what ought, indeed, to have been visible to all, and yet is visible to the elect alone (Commentary 1 Timothy 3:16) (Calvin, 1999h: 167).

## 5.4 Geneva Academy

Now that this chapter has surveyed some of the key functions of Calvin as a theologian, as well as the key “ideals” which constitute a theologian, it can come to a close by briefly showcasing these virtues in the function of the Geneva Academy. Originally outlined in the 1541 *Ecclesiastical Ordinances*, it would not be until 1555 that genuine progress of the Academy would begin and it would only be in 1559, in a half completed state, that the Academy would open. Internal affairs, problems in finding professors and greater financial need elsewhere lead to the delay of the Academy (Maag, 1993: 133). Yet in 1555 Calvin’s strongest opponent was banished from Geneva. The sale of their land, along with the decline in opposition<sup>170</sup> thus presented the opportunity for the building of the Academy to go ahead (Maag, 1993: 133; Olson, 1996: 164). Then in 1559, a dispute at the Academy of Lausanne led to a great deal of academic staff leaving just in time to take up positions at the Geneva Academy (Maag, 1993: 133–134). It must be stated that education was not devoid of Geneva prior to 1559. As the previous chapter showed, Calvin himself had instigated “the congregation” and “the company of pastors” to developed theological learning standards with the city. Yet this form of education was too informal to meet the growing needs of the Reformation and as such the opening of The Academy came to serve a much-needed function in the theological education of future ministers. The Reformation itself has been classed as arising out of the academic exercise of the university, specifically Wittenberg University. It has been claimed that without the rise in popularity of the university the Reformation would not have happened (see Grendler, 2004: 14). As such, the universities and academic education played a key role in the Reformation. So the opening of the Academy in Geneva was of great importance in allowing the city to train the future leaders of the Reformation.

Since its opening one of the main functions that the academy would retain, although not with ease<sup>171</sup>, was that of teaching future pastors. Thus, its primary function was to train reformed pastors (Kingdom, 1996: 162; Olson, 1996: 163). However, this did not mean the Geneva Academy only had a faculty of theology. For Calvin, general education was essential for preparing individuals for higher theological education and the ministry (Parker, 1975: 152). Therefore, at its opening, the academy was split into two sections. The *Schola private* (private school) functioned as a prep school for Genevan boys. While the *Schola publica* (public school) was a higher educational institute which focused mainly on teaching theology and came to be more commonly known as The Academy

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<sup>170</sup> McGrath also makes an interesting observation that the influx of French refugees to the city in this time also had a tremendous effect on Calvin’s influence in Geneva (see McGrath, 1990: 121–122).

<sup>171</sup> While ministers in Geneva wanted an academy for theological training, many of the cities magistrates and foreign students sought a more rounded humanist education with less of a focus on theological education (see Maag, 1993: 134).

(Olson, 1996: 163; Hall, 2008: 14). In the Academy, there were four main faculties of education; Theology, Hebrew, Greek and Philosophy. The last of these, Philosophy, was a broad category covering rhetoric, eloquence and logic among other subjects. The Theology lectures were primarily exegesis, focusing entirely on scripture, giving some opportunity for students to apply their knowledge of Greek and Hebrew (Maag, 1993: 136). Here, then, can be observed Calvin's complete commitment to the Word of God. For him there was only one subject in theological education, the Bible. Doctrine and exegesis were unified, not two separate disciplines, with conversation on these matters arising as Scripture guided (Maag, 1993: 136). The location of The Academy, as well as the daily structure, comes to demonstrate the centrality of the church. The Academy itself was built adjacent to St. Pierre Cathedral. While the daily structure started with morning prayer, followed by a day's learning and concluded with a formal assembly of students and staff, which involved a confession of faith and reciting of the Lord's Prayer (Olson, 1996: 164). Then, before a student could 'graduate' it appears, in most cases, some form of practical involvement in a church was necessary (see Maag, 1993: 138–139). Thus, "the Academy's curricular structure sent the message that scriptural exegesis as taught in the theology lectures was not an academic discipline separate from the clergy's day to day work, but was rather an integral part of it" (Maag, 2009: 167).

From this layout, it can be observed that the Academy gave a holistic, academic education, but also placed an emphasis on personal piety and correlating its work with the activities of the local Church. Just the daily schedule alone shows a mix of academic learning and ecclesiastical involvement. This holistic approach has led Maag (1993: 135) to state that the question of whether it is practical training or scholarship that makes a minister is a false dichotomy from Calvin's perspective and a modern creation; in the Academy it was both that were essential for forming ministers. The fact that Calvin lectures in both doctrine and exegesis simultaneously one week, and preached to the local congregation the next<sup>172</sup> is an even further testimony to the complete correlation between academic learning and the local Church. For him, his teaching at the academy was part of his pastoral duties (Maag, 2009: 167). The idea that academic theology would teach something other than that which was directly applicable to the church would have been alien to Calvin. This holistic training had a very positive effect. Sticking to the example of the Academy, it helped spread well educated and well-prepared ministers throughout Europe (cf. Olson, 1996: 163). Thus it should be no surprise that the Academy came to be known for its "academic excellence, teaching of the pure gospel, and good discipline" (Lee, 2009: 213).

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<sup>172</sup> It is well known that Calvin taught at the university one week and preached the next, with his close colleague, Theodor Beza, teaching on the week he was away (Maag, 1993: 136).

## 5.5 Conclusion

In summary, it can be said, without a shadow of a doubt, that Calvin the theologian was not just dependant on the pastoral vocation, but that his academic reflections were completely intertwined with the local Church. He was a theologian that did not produce mere “chatter” but worked tirelessly to strengthen the consciences of the congregation by “teachings things sure and profitable” (In 1.14.4). It was this love for the body of Christ that directed Calvin’s theological reflection. For Calvin, the theologian was an individual that functions as a vital part of the church to bring guidance, educate all believers and to establish sound doctrine. The church needed the theologian and the theologian needed the church. This individual, then, was to function with reason and reverence. As shown in the analysis of Calvin himself, reason held a good and necessary function in his thought. Science was not opposed to God. Yet, for Calvin, it is subject to God. Piety was essential for the theologian. Another key aspect of the theologian, shown continually in this chapter, was that their theology should be practical; should be a lived experience. In Calvin’s own life it was shown how he did not produce a static theology but was guided by the needs of the church. Then in the analysis of the “ideal” theologian, it was continually seen how the theological endeavour had to feedback into faith and the life of the church; it was never to function just for its own sake. This then gave Calvin’s theological output a mixed audience. As the theologian was to teach future pastors as well as general congregants their publications had to contain a mixture of writing styles and approaches.

Focusing more on the “ideals” of a theologian, it was seen how scripture, edification of the church, avoidance of speculation and faith were the four key features for theological reflection. Scripture was to be the chief content and guide of theology. The study of scripture was not one section of theology but constituted its totality. The congregation, then, formed the intended aim of theological reflection. Academic reflection was not for a ghettoised community, but for the worshipping community at large. As such, speculation had to be avoided. Not only would this lead to blasphemy but, the move away from scripture and to one’s own fascinations also meant a decline in the relevance of theological knowledge for the local church. Then, finally, it was seen how faith was essential to true theological reflection. All of these major aspects were then demonstrated through the example of the Geneva Academy which again showed academic theology and the local Church to be deeply correlated and dependent upon each other.

Looking back to the previous chapter, it was shown how Calvin the Pastor was dependant on the theologian. Now, concluding this chapter, it has been seen how Calvin the theologian was inseparable from the local Church. Thus, in Calvin’s life, works and thoughts there is a strong correlation between academic theology and the local Church. In fact, he personified the mutually symbiotic relationship of the two, each depending on the other for its true function. In no way could

the pastor suffice without academic training and in no way could the theologian function without the connection to the local Church. In the following and final chapter, this vision of Calvin as the pastor-theologian shall be brought into dialogue with the current situation in South Africa. Then, through the method of critical correlation, key points of contact will be drawn out and a critical appreciation of the historic tradition will be presented. In this way, it shall become apparent that Calvin as a personification of the pastor-theologian offers an important historical vision which can be vital in addressing current challenges.

## Chapter Six - An Appreciation of the Historic Tradition

### 6.1 Introduction

This research started out by demonstrating that a traditional correlation between the local Church and academic theology stood for around the first 1500 years of the Christian faith. The longevity of this tradition was seen to make the correlation normative and, as such, something which should be pursued. Unfortunately, as was depicted in chapter two, this tradition found its demise in the wake of the Enlightenment and Modern era which has led to the separation of the roles of the pastor and the theologian. As shown in chapter three, within South Africa, the secularizing effect of the Enlightenment and Modern era was not as greatly felt. Rather, the split between academic theology and the local Church came about through a desire to break with church constraints as well as a focus on Eurocentric academics and the commercialisation of education. While a spiritual reality remained common in South Africa, academic theological institutes desire to compete on an international level, a secular and Eurocentric level, resulted in its irrelevance to the South African situation and pastors beginning to distance themselves from the academy. Thus, both internationally and within South Africa, the correlation between academic theology and the local Church has demised. Yet hope remained in South Africa with the presentation in chapter three of the current situation being between the real and the idea<sup>173</sup>. Thus it was with this hope that the research turned to a historical analysis of Calvin in search of a vision for the current situation. This historical analysis showed deeply the correlation between the pastor and the theologian. As chapters four and five showed, both roles were intrinsically dependant on the other and thus Calvin could be classed truly as a pastor-theologian. This historical overview, then, provided a working example of what the pastor-theologian looked like and that it was possible to fulfil both roles without compromising the integrity of the other. It was even suggested that Calvin's success and impact were precisely because he was a pastor-theologian.

Now that this research has laid out the longevity of the tradition, its demise and peculiarities in the South African context, along with a presentation of Calvin the Pastor-Theologian it is time to bring all these points together. The aim of this final chapter, then, is to show why we can appreciate Calvin in a South African context, what in particular can be appreciated in relation to the correlation between the academy and local church, why this should be appreciated and finally why this needs to be appreciated. In short, it aims to demonstrate what the correlation between academic theology and the church should be and demonstrate the significance of an appreciation of such. Calvin, or more

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<sup>173</sup> This was the idea which used the phrase from Nadioo's (2012) book by the same name to suggest that the idea, that a correlation should exist and theology work for the benefit of the church, was well understood. But the reality was that the correlation was currently in a challenging situation.

precisely, neo-Calvinism, has a history of misuses within South Africa. As such, and in light of the discussion on Eurocentrism, this chapter will first justify why indeed Calvin can be used in South Africa. Following this, drawing from the previous chapters, key points from the correlation between the local Church and academy, as depicted in the historical overview, will be linked with key challenges currently being faced. The aim here is to demonstrate with absolute clarity that the historic tradition is of use today and to show what in particular can be appreciated in the correlation. As was shown in chapters two and three, this is a historic tradition which is in demise and so this research plays an important part in reawakening a dying vision. Following on from this, a discussion on why this should be appreciated will ensue. Here the need for the pastor-theologian in South Africa will be the focus. This argument shall be presented through demonstrating the need for both the academy and the local Church and again reiterating how the historic tradition aids in this understanding. Finally, the specific need for contextualization within South Africa will be presented as an imperative for why the correlation between the pastor and the theologian should be pursued with utmost importance.

## **6.2 Can we appreciate Calvin?**

Before this chapter proceeds to look at the ways in which the correlation between the pastoral and theological offices was personified in Calvin and how this can be appreciated today, it is first important to clear Calvin's name. That is, it is first important to show that despite a negative use of Calvinism, a historical appreciation of his works in South Africa is still acceptable. There has not been an appropriate space in the previous chapter to cover this topic, yet, in light of the discussion in chapter three and with an awareness of the historic misinterpretation of Calvin, this research must first show that Calvin can be used in the South African context before it seeks to apply his insight. Further, in proving that Calvin can be appreciated in a South African context, the rhetoric to follow his example becomes even stronger.

The greatest shadow over Calvin's name is that of the theological justification of apartheid. Neo-Calvinistic theology was drawn from to defend the implementation of Apartheid and forced separation. Naudé (2009a) provides an overview of three key areas in which Calvinism, mainly through interpretations of Abraham Kuyper, came to support apartheid. First, through an interpretation of Calvin's cosmology and grace, came the construction of divine spheres. All of creation was under God's control and maintained by God's divine order.

The created order is marked by rich pluralities and develops through time according to different particular life-principles. There are God-willed orders of creation like family, state and church that exist in sovereign spheres, but they are held together by God's

common grace, which prevents the world from degenerating into chaos. (Naudé, 2009a: 610)

As such, the “good” Calvinist was taught to maintain these orders and that it was right to follow their implementation. The second area was that of Ecclesiology. As the true church was the church invisible its institutional form was seen to matter little. “The traditional marks of unity, holiness, catholicity and Christian, are marks of the unseen church that will only be realised eschatologically” (Naudé, 2009a: 611). As such, the development of different churches for different peoples groups and the enforcement of adherence to that church were not seen in a negative light. Through this interpretation, visible church unity was not as important as remaining within the divinely ordained sphere. The third point raised by Naudé is that of Human Development. Here it was seen that at The Tower of Babel God separated each people group to their own type and gave them their own customs. This interpretation was mainly the work of Kuyper (strongly mixed with Afrikaans nationalism) but still had a Calvinistic root. As such, it is clear to see why Calvinism has such a negative image in South Africa. However, what should also be clear to see is that this is not the full picture and in fact is often a grave misinterpretation of Calvin (cf. Pillay, 2015: 4).

Even during the rule of the National Party Calvin’s use in support of Apartheid was being challenged. On 29<sup>th</sup> April, 1969, Beyers Naudé wrote in the Rand Daily Mail, “If Calvin were to come alive and be in South Africa today, he would be the first to protest against and combat many of the concepts proclaimed by and posturing as Afrikaner Calvinism” (Naudé, 2009b: 615)<sup>174</sup>. As Beyers Naudé highlights, just as the Afrikaans Calvinist churches in South Africa support Apartheid, there was no reason to assume that Calvin himself would have supported it. “The same Calvin who was called upon to set up and defend a heretical gospel of racial separation was called upon to witness and struggle against this heresy” (Naudé, 2009b: 616). For all the three points cited above, Naudé provides a corrective (usually through showing Kuyper’s distortion of Calvinism and its further distortion in the South African context). In regards to cosmology and grace, “in Calvin this general grace receives no further attention and the focus remains on mankind’s total dependence on God’s grace”(Van der Kooij, 1999: 97–98); no orders or subsequent spheres are established. In regard to ecclesiology, if one brings to mind chapter four of this research, they will remember how important the visible church family was to Calvin. In fact, it has often been argued that Calvin strongly supported the visible unity of the church and could even be classed as an ecumenist (see Cornick, 2010; Smit, 2010b; van Wyk, 2010). In regards to the final point, it is again a distortion of Calvin by Kuyper and Afrikaner nationalism (see Naudé, 2009a: 612–613). Thus “to speak of Calvin as a site of

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<sup>174</sup> Volsoo (2010) also provides the example of Willie Jonker (432) and Allan Boesak (433) who used Calvin and Calvinistic theology to oppose the apartheid regime

memory in South Africa is to speak of a site of struggle” (Vosloo, 2010: 345); a struggle to overcome the historic misuses and to see the true value of Calvin in South Africa.

Yet is this a struggle worth perusing? With such critique of Eurocentric theology and the selection of western figures for a normative authority, as was discussed in chapter three, would it not have been better to choose a figure from Africa which personified the correlation between the local Church and academic theology? This is a legitimate criticism, yet current struggles should not negate the use of historical examples. This is a challenge that Nyomi (see 2010) has also investigated, researching a conclusion that I would also agree with: “Calvin’s legacy has impacted the world for good, and continues to do so. Calvin’s stand for social justice is clear and is still relevant and inspirational today” (Nyomi, 2010: 395). Calvin’s European nature does not render his work irrelevant. Thus, as an appreciation of the correlation between academic theology and the local Church which he personifies offers so much, it would be foolish to overlook this history.

The study of history enables us to understand how past human action affects the present and influences our future, and it allows us to evaluate these effects. So, history is about learning how to think about the past, which affects the present, in a disciplined way (Department of Basic Education, 2011: 8).

To ignore a certain past just because of where it comes from and not because of what can be learnt, would seriously jeopardise the function and worth of history. As such, being in a situation where the vision of the pastor-theologian could be of such use, and finding such a well-exposed example in the life and works of Calvin, it is the historian’s duty to expose this history for the benefit of current society. Calvin offers a vision that could be vital in reinvigorating that correlation between local church and academic theology and it is to an appreciation of that vision that this research shall now turn.

### **6.3 What to Appreciate**

Having proven that the historic tradition can and should be appreciated, this research now aims to draw out what exactly to appreciate. Here six main point of connection between the historical overview and contemporary challenge shall be drawn out. Throughout the focus has been on the pastor-theologian and how Calvin is an example par excellence of the correlation between the two roles. Having already demonstrated this, some of the key findings from chapters four and five shall now be placed in connection with some of the challenges emerging from the chapter. In this way,

the history provided will avoid being a mere nostalgia trip and instead be used as a critical appropriation of classic ecumenical teaching<sup>175</sup>.

First, it was seen in both the general demise of the historic correlation (chapter two) as well as specifically within the South African situation (chapter three), that in general church congregations were focusing more on experiential worship giving little attention to education. This was predominantly seen as the result of a rise of anti-intellectualism from within the church and a rising irrelevance to the wider world from within academic theology. In the investigation of both Calvin's pastoral and theological role, an education that related to church needs was seen as vital. The prime example in this matter is *The Congregation*, here both educated clergy and general congregants met to discuss theological matters in a church environment. Also, in regards to the church service, it was briefly mentioned how Calvin saw this as an educational experience. The experience was not an end in itself but there to educate believers and theologians alike. In short, faith experience and knowledge of Christ could not be separated and a congregational learning was vital if believers truly wanted to follow Jesus Christ. As Calvin stated when depicting faith as a house, "we have the first principles as the foundation, but the higher doctrine ought immediately to follow which is to complete the building" (Calvin, 1999: 92). The correlation between academic theology and local Church thus helped ensure a high standard of education to be maintained within the congregation.

A second challenge discussed in the third chapter was the decline in those receiving theological education. This was seen to relate to the above point in terms of the decline in numbers but also created a new worry in terms of the commercialisation of theology. Theological education, falling in numbers, began to focus on what (research) sold and specifically what sold in the university environment (see Louth, 2004: 75–76; Maluleke, 2006: 68–69; cf. Hadebe, 2017: 1; Naidoo, 2017: 2–3). This was seen to have jeopardised the nature of theological education and contribute to the irrelevance of academic theology. In the example of Calvin, though, it was seen how theological education was always done in service of others and that correlation with the local Church was a key way in which this principle was upheld. While the Geneva academy may have struggled financially, and even come under pressure to change its curriculum, it always remained focused on providing a holistic education in service of the church and it was this focus which earned the academy its reputation. While Calvin did not face the same decline in enrollment for theological education, the principle to which his theological education stuck, namely, focus on practical service in society, should be strongly appreciated. The correlation here provides a strong vision for theological

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<sup>175</sup> Oden (2003: 33) argues that a return to orthodoxy is not simply nostalgia but looking critically at how a past tradition can be critically applied to a current situation for the benefit of the believing community.

education to strive for excellence but also be related to the daily reality of the local Church to make this excellence worthwhile.

Thirdly, one of the major areas of discussion was the location of theological education and its effect on its content. In the third chapter through a discussion on the work of Hiestand, it was perceived that theology's location in the university had been detrimental to its relevance for the church. This, in turn, had been detrimental for the correlation between academic theology and the local Church. However, in Calvin's Geneva, we saw two clearly separate institutes. This was highlighted by presenting Calvin the Pastor and Calvin the theologian in separate chapters. Yet what was also highlighted in this presentation was how dependent each role was on the other. Thus while the church was an institute in its own right and the same with the academy, one could not function fruitfully without its correlation to the other. As depicted in chapter five, Calvin showed that it was proper for academic studies to use scientific methods, yet he also showed how these methods had to be in service of the church. He further showed how it was proper for the sermon not to lecture a congregation (see Selderhuis, 2009: 114). Yet, on top of this, as was discussed in chapter four, he showed how the sermon should be constructed with great thought and, although different in language, not different in theological rigour. In other words, he showed having a separate academy and church to be of no harm as long as the two remained correlated and in dialogue with each other. This vision is vital for today as both academic theology and the local Church have important functions unique to their nature. Yet the appreciation of the historic correlation also shows how both institutions fulfil their functions more effectively when correlated with the other.

A fourth issue raised by the third chapter was the current arraignment of the curriculum and its knowledge-based focus. Here it was seen how academic theology had often become focused on procurement of knowledge for the sake of knowledge and lacked any genuine application to lived reality. While lecturers often perceived their teaching of students to be their service to the church, it emerged that, in reality, educational institutes were often leaving graduates unprepared and unequipped for the ministry. In an appreciation of Calvin, we see the Geneva Academy regularly giving student's hands-on practical training before graduating. Further, we see a curriculum not fragmented into various sub-disciplines but focused on the gospel and helping students come to terms with this. With the suggestions emerging that theological education should have some formalised experience in it, an appreciation for the way in which theological education in Geneva was always structured too and correlated with the local Church, becomes even more apparent. Here the historic correlation shows how the Church has a practical relevance to theological education. It is

the sphere in which the abstract can become real. Thus reinvigorating the correlation between academy and local Church can go a long way to overcoming theological voicelessness<sup>176</sup>.

A fifth area of investigation was the role in which the Church played in academic theology. For Calvin, as demonstrated in chapter five, academic theology was always in service of the Church and held no real end in itself. It was the Church, the application of theology, which made the education effective and worthwhile. However, in the contemporary investigation, a picture of academics in ivory towers started to emerge. The church, foremost, was perceived as being of importance, but often individuals had no direct relation to its being. Those that did correlate their work to the local Church did so at personal expense and not as part of their academic studies. It was seen how academic theological institutes focused on rankings, not the local Church. An appreciation of the correlation personified in Calvin demonstrates how redundant this focus makes theology. Further, it demonstrates the need to reinvigorate a correlation if academic theology truly wishes its work to be relevant to the local context.

Building on the above redundancy of theology, the sixth point of comparison is the apparent irrelevance of theological education. Within the analysis of church leaders, it was too commonly discovered that academic theology was seen as important yet irrelevant to church needs. It was regularly shown in chapter three how respondents described how theological education had not set them up for the ministry and work coming from the academy was not relevant to their ministry. This would be a situation completely alien to Calvin. From the historical overview, it can be safely said that, in his perspective, theology which is not related to the church is no theology at all. In *In 1.14.4* it was read how Calvin warned against speculation, explaining the theologian's task as "not to divert the ear with chatter, but to strengthen consciences by teaching things, sure, and profitable". The fact, then, that many church leaders did not class academic theology as sure and profitable is a concern and again a further reason why an appreciation of the historical correlation between academic theology and the local church is important. While fears of church dominance may make it hard to establish a contemporary correlation, without it academic theology seems to be climbing higher up its ivory tower. A correlation between academic theology and the local Church was thus seen to help guide the relevance of academic work while the academy maintained its own integrity.

The above has drawn out six major points of appreciation for the historic correlation presented. Yet it is not enough simply to show the areas to which a history of Calvin can speak; this indeed would be a naive application. Thus the task remains to critically explore why this tradition should be

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<sup>176</sup> The concept of theological voicelessness was briefly, although not specifically, touched on in Chapter three. In this concept is the idea that theology has lost its voice in the current climate and this needs to be addressed (see Amanze, 2012; Kritzing, 2012).

appreciated and what pressing need there is for this appreciation. As such, the remainder of this chapter will explore why South Africa needs the Pastor-Theologian.

#### **6.4 Why South Africa should appreciate the Pastor-Theologian?**

That South Africa should appreciate the historical correlation personified in the exploration of Calvin boils down to two simple facts, one, the theologian is important, and two, the pastor is important. Yet, as shown above, their importance does not come in isolation of the respective other, but in the mutually beneficial correlation. However, the first of these facts is no longer a given. That the Christian theologian is important and Christian theology should be done in an academic environment is under threat. Thus it is important to establish the worth of Christian academic theology today drawing on both contemporary source and Calvin's example. It will then be important to reiterate the importance of the pastor and pastoral education to allow this chapter to critically see the need for the pastor-theologian and an appreciation of the historic tradition.

Christian theology at a public university is under threat<sup>177</sup>. There are those who feel that its faith claims and favouritism towards one faith make it unacceptable at a university. However, this research, inspired by the example of Calvin and in cooperation with contemporary research, believes Christian theology at a public university matters. As David Ford (2017: 2) stated in an address at the University of Pretoria:

It is sad that many universities are still stuck in the twentieth century. They are caught in a conception of the world that seems to take for granted an ideologically secular framework. For them modernity means moving in a linear way from a religious past to a secular future. They have not faced the fact that over 80% of the world's people are directly involved in some religion, or that, because of higher birth rates among the religious, this is likely to have increased by 2050. .... This has not only meant that such universities are effectively blind, or at best one-eyed, in relation to a huge dimension of human meaning and life, but it has also negatively affected public discourse about the religions and policy towards them, and it has contributed to the intellectual impoverishment of the religions themselves. (Centenary Celebration of the Faculty of Theology, University of Pretoria, July 29th, 2017)

In other words, theology has an important role to play at the university and its place should remain. What is also important to note is that theology's place is important for public good. Without theology, the university is blind to a global religious reality and unable to have a positive impact on its public discourse. The reason, then, why academic theology matter's today is precisely the reason why Calvin sought so hard to establish the Geneva Academy. Society needs well-educated

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<sup>177</sup> Wiebe (2008: 77) classes confessional theology as "wholly illegitimate in the context of the modern research university" and views theologies as only "data" in the study of religion. In the view of Smart (1997: 68) Theology is exclusive and too often allows "propaganda" of the faith to sway academic investigations.

theologians to be leaders in the local communities, who are able to guide them through religiously challenging times<sup>178</sup>. "Theology is the science of this responsibility" (Meylahn, 2017: 4). In order for this science to reach its public good, however, there needs to be a correlation between local churches and academies. Connection with the local church and local context is the means through which theology can descend from its ivory tower and impact society. As seen in the historical overview (chapter two), the Pastor-Theologian "approach theological scholarship in hopes that their findings will deepen the integrity of the church, inspire faith, and birth in the Christian a love for God and others" (Hiestand & Wilson, 2015: 91). At current this ideal is not happening and there is a great need for "theological education to be rooted in African realities and serve the wider social context" (Hadebe, 2017: 6). If one of the key arguments for academic theology's continuation at a public university is its public good, then academic theology needs to renew its correlation with the local Church.

Part of the defence of Christian theology at a public university is to accept that it should be done in a diverse setting but also from a position of faith. Diversity should not affect legitimacy or commitment to faith. Diverse here refers to both diverse positions of faith and also diverse fields of studies. There is a great need for theologians to interact with other study fields. "Theologians need to realise that other branches of knowledge can enrich their own subject" (Amanze, 2012: 201). This was something Calvin was well aware of. Not only did Calvin view all professions as sacred and containing knowledge of God (see Commentary on Ephesians 4:7)<sup>179</sup>, but he also encouraged general standards of education. For him, the theologian could not come to study theology effectively without first having a more general education. The theologian had to be able to correlate their theological learning with the wider world. As Macdonald (2010: 1006) put it, theology "should absorb a certain degree of 'secular reasoning' so that it can practice a healthy form of self-criticism and thereby strengthen both its own internal self-understanding and its comparative relationship to other secular disciplines". This education helps the theologian understand the wider world and more effectively correlate their work to it. This correlation between realities is vital as one of the reasons given for theology's "voicelessness" is a feeling that it is "inadequate in making connections between the realities around us, the faith community of which we are part, the projects we need to launch, the message of Scripture, and the spirituality that inspires us" (Kritzinger, 2012: 241). In other words, academic theology is confined to its specialised field and struggle to speak effectively beyond that.

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<sup>178</sup> Religiously challenging is meant in a broad sense referring to the challenges such as conflict between religions, religious adjustment to a post-modern world, pastoral guidance of communities among others

<sup>179</sup> (Calvin, 1999b: 183)

That theology should be done in a diverse faith setting is an unavoidable consequence of a multi-faith society. Working in a multi-faith society was not an issue Calvin had to deal with. However, Calvin was accustomed to working in a multi-cultural society, himself being a refugee, and aimed to be inclusive of others. Further, Calvin was also deeply accustomed to working from a faith perspective which is what contemporary researchers are arguing should happen in a multi-faith setting. Working from a faith perspective is not just important but is the only viable perspective one can work from.

[The secular perspective] quickly can become self-defeating: the more we transcend our own subjectivity in our collective intellectual pursuit, the more we loosen our grip on important aspects of the 'human', which in turn means that, despite our initial hopes, the more we seek to converge on the vantage point, the more 'we' as humans fade from view (Macdonald, 2010: 1003)

To reduce humanity to the secular is to reduce humanity full stop. Faith and working from a faith perspective allows humanity to remain human and a more genuine study to be undertaken. Calvin thus provides a strong example of how faith should not be privatised but one's own development should be for the service of all. Ford, acknowledging the necessity of plurality in a public university, holds that this needs to be a plurality of depth, a plurality that does not water down faith commitments, which allows the individual to seriously and critically engage with their faith tradition for the sake of the believing community (Ford, 2017: 3–4). Further still, within the South African context "God is and must be pre-eminent in all things, and that includes all knowledge; it includes all university education – whether biology or physics or chemistry or agriculture or business studies or engineering or medicine or what have you" (Mante, 2017). Thus academic theology is entitled to a position at a public university, can be undertaken from a position of faith and should correlate with and be of benefit to the wider context.

From the above two main points can be drawn. One, that academic theology from a position of deeply committed faith should continue. Two, that the argument for this continuation of academic theology is phrased in a manner close to the thought of Calvin and most defiantly in need of a correlation between academic theology and the local Church. The key argument centres around the ethical qualities of theology and the need for universities to have a holistic representation of the outside world. The challenge for academic theology is to live out this rhetoric. As the current analysis has shown, academic theology has too often been irrelevant to the daily needs of the church and the local community. Theologians cannot act in isolation or change the world alone, they need to be connected. "Practically speaking the university cannot fulfil its task to teach 'universal

knowledge' without the church's assistance" (Hauerwas, 2007: 29). The church is the practical institution in the world through which theology can make a difference. Just as medicinal sciences needs the hospital as a location in which to put research into practice, so too academic theology needs the church (cf. Wood, 2008: 290).

This then brings our discussion to reiterate the importance of the pastor and pastoral education. With the tremendous growth of Christianity within the African continent, there is a growing need for church leaders. This growth in leaders should also lead to a growth in education. "The burden and responsibility of supplying the church with robust theological synthesis lie with the pastoral community, not the academy" (Hiestand & Wilson, 2015: 63). With a growing church attendance, it falls to the pastor to adequately equip themselves to teach and lead this congregation. A lack of sound theological training in the pastoral community does not prevent theological judgment from occurring. Rather, it only prevents a lack of coherent theological judgment (see Hiestand & Wilson, 2015: 57). Theological education is thus seen as the means to develop a more coherent and theologically sound ministry. In theory, theology should be "a multi-faceted activity involving critical thinking, the acquisition of knowledge, skills development, religious identity formation and the development of ministerial and spiritual maturity expected of church minister" (Naidoo, 2015a: 3). Quite often the university, being located at the forefront of knowledge, is seen as the correct sight for this education and training. It's critical reality, as well as the exposure to plurality, is vital in helping ministers mature. In the view of Pillay (speaking at his inaugural address at the University of Pretoria on 30<sup>th</sup> August 2017) "faith and religion can and must be exposed to academic scrutiny, and the best place for such scrutiny is the public university" (Pillay, 2017: 7). Working in a plural setting "is not an 'unholy alliance' but a stimulation of 'holy conversations'" (Pillay, 2017: 17). Yet, regardless of where this education takes place, it is clear that a coherent theological education is vital for the church and church leadership. As the historical analysis of Calvin showed, both congregational and pastoral education is essential. In the example of the sermon, as presented in chapter four, the pastor had to adequately prepare, while the congregation had the duty of analysing the content through its relation to the gospel.

From the above, it has become apparent that both the theologian and the pastor have a future within South Africa and for this future to be fruitful they need to work together. Here, then, the concept of the Pastor-Theologian, and Calvin as a practical example of this, can be brought in once more to demonstrate why an appreciation in South Africa is important. Above specific aspects were highlighted, now the focus shall be on specific qualities.

The first of these qualities, essential for a correlation between academic theology and the local Church, and central to the pastor-theologian image, is dialogue. Without a respectful conversation between the local church and the academy, there is no hope of re-establishing a correlation. The six qualities highlighted for a pastor-theologian is underlined by the idea of dialogue<sup>180</sup>. The pastor-theologian is one who aims to work with both the church and the academy not simply as a bridge but as an active part of both institutions; drawing from the benefits of both and bringing them into creative dialogue. As van Wyk (2017:266-267) highlights “[a]n authentic ‘theology for others’... is only possible if there is equal participation”. This dialogue was clearly seen in Calvin’s involvement in both the Geneva Academy and Church with his function between the two institutions indistinguishable. Giving theological education a more practical focus, or the church a more academic focus may not be the answer (Wood, 2008: 302). It is not about being more practical or academic but more relative, more correlated. This, of course, means the church will have to play a more active role in defining theological education, which may cause conflict around boundaries of influence. Yet, if a correlation is to be established this is a necessary struggle to undertake. As Pillay (2017: 11) states “Theology at the university can no longer be done in ivory towers. It has to serve both church and society. We have drawn a wedge between the pastor and theologian as if the one can succeed by not being the other”. This perception needs to be overcome and the dialogue which the pastor-theologian envisions is a way to go about this.

A second quality is that of mutual involvement. The “wedge” which Pillay referred to needs to be challenged and the pastor, as well as the theologian, treated with mutual respect in the alternative spheres. The pastor has been pushed out of the academy (Hiestand & Wilson, 2015: 61). While those in the academy are warned not to write too many popular works as it will affect their academic reputation (see Hiestand & Wilson, 2015: 70). From the interviews conducted for this research one respondent told the story of how a certain individual was denied a promotion as they were too involved with the church and not publishing enough academic material<sup>181</sup>. “The biggest obstacle to genuine *understanding* is a mutual openness of the dialogue partners toward each other” (van Wyk,

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<sup>180</sup> (1) Ecclesial theologian is one who constructs theology as part of the pastoral vocation; one whose primary social location is the church (2) Pastor theologian allows the social location to shape their theological reflection, it is not detached from their work in the academy but takes primary place and focus (3) pastoral theologians aims for clarity not complexity (which is often the reverse within academic theology). While necessary, complication of the matter detracts from its immediate usefulness. Ecclesial theologian aims to take work from the complex back to useful (4) "the ecclesial theologian is not afraid to preach through his theology"; they are not afraid to have value judgment and to state their beliefs and the subsequent consequences (5) ecclesial theologian draws upon church tradition for the sake of the church; church in the broadest sense both universally and historically (6) Ecclesial theologian aims to contribute with generalised accounts to overcome fragmentation and allow for theology proper to proceed (see Hiestand & Wilson, 2015: 88-97).

<sup>181</sup> U4

2017:274). This climate needs to be overcome if a correlation and dialogue are to be established. The pastor-theologian has to be allowed to operate in both spheres as a legitimate voice if a correlation is to be achieved.

In order to achieve this mutual involvement, a spirit of commitment not cognition (or worse, competition) needs to be developed. T. van Wyk highlights how a “Hunger Games-style” of research;

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.

Both the church and the academy need to be mutually committed to the other, not in market competition. The Pastor theologian has time committed to both institutions. As seen in Calvin, who would preach one week and work in the academy the next, the Pastor-Theologian shows that mutual involvement is not just skin deep, but is a deep commitment. “Theology cannot separate itself from worship; it cannot exist apart from it” (Kritzinger, 2012: 249); while worship cannot help but be theological. Yet if the two institutions are to be of help to each other they must be committed to each other, not to market success. Awareness that theology should aid the church, or the church should reflect theologically is not going to change anything. The change will come through letting the social location of each gives space to the other and through a commitment to a mutual dialogue.

For this dialogue to be effective, though, the Pastor-Theologian needs to adopt a generalist perspective. Specialisation of academic disciplines work wonderfully for establishing in-depth research and knowledge, but this is not applicable to the wider context. As shown in Calvin, the pastor-theologian takes what is done in the academy and present it in a more acceptable (understandable) way to the congregation. “Theologians would do well to encourage a cross-disciplinary conversation between the biblical studies scholar and the systematician, the church historian and the lecturer in apologetics” (Pillay, 2017: 12). Theologians would do well to have a generalist who could absorb the works of each sector to allow cross-disciplinary discussion and less specialised theology to be disseminated from the university. “This specialist standard of theological scholarship seriously hampers the work of theology proper - insofar as theology attempts to synthesize multiple data points” (Hiestand & Wilson, 2015: 96). As such, the generalist, the Pastor-Theologian, allows a fruitful discussion to take place both within academic theology and the church.

The Pastor-Theologian also reminds us that faith is essential to theological reflection. God must be put first. One cannot serve God and money. “Without prayerfulness in students and teachers of theology, the university cannot produce theologians” (D’costa, 2005: 112). Without a focus on our

Lord and Saviour genuine theological reflection cannot take place. Theology exists as God exists. The Pastor-Theologian, working to serve the one living God, shows that theological reflection is mere “chatter” if it does not direct the believer towards “things sure, and profitable” (In 1.14.4). The Pastor-Theologian, then, is a practical and visual reminder that theology is to be more than academics, more than the competition in league tables. “Theology serves the church, not the other way around; she’s a hand-maiden, not a god” (Hiestand & Wilson, 2015: 122). As important and worthy as academic excellence is, it is not the ultimate goal of theology. Theology is to serve the church. “Theological education must involve training and equipping pastoral leaders to do theology by involvement at the grassroots level and developing responsiveness to that level” (Naidoo, 2017: 6). There is no international league table to measure how theology is serving the wider community and the local church, but “in the end [this] is what matters most of all” (Ford, 2017: 8). In the end, the Pastor-Theologian bringing academic theology and the local Church into a mutual and committed dialogue is what matters most of all.

### **6.5 The Immediate Imperative for an Appreciation**

The Pastor-Theologian, as someone who brings the academic environment and the local reality of the church into dialogue, is a vital vision for South Africa and the challenges facing the decolonisation and contextualization of theology. The Pastor-Theologian, as one who takes the local context as well as the academic context seriously, is an essential quality if a genuinely contextual theology wants to be established in South Africa. As chapter three demonstrated, the decolonisation/ contextualization debate occupies a large space in scholarly discussion. The basic rhetoric for this is that theological education is alien to the African reality which is why the discipline is in such a crisis (see Maluleke, 2006: 68). Thus decolonisation/ contextualization are presented as a way to overcome this alienation within South Africa. Contextualization “begins when theological education develops contextual approaches and hermeneutical methods based on the way African people conceive and interpret reality”(Naidoo, 2017: 5). Contextualization begins when the African church and its realities become the focus of academic theology conducted in the continent. As seen in chapter three, there is a great need for “theological education to be rooted in African realities and serve the wider social context and not exclusively the market” (Hadebe, 2017: 6). From the above, it has been continually demonstrated how the pastor-theologian is one who is involved in both the local Church and the academy for the sake of Gods kingdom. That is, the Pastor-Theologian is a contextual theologian. Rooted in the local community their work in the academy is to serve the community they come from. They go to the academy not to receive academic accreditation but to bring their church needs to the forefront of theological knowledge and to return with information vital for guiding the local community.

An ecclesial theologian is a *theologian* who bears shepherding responsibilities for a congregation and who is thus situated in the native social location that theology is chiefly called to serve; and the ecclesial theologian is a *pastor* who writes theological scholarship in conversation with other theologians, with an eye on the needs of ecclesial community (Hiestand & Wilson, 2015: 85).

If the contextualization of theological education is to genuinely happen, then the theologian needs to take seriously the local context. As Amanze (2012: 199) writes:

“[I]f theologians are to attain their rightful place in society, they must be able to address issues that have to do with climate change, desertification, exploitation of human beings by others, looting of the ecosystem, the impoverishment and marginalisation of the population, HIV/AIDS, and other calamities facing Africans today. This can be possible only if theologians are able to interact with society”.

This can be possible if the vision of the pastor-theologian is appreciated within the South African context. This research has unearthed a situation of disconnect and irrelevance. Yet it has also seen a situation in which both pastors and theologians are aware of the ideal. The challenge now is to make the ideal, the correlation between church and theology, the real. This research strongly feels that an appreciation of the Pastor-Theologian as personified through Calvin is a way in which the challenge can begin to be addressed.

## 6.7 Summary

This chapter has shown that Calvin was indeed a Pastor-Theologian and offered many insights which can be appreciated within the South African context. It also established that South Africa needs the Pastor-Theologian and that this vision can even aid in the decolonisation/contextualization of theological education. Calvin, as the Pastor-Theologian, personified someone who was deeply committed to both the local Church and academic theology. The result of this mutual commitment was a strong and vital theological dialogue which benefited both church and academy. Although challenges face the historical reception of Calvin in South Africa, it was established that this history could still be used. In fact, as it offers such a vital vision for today it would be foolish not to use this. In looking at the need for the Pastor-Theologian in South Africa it was unearthed how both institutions have a future in South Africa. If that future was to be fruitful, though, it was stressed how a correlation between both had to be established. The church and the academy cannot function alone. Thus principles of the Pastor-Theologian which encourage this connection were present. Then, in closing, it was briefly highlighted how, if the contextualization is truly to come to fruition, the pastor-theologian offers a vital vision through which to guide this.

## Chapter Seven - The End of the Beginning

### 7.1 Conclusion

At the beginning of this research it was boldly stated that academic theology and the Local church need each other. Having completed the research, this statement now has substantial backing to it. Looking at the question what is the correlation between academic theology and the local church? And what is the significance of this? This research has shown that a correlation between academic theology and the local church has a positive impact on both. In this way, the research has aimed to elicit an appreciation of the historical correlation between academic theology and the local Church. This has been done by following a method of critical correlation which has looked at each institute in their own right as well as analysing places of mutual correlation. In chapter two, the historical overview, a general appreciation of the tradition was demonstrated. Here theologians and pastors that have been instrumental in Christian history were shown to personify a correlation between academic theology and the church. This tradition stood for over 1500 years making it normative. Towards the end of the second chapter, the demise of the tradition and the need to reawaken the lost vision started to become clear. In chapter three, focusing on the South African situation the need for an appreciation of the historic tradition was highlighted in depth. Here current shortcomings in the correlation and their detrimental effects were shown. From this, the research entered into an in-depth analysis of John Calvin. The fourth chapter demonstrated Calvin the pastor. As a pastor, Calvin had great care for his local congregation and worked tirelessly to lead this community. This leadership, though, was strongly dependant on his academic theology. For Calvin academic learning was essential for the pastor. Even the congregation in Geneva were expected to have a high standard of theological education. In this way, Calvin the pastor ensured a strong and effective ecclesial leadership through his correlation with academic theology. Then, in chapter five, turning to Calvin the theologian, the reverse was shown. Here Calvin's commitment to academic study and scientific rigour were shown. Calvin did not settle for basic theology but sought to engage deeply and critically with Christian doctrine. However, this work was never done in isolation to the local Church. Rather, the local church formed one of the audiences of Calvin's work. For Calvin theology was to be more than speculation and central to the development of faith. As such, academic theology, in order to stay true to this aim, had to be correlated with the local Church. In the sixth and final chapter, then, all the above points were brought into dialogue with each other through the method of critical correlation. Here it was shown time and again how the historic vision of the pastor-theologian should be appreciated as it was of great benefit to the current situation in South Africa. Without a shadow of a doubt, it was shown that theology and the church need each other.

In forming a correlation both the function of theology and the function of the church retain their autonomy but develop a much stronger and vital function. Both those within the immediate parameters of the particular institutes as well as those in the wider community benefit from this correlation. Theology, with its focus on more abstract study, finds its application in the Church. While the Church, with more practical worries and tasks, finds essential guidance in theological reflection. As was shown, when this correlation breaks down academic theology becomes isolated and the local Church becomes focused on experiential worship.

This research has thus clearly demonstrated the clear need and benefits of an appreciation of the historical correlation between academic theology and the local Church. However, it is only the start of the discussion. More in-depth work needs to be done. Both denomination and institution-specific studies are needed. This research performed a general overview, but each situation is different. As such, each institute needs to reflect personally on how it can reinvigorate a vital correlation with the respective other. Further, as the denomination spread in South Africa is so vast this research has only been able to provide a very broad overview of issues the church is currently facing. A more denominational specific approach can start to provide more specific solutions. However, to tackle the problem was not the aim of this research. Rather it aimed to start to reawaken a fading vision. This it has done; through the example of John Calvin, the vision of the Pastor-Theologian, as one who personifies the correlation between local church and academic theology, has been shown to be of clear importance. Where this dialogue goes now is unwritten, but what has been written is the need for an appreciation of the historical correlation between academic theology and the Local church within the South African context.

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## Interviews

28 anonymous Interviews taken between 30<sup>th</sup> June 2017 – 5<sup>th</sup> August 2017. Interviews conducted by J Womack [transcript in possession of the author]

Copies of these interviews have been included as appendices below. However, as the interviews were conducted under condition that the respondent would remain anonymous, any information considered to be sensitive have been censored. The sensitive information was gathered to ensure diversity of respondents and to aid in the interpretation of their response. As such, it censorship does not impact on the worth of the responses detailed below.

## Appendix: C1

1. What Church/denomination do you belong to? And how long have you been at this church?

2. How long have you been in Church leadership? and what is your designation/role? I have been in church leadership since 2011 as youth president, and I am now doing probation as a minister for the year 2017.

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian? Pastor

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not? Yes I do. They help me to get the background of the text so that I can be able to apply to our current context well.

5. What is your understanding of theology? The study of God. Theology makes us to understand who God is, how we are then related to Him and what makes us to be called His children, and the whole history of Christianity.

6. What is your understanding of the local church? The church that I can worship at every Sunday, and participate in all the activities that are taking place at that church any day of the week.

7. How would you relate church ministry to academic theology? Is there a correlation? (Do you feel your work relates to what is going on in the academy?) Yes work hand in hand. Yes I feel they relate because academics help you understand ministry deeper as there are researches done to help one understand deeper.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision? We live with people who are literate, and have lots of issues and concerns about life, and theology helps them to work on finding their solutions, without struggling alone.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11). Yes

10. What formal theological education have you received? BA Degree in Theology and Honours degree specialising in Practical Theology

10.1. What is your highest formal theological qualification? Honours Degree.

10.1.1. When did you receive this? [REDACTED]

10.1.2. Where did you obtain your qualification from? [REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this? Yes. I prepare my sermons differently from the time I did before studying theology. I respect other religions because of the studied I did during my undergrad at [REDACTED]

10.3. Do you want to study further? Yes

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further? Yes it does, but with my church [REDACTED] only after your ordination you can further your studies

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry? They value theological education very much; hence they make sure that before becoming an ordained minister you study theology. Our students are trained at 1.

[REDACTED]

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership? It has a positive impact; it encourages ministers to study more so that they can be more equipped in their ministry so that they can work better with congregants

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry? They value theological education very much; hence they make sure that before becoming an ordained minister you study theology. [REDACTED]

[REDACTED]

## Appendix: C2

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

Rector, [REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Not my primary use, rely a lot more on day to day happenings. Try to not make my sermons too academic.

5. What is your understanding of theology?

Theology is the foundation of our traditions, interpretations and understandings of the message that the church is founded upon.

6. What is your understanding of the local church?

The local church is a collection of Christians that meet together both as parishes and as a community (meet across combinational lines)

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

Firmly believe that theology is not a stagnant concept and that it is continually having to evolve as issues challenge the church in the south African context (apartheid, human sexuality etc.). If we do not take a theological stand on it we cannot imply our practicality. In this regard church and academy have to correlate. Often think one of the two is ahead of the other – sometime academy ahead other times church ahead.

[REDACTED] refuted *Delusions of God* in highly academic language, also wrote course for school children on understanding the Eucharist

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

I think it's very relevant, continually challenging us on the way we have to reinterpret our beliefs. Using human sexuality as an example; the theologians are the ones who are opening the discussion on the topic. Sometimes churches are been led in kicking and screaming to start discussion that is very personally to the acceptance of members of your own congregation.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

Diploma in theology [REDACTED]



## Appendix: C3

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

As a minister [REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor scholar (want to do my masters)

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Yes, in essence. Look at commentaries, spend time with bible text but understand background. Am an expository preacher (text speak itself). Tend only to look at evangelical scholars. Teach doctrine through expository reading – showing the doctrine through biblical exegesis.

5. What is your understanding of theology?

Theos – logos, the Word of God and how do we apply Gods words to our lives. You cannot divorce theology from our lives. Our belief about God and Jesus and the Holy Spirit is never less than our theology, but they are always so much more

6. What is your understanding of the local church?

The light of the world – functions well the light of the gospel shines out clearly and brightly

7. How would you relate church ministry to academic theology? Is there a correlation? (Do you feel your work relates to what is going on in the academy?)

A lot going on in the academy that is not edifying or building up the gospel. So in that sense have to speak against the academy. Liberalism tends to downgrade God. Other end of spectrum, understanding those who have gone before us (reformers church fathers) is valuable as there is nothing new under the sun, so good for us to look at other Christians. How we engage with academy as church both positive in ways that enrich our worship of god. But also negativity in those things that detract from the Word of God. Homosexuality in the church, those pro and those against. Person use scripture to show its perspective. Own view is that it is against.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

Yes, theology is vital to the life of the local church and I do try to incorporate that. Our evening service, before we put anything together I'm taking them through confession of faith, teaching them what it means. Does not always get implement, some don't want to be pushed to think. Gauteng churches are form conservative and faith liberal, tend to be traditional (high days – Pentecost etc. they tend to me very upset). But preaching on contentions topics (sexuality, marriage) don't want to hear. Cape Form liberal, faith conservative. Not about how you do church, but how you preach the word. Church itself has liberal, conservative and middle of the road (neo-orthodox). In terms of theology academic rigor important (preaching faithfully and being true to scriptures). Can't put theology into practice if you have not been taught theology and how to apply that theology

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

Bachelors of theology [REDACTED]

10.1. What is your highest formal theological qualification?

B.Th Hons Church history and church polity – did well in this as I had spent time in the church. Had seen how to apply practical knowledge into theological writing

10.1.1. When did you receive this?

2013

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

Yes – went to a seminary which placed a high emphasis on theology theoretical and practical. If I had studied at university would not have prepared as well. Those wanting to be ministers should go to seminaries. University creates theologians, seminary creates ministers

10.3. Do you want to study further?

Yes

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Denomination yes (does encourage), current church no. Local church keeps me so busy with day to day don't have opportunity to study further.

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

Does. [REDACTED]. Denomination try's best to send majority to study. But also has options for those who would not be able to get into university so as to not deny them from entering the ministry. [REDACTED]. Reasoning is to cater to vast and varied educational spectrum within our denomination.

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: C4

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

Reverend (minister)

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

1

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Yes, I usually use Logos Bible Software, which has academic resources. I use it because it is convenient and up to date.

5. What is your understanding of theology?

Thoughts and words about God and faith, specifically the Christian faith, to help the church in its mission of serving and loving God and the world.

6. What is your understanding of the local church?

It is the local body of Christ in a specific area with the main focus to make disciples of Christ, share the love and grace of God in the world (their community) through word and deed.

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

I think there is a correlation, yes. We always need to continually study the Word of God and our context and try to relate the two. I believe theology helps us with this, but theology cannot exist as an island disconnected from what is happening in local churches.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

Academic theology should keep the church connected to the newest research in Biblical Studies and systematic theology and keep us connected to the greater academic and scientific world and their discoveries and how we relate that to our members and their respective fields of work and ministry. Yes, we consider academic theology of utmost importance to our understanding of faith and teaching of the Word of God.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

Bachelors in Theology and Masters in Divinity, and Masters in Theology

10.1. What is your highest formal theological qualification?

Masters in Theology

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

To some extent, yes, definitely. But I also felt unprepared in some instances.

10.3. Do you want to study further?

Maybe

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Yes

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

High value on theological education. [REDACTED]

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: C5

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

It differed over time – started as focus on youth ministry and strategic development, at moment it is focus on older persons and leadership development

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian (2) Theologian.

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Yes. To help me with sound exegesis and hermeneutics and to make sure that I have kept up with theological understanding as to assist me in responsible practical application

5. What is your understanding of theology?

Interpret sense making of experiences of the “More As” as it relates to the fullness of life on earth

6. What is your understanding of the local church?

A (1) community of (2) witnesses of (3) a shared understanding of the “More As” in relation to everyday life to provide a context for hope, meaning and life.

7. How would you relate church ministry to academic theology? Is there a correlation? (Do you feel your work relates to what is going on in the academy?)

(What do you mean by “academic theology”?) Church ministry is a choice for and an attempt to live a shared understanding of the “More As”. My theological understanding guides my practical response to life, its understanding, its experiences and its questions. It creates and provides a sense making framework. If by academic “critical” and “rational” is implied there is a direct relation because academic theology gives quality and honesty to the ministry.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

Understanding experiences within a certain qualitative and rational framework. Our ministry does incorporate this vision.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

B.A. (Biblical studies), B.Th., Diploma in Theology, D. Divinities, B.Phil. (Value and policy studies)

10.1. What is your highest formal theological qualification?

D.Divinitates

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

Yes. It was broad enough, as well as focused enough to help me to understand texts, its reading and the sense making needed to do ministry.

10.3. Do you want to study further?

I am always studying.

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Yes.

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

High standard of theological education is needed to be a minister in the Church. [REDACTED]

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

Same question as 10.4.

## Appendix: C6

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? And what is your designation/role?

Director of a Faith Based Organisation [REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Theologian, but I am not primarily any of the three, I am more of a leader-theologian.

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Yes, many. In order to root what I say in history, culture and reality.

5. What is your understanding of theology?

Theology is the study of God, the things of God, and how this understanding shapes the way we live.

6. What is your understanding of the local church?

A body of believers from a specific geographic area. United by common beliefs and usually a common theological understanding.

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

I think there needs to be a correlation, if there is not then we are not rooted in true theological understanding (truth). Teaching should be rooted in scriptural reality, not pop-psychology as is often the case, which is subjective and often goes against scripture.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

The relevance for me is the Bible's teaching around how we treat the marginalised including issues of gender, this is a huge theme in the Bible, but often overlooked. If this is not rooted academically then we are speaking out of our personal opinions, culture and shallow interpretation (proof-texting). I feel that the church needs to do more rigorous academic theology. Although my church is quite good at this in a general teaching sense, they don't take it to the next level of really digging into the text, especially in the issue of gender.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

A Masters in Transformational Development (to be completed this year). This looks at both the practice of development and the theology behind it.

10.1. What is your highest formal theological qualification?

Masters (course above).

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

Maybe not in the church, but in the ministry in which I am working.

10.3. Do you want to study further?

Yes.

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

The environment does. The church, whilst not being against it probably wouldn't be actively behind it either (sort of, if it is my thing and I have the time then do it).

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

Good question! I have no idea.

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

[REDACTED]

## Appendix: C7

1. What Church/denomination do you belong to? And how long have you been at this church?  
[REDACTED]
2. How long have you been in Church leadership? and what is your designation/role?  
[REDACTED]  
PRIESTED [REDACTED]
3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian  
PRIEST.
4. When preparing a sermon, do you use any academic sources to construct the thoughts?  
Why/Why not? YES - SOUND BASIS TO WORK FROM.
5. What is your understanding of theology?  
THEOS - LOGOS → STUDY OF GOD OR BETTER GODSPEAK.
6. What is your understanding of the local church?  
I SEE THE LOCAL CHURCH IN THE BROADER CONTEXT OF DIOCESE. HOWEVER, CHURCH IS THE PEOPLE GATHERED AND SENT.
7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)  
I BELIEVE THERE IS, ALTHOUGH ACADEMIC THEOLOGICAL STUDY OFTEN IS AT ODDS WITH THE LIVED EXPERIENCES OF PEOPLE
8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision? ACADEMIC STUDY IS RELEVANT AS SIGN POSTS TO HOW WE DO AND LIVE OUT OUR FAITH → SOME OF IT IS USEFUL SOME OF THE SIGN POSTS NO LONGER MAKE SENSE.
9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)  
YES

10. What formal theological education have you received  
BA (THEOLOGY) DIPLOMA IN MINISTRY + BA HONOURS THEOLOGY  
PRACTICAL THEOLOGY.

10.1. What is your highest formal theological qualification?  
BA HONOURS THEOLOGY - PRACTICAL THEOLOGY.

10.1.1. When did you receive this?  
[REDACTED]

10.1.2. Where did you obtain your qualification from?  
[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this? YES AND NO.  
YES - IT GAVE THE TOOLS NO - SOME OF THE TOOLS DON'T WORK  
IN SOME CONTEXTS.

10.3. Do you want to study further?  
YES.

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?  
YES - BUT FINANCIALLY THE CHURCH DOESN'T ALWAYS HAVE  
THE RESOURCES.

10.3.2. (If 10.3 No) Why do you not want to study further?  
[REDACTED]

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry? I BELIEVE, [REDACTED] THAT  
THEY PLACE A HIGH VALUE ON THEOLOGICAL TRAINING (MAY DIPLOMA  
BUT IT MUST BE TEMPERED WITH SPIRITUAL FORMATION. Before admission)  
~~11.1. If you have not received formal theological education, why not?~~  
MOST CLERGY GET THEIR FIRST QUALIFICATION BY SELF FUNDING [REDACTED]

~~11.2. How do you feel this affects your church leadership?~~  
[REDACTED]

~~11.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?~~  
[REDACTED] → ALTHOUGH IN RECENT YEARS  
[REDACTED] HAVE NOT BEEN SENT THERE, I SUSPECT  
BECAUSE OF FINANCES/ECCLESIASTICAL POLITICS AND  
NOT BECAUSE IT IS A BAD INSTITUTION ACADEMICALLY.

## Appendix: C8

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian  
Pastor-theologian; feel we cannot divorce the realities of our world from theology. While we care for the soul we also need to be aware of the factors that affect the individual

4. When preparing a sermon, do you use any academic sources to construct the thoughts?  
Why/Why not?

Yes [REDACTED] STRE (Scripture, Tradition, Reason and Experience). Tradition has to go back into academic literature. Reason, reason with other fields, then own/collective experience – these form my sermon

5. What is your understanding of theology?

Varied over the years; and keeps on changing. God revealing Godself, to human kind through different aspects of life, where one seeks to respond to the questions where is God and what is God doing. Not a study about God - how can you study God, only as God reveals himself. As such it differs from one community to the next

6. What is your understanding of the local church?

A local church is a community that actively participates in the mission of God, in that particular locality. People who belong to the community who are called out by God only to be sent back to the same community (like the disciplines, called and sent)

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

There is. Congregations are not people who are uneducated. There are some who have minimal education, but most do and they are well informed about what is happening. Is important that a minister is able to empower and equip themselves to the standard that life dictates to people. For me to be relevant [REDACTED] I must be able to relate to them at that level.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

Education become a commodity – costs too much poor can't get access. Defiantly feel there is a separation between church and the academy. Feel education is being sold. Not good for the world. Poor getting poorer – no hope for poor family to get a better life.

Profs what are they concerned about? Money? What makes them think of work first and service? What changes when they go from ministry to academies – is it still ministry or desire to grow in own academic aspirations?

Relevance is for teaching, this year in may had sessions about the historical Jesus where presentations about this historical Jesus were delivered. If we are not actively involved in academics we would not know how to teach these aspects of Jesus. Able to appropriate Jesus to this context.

University is not fully relating to that need, maybe personal ignorance, but haven't seen university invite community to certain talks [REDACTED] and people are welcome to participate. Is that divorce. Most of the stuff in institutions stay in classrooms, do not file out to community.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

[REDACTED], couldn't afford degree and couldn't get bursaries. 2014-2016 went to seminary. Tuition not as expensive.

10. What formal theological education have you received?

B.Th.

10.1. What is your highest formal theological qualification?

B.Th. (so far)

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

For where I am currently I feel they prepared me adequately. Though there is room for more. Just enough to get started, moving forward my personal responsibility to keep equipping myself to serve God and Gods people. Basis for ordination is to need diploma or degree.

Just the education at seminary not enough, needed the practical experience. Things that are not covered in academics. Leadership, can do a course, but when it's applied it's something different. When doing my studies used personal experience to engage with academic literature. Most of what we read is western literature, struggled to appropriate to SA perspective and experience – don't really link. Have to try apocopate and see if it fit. Academic experience helped to engage academically with those differences and variances (to apply western works). Either books too old or soo much has changed! And we are still using that literature. As a developing country can't do theology without knowing the context.

Seminary gave a more contextual study – case studies. Compared to friends was more helpful than university – uni too abstract, not relevant to context

10.3. Do you want to study further?

I do

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Ish, our church does give you space. But not enough space. E.g. left seminary last year, due to ordain in 2019, but for next few years can't do further studies. Have internship studies, have assignment and projects to do as part of internship [apprentice]. So can go to study after ordination, but other get swamped by parishes and work.

In the [REDACTED] have white church and black church. White church 2 of us for one church. Colleague in black church has four churches and is one. All churches need this one person leadership – how can that one person study further. [REDACTED] rural congregations have ministers with up to 30 churches; spend a month traveling 2000km to serve all churches.

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

[REDACTED]  
. After receiving undergrad or diploma from seminary free to choose institution to further studies with; which one often depends on faculty's views.

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: C9

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

Priest

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

A pastor-theologian

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Yes. It is important to explain the text.

5. What is your understanding of theology?

To understand the nature of God who we serve and his working amongst humanity.

6. What is your understanding of the local church?

To be the presence of Christ in the community

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

Not really

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received?

Diploma in Theology

10.1. What is your highest formal theological qualification?

BA Honours degree

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

Yes with ongoing reading and reflection

10.3. Do you want to study further?

I have done so in the area of Christian Spirituality [REDACTED] Busy registering for a Spiritual Directors training course

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Yes. To enrich myself to be an effective minister

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

The church place increase value in education and training for ministry and encourage its clergy for ongoing formation. [REDACTED]

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: C10

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

Pastor, [REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

3 pt

4. When preparing a sermon, do you use any academic sources to construct the thoughts? Why/Why not?

Sometimes, sometimes not. If it fulfils the word of god or amplifies the word I use it. And sometimes I use the word to prove that certain theological statements are not biblical

5. What is your understanding of theology?

The study of God and man perception of God, can't dissect God but can interact and experience God. Also that doctrine is confused for theology as doctrine is sometimes based on a specific theology.

6. What is your understanding of the local church?

The local church refers to the institution in a specific neighbourhood or area. Unfortunately that is how today's churches are being run. Like a club with different facets. Do all kinds of things to maintain the institution. Can mean doing things that are not biblical or where we do things that are culturally first and theologically second

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

Theology should always have a practical application. Theology without it is meaningless discussion. If theology doesn't have practical application; then what is the purpose of theology. Christianity is practical and the word of God needs to be applied practically and man needs to experience God personally. Man experiences with God effects all spheres of life. Theology needs to be theoretical but also practical. The academy is not achieving this. I think the academy is sometimes a platform for the lecture, is also in a state of survival and need to adjust programs to survive financially. I think theology and the academy is at a crossroad whether it is about lectures salaries or man's experience with God

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

It would be wonderful if the theology department can strengthen the arms of the local pastorate with good research, with skills development, with equipping the lay ministers (church members) to be practical theology in the community where each is living and working. If academics can strengthen that it would be a more functional Christian body; so churches are not just Sunday institutions but the life-changing body of Christ in every sphere of society.

Too often theology is justifying doctrine – not the other way around.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes

10. What formal theological education have you received

Studies at [REDACTED]. At all these institutions, [REDACTED] I've experience each one justifying their own theological point of departure. That opens the door to postmodernism which says that the bible is not the absolute truth and that truth is relevant; this causes a great divide in the body of Christ.

10.1. What is your highest formal theological qualification?

Masters

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

No. the theological studies where more focused on academics and practical application (of academics). More focused on academics than skills development for the ministry. Discussing articles and arguments, counter arguments – but not preparing for the actual cruel world of ministry. How do you handle assassination attempt [REDACTED], how do you handle accusation of stealing money, how to hand power struggles on church board, how do you choose board members. How do you handle temptation in the ministry, how does your wife handle a woman flaunting herself at a church leader. What is the churches standpoint in political turmoil in the country? Theological training has not prepared anyone for that.

10.3. Do you want to study further?

Yes – would love to, but unfortunately I don't like to study like a parrot. The sad thing about academics is a few people decided a few prescribed books which one much read and write about. Does not help to grow academically or practically, am just testing my memory

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

Church does yes, why I use all my times on missions

10.3.2. (If 10.3 No) Why do you not want to study further?

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

Denomination, future depends on theological training. If you do not have the denominational theological training, you do not have access to the denominations ministry. For future growth and church planting they need more ministers. Our congregation progressively try to equip people for which ministry God has called them. At the moment have 20 people looking at various mission fields, so structuring out church to be missional; locally, nationally and internationally

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: C11

1. What Church/denomination do you belong to? And how long have you been at this church?  
[REDACTED]
2. How long have you been in Church leadership? and what is your designation/role?  
[REDACTED]; lay - pastor and musician/worship leader
3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian  
pastor
4. When preparing a sermon, do you use any academic sources to construct the thoughts?  
Why/Why not? Do not make use of any academic sources for purposes of thought construction but do make use of concordances and bible for finding scriptures.
5. What is your understanding of theology?  
Man-made academic foundation that attempts to describe/define the Kingdom of God and the church
6. What is your understanding of the local church?  
a congregation of local believers in the gospel of Jesus Christ who, led by the Holy Spirit, love one another
7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy) Academic theology is not a pre-requisite for church ministry (as proven by Christ, the disciples and the early church). The correlation is inverse i.e. the less academic theology, the more upright/true the church ministry.
8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision? It can be useful if used as a support-tool to broaden knowledge of the Word as contained in the Bible. It often presents problems when men-made assumptions creep in.
9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11) No formal theological education received.  
  
A thorough knowledge of the Word of God as contained in the Bible is however imperative, as it is enlightened by the Holy Spirit - the foundation for any church ministry.

10. What formal theological education have you received? *Confirmation classes*  
*Bible study course at*

10.1. What is your highest formal theological qualification?

*N/A*

10.1.1. When did you receive this?

*N/A*

10.1.2. Where did you obtain your qualification from?

*N/A*

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

*N/A*

10.3. Do you want to study further?

*N/A*

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

*N/A*

10.3.2. (If 10.3 No) Why do you not want to study further?

*N/A*

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

*N/A*

11. If you have not received formal theological education, Why Not?

*Never been necessary in the light of self-study of the Word of God (Bible) and experiential training over the years.*

11.1.1. How do you feel this affects your church leadership?

*It does not affect it.*

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

*Very little. Church leaders and helpers come forward voluntarily "through the ranks" of a congregation/local church/fellowship over the years.*

## Appendix: C12

1. What Church/denomination do you belong to? And how long have you been at this church?

[REDACTED]

2. How long have you been in Church leadership? and what is your designation/role?

[REDACTED], Church Founder / Planter

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian  
None of those but more as Apostolic, Prophetic with an emphasis on teaching.

4. When preparing a sermon, do you use any academic sources to construct the thoughts?  
Why/Why not? No

Because our primary and only source is the Word of God and not man's interpretation thereof.

5. What is your understanding of theology?

According to the meaning of the word = man's knowledge of God. It is man's effort to get to know God.

6. What is your understanding of the local church?

The local Church (congregation) is the assembly of the members of the Saviour's body, each doing its part according to their gifts. Each is autonomous.

7. How would you relate church ministry to academic theology? Is there a correlation? (do you feel your work relates to what is going on in the academy)

No relationship at all. Coming out of and studying in the normal Church systems, this is one of the reasons we moved out. Ministry is a personal relationship with God and receiving guidance through His Spirit because of that relationship. None in the early (first) Churches had "academic" training but personal teaching from a leader. The Academy moves away from the pure Scripture, which should be our only guide.

8. What is the relevance of academic theology to the local church and is your ministry incorporating this vision?

None and hopefully it will stay none.

9. Have you received any formal theological education (if yes please answer question 10, if no please answer question 11)

Yes.

10. What formal theological education have you received

Degree in Theology and 3 different Bible school qualifications.

- 10.1. What is your highest formal theological qualification?

Degree in Theology – and Masters in comparative Religions

10.1.1. When did you receive this?

[REDACTED]

10.1.2. Where did you obtain your qualification from?

[REDACTED]

10.2. Do you feel that your theological studies have prepared you adequately for ministry in the church? Why would you say this?

No. Many years in missions and a personal relationship with God showed us the real way of working with God's people

10.3. Do you want to study further?

No – except in the Word of God itself

10.3.1. (If 10.3 Yes) Does the church environment encourage/give you space to study further?

10.3.2. (If 10.3 No) Why do you not want to study further?

I receive all I need from the Word of God.

10.4. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

Not much. We prepare people in a Discipleship – one to one walking and teaching way.

11. If you have not received formal theological education, Why Not?

11.1.1. How do you feel this affects your church leadership?

11.1.2. What value does your Denomination place on theological education? Where do they usually train students for the ministry?

## Appendix: U1

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

A theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

- [REDACTED] (not of interest to congregants and pastors)

- [REDACTED] (of interest to congregants and priests)

- [REDACTED] (of interest to both pastors and congregants)

- [REDACTED] (both laity and clergy would be interested and find it accessible)

5. What is your understanding of theology?

Theology is contextual and the context of the theologian needs to be acknowledged and that it is faith seeking understanding and application particularly in contemporary context with particular interest in marginalized groups.

What is your understanding of the local church?

The local church is the presence of the universal church in a particular context and it serves the laity and community and is a sign of God's presence in the world. The Church according to Vatican II is 'the people of God' called to serve the world in justice and truth

6. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes there is because the local church is where I serve the parish and community

7. What is the relevance of the local church to your work?

Very relevant, fortunately I have a vibrant parish that is intellectually astute, critical and socially engaged.

8. Do you attend church/ have a local congregation you are part of?

(If yes please answer 10-11), if no please answer 12)

Yes

9. What church do you attend? And for how long have you been attending there?

[REDACTED]

9.1. Are you actively involved in your local church?

Yes I am

9.2. What position(s) or role do you perform?

In Parish Council (reader)

9.3. Does what you teach at the university benefits you in this position/role and how?

Yes it does because the knowledge is tested by the realities of people's lives so there is a cross pollination, my work is challenged by contextual issues and therefore I am challenged to adapt my theology in response to challenges.

10. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

They do not place any value in my involvement in the church and neither do they have any interest as it is not a requirement of staff in theology department to participate in their local churches [REDACTED] My life outside of [REDACTED] is separate from my life in [REDACTED]. the two are not encouraged to combine and there are no activities that require these to combine. There is no real requirement to be active in local church and it is not a priority.

10.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

It is hard [REDACTED] but we have talks and seminars that I participate in and so there are opportunities for participation.

10.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes they do [REDACTED] have set up a theological committee which includes theologians and they are encouraged to contribute to their formation and understanding of challenging issues.

11. If you do not attend a church/ have a local congregation you are part of, Why not?

11.1. What affect do you feel this has on your academic output?

11.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U2

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

As (3) pastor-theologian as I have some responsibilities at a local congregation besides my formal academic responsibilities .

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

The last four articles varied in themes:

[REDACTED]

No I doubt it whether these topics would have helped a congregant or pastor, unless they were interested in academic reading.

5. What is your understanding of theology?

Theology is according to me the formal study of the relationship between humans and God and how God reveals himself to humans and how they respond. Theology always has to be concerned with God.

6. What is your understanding of the local church?

This is the place where people gather to share in their common belief and express and experience their relationship with God. It does not need to refer to a physical building, but can refer to the community of believers.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes, through my teaching students about the nature of religion, the role of religion in society and making students aware of the threat and challenges secularisation set in front of the church, students are equipped to supervise a congregation in their experience and expression of belief. Theology is directed at being church.

8. What is the relevance of the local church to your work?

By understanding what the questions are congregants ask about their faith, I understand how religion functions in a community.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes I am part-time involved in a local congregation.

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

- 10.1. Are you actively involved in your local church?

Yes, I am have some responsibilities in the congregation.

- 10.2. What position(s) or role do you perform?

I give sermons occasionally and guide Bible study groups.

- 10.3. Does what you teach at the university benefits you in this position/role and how?

Yes, I am now familiar first hand with questions ordinary believers ask and the issues in society that confront them. This helps me to curriculise the teaching of students.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

My first responsibility is towards the University as this is my primary employer. The University does provide me with an opportunity to be active in a congregation, as long as it does not infringe on my primary responsibilities, namely doing research and teaching students.

- 11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

I do share what I teach with the congregants but not in the same academic tone. What I preach must make a difference in their faith, not confuse them. Some congregants respond positive to new insights from the academic research. Some congregants prefer not to hear any new and peripheral insights from theology.

- 11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes, our denomination puts high emphasis on the academic training of students to become pastors.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

- 12.1. What affect do you feel this has on your academic output?

- 12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U3

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor/Theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

They would only be of interest to some [REDACTED] of the specific denomination.

5. What is your understanding of theology?

Theology is the study of God incarnate who comes to and interacts with humans in the form of Jesus of Nazareth and the Holy Spirit as they seek to live out their lives in community for the sake of the world (total environment) as we seek to attempt to find answers to the fundamental life concerns:

Who am I?

What am I doing here?

Who are these all other people?

What happens to someone like me and the world I live in?

6. What is your understanding of the local church?

The local church is a community of the faithful gathered together in a specific area who has a responsibility for mission and evangelism within that area in order to manifest the love of God.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

There is although there is no clearly defined link. The purpose of the servants of the church is to demonstrate the means of grace through worship, preaching, pastoral care and involvement in the community. While this is viewed as a vocation for all Christians, the ordained have a special vocation (profession) to lead in this through being trained and formed to the highest level of professional competence.

8. What is the relevance of the local church to your work?

It provides the base and source of the reflection theologians engage in. It has its own integrity as a source of theological reflection alongside the traditional sources – scripture, tradition, reason etc.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes, I am colleague minister in our congregation

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Yes, in the various ministerial activities

10.2. What position(s) or role do you perform?

Colleague minister

10.3. Does what you teach at the university benefits you in this position/role and how?

Only peripherally as a source of reflection for preaching and pastoral care.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

None.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Mainly in preaching. No specific responses received.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Very much so as I am involved in the practical formation of students of my denomination.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

N/A

12.1. What affect do you feel this has on your academic output?

N/A

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

N/A

## Appendix: U4

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor-theologian – important to me to connect the two

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

2 of them yes, 2 of them no. [REDACTED]

5. What is your understanding of theology?

Its academic responsible reflection on our faith relation with God. Certain field's, certain methods and have to be acknowledged

6. What is your understanding of the local church?

The local community of faith. Important but not high expectations (helps to be less critical of the church)

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Very much inspired by the correlation. [REDACTED], one has to do with the idea that we should know very concretely with what is going on in our churches, our world our lives. Theology has to do with this life.

8. What is the relevance of the local church to your work?

The fountain where it all comes from. But not only the church, church in a society. Church can be reality estranged that they may be useless themselves and half of them usually are

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Very little. Academic workloads so heavy have to work on Saturdays and Sundays. Only go when I preach. Is a pity, wasn't originally like this when I was first at the academy. Stayed part-time minister. Now realised academic courier needs more time so pulled back from church [REDACTED]. Had to decide to be a full blow academic and meant taking a drop in income.

[REDACTED] Not promoted as he didn't publish enough, was too busy with the church. Moving from the church to academy lead to drop in income

10. What church do you attend? And for how long have you been attending there?

10.1. Are you actively involved in your local church?

10.2. What position(s) or role do you perform?

10.3. Does what you teach at the university benefits you in this position/role and how?

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

In a qualified sense. Often invited to bible schools, do special occasions for churches (perhaps special services). [REDACTED] Students present sermons and we examine them. But you have to decide where you want to go

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Some, others don't. Very mixed reaction. Really depends on age profession and so forth. Those not in professional working environments not in touch. Older people no, own crisis.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

Good. Got rid of so much baggage it's just not true.

12.2. ~~What value does the university place on providing a space to further your involvement with the church?~~ What is their main focus?

Difficult, so divers, have to be sensitive to departments and personalities, as well as church relations. Theology short had for something you include everything in, theology has 7 departments and they are very different. General Churches and church tradition the bottom line. Systematics, church and church involvement extremely important, preaching, research in involvement with the church

## Appendix: U5

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Theologian – more of a biblical critic

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

Own pastor read for sermon and were of help. Normal congregation members, very much doubt

5. What is your understanding of theology?

See myself more as a biblical critical than a theologian. When I preach I am a theologian. What I do in university is to strive to understand ancient text, when I preach I ask meaning of the ancient texts for today. In academy quite content with only understanding the ancient text

6. What is your understanding of the local church?

The congregation I go to in my denomination. On the other hand, is like the SACC – the voice of the church in the public sector.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes, but not sure what. Notice in own church is the neglect of the biblical text and part of my calling to resist that trend. Try to teach students to read and respect ancient text. In own experience as a minister, found training as biblical critic helped me in preaching and daily minister to bring the bible to modern day people. Would hope to do the same for my students

8. What is the relevance of the local church to your work?

Preach three or four times a year. Take texts I do with students in class and take it to the congregation. More the academy inspiring me to go to the congregation. Most of the times just attend ordinary as a congregant. Not too sure how the church impacts. Has the relevance in the sense that it challenges me when I engage with text in the academy, to ask what will I do with the text with them. Reminds me of real life.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Preach 4 times a year that's it

10.2. What position(s) or role do you perform?

Preaching and bible studies (last one 3 or 4 years ago)

10.3. Does what you teach at the university benefits you in this position/role and how?

It does. [REDACTED] the academy helped me to preach about a text which is rarely preached about. In the congregation have a lot of freedom – [REDACTED] But given certain leeway to take critical academic things to the pulpit

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Would not want to further involvement. Don't really have enough time. Problem is that the academy takes its toll on you, wants so much from you, you don't have time to invest in a congregation. That's where the main problem is in creating the gap between academy and church. A feeling 20 or 30 years ago was more interaction (only personal perception – may not have been true). Main focus of uni teaching and research.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

I do, they respond well; positively. They know in prof at uni and I'll come with this wired stuff. Is quite a critical congregation, so they don't shy away from asking complicated questions. Previous congregation also responded well. [REDACTED]. After a while they start to trust you and ask questions. Congregation read text and have own questions, so respond positively to a more academic based ministry. However, church members are usually polite – they rarely tell you if it was bad.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Mine does. Not true of every congregation in my denomination, my congregation more the exception than the rule.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U6

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor-theologian – very important for me

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED] Yes. Few previous congregants and minister used lecture to go and create sermons.

I believe theology that is not church theology is no theology

5. What is your understanding of theology?

[REDACTED]: reflecting on what it means to be a Jesus follower

6. What is your understanding of the local church?

A community of Jesus followers that reach out to the world; there are (should be) people of the way (Acts)

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes – what I teach I present in a popular form in the congregation

8. What is the relevance of the local church to your work?

It is where my theological reflection can be disseminate (send out)

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Ordained minister in that congregation

10.2. What position(s) or role do you perform?

Pastors / Minister more in a teaching capacity. Also do sermons but more responsible for teaching of the elders

10.3. Does what you teach at the university benefits you in this position/role and how?

Because I work with the text the whole day. Work with the bible and that is important in the congregation

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Expected to do your work here and other stuff on your own time. There is a tolerance (some see it as community service). In essence it is the work first. Main focus critical theological education – research.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

I do – Congregants that are REDACTED Retentive – mustn't shake their cages, don't like change (liberal communist, pink purple, gay lovers – hate values), neutral (don't care) and progressive (very much interested and engaging

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes – but also depends on which group. Retentive group teaches them to be liberal denounce what we believe etc.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U7

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor-theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED] – No [REDACTED] my main focus is on Religion Studies rather than theology.

5. What is your understanding of theology?

The quest for ontological answers as it pertains to God.

6. What is your understanding of the local church?

A called out community who are follows of Jesus Christ and carry out the Missio Dei as commanded by Christ.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes – in as far as missiology and inter-religious dialogue is concerned

8. What is the relevance of the local church to your work?

It is relevant to the extent that it adds substance to how, at grassroots, the church responds to everyday challenges.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

I only assist in preaching as and when called upon to do so.

10.2. What position(s) or role do you perform?

Only preaching when called upon, as there is a fulltime minister in the congregation.

10.3. Does what you teach at the university benefits you in this position/role and how?

Yes. I am able to inform the congregation through my preaching of missiological issues and methodologies for mission work.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

The involvement in the church is to be regarded as Community Service, which is an essential directive of our job description. Because this is a theological Faculty and much is associated with the church, the connection to the church provides a good basis for relevant theological research.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Yes I do. The answer is similar to point 10.3 above

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes although questions are always raised when a new research challenges the norm.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U8

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastoral-theologian – combination of both. As a minister always studying. Need to keep abreast with what's going on in theology and keep education in congregation. Then teaching used congregation as example to make teaching real.

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]  
[REDACTED]

But whether people in the church would read it, probably not as they are published in scholarly journals and scholarly journals don't read well for people who are not in the field. Tends to be dry boarding and too technical for those not in the field. Same would apply for health and reading academic medical journals. Only academics in that field benefit from academic journal.

Popularisation of research is necessary for others to gain access to it. Yet the university does not give credit for popularising, so we don't get time to do that – which is a pity. Only have an opportunity if churches invite us to do things, is a very valuable time, but not a structured part of university work.

[REDACTED] invited more often as work relevant, not research on a comer in Hebrew

5. What is your understanding of theology?

It is for me the rational component of faith. Faith is a comprehensive thing, includes spirituality rationality and your psyche. The rational part of it to me is theology. Scientist seem to be afraid of conflict between belief and rational knowledge. Personally find the more knowledge the more it helps. To be a naïve believer reading woman in scripture would not be able to identify as the text is abusive to say the least. Understanding of cultures of the time (rational brain knowledge) helps me in the other areas to be a believer

6. What is your understanding of the local church?

I like to think of church as faith community. [REDACTED] differentiate between church as institution and faith community as a living breathing both. Local church faith community over faith institution. And family, can be horrible and supportive (some families are horrible)

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Absolutely, part time pastor and sole responsibility of a church [REDACTED] All the academic knowledge I deal with hear inform my preaching and pastoral care in the congregation. And everything in the congregation informs my teaching and research. Church without academies is

improvised. Academia without practice is up in the air theory worth nothing more than a brain exercise

8. What is the relevance of the local church to your work?

Research focus is on improving practice. [REDACTED]. In wanting to contribute something to improving practice you have to understand practice. Teaching – you are teaching people to work in the world. To bring theology and practise together you are helped by being hands on in practice

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Pastor

10.2. What position(s) or role do you perform?

[REDACTED]

10.3. Does what you teach at the university benefits you in this position/role and how?

Yes – see previous answers. Academic insights – to be able to see situations in practise brings the knowledge into the practice or applying practice to teaching. Always this dialogue back and forth

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

This institution is so focused on research that in my opinion it does lip service to community engagement. Focus so much on research than teaching that there is not much time of energy left for community engagement and in the past not much value attached to that either. Performance management does not give high marks for church work/ community engagement. More marks for research. Greater focus coming on teaching and some on community outreach. Have known other institutes with greater focus on church. Faculty feels it's here to serve the church. In the faculty we do get a sense of being supported for being in church work, even though it don't count much in performance management

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

[REDACTED]

They like more academic discussions and information, which one doesn't always find. Some people are intimidated by academic information, they don't want it. In my context it's appreciated so easy to have cross fertilisation

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes. They are quite critical if someone preaches, they would be quick to say don't ask that person again there was not enough content.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U9

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor- theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]. Indeed feel ministers will read it. Actually presented some of the content in the form of continued education courses

5. What is your understanding of theology?

Disciplined academic reflection on our relationship with the triune God (the transcendent other).

6. What is your understanding of the local church?

The community called by and brought together by the Holy Spirit mandated to participate in Gods mission

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Absolutely. Teaching deeply informed by research into the local congregation. All theology is embedded in local congregations. If you do theology you must have your hands in the body – the body of Christ

8. What is the relevance of the local church to your work?

[REDACTED] the whole reason for my research falls away if the local church falls away. For me the relevance is how the church can participate in Gods mission

9. Do you attend church/ have a local congregation you are part of?

Yes, minister [REDACTED] No longer pastor but an elder. Part of the living body

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Elder. Deeply involved

10.2. What position(s) or role do you perform?

[REDACTED]

10.3. Does what you teach at the university benefits you in this position/role and how?

Yes – In the sense that there's a symbiotic relationship that I carry into the class room the experience of the congregation and vice versa. Stuff I read I go and try to make it applicable to the local congregation or rewrite it in terms of a training course. Then learn new from congregation life try to change what I teach and research. An action reflection cycle. Academic endeavour cannot be isolated. Some people may think it's the acquisition of knowledge but for me not the case

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Opportunity to do research, to hear more voice, to expose to diversity of ideas. Also state of the art thinking in theology and congregation life. Take you to the forefront of the knowledge. Cannot be at uni and fall behind the curve. [REDACTED]  
(figure out what God is doing and participate in what God is up to)

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Yes. [REDACTED] is on the edge of what is happening in church life, so experience quite positive feedback. [REDACTED]

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes – very much so

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U10

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

All Christians are theologians – not dependant on working at the university. Academic theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

Absolutely not. They don't read academic articles and the audience of academic articles is specialists (journals for colleges). [REDACTED]

5. What is your understanding of theology?

Linking what you believe to your everyday life – to the lived experience. Can be done in various ways/ levels. Just making the connection between faith and life

6. What is your understanding of the local church?

Local congregation, groupings of believers in their specific areas. Are many forms of interrelated churches, local church is one form

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes [REDACTED] God is present and active in all forms of life always. Stuff I write does relate to real-life issues – even though I don't contextualise to a micro level of the local congregation

8. What is the relevance of the local church to your work?

Difficult one [REDACTED]. Is less specific in the local church. On the other hand [REDACTED] (topics I write on) is important. Answer would be I don't know

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Yes – music group

10.2. What position(s) or role do you perform?

Music group. Theoretically a minister of the church, am ordained. In order to be a lecturer you need to be ordained. Don't preach or sit on church council.

10.3. Does what you teach at the university benefit you in this position/role and how?

No, does it have to? No – Academic theologians want to contribute to life of local church; I don't think the route is via the local congregation, it is via the student we train.

Don't think I'm taking my theological gifts to the church/ to that congregation (would imply I preached/ sat on leadership).

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Big uni doesn't care, they care about key performance areas (publication, teaching community involvement – basically only about publications). If you can fulfil those roles you are free to do other stuff

In the faculty a lot of support and encouragement to be involved. Expectation; do your job and will support you if you do your stuff. Not against it, structured doesn't promote it per-se, but faculty is allowing of it

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

With members in the congregation, but not at a collective level. Those I speak to are receptive but mainly as they have an interest – ask me first

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Congregation yes. Denomination two camps. One lots of value, other suspicious.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U11

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

[REDACTED] Theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

[REDACTED] They might be read by the general church congregants.

5. What is your understanding of theology?

[REDACTED]

Nonetheless, the integration of theology, spirituality (and scripture) prefaces all of the courses that I teach. Theology gives us the 'words' with which to articulate [and explicate] our spiritual experience, as well as positing for us the mysteries (Trinitarian, incarnation, etc.) in which the journey unfolds.

6. What is your understanding of the local church?

[REDACTED]

[REDACTED]

There are geographical 'boundaries' determining each local parish church although people are quite fluid as to where they go, specifically for worship, although generally they are 'registered' in one or another parish. [REDACTED]

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Although as an educational institution we advertise and are open to whoever might wish to attend classes, public lectures, short courses ,etc., we ourselves (Lecturers) are occasionally invited to present specific talks at various parish centres, usually at the invitation of the parish according to their needs. We may also be invited to make a presentation to some group not associated with a specific local church.

8. What is the relevance of the local church to your work?

As a member of a local parish, my spiritual life- if I might call it such, is situated in the local parish. To the extent that I might be called upon for some more formal academic presentation, then I make myself available for such.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

To some extent.

10.2. What position(s) or role do you perform?

I serve as monthly visitor to those in hospital, as a reader at worship services, as a 'consultant' [REDACTED], and occasionally may be asked to give a talk on a specific topic.

10.3. Does what you teach at the university benefits you in this position/role and how?

Just the fact of teaching, having to engage with current opinion, being in touch with the sources, or if I am required to address some specific topic, yes, there are connections and benefits to be had.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

There are no limitations. Such involvement is presumed; however, the work of the university is primary. In my situation it is not problematic.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Not directly, no. unless I am asked to address some topic specifically- which is only occasional, my teaching does not directly factor in.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

I'm unsure. I'm not sure they make so specific a connection. [REDACTED]  
[REDACTED], my work [REDACTED]  
[REDACTED]

not directly feature in what might be termed 'mainline' church education or formation.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U12

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

At this stage – theologian, changes over time

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

theme yes, second theme not necessarily. Publish on 3 levels, academic, professional and popular – trickledown effect. Church member's and ministers are important, academia just one of my audience

5. What is your understanding of theology?

An attempt to understand reality from a faith perspective

6. What is your understanding of the local church?

Fairly broad, in the sense of local congregations and beyond. I think more and more in certain contexts people and groups can still be seen as local church, but necessarily affiliate between local congregations and parishes.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Yes and no. [REDACTED] always have the faith practices in mind when we do research. Has everything to do with what's occurring at grassroots level; so hopefully yes

8. What is the relevance of the local church to your work?

Romanticised – the dynamics that happening in the local church should research and influences my teachings and vice versa. [REDACTED]

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

- 10.1. Are you actively involved in your local church?

Yes

10.2. What position(s) or role do you perform?

Not that often anymore, less and less time – liturgist/preacher/ church council/ member

10.3. Does what you teach at the university benefits you in this position/role and how?

Yes – gives a lot of preaching material, deeply influences the way in which I think (about who I am) which influences the way I do what I do there. Sometimes use them (maybe unethical way) to try out my new ideas. Quite an intellectual bunch so have a robust conversation with them

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Small, but it is there. It can to a certain extent be grouped under community involvement. Want us to be, if possible, although one should qualify that they don't want us to be full time pastors as that's not what were been paid for – we must be academics. If we are also involved that's good, but not the other way around. Not good for academia.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Indirectly I think so. If I preach and lead worship they can see and hear what I teach [REDACTED]. [REDACTED]. In general respond positively and also by in wonderful ways strongly engaging me.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes – but specific reason. Very intellectual bunch in the congregation. Liked to be challenged, will often also invite Profs to come and lead worship service.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

## Appendix: U13

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Theologian, but doing theology in service of the church. First and foremost a theologian. [REDACTED]

My work for the church is to teach and train students. Ministers in special service at the university

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]  
. In-between have written for church publications this year – so many things. Have newspaper and electronic magazine. Have written popular section on female contribution to the reformation – has to be written for the general church folk (not referenced). Academic ones, I want to write for people to understand, but are lots of terms they may not understand. Academic articles could be used, but used by students and people with an interest. General congregant's will read the other stuff I write in the general work. Have to do both and takes up a lot of time but is my function as a theologian in service of the church

5. What is your understanding of theology?

Trying to understand Gods presence in reality – is extremely complicated

6. What is your understanding of the local church?

Congregation, plays an extremely important role in strengthening hope and keeping faith in the sense of the community that flows from it. Church try's to concentrate on not been academic as if that will stop decline – too complicated etc. But if we focus on what it means to be a community that may sort it out. Currently a discrepancy between what we say and what we do. Trying to discern how God works in our life is difficult we lose our way – church community reminds you, helps you to believe and believes on your behalf. Local church a community

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Correlation between instituting and church, not that much. What I am teaching and how that relates to church life there is a correlation. Way I teach from a strong socio-political awareness. The way I'm teaching correlates to what's going on in the real world – and the church is living in the real world. Ask difficult questions not find easy answers – congregation may not always be happy. Try to teach students to make something more complicated than oversimplify

8. What is the relevance of the local church to your work?

Local church reminds me to bring my theology back to the ground. Mission since starting teaching was to break from predecessors that wrote to abstract. In our field [REDACTED] danger in getting stuck into talking abstract. Have a theology that is based in experience. Imperative and an indicative

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes [REDACTED]. Do sermons once a month or more. Preach when minister is busy. Can't live without the local congregation, local church plays too important role

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church? - Yes

10.2. What position(s) or role do you perform?

Am a minister called to special service at the university – senior lecture. Within the church, no admin (no church councils – freed from those duties), but an ordained minister [REDACTED] [REDACTED] Am officially a standby member of the general counsel of the church.

10.3. Does what you teach at the university benefits you in this position/role and how?

Absolutely! Way it benefits me in these position is that what I teach, specifically understanding the nature of ecclesiology and understanding with diversity. Problem becoming more prevalent. What I teach helps me live in creative tension between unity and diversity. All attempts at trying to diminishing diversity or force unity have failed miserably. All this helps me think about how to live in this tension.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Officially faculty would say that they encourage us to be socially involved – mean involvement in church and congregation. If they provide the space in terms of time and support different issues – say they don't. Not their fault as such but not enough time due to part of the academic game. Encourage community involvement (part of the performance management) but don't create the space to do it

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

All the time, excellently. Is the magic of the congregation. Preaching will bring in own experience from research/ teaching. Translate what I teach in the class into the sermon. Trinity Sunday preach unity and diversity – faith in the trinity. May not be the case in other congregations, but in mine it is

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Absolutely, of extreme importance.

12. If you do not attend a church/ have a local congregation you are part of, Why not?

N/A

## Appendix: U14

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

The same as above.

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

A theologian. I need to clarify this. In the earlier part of my professional life I worked as a parish priest [REDACTED]. I have been within academia more or less full time. Even though I have strong connections with the church I today see myself as an academic more than anything else.

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]  
[REDACTED]

It varies but more often than not ordinary congregants may be keen to know more about these things.

5. What is your understanding of theology?

Theology is not the same as religion. It deals with the doctrines of God and there is then a Christian theology just as there is a theology of Islam. Theology could be understood as a critical yet benevolent study of things relating to God. There is an incredible ambivalence within academia today regarding what religious studies are and what theology is. There is an outsider's perspective which is quite important and there religious studies may be the more appropriate title, whereas an insider's perspective sooner or later would require some kind of theology. In addition theology works with the assumption that there is something called church. If the reality of the church (in all its various dimensions) is taken away, theology will also fade away, and what is left is perhaps religious studies and certainly philosophy.

6. What is your understanding of the local church?

The question gives the impression of a particular ecclesiology, of, let's say, a more synodical character. The local church is where people worship together through word and sacrament, but this local church is totally dependent of the wider church, [REDACTED]. There is an incredible interaction between these different levels of church and I would have preferred the question to be just about the church not the local church.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

There is generally a strong correlation between my church and theology as it is taught at our institution, [REDACTED]

8. What is the relevance of the local church to your work?

The church means everything; as said above, without the church there would be no need for theology. As it happens, even though things could change sooner than one would realize, our students, [REDACTED]. Almost all these students are already active in their respective church in some kind of leadership, so these things happen naturally.

9. Do you attend church/ have a local congregation you are part of?

Yes, I do, and that is as an ordained priest totally natural. [REDACTED]

[REDACTED] At this time I preach less frequently [REDACTED]

As one can see from this, the church to me is extremely local, yet at the same time crossing all possible borders, which is what it must be if the church could be called "catholic".

(If yes please answer 10-11), if no please answer 12)

10. What church do you attend? And for how long have you been attending there?

See question 9

10.1. Are you actively involved in your local church?

As you can see from q 9.

10.2. What position(s) or role do you perform?

[REDACTED] ordinary member.

10.3. Does what you teach at the university benefit you in this position/role and how?

It is almost always a great strength to have theological insights and it is generally welcomed by congregants.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

The question seems strange [REDACTED]. I think this has to do with contextuality or lack thereof. The truth is that the bulk of students and many staff come [REDACTED]

█ historically disadvantaged areas. This fact changes the picture █  
However, the contextuality and the embeddedness of █ in this wider community make this question of yours somewhat superfluous; the relevance of academic studies and an academic being involved in church (and this goes for most people and not just for those teaching theology), all these things are most of the time taken for granted.

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Yes, of course, and as you may guess, the vast majority respond positively even being excited about what we are doing.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes, they do. █

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

P.S. I think my main point may be what I say above about embeddedness. Things may change, but not soon I think, rather we will get more students also from the Pentecostal and Charismatic side; if students are not motivated by what the church does █ things will soon change in academia as well, perhaps drastically.

## Appendix: U15

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

[REDACTED] No.

5. What is your understanding of theology?

Academic study of the Word of God.

6. What is your understanding of the local church?

The local manifestation of the body of Christ.

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Most of my students are studying for the ministry. By teaching [REDACTED]  
[REDACTED] I prepare them for ministry in the church.

8. What is the relevance of the local church to your work?

Not directly relevant.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes,

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

- 10.1. Are you actively involved in your local church?

Yes

- 10.2. What position(s) or role do you perform?

One of the lecturers at the congregation's Bible School.

- 10.3. Does what you teach at the university benefits you in this position/role and how?

Yes. I do more or less the same, but at a lower level.

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Main focus is academic; however, community engagement is expected of every lecturer.

- 11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

See 10.2 The response is positive.

- 11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes

12. If you do not attend a church/ have a local congregation you are part of, Why not?

NA

- 12.1. What affect do you feel this has on your academic output?

NA

- 12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

See 11.

## Appendix: U16

1. What academic discipline do you teach? And how long have you been in this position?

[REDACTED]

2. How long have you been a lecturer/ formally involved in the teaching of academic theology?

[REDACTED]

3. Would you identify yourself primarily as: (1) a pastor (2) a theologian (3) a pastor-theologian

Pastor-theologian

4. What have your last four (4) articles been on? And do you think general church congregants and pastors would have read these?

[REDACTED]

defiantly read. Other one probably not

5. What is your understanding of theology?

The study/science of everything involving God, scriptures and belief

6. What is your understanding of the local church?

Should be: a place where everyone feels welcome and can experience Gods love and care. I think most of the churches are trying to get there but often falling into some institutionalism

7. How do you feel your work relates to what is going on in the local church. Is there a correlation between your teaching institution and the Church?

Important thing about bible science is that we can get to a point where people can have a relationship with God without falling into fundamentalism. About the hermeneutics, understanding and reading the bible; avoid fundamentalism and not asking questions out of fear. Must fill the gap of people not knowing how to understand/ read the bible

8. What is the relevance of the local church to your work?

In the sense that it is giving feedback on how people do read and experience the bible and how we can assist them in reading.

9. Do you attend church/ have a local congregation you are part of?  
(If yes please answer 10-11), if no please answer 12)

Yes

10. What church do you attend? And for how long have you been attending there?

[REDACTED]

10.1. Are you actively involved in your local church?

Yes

10.2. What position(s) or role do you perform?

Preaching (once a month/ every second month), assist with bible studies (dependant on topic), decisions on church council

10.3. Does what you teach at the university benefits you in this position/role and how?

Yes I think so. Comes down to hermeneutics where I am able to explain the discrepancies in scripture to congregation

11. What value does the university place on providing a space to further your involvement with the church? What is their main focus?

Have a formal agreement with churches. Through that agreement can be involved with the church and academics. Focus on teaching and research, some community service which church falls under

11.1. Do you share with your congregation that which you are teaching? And if so, how do they respond?

Not directly, but when it's necessary to get into a conversation and draw from what I'm teaching then I do it.

11.2. Does your Denomination and congregation value the connection between the church and the theological training institution?

Yes, defiantly

12. If you do not attend a church/ have a local congregation you are part of, Why not?

12.1. What affect do you feel this has on your academic output?

12.2. What value does the university place on providing a space to further your involvement with the church? What is their main focus?