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a specific theologian of the past or the present to the status of 'doctor of the church'. Because all systems are only models of reality—albeit informed by Scripture and by the mileposts of theological history—we must maintain a stance of openness to other models, being aware of the tentativeness and incompleteness of all such systems. In the final analysis, theology is a human enterprise—helpful for the task of the church, to be sure, but a human construct nevertheless.

Finally, as Christian theologians we are tempted to see our task as ending with the construction of a theological system. In actuality, devising a 'system', however important this may be, is not our ultimate goal. Rather, as theologians we engage in articulating faith, in order that the life of each believer and of the faith community in the world might be served. Our theological reflection ought to make a difference in Christian living. Doctrinal expression is designed to help clarify the ways in which Christian commitment is to be lived. It likewise ought to help motivate all Christians to live in accordance with their commitment.

In short, our theology must overflow into ethics. Whenever theology stops short of this, it has failed to be obedient to its calling.

Michael Goldberg is on the right track when he concludes from his recounting of the story of Augustine, 'Though a propositional theology may have its place, that place is limited by life itself, for as its propositions are abstracted and drawn from life, so too, in the end, they must return to life and have meaning for life in order to be theologically significant'.[71]

In the same way, we need not go all the way with Lindbeck in discounting the ontological intent of theological descriptions to agree with his main point: 'The primary focus is not on God's being in itself, for that is not what the text is about, but on how life is to be lived and reality construed in the light of God's character as an agent as this is depicted in the stories of Israel and of Jesus'.[72]

A revisioned evangelical theology seeks to reflect on the faith commitment of the believing community in order to construct a model of reality. This model in turn aims to foster a truly evangelical spirituality that translates into ethical living in the social-historical context in which we are called to be the people of God.

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Toward Integration in the Theological School Curriculum

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[71] 71. Michael Goldberg, *Theology and Narrative* (Nashville: Abingdon, 1982), p. 95.

[72] 72. Lindbeck, *The Nature of Doctrine*, p. 121.

Victor Babajide Cole

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THE DEVELOPMENT OF THE CONCEPT OF *THEOLOGIA*

It is necessary to begin by seeking to understand the meaning of theology. As has been noted, the term refers to things of entirely different genres.[1] However, it is necessary to clarify the term as we approach the subject of integration of learning in theological education. Hence this brief overview of the history of *theologia*.

From the time of the Greek theorists, the term *epistm* has carried two meanings, namely, true knowledge as opposed to mere opinion or *doxa*, and an organized body of knowledge or a deliberate inquiry that produces a body of knowledge.[2] The Latin translation of *epistm* also carried this same double meaning. That way, *scientia* (Latin) meant knowledge, a habit (*habitus*) of the soul by which truth is differentiated from error. Equally, the Latin referred to the enterprise of investigation or reflection which produces knowledge. This double meaning then is western and specifically Greek in origin, and it affects the history of the meaning of *theologia*.

Whereas the term 'theology' fully took hold with the schoolmen after the eleventh century, it seems the Greek church Fathers employed it as a reference to the true mystical knowledge of the one God. The term is obviously not used in the Bible. However, the concept, if not the term, is evident in Scripture as well as in Christendom prior to its formal adoption after the eleventh century. Socrates, following a Sophist viewpoint, had maintained that man's first obligation was to know himself. That was regarded as wisdom. The Greek church Fathers, Thomist and the clerical schoolmen realizing this, said that true and substantial wisdom involved knowledge of God which was acquired as a result of a cognitive enterprise through the aid of appropriate methods which then resulted in a body of teachings, a discipline.

The term 'theology' then carried the basic idea of a *habitus*, knowledge which allowed for a double meaning. The primary meaning, so far as it concerned practical salvation-oriented knowledge of God linked to the life of faith, prayer, virtues and the yearning for God, whose end is eternal happiness with God, can be termed practical *habitus*. This concept (not the term) is evident in the Scripture, particularly in the teacher-disciple relationship between Jesus and the Twelve, and in the Paul-Timothy or Paul-Titus relationship.[3] This Scripture model could be termed the original practical *habitus*. The

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[1] 1. Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education*, (Philadelphia: Fortress Press, 1983), p. 31.

[2] 2. Farley, op. cit.

[3] 3. Both Jesus and Paul adopted the informal peripatetic mode of training of the ministry. In that mode the practical habitus formed both the end and subject matter of training. This habitus involved a personal, cognitive disposition towards God and the things of God. Jesus was the example par excellence in the process of training. He invited his followers to learn of him (Matt. 11:29). This habitus was tied to the faith life, to prayer, virtues and the soul's yearning for the living God. Training centred on 'practice', but of a different kind from what we usually refer to as 'practice' today. For Jesus, and Paul following after his Lord, 'practice' involved the Christian life, Christian existence and behaviour. All these correspond to character, value, and spiritual formation. The Pauline 'curriculum' hinted at in 2 Tim. 3:10–17, if carefully examined, bears testimony to this habitus in the course of training Timothy for ministry.

other meaning in this pre-modern usage, in so far as it concerned self-conscious scholarly quest, a discipline whose locus was usually a pedagogical setting, can then be termed cognitive *habitus*. It corresponded to the efforts of discerning and setting forth in writing the truth revealed by God through Christ.

It would then seem that the theory-practice distinction in *theologia* can be traced to a distant past. Both meanings can then be traced on parallel lines from earlier times in the history of Christendom up to the present. This theory-practice distinction also lies behind the study versus vocation debate, with the former corresponding to 'theory' and the latter corresponding to 'practice'.[4]

The period from the Middle Ages (about the twelfth century, the era of the medieval university) to the Enlightenment period (of the modern university) saw the development and heightening of this double meaning. The clerical schoolmen formally introduced the term *theologia*. For them knowledge was *hexis*, an enduring characteristic of the soul. It was this *hexis* that was translated into the Latin, *habitus*. So for the scholastic theologians, knowledge (*scientia*) was portrayed as (*habitus*). Consequently, as applied to theology, it was a *habitus*, a cognitive disposition and soul orientation which had the character of knowledge. But when asked what kind of knowledge theology carried, the double meaning became evident.

The Augustinian-monastic line would say that theology is a practical, rather than a theoretical *habitus*, having the primary character of wisdom, a salvation-oriented (existential-personal) knowledge of God. Some concede that this wisdom may be promoted, deepened and extended by human study, although it is something directly infused as a divine gift linked to faith, prayer and virtue.

On the opposing side was the Thomist school of thought which maintained that theology is a discipline, a 'science' in the Aristotelian sense of a demonstrative undertaking. There had always been people in the church who engaged in controversy, who refuted heresy and offered systematic expositions of Christian doctrine (e.g. Origen). Now, with the rise of medieval universities, those who were earlier learning, teaching and expounding, were formed into a university faculty. Some ordered procedures for arriving at theological knowledge were developed; it was here that the scholastic line of disputation was employed in theology. Theology as a cognitive *habitus* of the soul was now developed into a deliberate and methodical undertaking which resulted in knowledge, a discipline. In the medieval university *theologia* became a science/ discipline with clear-cut methods. A *ratio studiorum* for these studies which are theological then developed, together with a new set of literature on 'the study of theology'. In this second sense, theology as Aristotelian science continued from the thirteenth to the eighteenth centuries in the universities, occupying the capstone as 'Queen' of the sciences.

Today, we regard 'practice' in the process of training, strictly to be in terms of doing the ministry, techniques of ministry. But for Jesus, the emphasis was on being, on the making of 'the man of God', while doing was a natural by-product. To make 'the man of God', Jesus communicated his own life to the disciples (consult Karl Heinrich Rengstorf's articles, '*Didaskō, Didaskalos*' in TDNT vol. 2, 1964, pp. 135–165; and '*Manthanō* … *Mathētēs* … ' in TDNT vol. 4, 1964, pp. 390–461, for a good treatment of the disciple-teacher relationship set forth by our Lord.) The distancing of the teacher from the taught was unknown in the model of Jesus' training (also adopted by Paul). The call to discipleship meant being with the Master and learning of (about and from) him first (i.e. becoming), before going into service (or doing ministry). See further Mk. 3:13, 14; Mt. 4:19; 11:29.

[4] 4. See Gehard Ebeling, *The Study of Theology*, trans. Duane Priebe (St. James's Place, London: Collins, Sons & Co. Ltd.), pp. 2–5.

The dual meaning, however, created an on-going tension between study and vocation, between 'theory' and 'practice'.[5] In the period leading to the Enlightenment, the two parallel viewpoints of *theologia* were maintained. The original practical *habitus* led to the Augustinian-monastic tradition of theology. This resulted in a concept of pious learning or divinity with which the pietist movement (starting with German pietism) identified. This[6] forms the foundation of the twentieth century professional functionalist movement in theological schools.[7] Diagrammatically, the line of progression just described is as represented in Fig. 1.

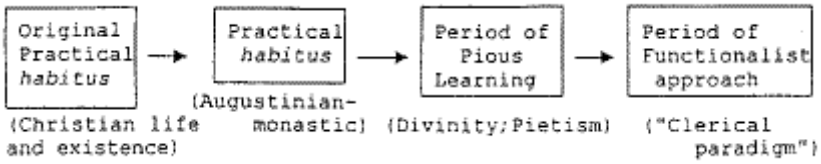

Fig. 1 The Progression of Theology as Practical Habitus

On the other side is the development of theology as cognitive *habitus*, a discipline. Prior to the Thomist rationalist movement, a body of knowledge had existed in the form of apologetic materials, church dogmas, expositions. That was in some sense the germ of theology as the original cognitive *habitus*. The Thomist rationalists, however, formalised this on-going tradition into a discipline in the Aristotelian sense; thus was born in a formal sense the *habitus* that is purely cognitive. With the Enlightenment came the period of specialised learning and the pressure on theology to justify its inclusion as a science in the emerging modern university. The earlier literature on 'the study of theology' soon evolved into the literature known as theological encyclopaedia.[8]

In the pre-Enlightenment period, beginning with the schoolmen, the 'study of theology' literature presented theology as a discipline, but a unitary discipline. In the wake of the Enlightenment, other disciplines became an essential part of the study of theology. Each assembled its own literature, sources and methods. Various configurations of the disciplines attendant to the task of theology emerged, but in the end, it was Andreas Gerhard's four-fold pattern (known as the Hagenbach scheme) that prevailed. That

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[5] 5. The use of 'practice' up to this time was in terms of the Christian life and existence and not in terms of techniques of ministry as known to the twentieth century. This was the way 'practice' was connoted in the Scripture—as the original practical habitus, rather than in terms of ministry skills acquisition.

[6] 6. The German pietist movement stands out in history through the influence of the University of Halle, and of the Spener-Francke efforts. At its inception the University of Halle struggled to retain in its theology department both the academic and the personal practical disposition. In so doing, German pietism of Hermann Francke was in tune with the period of pious learning. In that same tradition was the sixteenth century English model later imported to America of seeking further study in theology under a prominent pastor. Richard Baxter's *The Reformed Pastor* (1656) illustrates the sort of literature for preparing such ministers.

[7] 7. The twentieth century has witnessed in theological schools a functionalist approach which is centred on theory-practice distinction. This is 'practice' of a different kind, namely in terms of skills and techniques of ministry.

[8] 8. The theological encyclopaedia refers to the literature on introductory matters or theological propaedeutics. The issues at stake concerned both the problem of how to divide the subject matter of the theological disciplines and the problem arising from the division of that subject matter into the disciplines. The latter concerns the theological problem associated with the genre and unity of theology, or the quest to determine whether the genre and unity are in any sense a 'discipline', and if so, the determination of their sub-disciplines and what auxiliary disciplines they might require (See Farley, op. cit., pp. 93, 94).

scheme had been put forward in 1556, when theology was a singular discipline. It involved exegetical theology, historical theology, dogmatic theology, and practical theology. However, in the wake of the Enlightenment and in an attempt to justify inclusion of theology in the modern German university curriculum, the disciplines of theology were formulated. It was Schleiermacher who championed the argument for theology's continuing inclusion in the university. He said theology was a 'positive' science, by which he meant its specificity to a particular community, area of need, and leadership. He said that theology serves the need of the church and as such should be oriented to those needs.[9] Schleiermacher addressed the subject of the unity of the aggregate disciplines that was emerging. He saw the unity in terms of the concern for matters affecting the practice of a major profession.[10] This is a reference to the needs of the church for leadership; that is, the capacity to educate the leadership of the church.

The post-Schleiermacher encyclopaedists in the nineteenth century shifted the issue from the 'essence of Christianity' to the 'science of the Christian religion', but still for the purpose of clergy education. These encyclopaedists too were strongly influenced by the post-Enlightenment historical-critical mind-set. Christianity formed the subject of inquiry. The unity of *theologia* centred on the education of the clergy and as such in the study of 'Christianity'. Thus, the 'science of the Christian religion' as a historical-theological approach, dominated in the nineteenth century encyclopaedic movement. The three curricular phases of the time were: the historical science of Christianity; the normative science of the truth of Christianity, and the applied science of the ministry. These phases constitute a three-fold division of the disciplines as Schleiermacher's scheme had done. Nonetheless, it was the four-fold Hagenbach scheme that eventually prevailed. In all the schemes though, a theory-practice distinction was evident. To illustrate this from the Hagenbach scheme, exegetical, historical, and dogmatic studies were regarded as 'theory', and the fourth, practical studies, was regarded as 'practice'.[11]

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[9] 9. G. Heinrici, 'Encyclopedia, Theologica,' in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, (1977 reprint, Grand Rapids: Baker Book House), vol. 4 p. 127.

[10] 10. Friedrich Schleiermacher, *Brief Outline of the Study of Theology*, (trans. William Farrar, Edinburgh: T. & T. Clark, 1850) (American Library edition, 1963), pp. 91–97. Schleiermacher however favoured a three-fold division of the disciplines of theology into: philosophical theology (apologetics and polemics), historical theology (dogmatics, exegesis and church history), and practical theology (rules for carrying out the task of ministry, covering areas of church government and church service). See Heinrici, op. cit., p. 127. This three-fold division was characterised by the historical consciousness and method of the times. What then formed the subject matter or substance of the Schleiermacher encyclopaedia was 'the essence of Christianity'. It was in that respect that theology constituted a science. Thus, theologia now assumed a new meaning, namely, an aggregate of sciences (cognitions) necessary for clergy education. What was pursued in that quest to educate the clergy was the 'distinctive essence of Christianity'.

[11] 11. Three forms of 'practice' can now be identified in the career of *theologia*. The first is 'practice' in the sense of the Christian life and existence as in the case of the original practical *habitus*. The second is 'practice' in the Schleiermacherian conception of the term. Schleiermacher saw 'practice' essentially in terms of theoria, or normative rules necessary for carrying out the tasks of ministry. It is a reference then to 'a *theoria* directly related to the praxis of the church's leadership' (Farley, op. cit., p. 91). It is still a reference to what the leadership of the church must know in order to promote the health of the church. The third is the twentieth century functionalist x paradigm which limits 'practice' to techniques of skills for ministry.

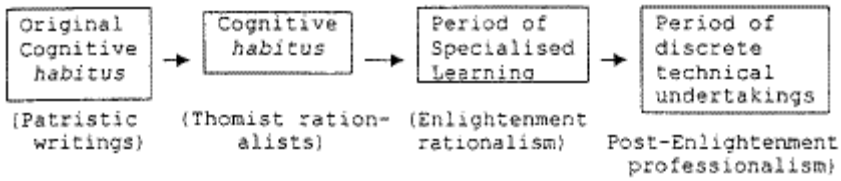

Fig. 2 The Progression of Theology as Cognitive Habitus

THE FRAGMENTATION OF *THEOLOGIA*

From the foregoing, it can be seen that the Enlightenment had introduced a radical shift in the study of *theologia*, whose legacy endures today in the form of the dispersion of the field of theology. But it should be noted that the encyclopaedic issues that dominated the agenda of *theologia* in the eighteenth and nineteenth centuries, even in the first two decades of the twentieth century, were essentially about a curriculum originally designed for teaching specialists in the modern university setting. That agenda was taken over uncritically by the seminary from its inception in the nineteenth century. The Enlightenment had thus introduced into *theologia*, the period of specialised learning, with the agenda of *theologia* dictated by specialist interests. With the tendency to specialisation came distinct critical apparata, languages, methods, and satellite or auxiliary secular disciplines to match. It was these auxiliary disciplines that provided the scholarly apparata for the theological disciplines and gave them the character of 'science'. Today, the four-fold division in the theological school curriculum has been further fragmented into 'catalogue fields' or mere ways of organising courses.[12]

Two principal causes for the fragmentation of *theologia* are the loss of a normative basis of authority and its reposition in human reason, and the related loss of any theologically based material unity of the course of study, or the loss of any substantive coherence of the course of study. Thus *theologia* as cognitive *habitus* (illustrated in Fig. 2), has therefore now become specialised, fragmentary and discrete learning. We are therefore, according to that other line of development, in a period of technical and specialised scholarly undertakings.

The parallel lines of the career of *theologia* starting with the Greek church Fathers would form something like that which is depicted in Fig. 3.

Variants of the original practical *habitus* (in the form of a Christian life leading to final salvation) at one time existed alongside the original cognitive *habitus* (in form of patristic writings). The development of those parallel variants of the original practical and cognitive *habits* was represented by the opposing Augustinian-monastic and Thomist rationalist lines. The period of pious learning (represented during the period of divinity and eventually championed by the pietists), and that of specialised learning (championed in the end by Enlightenment rationalists), though at some point in parallel, nonetheless rivalled each other at other times. The present period, dominated by the 'clerical paradigm' within theological schools, (commonly termed, 'theological education') exists side by side with the present period of discrete, technical, and specialist undertakings informed by the post-Enlightenment view of professionalism (regarded in some quarters as 'theology').

[12] 12. Farley, op. cit., p. 142.

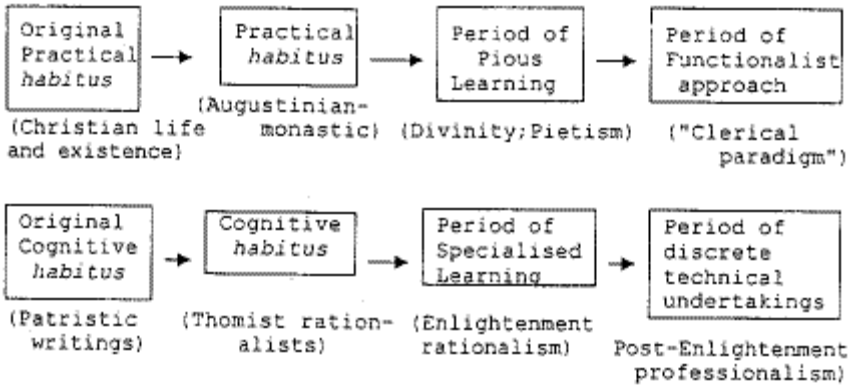

Fig. 3 The Parallel Lines of Progression of Theologia

THEOLOGY AND THEOLOGICAL EDUCATION

From the brief overview above, certain nagging questions arise. What then is theology (already examined in part)? How does theology relate to theological education? What in fact is theological education? What role is there, if any, for academic study of theology or for academic study in the course of theological education? What role is there, if any, for Christian life and existence, ministry skills and the like, in theology and in theological education? These questions together touch upon the matter of the head, the heart and the hands in the course of training for ministry.

Theology has been shown to bear two sets of meaning which together are responsible for the on-going tension between 'theory' and 'practice'. In the light of this tension, there is a view of theology which restricts it strictly to a purely academic exercise, whereby the Bible, Christianity, and the Christian faith, become objects of study.[13]

A related point of view then takes 'theological education' as a generic term for preparatory studies for the Christian ministry,[14] while reserving 'theology' for the purely academic pursuit. In this way, 'theological education' is a professional enterprise of preparation in skills needed for ministry. One might then ask, what are the fundamental issues of theology and theological education? Are the real issues about theory-practice relationship? Are they about the relationship of study (scholarship) and vocation (ministry)? In a sense, both issues might be related. If the emphasis is purely on scholarship, the approach that takes Christianity, the Christian faith, and Scripture as objects of study seems justified. However, the question remains of how to forge the inter-relatedness of the discrete disciplines of academic theology into a unity. If, on the other hand, the emphasis is on vocation, the training required must of necessity come to terms with the nature, purpose and task of the church for which training is targeted. Consequently, the view of ministry and of who is a minister should inform the curricular contents. It would of course be in order to examine the historic patterns and principles of the Christian faith, ministry and its orders, beginning from the Scriptures. Then there would be the need to examine received traditions to ascertain points of continuity and discontinuity.[15]

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[13] 13. Farley, op. cit., p. 142.

[14] 14. Farley, op. cit., p. 134.

[15] 15. For example, I think we seem to have lost both the title and the concept of discipleship in the process of training of the ministry. While we have kept the title of pastor, we seem to have lost the original concept behind the title. We have equally lost sight of both the title and the concept of 'the flock of God'.

Even then, from a purely vocational perspective, the issue of what constitutes the unity of the course of study is very relevant. For example, the prevalent practice today in theological education of uncritically retaining the four-fold division calls for scrutiny. It is a fair question to ask, whether the task or function of the ministry is what forms the unity of the course of study in our present-day 'clerical paradigm'? It then quickly becomes apparent that the four-fold pattern is not the theory of practice of the ministry. Even the so-called division of 'theory and practice' proves inadequate when closely scrutinised. In other words, the 'three' (exegetical, historical and dogmatic theology) are not the theory of the 'fourth' (practical theology).

One of course need not be limited to a purely 'theory' or a purely 'practice'; a purely 'study' or a purely 'vocation' approach. There is another option—to seek integration of the seemingly irreconcilable in the theological school curriculum. There are those who imply that an integration between 'theory' and 'practice', between 'study' and 'vocation', is difficult, if not impossible.[16] The attempt here is however to tackle this seemingly irreconcilable enterprise. To do so, I shall first examine broad categories of the school curriculum, drawing heavily from educational principles. The broad categories of the curriculum will hopefully provide an appreciation of the dynamics involved in any educational task, especially as applicable to theological education. Next I shall examine the end served by the theological school curriculum, thus re-appraising the 'theory-practice' issue. I shall then be setting forth what I consider to be the central and motivating factor of the course of study. In that the professional paradigm is the prevalent approach of the theological school today, I shall be making a critical appraisal of it before finally suggesting ways for achieving integration in the theological course of study, thereby seeking to enhance the training of the ministry.

BROAD CATEGORIES OF THE SCHOOL CURRICULUM

Eisner provides us with three broad categories of the formal school curriculum under the rubric, 'The Three Curricula that All Schools Teach'.[17] These are first the explicit curriculum, or those salient aspects of what the school, in intention and in reality, offers to students. There is also the implicit curriculum, or those non-salient aspects of what the school in fact teaches students, but not intentionally so. This tends to have a sociological and psychological impact on students of more lasting effect than even the explicit curriculum. The implicit or 'hidden' curriculum is often illustrated from its negative impact on students, but Eisner points out that it does involve as well a host of intellectual

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Consequently, culturally-attuned concepts, often unbiblical, tend to guide our views and practices of the ministry and its orders.

[16] 16. Thomas Ogletree had pleaded with the academically oriented to venture into practical life applications while the practically minded should draw from the resources of academic disciplines. To this, Mudge and Poling in their editorial comment said that such a plan was asking 'the student to perform feats of intellectual and practical integration that no one on the faculty seems prepared to demonstrate' [L.S. Mudge and J.N. Poling (eds.), *The Promise of Practical Theology: Formation and Reflection*, (Philadelphia: Fortress Press, 1987), p. xvi].
In reacting to such a sentiment that dichotomises between what is purely the 'work of the church' and the 'work of the school', John Frame said that 'seminaries not only frequently "refuse to do the work of the church"; they also tend to undo it … A seminary which does not "do the work of the church" does not "train men for the ministry" either' [John M. Frame, 'Proposal for a New North American Model,' in Harvie M. Conn and Samuel F. Rowen (eds.) *Missions & Theological Education*, (Farmington, Michigan: Urbanus), pp. 371–372, 376].

[17] 17. Elliot W. Eisner, *The Educational Imagination: On the Design and Evaluation of School Programs*, (New York: Macmillan Publishing Co., Inc., 1979), pp. 74–92.

and social virtues such as punctuality, hard work, delayed gratification, and so forth.[18] Finally there is the 'null' curriculum, or those things that are deliberately omitted from teaching by the school. The two major dimensions of this fall in the area of intellectual processes as well as in the content or subject area. Eisner however notes that the school teaches certain subject matters out of tradition and not because a range of alternatives were first considered. Thus, some subjects get taught out of habit while others that could prove exceedingly useful get neglected.[19]

A close look at the theological school curriculum reveals that all the three broad categories of curricula are present. Attention will now be given to the explicit, the implicit and the 'null' curricula of the theological school.

THE EXPLICIT CURRICULUM

This is the aspect of the theological school that is readily recognised because it is represented by the deliberate listing of subject matters. It is also concerned with what teachers and students consciously deal with in the teaching-learning process, whether as planned or as directly implemented, and as such it is generally perceived to be the totality of the curriculum.

In tracing the career of *theologia* to the stage when it became formalised into disciplines, the explicit curriculum had assumed various forms: a dual theory-practice division; a three-fold division; and a four-fold division of the subject matters. The varieties of forms into which the disciplines were cast concern those very aspects of the curriculum that are explicit. The effects of auxiliary disciplines on the division of the explicit curriculum have already been alluded to. The result today is the domination of the division of theological studies by specialist interests.

From a singular discipline in the medieval university the study of theology was firstly fragmented into three or four disciplines during the encyclopaedia era. In the post-encyclopaedia era, the disciplines were further fragmented into many sub-specialties that are said to have lost contact with their respective disciplines.[20] The explicit curriculum now attracts faculty specialists in literatures of the sub-disciplines and their auxiliary sciences: linguistic studies, therapeutic psychology, social sciences, philosophical systems, general history, and so forth. It is for this very reason that the 'catalogue fields' are said to have lost common norms by which they can be described as theological.[21]

The fragmentation of the explicit curriculum is widely recognised. Niebuhr, writing in the middle of the twentieth century said that, 'the curriculum no longer is a course of study but has become a series of studious jumps in various directions'.[22] Farley too says that three to four of the six semesters in a typical north American seminary are dominated by an aggregate of relatively 'independent disciplines', 'one course exposure', resulting in seminary education that is characterised by 'a mélange of introductions'.[23]

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[18] 18. Eisner, op. cit., p. 81.

[19] 19. Eisner, op. cit., p. 88.

[20] 20. Farley, op. cit., p. 142.

[21] 21. Farley, op. cit., p. 145.

[22] 22. Richard H. Niebuhr, *The Purpose of the Church and its Ministry*, (New York: Harper & Row Publishers, 1977 reprint), p. xviii.

[23] 23. Farley, op. cit., pp. 14, 15.

It is increasingly recognised that the explicit curriculum of theological schools must be subjected to fundamental review in the material or substantive part, otherwise renewal efforts are 'cosmetic' (Farley). What generally obtains during a review of the curriculum is 'political negotiations between the area fiefdoms',[24] and what I term, 'horse-trading.' It is only occasionally that the 'theoretical' disciplines of Bible, dogmatics and church history yield ground. Activities aimed at reform are however more readily observed in the 'practical' portion of the four-fold division, but that is often in terms of the introduction of more 'practical' subject matters. In the process, and because it is difficult for the entrenched disciplines to yield ground, it is not unusual to have curriculum overload as a result. The outcome then is further dispersion of the 'catalogue fields', and the inability to see the unity and inter-relationships between them.

When all things are considered, we sense a growing realisation among those concerned about renewal of theological education and theology of the need for substantive renewal of the explicit curriculum.

THE IMPLICIT CURRICULUM

A host of things are taught unintentionally in the theological school curriculum which nonetheless greatly impact upon students. It is for that reason that the 'hidden curriculum' is at work in the process of training of the ministry. The implicit curriculum impacts both the intellectual and the socio-psychological aspects of the students' training. The impact can be positive or negative. The following examples will illustrate the point.

On the use of initiative, educational sociologists have observed that students tend to be conditioned in the formal school context to giving the teacher what is expected. This stifles initiative in most cases. The students pick up the cue directly from what they observe in the teachers. Take for example, a first year student of Greek in the first semester of school in a M.Div. programme who was overheard speaking to his Greek professor as follows: 'I am learning to adjust to your class. In my entire career as an undergraduate I had been taught to think, I am therefore not used to learning by memorization. Just give me time, and I will fully adjust … ' The implication is obvious, and sadly so. The student was being conditioned to the expectation to learn by rote. It should however be noted that what is taught unintentionally in form of the implicit or 'hidden' curriculum is based on pedagogical schemes intentionally adopted by the teacher. It is just that an unintended effect is the result. Thus the 'hidden' curriculum is the direct result of a course of action taken, or at times it is due to inaction. On a positive note, however, this also means that the areas of character formation, values, spiritual development, and so forth most suited to the informal mode of education can be addressed through the implicit curriculum.

A familiar thing that happens in many theological schools is for the teacher to assign a prescribed number of pages of reading assignments, checked often by means of 'pop quizzes'. Such may inadvertently reinforce reading for the teacher and not necessarily for personal satisfaction. Students are thus often heard asking from their teachers, what materials will or will not be required in the exams.

It is observed that the classroom setting often conditions students to work alone and to learn to compete among themselves. Some of the direct causes of the competitive spirit include the kind of reward system adopted by teachers, especially for examination purposes, and in the grading system adopted. In order to compete 'successfully', students sometimes seek ways and means to edge out one another. Admittedly, there is nothing

[24] 24. Farley, op. cit., p. 5.

explicitly stated in course syllabi to promote a competitive spirit, but it is nevertheless promoted indirectly by what is done intentionally.

Mention should also be made of the general ethos of the training or learning environment as touching the implicit curriculum. Tied in to this is the way of life, the kinds of students that a school tends to cater for, what gets communicated to students as important, and so forth. The delicate balance, call it tension, between study and vocation and the personal spiritual development of the man or woman of God comes into play here. What a theological school communicates to its students as important has very much to do with the general ethos of the learning environment.

Students are able to sense from what is said or not said, from what is done or not done, how a theological school maintains the balance between the academic, the practical, and the personal spiritual life. The place accorded to chapel as well as the quality of corporate worship and fellowship; the example set by teachers and significant others in terms of standard of scholarship, integrity of life, prayer, devotion, faith, sensitivity to the world around, and so forth; what the school communicates about the place of practical ministry's contribution to training; the view of ministry and the image of the minister; all have a lot to do with the implicit curriculum in the training for ministry. The general ethos of the training environment will equally be translated into the kinds of students admitted. In actual fact, who is admitted and the ethos of the training environment are mutually reinforcing.

All those things that affect the implicit curriculum stem from what is done deliberately in the context of formal training—it is only their effects that tend to be unintentional. It is this unintentionality that enables us in the formal mode of training to bring in the dimensions of the informal and the non-formal modes as well. What the teacher does and says impacts upon students in more ways than readily meet the eye. Indeed, teachers in seminaries tend to reproduce their own kind.[25] If the teacher imitates Christ before the students, exhibits the mind of Christ, relates theory with practice in his/her own life, demonstrates a well-rounded life of balance between academic study, vocation, and spirituality, students will sense all of these. It is therefore not a question of whether the teacher serves as a model, but what type of model? Obviously, the explicit curriculum will probably not mention what the teacher teaches by his/her own life and example. The seminary teacher, as a significant other, provides for the students during their time of training the most salient image of the minister and of what the ministry is about. So then, whether the seminary teacher knows it or not, whether he/she wants it or not, the teacher is a model. Modelling then forms the core of the implicit or 'hidden' curriculum in the training of the ministry.

THE 'NULL' CURRICULUM

Just as theological schools teach certain things, usually different configurations of the four-fold division of theological studies, there are certain other things not taught. The fact is, that no school can afford to teach at any one time everything that could be taught in a particular discipline. However, what gets left out affects the consequences of training by very reason of its being excluded.

[25] 25. Harvie M. Conn, 'Theological Education and the Search for Excellence,' *Westminster Theological Journal* vol. XLI, No. 2, 1979, p. 330.

Although not employing the term, 'null' curriculum, Hough and Cobb list what they regard as five 'important topics' often neglected in the theological school curriculum.[26] In their own proposal for restoration of the unity of theological studies, Hough and Cobb propose a curriculum that they hope will produce the 'Practical theologian'.[27] They propose to centre theological education around various contemporary practical issues such as racism, sexism, ecology, economic justice, and so forth. These topics, they propose, should be looked at by the drawing of insights from the Bible, history of Christianity and theology, as the need may arise. What such a proposal would however do to the four-fold pattern has already been pointed out by others.[28] In effect, Hough and Cobb create a new set of 'neglected topics'! What this therefore leads us to is the inevitability of neglect of certain topics. In that everything cannot be covered in the given time allotted for training, inclusion as well as exclusion of topics become inevitable. This is where clarity of purpose, goal and objectives of training become crucial in the process of inclusion and exclusion.

Certainly the answer to the 'null' curriculum is not an overloaded curriculum. The allegation that the theological school curriculum in its present atomistic form which is dispersed into 'catalogue fields' (Farley) is no longer a course of study ought then to be taken seriously.[29] To ensure that the theological school curriculum is a course of study as opposed to 'a clutch of courses' (Kelsey), the aggregate of the subjects on offer should be integrated towards a common end, a unifying purpose.

THE END SERVED BY THE THEOLOGICAL SCHOOL CURRICULUM

Usually two different views are proposed regarding the end to be served by the curriculum of a theological school. They are first, that the direction of every subject taught should be focused on the elucidation of the Christian faith, and second, that they should be directed towards the practice of ministry. Kelsey and Hopewell both point out that the theological school curriculum is in that way directed to the individual who is being trained for ministry in the local church.[30] The curriculum thereby neglects the life and development of the congregation in situ. Hopewell would therefore say that theological education tends to neglect the self-understanding of a congregation's identity.[31] This is why he proposes a 'congregational paradigm' instead of a 'clerical paradigm'. While the latter focuses on the individual to be trained, the former focuses on 'a corporate form of

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[26] 26. Joseph C. Hough and John B. Cobb, *Christian Identity and Theological Education*, (Chico, California: Scholars Press, 1985), pp. 109ff.

[27] 27. The initial list of recommended courses in the curriculum for the education of the 'Practical theologian' [Hough & Cobb, 1985, pp. 129–130) has since been revised, based on responses to the initial proposal. Consult Browning, Polk and Evison (1989) pp. 107ff.] for the revision.

[28] 28. Don S. Browning, David Polk and Ian S. Evison (eds.) *The Education of the Practical Theologian: Responses to Joseph Hough and John Cobb's Christian Identity and Theological Education*, (Atlanta, Georgia: Scholars Press, 1989), p. xii.

[29] 29. See Richard H. Niebuhr, op. cit., p. viii; David H. Kelsey, 'A Theological Curriculum About and Against the Church,' in Joseph C. Hough and Barbara G. Wheeler (eds.) *Beyond Clericalism*, (Atlanta, Georgia: Scholars Press, 1988), pp. 37ff.

[30] 30. Kelsey, op. cit., pp. 38f.; James F. Hopewell, 'A Congregational Paradigm for Theological Education,' in Joseph C. Hough and Barbara G. Wheeler (eds.), *Beyond Clericalism*, (Atlanta, Georgia: Scholars Press, 1988), pp. 1–9.

[31] 31. Hopewell, op. cit., p. 8.

learned ministry'[32] It is this point that Kelsey seems to carry forward in his alternative a 'non-individualistic' picture of the ends to which all subjects in the course of study should be directed.

It will be noted that the two ends to which the curriculum is usually recommended to be directed—the Christian faith[33] and the ministry[34] —touch upon theory and practice respectively. This 'theory', or the intellectual interpretation of the faith for the student, is referred to as the proper subject matter of the curriculum by Kelsey, but it is nevertheless said to be 'elusive'. In that case, 'the faith' does not serve as a criterion for judging the unity or otherwise of the curriculum. What we are leading to in all this is the extent to which inclusion and exclusion pervade the theological school curriculum. The philosophy of education of the ministry has much to do with the process of deciding what to teach and why. It equally has much to do with the process of deciding what is not taught and why. That philosophy also touches upon the theological understanding of the nature of the faith community, its purpose, what is the church's ministry, and in view of all these, what form of training of the ministry is most appropriate.

When the curriculum of training is conceptualised in purely academic terms or purely in terms of techniques of ministry, something is said about the philosophy of education of the ministry. When the faith life, the inner life, character, virtues, spirituality, are excluded from the core of the curriculum, that too says something about the philosophy of training of the ministry that is adopted in the particular programme of training. In all of these, what is not taught explicitly or implicitly becomes as important to the type of training on offer as what is taught. The core of the curriculum must therefore be seen in terms of the training outcomes desired— whether in terms purely of academic emphasis, or practical skills emphasis, or formation of the inner spiritual life, or a holistic balance of all three. A holistic view of training of the ministry cannot be in terms of either-or. The three characteristics of the theological school curriculum must reflect a common theme serving to unify the course of study. Theological educators can adopt, if they try hard, all three modes of education—formal, non-formal, and informal—in order to achieve holism.

The purely cognitive domain corresponds largely to the purely academic aspect of training. This aspect, whether in terms of the four-fold pattern or other configurations, must have a theological unifying principle. The effective domain corresponds largely to formation of values, character, spirituality, and so forth. Whereas these are better caught than taught in the informal context, it should be pointed out that the formal context too can be deliberately contrived to address this vital area of formation of the man or woman of God. These areas that are better caught than taught fall within the purview of the implicit curriculum of the theological school, as the teacher models before the students the life patterned after Christ. The practical hands-on skills area corresponds somehow to the psycho-motor domain which is best taught in the non-formal mode.[35] We should

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[32] 32. Hopewell, op. cit., p. 9.

[33] 33. Schleiermacher had posited 'the essence of Christianity', while the nineteenth century encyclopaedists who followed him adopted 'the science of the Christian religion'. Even though the interpretations differ they are about the 'Christian faith' in one form or another.

[34] 34. The twentieth century form of the 'clerical paradigm' purports that clerical tasks of the ministry provide the unity of the course of study. The associated problems with this view have been briefly alluded to earlier on.

[35] 35. I offer caution in the area of temptation to offer strictly neat differentiation between the domains of learning. For example, practical skills of the ministry in terms of techniques only somehow relate to the psycho-motor domain. We say this because 'practical skills' of preaching, teaching, and counselling, just to name a few of the prominent 'skills' area, do not neatly fall into the psycho-motor area that involves co-

point out that formal training of the ministry has to be in partnership with the local church to ensure that a gulf does not exist between the school's theory and the church's practice.[36]

There is no doubt that the centrality and motivating factor in a curriculum of training for the ministry must be supreme love for God through study of and obedience to his Word, love for the people of God and the world at large. Thus, whether it be in terms of the personal walk with God or in terms of the acquisition of learning and practical skills for ministry, love and a heart for God must be the salient motivating factor. This disposition towards God and his creation in the realisation of his purpose on earth cannot be assumed, implied, forced or faked. It is born of an inner disposition that cannot be legislated in order to realise it and yet it must somehow be included both explicitly and implicitly in the theological school curriculum. Otherwise these things that vitally matter to the Christian life, ministry and its training are excluded in the process of training for the ministry.

Attention will now be directed towards the popular professional or 'clerical paradigm'.

ASSESSING THE PROFESSIONAL PARADIGM IN THEOLOGICAL EDUCATION

The thorough-going professional paradigm—whether in the seminary or in its other derivatives—spelled a retreat at one time from the arena of formal education, which was the modern university. The recovery of true *theologia* in form of the original practical *habitus* (whether as a personal disposition towards God, or as informal self education, or as learned piety) must not be sought by way of another retreat from the present arena of formal training of the ministry as it appears some are advocating.[37] The twentieth century form of the 'clerical paradigm' is a relative new comer in the long history of training of the ministry within the locus of formal training. Its criticism, therefore, especially in terms of the mere focus on clerical tasks (doing) is well justified. Placing doing before being is like placing the cart before the horse in the light of the biblical pattern set forth especially by our Lord in his approach to training for ministry. The criticism that it is fragmented into 'catalogue fields' is equally justified. Its rationale, therefore, is not to be found in authentic *theologia* but in its presumed power to train for discrete tasks of the ministry while holding on to the four-fold pattern which is not the theory of its presumed practice. If the original practical *habitus* is recaptured as the goal of the training as the formal, non-formal, and the informal modes are combined, a much more unified concept of theological education might result.

So what we are saying is that the real issue on the recovery of *theologia* in theological education is not necessarily about adding more 'practicals' to the curriculum, if by that is meant the 'how-to's of ministry'. Practical training of course is essential, but not as an

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ordination of the psyche and motor skills. The inter-connection of the domains is thus clearly demonstrated in this 'skills' area that requires more overtly the ability to process information and to articulate the same in the course of 'practice'.

[36] 36. For a significant report of the cooperation between church and school in the training of the ministry, see Tim Dearborn, 'Preparing New Leaders for the Church of the Future,' *Transformation*, vol. 12, No. 4, 1995, pp. 7–12.

[37] 37. John Frame (op. cit., p. 378) proposed the dropping of the 'academy' in place of a 'non-academy' model (p. 379). Such he calls 'Christian community' that will involve different models served by different 'Christian communities'. Those 'communities' will then specialise in the different areas of training of the ministry. Some will train in the formal theological subject areas; others will then train for the different forms of expertise in scholarly disciplines, and so forth.

appendage to what is considered of true importance. Authentic *theologia* in the training of the ministry concerns first and foremost 'practice' in terms of the Christian life and existence, even the life of Christ, or Christ-likeness. Practicals can then follow as a by-product of the making of the man/ woman of God. We are not saying either that the addition as a mere appendage of 'practice' in terms of the Christian life is the solution. Rather, this view of 'practice' must pervade the entire course of study.

The presence of authentic Christian faith and its nurture in the whole process cannot be over-emphasised. Genuine Christian faith is foundational in the recovery of authentic *theologia* in the tradition set forth by our Lord, namely as practical *habitus*. It is interesting to note that Farley posits a post-orthodox view of *theologia* and of faith itself.[38] He notes that the 'demise' of *theologia* carried with it the discrediting of Christian orthodoxy as well. But we would ask, where else can historic Christian faith reside? To the extent that our interpretation of Christian faith as revealed in Scripture is true to its primitive and original form, we remain potentially in line with authentic *theologia*. If on the contrary the 'faith' we profess deviates from the original revelation, we are not only in a post-orthodox era, but we are also in an era of confusion as already reflected in the various forms into which the curriculum of training of the ministry has been fragmented. We are in no doubt that a 'revisionist faith' as Farley posits is not only responsible in large measure for the loss of *theologia* in theological education and the fragmentation of the same, but that 'revisionist faith' is not going to lead to the recovery of authentic *theologia* in the training for the ministry. The apparent discrediting of the 'source-to-application' approach by Farley goes hand-in-hand with the loss of *theologia* itself, and history amply bears this out.[39]

Equally important is the relating of the four-fold pattern to the twentieth century form of the 'clerical paradigm' in the attempt at the recovery of authentic *theologia*. Necessary for this recovery is the Pauline pattern of the 'deposit' as originally given. Equally necessary for recovery of authentic *theologia* is the reaffirmation that the 'deposit' has the character of divine revelation. Any discrediting of this 'deposit-of-revelation' carries with it the loss of authentic *theologia*, as history has shown.[40] But mention must be made of how the four-fold pattern is employed even among those schools still faithful to the 'deposit-of-revelation'. The correlation of the four-fold pattern with clerical tasks calls for scrutiny. Usually, the task in view is the ability to teach to others what has been taught in the course of training. Hopefully those so taught will teach the same to others also. Appeal is often made to Paul's injunction to Timothy in 2 Timothy 2:2.

In the first place, much of what is given attention in the course of training by way of the four-fold pattern does not seem relevant for teaching to others in the faith community and so it does not get passed on directly to the recipient faith community by graduates of

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[38] 38. Farley, op. cit., p. 161.

[39] 39. Farley mentions 'source-to-application' in terms of the practice of moving from a disclosed knowledge of what he calls the depositum of revelation (or the Scripture) to the application of that 'deposit'. This practice, he says, is not only precritical but it separates theory and practice (Farley, op. cit., pp. 136, 143, 162f.). While the criticism of the dichotomy of theory and practice is well taken, we cannot but note Farley's questioning of the authority inherent in the text (p. 144) as historic orthodoxy has maintained.

[40] 40. Farley refers to 'deposit-of-revelation' in terms of the Bible as a 'deposit' of divinely revealed truths, the ground of theology. Thus the 'deposit' serves to exhibit truths of revelation as grounded in the textual deposit. Farley goes on to say this approach to the text is equally precritical. He further says this approach has given way to a radical alteration of theological and churchly activities in a post-Enlightenment world view that has radically reinterpreted faith itself, the Christian life, and so forth. No wonder then the result is the 'absence of any clear consensus about how one makes or grounds judgments theologically' (Farley, op. cit., p. 143).

the school. Instead, what usually gets passed on is the teaching of the Bible texts in the form of homilies, expositions and Bible study in the belief that verbal application (which remains at the purely cognitive level) will somehow be translated into life (or action) by the faithful hearers. Thus much of the study around the Bible that characterises the four-fold pattern fails to be passed on to 'faithful men who in turn will teach others also'.

Secondly, there is a perception that what is learned in school (when correlated with the 'deposit') serves the function of the clerical task by developing the ability to teach others. However, unless care is taken, too much may be expected of this perception. We say this because the functionalist form of the 'clerical paradigm' takes the techniques of ministry (viz., the ability to preach, to teach, and to apply the Word for therapeutic purposes) as the end to which training is designed. But in this case there is no direct correlation between what is learned in school and the techniques required in doing ministry. The pattern set forth by our Lord and so ably followed by Paul did not place emphasis on the need to acquire knowledge merely by processing information with a view to mastering techniques for passing on a body of knowledge to others. Instead, this pattern primarily enjoins teachers and learners first of all to experience the truth of the 'deposit' in terms of personal life transformation in Christlikeness.

The functions of the ministry, though important, are not the end sought, but they are the necessary by-products. How to give priority to the important matter, namely the recovery of the original practical *habitus*, will probably differ from case to case. However what seems obviously necessary is the need to create space in the curriculum for the inclusion of the practical *habitus*, not as a mere appendage to the four-fold pattern that is already entrenched— but as a full-fledged discipline and as one that is integrated into the existing four-fold division. (Compare Fig. 4 which assumes a proportional distribution of the four-fold division only for illustrative purposes with Fig. 5.) The implication then is the need to reduce space currently occupied in the school curriculum by the four-fold pattern in order for the practical *habitus* to take its rightful place. The space created for this vital division should address the unity and core of the curriculum by combining aspects of the formal, non-formal, and informal modes. At least three vital areas are suggested below.

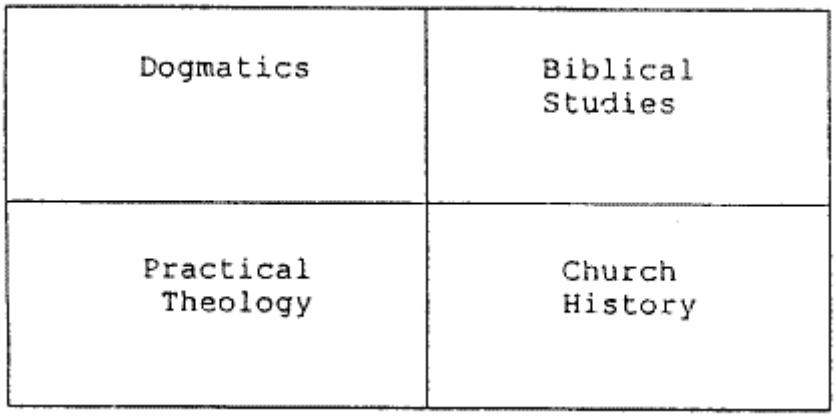

Fig 4. The Existing Four-Fold Division

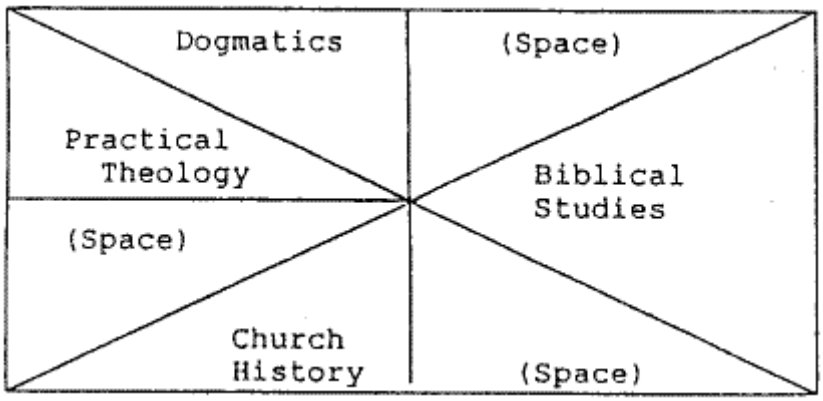

Fig 5. Creating Space Within the Four-Fold Division

SUGGESTIONS FOR ENHANCING THE THEOLOGICAL COURSE OF STUDY

Firstly we would suggest the introduction into the curriculum of theological propaedeutics which give at the beginning of the course of study the big picture of the components of training, the core of the training programme and the inter-relationships of the various elements. This overview will reveal the *ratio studiorum* as well as the ideals espoused in the course of study.[41] It will equally set forth the philosophy of training for the ministry as well as how the practical *habitus* is integrated into the entire course of study.

Secondly, we would suggest an ecclesial component of this *habitus* to cover (in the formal, non-formal and informal modes) the following important questions: what the church is—its nature, purpose, tasks; what ministry is—including aspects of the grace gifts in the Body of Christ and ascertaining what those gifts are in the individual lives of trainees for ministry; what the ministerial offices are, and the functional relationships of those offices to the Triune God.

Already ecclesiology is a component of the four-fold division in the purely formal mode, but that is usually done in a strictly compartmentalised form that divides the 'theoretical' from the 'practical'. That way the supposed 'theory' of the church is consigned to the region of dogmatics while its supposed 'practice' is reserved for the practical theology division. What I am suggesting here is the integration of what obviously belongs together, namely, the broadening of the ecclesial component to cover the ministries and its offices, and developing in trainees a biblical and theological understanding of ministry and the minister in relation to the Triune God and fellow man.

All of these would be packaged into one continuous learning experience in and out of the classroom in cooperation between teachers and trainers in the school and in the faith community. These will all work in concert to provide an ecclesial understanding, both propositionally and in life settings that allow for mentoring, learning by firsthand experience and observing live models.

Thirdly is what I call the relational component of this *habitus*. It has been pointed out that the practical *habitus* has to do with the Christian life and existence, with character and development of Christian virtues, with how to relate to God and man. This is the area often elusive in the strictly formal mode of training. It is a component that is more largely

[41] 41. Theological propaedeutics was well known in the German approach to the study of theology, particularly in the period when theological encyclopaedia dominated the theological landscape. That in itself potentially provided a vital forum for giving to students the big picture.

caught than taught. This is where a combination of the three modes of training vitally come together. The relational component would include the individual's inner life and relationship to the Triune God, involving the disciplines of ingesting the Word of God, prayer, meditation, obedience, penitence, the habit of 'walking with God' and enjoying him. This relational component should also involve the individual's outer life and relationships to the community of faith and to the world. To the community of faith the vital areas of how to cultivate reciprocal fellowship, care, love, service, human relations, and so forth must be part of the core curriculum. To the world at large training of the ministry must involve understanding of the 'mundane' issues of injustice in whatever form it takes in a local setting and globally, demonstration of God's love to the dying world, service to the world God so loved, developing human relations skills, understanding issues of inter-faith relationships, and so forth.

All of these should be directed towards understanding and exercising God's love, compassion and the prophetic role of the church in the world. These relational aspects could be approached in the purely cognitive and formal mode of training. In that way teaching and learning begin and end in the classroom and library. But the aspect just mentioned as relational could equally be approached holistically in and out of the classroom. Thus the contexts of learning must be deliberately contrived in partnership between school and church, and at times with the world.[42] In this holistic approach the role of the teacher extends beyond the traditional school setting. Also those who function as teachers include those traditionally so designated in the school context as well as others within the church setting and at times even from the larger society. This then would allow for mentoring and apprenticeship as trainees learn from models in and out of school settings in any of the disciplines of relationships mentioned above.

The pedagogy of training of the ministry that brings the original practical *habitus* to the fore in a relational component must ensure that trainees are equipped as facilitators of the Christian life and existence within the faith community. The prevalent pedagogy strives to produce those who will tell others, whether in teaching, preaching, or in therapeutic sessions. That pedagogy is very weak in producing facilitators who can empower the people of God to attain their potential—whether in terms of the Christian life and walk, or in terms of the work of service, or of doing the ministry. It is little wonder then that the prevalent pedagogy is geared towards turning the people of God into spectators as the minister tells them what they need to know. The recovery of the original practical *habitus* will ensure that trainees become facilitators as they first experience the life of Christ and as they facilitate the same in others within the context of pilgrimage in the world. This training in facilitation of the practical *habitus* will truly occur as school and church, and at times society, interface.

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[42] 42. Consult Robert W. Ferris, Renewal in Theological Education: Strategies for Change, (Wheaton, Ill.: The Billy Graham Center, 1990) for documentation of efforts around the world at renewal of training patterns that seek to be holistic and those that are exploring partnership between school and church in their efforts. My own field study of innovative patterns of training for ministry among a number of carefully selected institutions and programmes across Africa in 1996/7 also reveals the presence of some bold efforts at renewal. Notable cases observed at first hand in that study include the 'layered curriculum' at the Evangelical Bible Seminary of South Africa in Pietermaritzburg, Natal Province. The institution strives to implement a 'heads, hearts and hands' philosophy of training, while concurrently interfacing with church and community on issues relating to Christian life and existence in the real world. Another notable example comes from Christian Service College in Kumasi, Ghana, where a carefully contrived programme adopts elements of the formal, non-formal, and informal modes of training for the ministry. At the Theological College of Central Africa, Ndola, Zambia, I observed definite attempt at mentoring of students by faculty members in non-formal and informal settings. All these efforts are somehow addressing the relational dimension.

Of the three areas suggested, the last two, which exclude the propaedeutics, together constitute the practical *habitus*. These deal with an understanding of the nature and purpose of the ecclesial community and its relationship to God, self, and fellow man. These equally correlate positively with what ultimately matters to the life of the church and its leadership in the course of the Christian life, existence and ministry. How the two components will be arranged in terms of space within the curriculum is not here prescribed, as situations and conditions differ around the world. However, it is vital that the space so created and the configuration of the practical *habitus* (illustrated in Fig. 6) together with the traditional four-fold division (which is adjusted for space), must utilise a combination of the formal, non-formal and informal modes in the process of training for ministry.[43]

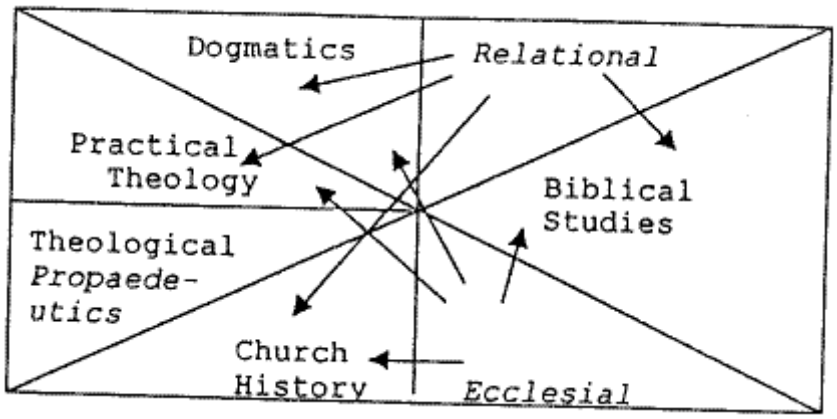

Fig. 6 Integrating the Practical habitus Within the Four-fold Division

FACULTY

Crucial to the success of the renewal of the theological school curriculum is the faculty whom I describe as 'train engineers'. Kelsey identifies two elements that form resistance to change as the faculty and the traditional ethos of a seminary.[44] Both of these are vitally inter-connected. School curricula have ways of perpetuation, and when resistance to

[43] 43. The configuration employed in the illustration is just that. As illustrated in Fig. 6, 25% of the space is allocated to Biblical studies (Old and New Testaments), another 25% is allocated to the practical habitus (relational and ecclesial), while all else each gets 12.5% space. This however is not to suggest theological propaedeutics should necessarily occupy that much space, or that a neatly carved out proportional representation is being prescribed. Also this proposal might appear to suggest a six-fold division when theological propaedeutics and the practical habitus are added to the four-fold division. It might then be argued that theological propaedeutics is not a discipline, and rightly so. But it is a necessary aspect of the course of study which deserves a separate space while admitting it is not a discipline. It might also be argued that the existing discipline of 'practical theology' could be modified to serve the purpose of the practical habitus. But I would note the stark distinction between the two: while 'practical theology' is ostensibly geared towards techniques of ministry, the practical habitus is about the practical Christian life and existence, firstly on the vertical and horizontal lines of relationship, and secondly in terms of understanding of the church and its God-given mission. Subsuming the practical habitus under the existing 'practical theology' is also bound to deprive it of ownership. Who in the present set-up of things will take on the practical habitus while still attending to their own areas of interest? What I am(continued) calling for must therefore enlist both its own champions as well as the interest of others in the existing four-fold division who seek to integrate the practical habitus in their areas of interest.

[44] 44. Kelsey, op. cit., p. 39.

change happens, curricula eventually 'fossilise'.[45] Hence an ideal curriculum by itself cannot overcome the 'countervailing power' (Kelsey) of an unresponsive faculty who play a vital role in the making of the 'traditional ethos' of a theological school. That 'ethos' is the institutional culture that gets transmitted across generations. Kelsey sees in this culture a mixture of 'power relationships, patterns of behavior, and shared attitudes and dispositions'. Hence he says, 'The faculty's potentialities for change in the educational process are defined by its actuality and not by the ideal possibilities for change sketched by a new curriculum.' The totality of that 'actuality' involves a delicate balance between the explicit and implicit as well as the 'null' curricula of a theological school. This balance inevitably rests with the faculty who must be open to change through in-service training, interfacing with church and society, learning facilitation skills and teaching the same to their students, and above all, modelling the life of Christ before students.

A holistic approach to the curriculum of training of the ministry must employ a combination of the domains of learning with the different training outcomes of knowledge, character, and ministry skills. A delicate balance is called for in the training modes adopted and in the determination of the curricular core as well as the unity of the course of study. The philosophical underpinning that supports the perception of the ministry also supports the perception of the training outcome and consequently the curricular core.

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Doing Justice to Context in Theology: The Quest for a Christian Answer to the African Condition

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Keywords: contextualization, experience, poverty, dependence, debt, symbol, Christology

THE NATURE OF THEOLOGY

[45] 45. Harold Benjamin has so ably pointed out how curriculum soon fossilises if unresponsive to change despite changing circumstances, in his satiric classic published under the pseudonym, J. Abner Peddiwell, *The Saber-Tooth Curriculum*, (New York: McGraw-Hill Book Co. Inc., 1939).