THE HERMENEUTICAL NEXUS OF AN UNDENOMINATIONAL BIBLE SCHOOL.

AN APPLICATION OF PHILOSOPHICAL HERMENEUTICS AND THE LITERARY ANALYSIS OF PAUL RICOEUR TO THE CARROLL MODEL FOR CONGREGATIONAL STUDIES.

BY

WILFRED ERNEST DAMSELL

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I, the undersigned promotor, hereby declares that the work contained in this dissertation is the own original work of the deceased and that he has not previously in its entirety or in part submitted it at any university for a degree.

Signature:

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SUMMARY

The hermeneutical nexus and an undenominational Bible School.

This dissertation arose out of reflections on the Carroll *Handbook for Congregational Studies* and inter alia seeks to give a philosophical base to that work. Noting the frequent references to hermeneutical principles, the researcher found that one of them were dealt with adequately in considering congregations as carriers of faith. There being no difference in principle between a congregation and a Bible School, the dissertation deals with both. It was apparent that there is a nexus (a binding together) of hermeneutical principles and processes in such an institution that forms the *thick discourse* in these carriers of faith. Having been associated with a Bible School for a quarter of a century, the researcher was aware that such institutions, like congregations were badly in need of a metacritical approach in order to meet changing conditions and new challenges. This dissertation attempts as a starting point to have a better understanding of the identity of the institution.

The Bible School, as an historical reality, has had and still has a vast influence particularly in the Third World. This was exemplified by the growth and flowering of so-called Bible School Movement which is described and which revealed hermeneutical principles and processes which were essentially describing its *identity* in broad terms. Some of these processes are critiqued. In an attempt to find a central focus for a Bible School, the researcher found that subject to the main purpose of the church (the increase among men of the love of god and one's neighbour according to H Richard Niebuhr) there are in fact so many foci among Bible Schools that he could only conclude that God uses the gifts He gives to His Church in different ways and different circumstances *as He wills*.

It was then found necessary to examine the application of hermeneutics to an institution seeing that *metacriticism* is a hermeneutical exercise and Carroll used many terms implying hermeneutics. For this purpose foundations were sought in Schleiermacher, Dilthey, Gadamer and especially Paul Ricoeur. Hermeneutics changed fundamentally over the period covered by these scholars, from a psychological to a literary base. The researcher found it necessary to draw from both the psychological and the literary approaches. He seeks to make a synthesis between Carroll (and Hopewell who initiated Carroll's work) and Ricoeur because the most fundamental methodology of both require a narrative form, a text. Regrettably

Carroll was unable to give any philosophical base to his main point of "sum it up in story' which meant that the life of the congregation over a selected period of time was to be reduced to a narrative. This has been called the *thick discourse* of the congregation. The philosophical hermeneutics of Ricoeur, however, gives an advanced literary analysis and the researcher extrapolates and applies this to institutions to make a synthesis with Carroll's institutional insights.

A key element in Ricoeur's hermeneutics is that discourse is the event of language and is understood as meaning. In the synthesis attempted this thick discourse of the institution is expounded as a kind of locutionary act, i.e. a speech act. The thick discourse of the institution is multi-faceted covering language, culture, time, space and matter, which are *the events of discourse understood as meaning.*

The Carroll model requires that the congregational story be reduced to narrative form, i.e. a text. It follows that the Ricoeurean concepts of *distanciation* and *appropriation* as applied to institutions take effect and these ultimately involves the congregation in an enlarged self-understanding. In the appropriation of the text to which the congregational discourse is reduced, a new world-view emerges, a different self-identity is discovered. This, the researcher suggests, requires a *postlocutionary act* so that from *being-in-the-world* the institution *becomes* something new. *Becoming* (one of Carroll's main concepts) requires re-imaging and re-imaging requires *metacriticism*. For this focus and boundaries are required as an institution is an open system. In the end a complementary relationship between Carroll and Ricoeur is advocated as part of a *thick discourse* in this preliminary study of institutional hermeneutics.

OPSOMMING

Hierdie navorsing het ontstaan uit nadenke oor Carroll se *Handbook for Congregational Studies* as 'n moontlike prakties-teologiese basis vir 'n ondersoek na die identiteit van instellings soos Bybelskole.

In Carroll word herhaaldelik verwys na hermeneutiese faktore soos gemeentes as draers van die geloof. Hierdie dissertasie wil beweer dat daar in beginsel geen verskil is tussen sulke instellings en gemeentes nie: albei is draers van die geloof. Dit was gou duidelik dat daar 'n nexus ('n saamgehegtheid) van hermeneutiese beginsels en prosesse is wat binne so 'n instelling funksioneer as 'n "thick discourse" daarvan. Die navorser was betrokke by 'n Bybelskool vir meer as 'n kwarteeu en het deeglik besef dat sulke instellings, net soos gemeentes, 'n dringende behoefte het aan 'n *metakritiese* benadering, veral in tye van snelle veranderinge. Hierdie dissertasie wil help om langs hierdie hermeneutiese weg 'n beter ~~verstaan~~ begrip te kry van die identiteit en prosesse wat instellings het.

Bybelskole het gehad, en het nog steeds 'n groot invloed in die geloofswêreld, veral in Derde Wêreld opset. Die groei en bloei van die Bybelskool Beweging word beskrywe, veral in terme van die hermeneutiese beginsels en prosesse wat die identiteit manifesteer. Sommige van hierdie prosesse word *krities* beskrywe. Verder probeer die navorsing om 'n sentrale fokus van 'n Bybelskool te vind, maar het bevind dat die doelstellende fokus van 'n kerk, soos deur H Richard Niebuhr uitgebeeld, lei tot 'n uiteenlopende diversiteit van foci. Dus het hy hom berus by sy bevinding dat God gawes aan sy Kerk gee en dit benut *soos Hy wil*.

Die navorsing vra dan hoe hermeneutiese beginsels, veral dié van metakritiek, toegepas kan word op die hermeneutiese benadering van Carroll. Hierin moes teruggevra word na die heremeneutiese ontwikkeling vanaf Schleiermacher na Dilthey, Gadamer en veral Ricoeur. In hierdie ontwikkeling verskuif die basis van die hermeneutiek vanaf 'n psigologiese na 'n literêre. Die navorsing probeer dan 'n sintese maak tussen Carroll (en sy voorganger Hopewell) en Ricoeur op grond van hulle *gemeenskaplike metodologie* gebou op 'n narratiewe benadering. Ongelukkig is gevind dat Carroll nie 'n goeie filosofiese basis aan sy kerngedagte gee nie, naamlik om die gemeente "op te som as verhaal" nie. Dit beteken dat die bestaan van 'n gemeente oor 'n bepaalde periode *gereduseer* word tot die *blote* verhaal daarvan, of die "thick description" daarvan. Ricoeur help die navorsing om 'n tree verder te

gee met sy literêre-analise. Dit het die navorser gehelp om dit te ekstrapoleer en so toe te pas dat 'n sintese met Carroll moontlik word.

'n Sleutelbegrip in Ricoeur se hermeneutiek is dat diskoers 'n *taalgebeure* is wat betekenisdraend is. In genoemde sintese word die "thick discourse" van 'n instelling 'n soort lokusionêre handeling (of 'n sogenaamde "speech act"). Hierdie diskoers van 'n instelling het 'n veelheid fasette soos taal, kultuur, tyd, ruimte, ens — wat intrinsiek is aan genoemde gebeure of diskoers wat betekenisdraend is. Deur die gebruik van Ricoeur se konsepte van distansiasie en appropriasie en dan toegepas op instellings word die selfverstaan van 'n instelling verruim. Daardeur word nuwe lewenswêrelde en selfverstaan ontdek. Die navorsing beklemtoon dat 'n soort *postlokusionêre* handeling nodig is om tot *iets nuut* in 'n veranderende wêreld te geraak. Dit weer veronderstel 'n soort van her-verbeelding ("re-imaging") in 'n metakritiese benadering. Daarin is egter grense nodig waarbinne 'n instelling as 'n nuwe oop sisteem kan funksioneer.

Aan die einde word dus 'n komplementêre verhouding tussen Carroll en Ricoeur voorgestel as deel van genoemde "thick discourse" as die basis van hierdie voorlopige navorsing oor institutionele hermeneutiek.

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Sheila Damsell and family

INTRODUCTION

This research was started originally as an enquiry into the curriculum changes required in Bible Schools in situations of change and transformation. The researcher realised in the process that he had to delve into a hermeneutical approach and analysis of the basic factors which influence the identity, the understanding and working of institutions like Bible Schools. This hermeneutical approach and its application are clearly described in the title of this dissertation.

In chapter 1 the problem statement regarding the purpose and methods of congregational studies and its application to institutional studies is described as well as the hypotheses flowing from such an applied institutional methodology.

In chapter 2 the hermeneutical nexus governing the history and development of Bible Schools is described with special attention given to identity, educational aims and value of Bible Schools. How the processes of transformation, e.g. upward mobility and poverty in Africa influence this identity and understanding is then researched in terms of the focus of theological education and the ministry in general. Extensive but critical use is made of H Richard Niebuhr's description of the ministerial function of and in the Church in order to formulate the possible different functions of Bible Schools as agents supporting the ministry of the Church.

In chapter 3 the basic hermeneutical argument of the dissertation is developed by describing institutional studies as basically hermeneutical studies. Therefore a wider scope of hermeneutics is developed, starting with Dilthey, on to Gadamer and finally concentrating on Ricoeur. Hermeneutics as applied to *all* sciences must then be made applicable to institutions. The relation of hermeneutical literary analyses had to be emphasized in order to shift the base from Gadamer to the philosophical hermeneutics of Ricoeur. The linguistic base of his philosophy helps us to move from *explanation* of identity to *understanding* of it in terms of its surplus of meaning, and the processes of distanciation and appropriation. In order however to move "beyond the hermeneutical circle" a synthesis of hermeneutical studies was developed in conversation with Kant, Schleiermacher, Dilthey, Gadamer and Ricoeur — and then with Hopewell and Carrol in order to bring the hermeneutical principles implied in their congregational studies in focus. The narrative basis of congregational and institutional

studies is discussed, given the narrative character of congregational / institutional discourses. This discussion is then guided by Ricoeur's principles prefiguration, configuration and refiguration as applied to congregational / institutional hermeneutics. In doing this, new avenues for understanding and developing institutions were opened. At the same time this supplied a base for a critical discussion of the hermeneutical principles explicit and / or implicit in Hopewell's and Carrol's approaches to congregational studies.

In the final concluding chapter 4 the abovementioned hermeneutical critiques and approaches were then applied to the study of institutions such as Bible Schools. In the first place the concept of re-imaging of Brennan was introduced and applied in the new hermeneutical approach. In the second place the principles of precriticism, criticism and metacriticism as explained by Thiselton were used as descriptions of the three stages in Bible School dynamics. The controlling function of a hermeneutics of suspicion in institutional studies is described as well as the power of a hermeneutic of tradition. In the third part of this chapter the category of systemic approach to religious education was worked out in such a way that a more open systemic approach to the Carrol model was suggested. As a final conclusion a complementary relationship between Carrol and Ricoeur is advocated as part of a thick discourse approach in this preliminary study of institutional hermeneutics as a basic step forward in preparation to facilitate changes in institutional approaches.

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CHAPTER 1

1. THE PROBLEM STATEMENT

1.1 Introduction: The purpose and methods of congregational studies in situations of change

1.1.1 Understanding congregations

This dissertation arose out of reflections on the *Handbook for Congregational Studies* by Jackson W. Carroll, Carl S. Dudley and William McKinney[2], which itself arose out of the work of a Project Team which included also Mary C. Mattis, Loren B. Mead and Barbara G. Wheeler and extended over a number of years, particularly from 1984. The *Handbook,* published in 1986, focuses on "the congregation in its complexity" and offers "a framework for an enriched understanding of the nature of the congregation." The model proposed by the Project team, which we shall call the *Carroll Model*[3], is particularly that of various principles of understanding, apposite in situations of change[4].

> This is a book which attempts to take congregations seriously in their givenness as earthen vessels through which the transcendent power of God is at work and made known (II Cor. 4:7) and through which God's purposes in the world may be realized (*Handbook* 7).

Congregations are considered by the authors to be central as "vehicles for the knowledge and service of God." History tells us that they have endured from the founding of the Church and existed before its foundation in the synagogue.

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[2] Preface: *Handbook for Congregational Studies, 1986* (Herein after just *Handbook*). The book is dedicated to James Hopewell who founded the Project Team and died just before it was completed. He was a central figure in the study of congregations, see his *Congregations. Stories and Structures,* Philadelphia: Fortress Press, 1987, Edited by Barbara G. Wheeler.

[3] More properly the Carroll-Dudley-McKinley model, (if not, indeed, that of the whole Project Team).

[4] As the case studies show in the *Handbook* (1986:9-11).

Barbara Wheeler[5] describes how Hopewell found that congregations in Liberia, Sierra Leone had religious fellowships not unlike congregations in north Georgia, U.S.A. Both used "distinct idioms, symbolic dialects constructed both to express and maintain group identity". This was not accidental but a coherent system whose structural logic is narrative. "As congregations first come into being, Hopewell argued," writes Wheeler, "they construct a narrative that recounts for their nascent identity." They attract to their fellowship those who want to participate in the unique local drama enacted there. They maintain their integrity against incursions by reiterating their distinct local story..." (Hopewell 1987:xii). The rest of his work, says Wheeler, was an elaboration of this major theme.

The congregation of a church itself is the foundational ***carrier of religious presence*** (Roozen 1984:3-28). Religious presence is greatest in the congregation. This is not limited to the Christian faith, but is the same whenever people meet regularly to worship. Hopewell defines a congregation as:

> group that possesses a special name and recognizes members who assemble regularly to celebrate a more universally practised worship but who communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook and story, (Hopewell 1987:12,13).

The famous adage, "no bishop, no church" should be changed to "no congregation, no church." Without denying the reality of the difference between the invisible church and the visible church, the only church with which we have to do is the visible one. Our Lord said, "Where two or three of you are gathered together in my name, there am I in the midst of you," (Matt 18:20). A congregation is "an institutional expression of religious presence," (Roozen 1984:23-26), in the Christian context, ***of the presence of Christ by his Spirit***. The congregation is the fundamental ***"carrier of faith"*** (Carroll says they are "major carriers and shapers of the faith tradition of the church," (see *Handbook* 18) by the Holy Spirit and through God's Word and work.

The Carroll model for congregational studies has an ***existential base***: in describing the congregation being-in-its-context-in-the-world it uses the ***deconstructionist***

[5] In the Editor's Foreword to James Hopewell's *Congregations. Stories and Structures*, 1987.

hermeneutic as a tool to study congregations for their improvement. ***Its essence is that it reduces the story of the congregation to a narrative to uncover its being, in order that it might become a better carrier of Christ by His Spirit.*** The authors therefore set out to provide a framework for a disciplined understanding of "their present *being* — the good and precious qualities that are within them — as means of grace themselves that enable the transformation of congregations into what it is possible for them to *become*" (*Handbook* 7).

If "every man is an island", so is every congregation. An implicit assumption that all congregations are the same is frequently the reason for a failed pastorate or failed efforts "to get the congregation moving" in any particular direction.

> Congregations have frequently been urged into action as agents of evangelization and social transformation and then written off as irrelevant because they failed to perform as desired. But the initial failure may lie not with the congregation but with those who have urged the congregation on without a sensitive understanding of its inner life and resources or of the possibilities as well as the limits placed on the congregation by the context in which God has called it into being (*Handbook* 7).

In the *Handbook* (7-9) the authors invite participation in congregational studies because (1) it confers "*a balance and sense of proportion* often absent from the spontaneous self-descriptions of congregations," (2) it can help to uncover "multiple, seemingly unrelated, problems by uncovering *structures or patterns* in the apparent confusion, (3) it can sometimes "reveal" what a congregation does not want to see, and finally (4) "*congregational studies open the quest for congregational self-understanding to corporate participation.*"

1.1.2 The main categories of the Carroll model

The main categories of the Carroll model for understanding a congregation are *identity*, *context, process and program.* For brevity quotations are directly from Carroll.

(1) ***Identity*** is: that persistent set of beliefs, values, patterns, symbols, stories and style that makes a congregation distinctly itself (*Handbook* 12).

Each congregation has a unique identity.

(2) In the Carroll model the ***context*** is seen as a *social* context described as: a setting, local and global, in which a congregation finds itself and to which it responds (*Handbook*, 48).

The Carroll model for congregations sees the context as containing wider influences such as denominational, national and political *inter alia.* It is the "life-situation" within which the institution has its identity

(3) ***Process*** in congregational studies refers to the dynamic interaction between values and events. Process is not what happens but *how* it happens. It is the link between identity, values, and commitment of members, and the specific programs which the members attend, and support (*Handbook* 81).

Here the model draws on organizational concepts, "task, structure and process".

(4) Finally, ***Program*** consists of those organizational structures, plans, and activities through which a congregation expresses its mission and ministry both to itself — its own members — and to those outside. Program gives concrete expression to beliefs and norms held by members, present and past; it carries the values to which members commit financial resources and energies. Program...is what a congregation does (*Handbook* 120).

These four elements are not discrete elements or categories but are functional topics by which to gather information. They not only overlap but constantly interact. Each of these dimensions is part of the reality of a congregation but it is the congregation that is the whole (*Handbook* 14, 15). ***"Program" is the outside face***, seen by everyone. These are the organized arrangements of the congregation into which an immense amount of effort is put and which are discussed in public meetings, committees and smaller sub-committees. They are frequently looked upon as the be-all and end-all of the congregation's activity, in evangelism, education, stewardship, social witness and spiritual growth. ***More hidden is "Process"*** which is the way in which the programmes of the congregation are devised. In Carroll's words, the "congregation's characteristic patterns of behavior, in the ways its members treat each other," expressed in the way plans are made and problems resolved. ***Often obscured is the social "context"*** in which all takes place, related to the demographic composition of the congregation and its physical context. Here the congregation frequently takes for granted the influence of its demography and context, so familiar that it is unnoticed. "While the social context does not *determine* the commitments of a congregation, it does provide the setting within which the congregation must make its decisions...[and] it also permeates the values and challenges the commitments of members..." The context is extensive, global in scope. ***"Identity" is the hidden constituent mix*** of the congregation, "a powerful shaping element...publicly articulated and advertised only infrequently. It is expressed in gossip, unwritten rules and tacit signs, "more often stumbled upon than codified" (*Handbook* 13,14).

The congregation as the handiwork of God is an open system. Carroll calls it "incarnationalist".

> "In the Incarnation, God became present to the world in human form, in a particular place, at a particular historical moment, in a particular society and culture. While, in effect, this limited who could hear the Word and how they would hear it through available language and cultural forms, this very particularity made the Word hearable and seeable. And while the Resurrection was, in one sense, a freeing of the Word so that it could

become universal, it was in another sense, a freeing of the Word so that it could become particular again and again, in different times and places, under different social and cultural forms, and be given voice in a multitude of languages. It is our conviction that local congregations are one of those instances through which the Word continues to become flesh" (*Handbook* 19).

1.1.3 The technique

The particular technique recommended in the *Handbook* is to "sum it up in story" (*Handbook* 45). The congregation is thus viewed and interpreted as a narrative.

After a discussion on ***identity,*** having showed various ways of gathering information and "methods of analysis and interpretation of the specific 'windows' into a congregation's identity", the Carroll model seeks to paint an holistic picture by means of a form of "triangulation". Communities usually use stories to view, value and talk about itself and a congregation is no different. A congregation uses introductions, reports, plans, confessions, testimonies, annual reports, minutes and impromptu official and unofficial, planned or spontaneous comments and interjections to communicate the corporate identity. Corporate identity is closely related to belonging and when people belong they love to affirm it in stories. Alienation from the group is also expressed in stories. Three "closely related features of identity formation" as constituted in ***story*** are:

(1) ***evocation***: *What we are* (we show our corporate nature),

(2) ***characterization***: *Who we are* (we are a particular congregation and unique), and

(3) ***confession :*** *What we are* ("The story we live, uniquely our own, is confessed even to ourselves in the larger context of the world's becoming, the story of God's redemption.") (*Handbook* 45,46).

So then, the methodology proposed by the Carroll model is to ***"sum it up in story."*** The whole process of the methodology if carefully and prayerfully managed will give a sensitive, balanced uncovering of structures and patterns that make possible a "systematic review of the congregation's past successes and failures, the illumination

of its values, and the mapping of the styles of behaviour that hold it together (and) may help it to make decisions consistent with its proven strengths and real priorities" (*Handbook* 8).

2. IS THE STUDY OF CONGREGATIONS APPLICABLE TO THE STUDY OF INSTITUTIONS SUCH AS A BIBLE COLLEGE OR THEOLOGICAL SEMINARY OR OTHER THEOLOGICAL TEACHING INSTITUTIONS?

It has been stated that this dissertation arose out of reflections on the Carroll model. Can these principles of congregational studies be applied to other institutions? Is it possible to use the Carroll model to discover self-understanding of a Bible School or theological seminary, formal or informal in structure? Problem solving takes place in Bible Schools as well as congregations. A Bible School is a teaching institution which though different from a congregation is in itself ***a fundamental carrier of faith***. The basic question is: Can the format of congregational studies as a tool to discern or develop the self-understanding of congregations, be used to discern or develop the self-understanding of another institution?

2.1 Problems faced by Bible Schools

2.1.1 Use of the certain words

In this dissertation the words Bible College, Bible School[6], Theological College, Theological Seminary, theological training centre, and theological teaching institution, are used throughout interchangably unless special emphasis or explanation is added. In the Appendix which contains the long list such of institutions in Southern Africa, it will be found that many terms are used for theological training centres. There is no help in names, and although it can be said that there are formal theological seminaries and less formal Bible Schools, which many will see as being on a higher or lower level of education as the case may be, the same hermeneutical principles apply throughout. This researcher found that it was not possible to use only one term throughout, such as for instance, "Bible School", without creating the overwhelming

[6] One can use the term Theological College for an institution training candidates particularly for the ordained ministry, while Bible School can be used for an institution training the lay or unordained workers in the church. It is not always easy to maintain the distinction. Bible Schools train lay persons which later are ordained..

impression that the principles developed herein are not applicable to roughly equivalent institutions such as *inter alia*, Theological Colleges or seminaries which could view themselves as "superior" institutions. The researcher is of the settled conviction that the principles apply across the board to any sort of theological teaching institution. Furthermore, many Bible Colleges are now prestigious institutions and some may view them as better educational institutions *for their purpose* than others with more "up-market" names or attached to universities. Not only so but stylistically the use of one term would be very wearying. Accordingly, various terms for theological teaching institutions are used interchangably.

Furthermore, for the purposes of this dissertation there is no distinction drawn between *undenominational* or *inter-denominational,* or any other expression for a College not denominationally controlled.

2.1.2 The Bible School movement: little scholarly notice

Bible School education as a grassroots movement in education, has received very little scholarly notice. In the late 1980's when Virginia Lieson Brereton (Brereton:1990) as part of a Lilly Endowment-funded study of Protestant theological education in America, began to study late 19th and 20th century Bible schools, she found that nothing had been written (to her knowledge) on Bible Schools by an outsider (Brereton ix). Out of this study came Brereton's useful book on Bible Schools *Training God's Army* which has been found very helpful. Of South African studies, this researcher has seen only two theses have been done in South Africa on Bible Colleges, both by R B Codrington, for his M.Ed. and D.Ed. respectively, at Unisa (Codrington 1981; 1985)

It is not surprising that academics have ignored the Bible School movement even though it was and still is vastly important in religious education. The typology of American Bible School development from 1882 which marked its beginning in the United States, to the present, was that from 1882 to c.1915 Bible schools were founded, from c.1915 to c.1930 they were expanded but from c.1930 to the present there was a scramble for academic respectability (Brereton, 78-86). Educators' eyes were elsewhere than on such lowly and even academically despised institutions. To

show how educationally insignificant they were, Brereton draws a comparison between regularly enrolled Bible School students in all schools accredited by the Accrediting Association of Bible Colleges in the USA (30,308) and college and university students (11,4 million) (Brereton xviii). This comparison is not very helpful, however, because to make this meaningful for theological education, it is of no use to compare Bible School attendance with secular colleges. The comparison would have to be between secondary or tertiary theological schools and university theological departments: this would show a very different story. As a matter of interest, in Africa, in 1987 ACTEA'S list of 127 ACTEA-related theological schools, 17 (13.38%) were accredited or candidates for accreditation, showing unaccredited schools in the vast majority. Whichever way we look at it, Bible Schools as an object of study is the Cinderella of education, evidently deemed insignificant to the main stream of education. However, for Missions and for the Third World, their importance is immense.

2.1.3 Bible Schools are facing social change

There are implications for the self-understanding of a Bible School and its curriculum in the modern world. Seeing we live in the real world, the congregation and the Bible School are both incarnational. They are both Divine and human organisations. Just as Christ was the Son of God and the Son of Man, so his Church is in all its branches and organisation both of God and of man. It has a presence in heaven in the person of Christ (Eph 1:3) but it has its *locus* on earth. As such it has to face the realities of this world. Bible Schools need to handle change and transformation while remaining true to their identity.

There is a pressing need to find mechanisms to enhance or manage change, particularly for undenominational Bible Colleges within the socio-economic, demographic, cultural, and theological flux which is the context of a Bible College in contemporary South Africa. By definition an undenominational Bible College has a problem with identity, a problem greatly lessened in the case of a College controlled by an ecclesiastical hierarchy seeing that part of its identity is denominational. Nevertheless, apart from that difference, important as it is, major problems remain, across the board for both types of college. The questions arising from change in

Southern Africa pull the curriculum planner in different directions at once. A College must have a firm hold on its identity. It should have a robust self-image so that it can be self-critical.. While aware of change it must deal confidently with both its theological heritage and its physical and hermeneutical context which are not opposites but function in dialectical relationships. It is proposed to apply the Carroll model for congregational studies to an undenominational Bible College in contemporary South Africa, in order to discover its identity within a given context, with a view to more confident self-analysis, self-criticism and metacriticism and more assured curriculum planning. The essence of the problem is: *How should an undenominational Bible College understand itself?* It is therefore a hermeneutical question.

A director of the academic programme in a Bible School will be asking himself or herself whether the standing curriculum is still applicable in a fast changing context. Implicit assumptions as to the role of academic oversight continue. For historical reasons, for example, paternalism may colour all of the functions of the institution. There is a challenge as to the continued relevance of standing curricula in a country where long entrenched values based on a pigmentocracy[7] have been overturned and subjugated to democratic values on a major scale. The recovery of self-esteem by the majority of the citizens of the country is having profound hermeneutical consequences on both educators and educands. As things stand at the beginning of 2003 in South Africa, persons of all races are articulating in public viewpoints and world-views which were never given air in the *apartheid* era.

Bible School educators face a new climate. Bible Colleges have a fundamental role in educating leaders for full time work in the Christian Church. In addition all such Colleges train lay leaders who fill a wide variety of positions in society and exercise strong leadership in the church. It is scarcely possible to overstate the importance of this training responsibility. Generations of communities of faith will be influenced by such Colleges. The influence will go far beyond communities of faith into the secular world and be heard internationally. Traditionally Bible Colleges train Christian leaders at lower educational levels than denominational theological

seminaries and theological faculties at universities. Nevertheless all these training institutions face the same South African climate, and some need for change must be felt by all.

The demographic character of seminary students is also changing rapidly. With the change is a change in background, assumptions and expectations. There is a further urgent need actively to widen the demographics of Colleges so as to include all who are able to become educands. This will affect the structure of the College and its curriculum. *Is the College meeting the challenge of contemporary hermeneutical shifts as implied by these changes? Should the fundamental political and social changes in the country affect the curriculum in any way? Is the unease merely a red herring or is it a symptom of the need for a re-evaluation?* A firm rejection of change is made by some because they say "The Gospel never changes". Against this there appears to this researcher a need to take cognizance of changing ethical, moral and socio-political standards in the local context. *Can a Bible College afford to ignore such fundamental changes and consequently the fundamental questions raised by it? Is this relevant for a traditional and conservative Bible College?* These are vital questions for a theologian and director of religious education. Can the Carroll model help us?

2.1.4 Bible Schools, like congregations, are primarily theological

Congregational studies while controlled firmly by a concept of the Divine origin of congregations, applies social science insights and group dynamics to the study of congregations. Thus congregations have been described as agents of socialization, status giving agencies, promoters of social solidarity, forces of social stability, agents of social control, agents of social reform, welfare institutions and economic institutions, (Roozen 1984:27). Bibles schools are in a sense the same directly or indirectly or both. Congregations and Bible Schools, however, are much more. They are the instruments chosen by God for the realization of the presence of Christ by His Spirit. However exasperating, frustrating, weak and erring, they are the vehicles given by God to recognize and to build his church. Theologians draw a distinction between the visible and the invisible church. However it is only the

[7] A word used by Prof. H. W. Rossouw, at a University of Stellenbosch seminar on 7 June 1994.

visible church with which we have to do here. All pastoral care and effort is directed to the end that Christ might be "formed"[8] in the church, "builded together"[9], or built up[10], individually and in the church community. One can never look upon the church in mere social terms. The theological is what distinguishes a church from a secular society. There is Divine initiation, Divine calling, Divine intervention and direction and there will be a Divine conclusion. It follows that the theological identity is what distinguishes a Bible School from a secular educational institution like a technikon or a secular university. Faith is carried in theological terms. The expression and interpretation of God's Word is the prime function of the Bible School. All social science studies as applied to theological institutions reveal that they are always only of the ***humanities*** whereas a congregation and a Bible School is of ***Divinity***. It is God who has sought humankind and who has instituted the church and the teaching ministry. All things are "of him and through him and to him" (Rom 11:36).

2.1.5 Bible Schools can be defined in similar terms as congregations

As a Bible School shares the calling, mission and nature of a congregation an attempt is now made to define a Bible School in similar terms to those of Carroll.

> A Bible School is a group that possesses a special name and recognizes members with a calling and a teaching gift, who share spiritual enthusiasm and theological convictions, purpose and mission, to the degree that they can communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook and story, so as to cohere, in order to pass these on to others who come to learn in them.

There is a close relation between a congregation and a Bible School, through the latter is the handmaiden of the former. They are both works of the Holy Spirit but different in kind. Because of this similarity there is a *prima facie* case that the Carroll model could be applied to a Bible College. It is therefore the aim of this dissertation to discover whether the principles of this model can be carried over from one carrier of faith and Christ's presence, to another, a Bible College.

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[8] Gal 4:19 AV.
[9] Eph 2:22 AV.

3. APPLIED METHODOLOGY

3.1 Hypotheses flowing from a consideration of the Carroll model

3.1.1 Restructuring our hermeneutical concepts: identity within context

It is proposed to apply the Carroll model of ***"identity within context"*** to a Bible College: attention will have to be given to this and other following hypotheses. The Carroll model has been used extensively in congregational hermeneutics in the renewal of congregations. It has been applied to congregations in trouble and to those fundamentally sound but whose leadership wish to take advantage of a method of improvement. In this proposal it is suggested that what is valid for a community of faith such as a congregation could be applied to other "faith" institutions. A Bible College is a community of faith not altogether unlike a congregation albeit with a different function. The question therefore is, *What can the Carroll model of identity within context offer for the renewal of a Bible College?*

3.1.2 Schleiermacher to Ricoeur: philosophical hermeneutics

Some of the leaders of philosophical hermeneutics from Schleiermacher to Ricoeur have fundamental hermeneutical concepts which over a period reconstructed hermeneutics. Ricoeur's writings on hermeneutics, form the apex of hermeneutical principles for the purpose of this dissertation. An attempt has been made to form a synthesis of the Carroll model and Ricoeur's insights.

3.1.3 A teaching institution within a rapidly changing context could find its identity affected

It has been suggested that the underlying problem of an undenominational Bible College is that of identity. This follows directly from its undenominational character.

3.1.4 Identity is relative to context

The physical context of a teaching institution has a concomitant hermeneutical context relative to its demographics. The physical location of a College can influence its view of the surrounding social needs and thus its response to its context. It is

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[10] Eph 4:16 AV.

suggested that an awareness of identity is thus crucial and basic for the exercise of self-discipline, for focus in diaconology, for the discovery of an overriding purpose and for strategic planning.

3.1.5 Context and Identity

Context is part of a complex of contexts. Context includes theological, ecclesiastical, socio-political as well as demographical aspects. It is geographical, physical, spiritual, emotional and intellectual. Nevertheless it is not the intention of this researcher to develop the aspect of context to a large extent in this dissertation. Such a study deserves a dissertation on its own. Rather the concentration will be upon the nexus of hermeneutical principles and processes that constitute the ***identity*** of the congregation and the Bible School.

3.1.6 Self-understanding in a teaching institution is the result of a hermeneutical process

This was James W Hopewell's conviction about congregations as becomes clear in *Congregation Stories and Structures*:

> To ponder seriously the finite culture of one's own church, given the promise of God's redemptive presence within it, opens a vast hermeneutical undertaking. The congregation recedes as primarily a structure to be altered and emerges as a structure of social communication within which God's work in some ways already occurs. The hermeneutical task is not merely the mining of biblical revelation in some ways meaningful to individuals. It is more basically the tuning of the complex discourse of a congregation so that the gospel sounds within the message of its many voices (Hopewell 1987:11).

3.1.7 Textual hermeneutics can be applied to institutions by analogy

The researcher offers a further hypothesis, and this flows from the previous and is fundamental to the dissertation. There is an analogy between the hermeneutics of reading, understanding and interpreting a Biblical narrative and the hermeneutics of reading, understanding and interpreting a community of faith, such as a congregation,

and by extension a Bible College, ***as reduced to a narrative***. This researcher offers an hypothesis that within the history of philosophical hermeneutics from the time of Schleiermacher, but especially in the literary analysis of Paul Ricoeur, there is a sufficiency of similarity with James Hopewell's exposition of the power of narrative in a congregation (used by Carroll) to use the Ricoeurean literary analysis to strengthen the theoretical base of the Carroll model. The "complex discourse of a congregation" (in the words of Hopewell) is, in this hypothesis, analogous to the discourse event in Ricoeur's analysis.

4. LIMITS OF THE STUDY

4.1 Aristotle's categories of knowledge

Don Browning has applied Aristotle's categories of knowledge to theology. (Browning, Don S., 1991:9) According to Thiselton this goes back to Gadamer[11]. *Theoria* (theoretical reason) is distinguished from *phronesis* (practical reason) and from *techne* (technical reason). *Techne* (what are the most effective means to an end) will be avoided. Although the Carroll model as presented in the *Handbook for Congregational Studies* handles the technical, or "know how" aspects, in depth, it is not intended to do the same here. ***The study belongs to the realm of* theoria.** The techniques whereby this model can be applied to Bible Schools must be left for others to develop. As for practical reason, there is an analogy with practical theology. Practical reason is the application of abstract constructs to the reality of everyday life. Practical theology is *inter alia* the application of theological concepts in practical life of the church. This study is, therefore, a study in practical theology but more so a study in practical or applied hermeneutics. In real life *theoria* and *phronesis* cannot stand alone, nevertheless this dissertation will concentrate on *theoria.* The researcher sets out to recognize some hermeneutical principles and processes which can be of assistance in looking at teaching institutions with new eyes.

4.2 Identity and Context

Although Carroll uses the four categories *identity, program, process* and *context,* this study will be limited to *identity* and, in some small degree, *context* (*supra cap.* 1.3.1.6). The reason for this is simply that a dissertation could be written on each. With the concentration on hermeneutics it is essential to control the material within its bounds. *Process*, how the decision making takes place, and *program,* what the result is of that process, are the active elements of the model. While *identity* and *context* are by no means static being in an open system as they are, the aim of this dissertation is to discover hermeneutical principles and processes at work within the thick discourse of the institution.

Can we, then, set out some principles, suggested by both the literary analysis of Paul Ricoeur and the Carroll model, as to what is involved in the re-evaluation of the practical theological study of a Bible College? The study therefore will be hermeneutical, exploratory, and qualitative.

4.3 Sources

The literature of hermeneutics is vast, too vast to allow ourselves to be *submerged* therein. Therefore extensive use has been made of Thiselton's two books *The Two Horizons* and *New Horizons.* *The Two Horizons* was published in 1980 and described the emphasis of new developments in hermeneutics up to that time with chief emphasis on Heidegger, Bultmann, Gadamer and Wittgenstein with a nod in the direction of Ricoeur. The main emphasis of the book is the development of existentialism. It forms the background to *New Horzons* which follows the 1980 publication and takes developments up to 1991. Thiselton's two books are compendia. As such they are not primary sources of hermeneutics but rather evaluations of the work of many authors. Nevertheless the researcher has spent time with Thiselton to familiarize himself with the new horizons in hermeneutics. Thiselton led on to other writers like Schleiermacher, Dilthey, Gadamer and Ricoeur,

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[11] Thiselton, Anthony C. 1992 *New Horizons in Hermeneutics, The Theory and Practise of Transforming Biblical Reading*, p 315. London: Harper Collins.

and commentaries on these writers. Other studies have also been used that are not usually classified as hermeneutics but certainly are hermeneutical in nature because they deal with principles of understanding biblical education and biblical institutions.

It should be said that the purpose of this dissertation is not to add to the literature of the hermeneutics of textual criticism, nor to attempt in-depth evaluations of the great writers in the field but to be an exercise in ***practical hermeneutics***, attempting to apply the principles of textual hermeneutics and hermeneutical principles and processes drawn from other sources to Bible teaching institutions.

5. THE CHIEF AIM OF THIS DISSERTATION

The researcher's reflections on congregational studies and their application to a Bible School have been stated. Naturally institutions such as congregations and Bible Schools have an implicit or explicit identity and an attempt has to be made to come to grips with the problems of self-understanding within given situations. As these reflections developed, it became clear to the researcher that there was no real philosophical or hermeneutical base given in congregational studies other than a superficial one. Accordingly it seemed necessary to do some ground work to provide such a base. Hermeneutics is traditionally *the principles of understanding* but by the more recent expansion of hermeneutics, it includes *the processes of understanding.* It concerns the way we look to understand texts, and in philosophical hermeneutics it has included how we look to understand art, music, action, history and the social sciences. It will be shown that how we look at a congregation, a Bible School, or in fact, any institution, is a proper study in the field of hermeneutics. So an attempt has been made to review aspects of hermeneutics and develop hermeneutical principles and view hermeneutical processes by which one can evaluate an institution, in this context, a carrier of faith in Christ. Evaluation leads to re-evaluation, and in the concepts of Ricoeur open up the passion for the possible.

The first part of the title of this dissertation is *The Hermeneutical Nexus of an Undenominational Bible School.* The word *nexus*, according to the Oxford English

Dictionary, means "a bond, a link, a connexion". The institution is seen as a place where various hermeneutical principles, that is, various principles and processes of understanding, are at work, which are bound together, either loosely or closely, and linked and connected. Most of these are implicit, though elements are explicit in some cases. *Undenominational* Bible Schools are those that more than others have *implicit* institutional hermeneutics[12] simply because they have 'sprung up in the night', that is, spontaneously, usually by the vision of one dynamic personality.[13] Furthermore a large percentage of these institutions have been and are independent and ***there are very many throughout the world.*** The chief aim of this dissertation is therefore: having drawn an analogy between Biblical hermeneutics and institutional hermeneutics, an attempt is made to discover the hermeneutical principles and processes that are, or can be, applied so that the *nexus* of principles operating in such an institution may be uncovered. At the same time it is expected that a theoretical foundation can be laid for the cardinal principle of the Carroll model, ***sum it up in story.***

Chapter 2 will be devoted to Bible Schools as mainly informal theological teaching institutions and a brief history of their existence and development will be given up to the so-called "Bible School movement". This will give a comprehensive view of the identity and hermeneutics of the Bible School as an institution. Then Bible Schools will be seen in an African context and critiqued in view of the trend to upward mobility discernible in informal theological education throughout history. The purpose of the church and of a theological institution as seen in the work of H Richard Niebuhr will be looked at and considered in the light of African realities.

The 3rd chapter will be devoted to setting down some of the principles and processes from the literature of hermeneutics and of congregational studies which are seen to be applicable to institutions. Necessarily in the expounding of a thinker's hermeneutics the line of exposition has had to be highly selective. Sometimes it may appear that parts of the exposition have no bearing on the end product but those parts have had to be given to make a later exposition intelligible. The key lies in the researcher's effort

[12] I am indebted to Bethel Müller for this expression.
[13] Though there is great variety in the history of Bible Schools.

to be both accurate and yet brief. An extensive and in-depth look at the work done on congregational studies by Hopewell (as the initiator of the Carroll model) will be done and extensively critiqued.

Whereas the 3rd chapter had much to say on the identity of an institution as discovered in its thick discourse, chapter 4 moves on to the re-imaging of the institution as a result of its discovery of its identity. To move forward *metacriticism* must be applied and two examples are given. Other hermeneutical aspects are considered in relation to the open character of an institution which, it is hoped, will further enable re-imaging.

CHAPTER 2

THE HERMENEUTICAL NEXUS OF A BIBLE COLLEGE

1. INTRODUCTION

1.1 A hermeneutical nexus

According to the Oxford English Dictionary, a nexus is a bond, a link or a connexion. It comes from the Latin, *nectere*, to bind. In this dissertation, the hermeneutical nexus is understood as the binding of different hermeneutical strands that takes place in a congregation or a Bible School. James Hopewell who was the initiator and inspiration for the Carroll model for congregational studies, spoke of a congregation as a "thick gathering" because there are many points of view, many symbols, many strands of meaning in a congregation which comprise the identity of the congregation. In principle this dissertation is equally about congregations and Bible Schools as "carriers of faith" and any other similar institution[14]. In this chapter a brief history of Bible school as "informal" theological education will be given, with special emphasis on the so-called "Bible School movement". Certain hermeneutical characteristics will be noted in the thick gathering. A Bible School is a "carrier of faith" with many strands of understanding, implicit and explicit, though it is a carrier of faith with a different function from that of a congregation. In a congregation many people are gathered together for worship, fellowship, growth in grace, teaching, encouragement, all subordinated to or a part of pastoral care. Bernard Lee and Michael Cowan, in their book *Dangerous Memories*, name the following core experiences of what church is most about: *kerygma* (sharing the word), *leitourgia* (prayer and worship), *diakonia* (service, ministry), and *koinonia* (shared fellowship) (Brennan 1990:14-15). The Bible College is a place where all these elements of Christian life take place but they are subordinated to doctrinal teaching and ancillary subjects in training for service.

[14] The principles can apply to any institution but as the hermeneutics of theology is referred to throughout in this dissertation it is confined to theological institutions.

1.2 Bible Schools can be defined in terms similar to congregations

As a Bible School shares the calling, mission and nature of a congregation an attempt is now made to define a Bible School in similar terms to those of Carroll.

> *A Bible School is a group that possesses a special name and recognizes members with a calling and a teaching gift, who share spiritual enthusiasms and theological convictions, purpose and mission, to the degree that they can communicate with each other sufficiently to develop intrinsic patterns of conduct, outlook and story, so as to cohere, in order to pass these on to others who come to learn them.*

There is a close relation between a congregation and a Bible School, though the latter is the handmaiden of the former. They are both works of the Holy Spirit but different in kind. Nevertheless as institutions and carriers of faith they are similar and there is a *prima facie* case that the Carroll model and Ricoeurean[15] hermeneutics could be applied to both. This *prima facie* case is assumed and not argued because it is believed by this researcher that it will be seen as self-evident by the end of chapter 3. It is therefore assumed in this chapter that the principles will usually be common to both.

1.3 What is a Bible School in relation to theological teaching institutions?

Having defined a Bible School in the previous paragraph, how do we distinguish a Bible School in relation to other theological teaching institutions? It is not as easy as one may at first think. There are on the one hand schools that give diplomas or certificates after a reasonably extended period of study, sometimes after one year, usually after two to three years, or even after four years. These generally attempt to cover the minimum essential elements of theological education considered necessary for the particular ministry for which training is given. There are, on the other hand, short courses and Bible Schools attached to congregations. These usually specialise in courses for new converts, in many churches increasingly taking the place of

catechism, or rather supplying it, as in many churches (for example among the Baptist, the Pentecostal, and independent churches) often it does not exist. There are other specialist courses apart from beginners (or catechistic) courses, such as for the nurturing of converts, healing schools, marriage counselling courses, schools of prophecy, and courses on many other subjects, taken over a few weeks. All would concentrate on nurturing faith, all may go by the name of "Bible School". Then there are "upmarket" theological seminaries, seminaries linked to universities, denominational theological colleges and independent theological colleges which have an international reputation. Where does a Bible School fit in?

The terms "formal" and "informal" might seem attractive for defining Bible Schools over against more prestigious theological seminaries, after the analogy of the formal and the informal sector of the economy. In the economy the formal sector is the recognized sector that contributes to the fiscus by paying tax and on which the fiscus depends. The informal sector, though paying tax by other means such as Value Added Tax, is not directly known and "recognized". It is not part of the formal government economic structure. If one were to use this analogy, one could use *formal* for ecclesiastically acceptable, and *informal* for extra-ecclesiastical theological education. Formal theological education would then mean part of the established, recognized churches. But which are they? Denominations of all sizes and character abound. Are small denominations that consist of three or four congregations to be included? At what size is the denomination to become part of the formal sector? Is the date at which the new denomination started, or alternatively is its age, a criterion? What then is a generally acceptable date or age? What is "ecclesiastically acceptable?" Obviously there are no easy answers here for purposes of definition.

Assuming that one included all denominations large and small, old and new, in the ecclesiastically acceptable sector, the analogy would still not hold good. It is not uncommon for a small denomination, or a small part of a major denomination in a new country, to found a Bible School from which ordinands are drawn. The Assemblies of God, the Pentecostal Holiness Church, the Full Gospel Church of God and the Apostolic Faith Mission are worldwide churches. Yet between them they

[15] This anticipates a major discussion in chapter 3.

have had four separate Bible Schools[16] in the Cape Peninsula. The Church of England in South Africa, though part of the ancient world wide Anglican communion, as another example, shared in the facilities of the Bible Institute at Kalk Bay on the Cape Peninsula.

Is "acceptability for ordination" a satisfactory criterion? In Africa, as we shall see, this breaks down almost entirely. Neither will "accreditation" help. Historically the Bible School movement was essentially a non-accredited movement. This is far from the case now.

For all the difficulties of definition, however, in studying Bible Schools we find that in broad terms a Bible School belongs to the *informal* sector in the sense that frequently a school is non-denominational, sometimes called undenominational, or inter-denominational. They commonly exist on their own terms and are not recognized by denominations. Those in this category are informal in that they are usually independent of ecclesiastical direction or restraint. The word informal can be used, but the categorisation is a very rough one. There are too many different Bible schools for a neater categorisation which can be done only after an extensive survey and detailed analysis, which is not the aim of this paper.

Bible schools today are of long or short duration, full time or part-time. Some are "Summer schools" and "Winter schools," and occasional schools. They are denominational and inter-denominational. Some represent segments of a denomination - and increasingly in the 1980's and 1990's and in the new millennium, have been attached to individual congregations. Some are called Bible Schools, others Bible Colleges or Theological Colleges, then Bible Training Centres, Bible Institutes and Theological Seminaries (there is no help in names).

Throughout this dissertation the term Bible School could stand for any of the above. However, Bible Schools are to be distinguished historically from institutes of higher theological learning. While some Bible Schools have even conferred degrees, it is the hallmark of Bible Schools that they serve the educational needs of the lesser

[16] "Schools" used here as a generic term.

educated, very frequently those who have not reached school leaving or university entrance standards. A Bible School training usually, though there are many exceptions, is not enough for ordination. What Goodall wrote in 1954 holds good through out:

> We use the term theological College for an institution which explicitly trains candidates for the *ordained* ministry, while Bible school is used for an institution training the *unordained* workers in the church. The distinction is not always easy to maintain...some Bible schools which exist primarily for the training of unordained workers are used by certain churches for the training of men who may later receive ordination (Goodall 1954).

Nevertheless, throughout this dissertation, "Bible School" will be a generic term. In this chapter it refers to the informal sector of theological education.

2. INFORMAL BIBLE SCHOOLS, ANCIENT AND MODERN

2.1 A brief sketch of informal Bible Schools over 3 millennia: hermeneutical processes

As has been noted earlier in this dissertation, Bible Schools roughly belong to the informal sector of theological education. ***At least four hermeneutical processes are discernable in informal Christian theological education over the last three millennia***. ***Firstly***, formal schools almost never arrive *de novo* but are developed and formalized out of informal schools which could probably be called Bible Schools if it were not an anachronism. ***Secondly***. Informal schools almost invariably have started with one visionary, strong and inspired man who gathered students or disciples around him for nurture and teaching. ***Thirdly***, whenever dissenters worshipped, in order to continue their manner of faith and worship, they conducted training which by definition would be considered informal. ***Fourthly***, there is an upward mobility, a sort of inevitable thrust toward academic respectability in many cases, from informal

to formal, which can be seen from ancient times to modern. The following brief historical sketch will illustrated these four processes.

Firstly*: *informal then formal

Theological schooling started long before the Christian era. Sherrill has said that above all in the prophetic period it was the family that was the basic element of religious education. Further, in the development of theological education, each (theological) office in Israel added something to the education of the Hebrews: the priest "laid foundations for sacrament and liturgy," the prophet conveyed God's mind through "happenings," the sage imparted wisdom and the poets and singers made their own contribution. L. Finkelstein suggested that the origin of the synagogue was with those who resorted frequently or regularly with the individual prophets. The informal then developed into the formal, from the informal groups to synagogues (Sherrill 1944:13-22).

In the Old Testament when religious education was family orientated, it was the father's responsibility to teach his children. Education was, of course, informal in those circumstances (Edersheim 1886: II:9 [I.232 in 1959 ed.]). Edersheim describes the extensive school system which was of paramount importance in Israel and had as it chief end a religious education. One would have to categorise this as formal education as school hours were fixed, schools were attached to synagogues, and access to higher academic education was only attainable after the age of 15. (See also Sherrill 1944: ch.3 "Jewish Education.") The informal family education, and the informal prophetic education developed into the formal education of the synagogue. The schools of the prophets were undoubtedly informal and were working groups (2 Kings 4:38 ff) who had to fend for themselves (2 Kings 6:1). In pre-exilic times there were prophetesses but these are not spoken of as in groups similar to those of the men (Miriam: Ex 15:20; Deborah: Jud 4:4; Huldah: 2 Kings 22:14, 2 Chr 34:22; Isaiah's wife Isa 8:3.) In post-exilic times we read of "Noadiah and the rest of the prophets who wanted to make me (Nehemiah) afraid," (Neh 3:14). This appears to be in the prophetic group tradition. However half a millennium later when the apostle Paul said that he "advanced in Judaism beyond many of my own age among my people" (Gal 1:14), he was speaking of formally accepted theological education, for, as we

know, he "sat at the feet of Gamaliel" (Acts 22:3 cf 5:34 see also Dion de Villiers 1972:1-5). It appears then that in Bible times there was a movement from informal theological education to the formal.

Secondly, Bible Schools usually start with one visionary individual

Informal schools almost invariably started with one visionary, strong and inspired man who gathered students or disciples around him for nurture and teaching. This was experienced by Josephus who spoke of both formal and informal education in his life.

> When I was about sixteen years, I had a mind to make trial of the several sects that were among us. These sects are three:-The first is that of the Pharisees, the second that of the Sadducees, and the third that of the Essenes (*sic*)...and under-went great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water...to preserve his chastity, I imitated him in those things, and continued with him three years (Josephus *Life*, par 2).

We see here that, apart from Josephus' formal training earlier alluded to in the quotation, he had later informal training[17], Josephus, dissatisfied with the formal schools, sought out an informal teacher, one whom he perceived, good, inspired and worth emulating.. It is evident that informal training was not uncommon. John the Baptist had his disciples. The Lord Himself conducted an informal "school" for the Twelve which lasted about three and a half years.

Josephus' informal training was to become typical of those who surrounded the Desert Fathers. Many could be mentioned. Benedicta Ward gives us the Desert Fathers in alphabetical order. Starting with Anthony the Great (b.251), although he retired into the desert to live in complete solitude, he attracted others by his reputation and in 305

[17] This is a particularly interesting reference because it shows that just as in the present time, in the time of Josephus there was formal and informal theological education. In this case the informal to formal direction was reversed for the Pharisees, Saducees and Essenes were the formal teachers. However, the main point is the visionary leader that he sought out after his formal training.

he came out of solitude to act as their spiritual father (Ward 1.) This was characteristic of many of the Desert Fathers, for many had disciples. Another striking example of the loose line between formal and informal education is that of the School of Diodorus in Antioch where John Chrysostom had his theological training. Education itself, in the Greek and later in the Roman world, would in those days frequently be characterised as informal. The Academies were comprised frequently of students gathered around a leading philosopher: there were no departments of education (Baur[18] 1959:8-28; 89-125).

Thirdly, Dissenters from institutionalized denominations tend to form Bible Schools

Whenever dissenters worshipped, in order to maintain their manner of worship and special doctrines, they inevitably had to found informal schools to maintain their way of serving God.

With the growth and entrenchment of the ecclesiastical system, formal schools started to train ministers for the ministry. The *Didache* was a manual for Christian education and certainly acceptable to the established Church though it is unknown whether this was only for training within the congregation. Sherrill has further traced the development of Christian education from the time of Christ through to the end of the medieval period. Whenever dissenters worshipped, in order to continue their manner of faith and worship, they conducted training which by definition would be informal. We have an example in the Waldensian church in the 12th century, which could hardly have been called formal, as the whole church was informal, not only not recognized but most cruelly persecuted by the established Church for hundreds of years, certainly from the eleventh to the nineteenth centuries. If they were to continue their way of faith and worship they were obliged to train those deemed worthy of leadership and do so informally

Fourthly, there is an upward mobility towards higher educational standards

There is an upward mobility, a sort of inevitable thrust toward academic respectability in many cases, from informal to formal.

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[18] Throughout Baur's carefully researched book on *John Chrysostom* theological education and schooling is often mentioned in many places and much information may be gathered from his research. There were some distinctly

Dion de Villiers (1972:5-41) gives an interesting survey of ancient and medieval ministerial education and training, mostly formal. He also traces the development of catechetical schools (mentioning Origen c.253/4), over the centuries into Benedictine monastery schools (6th century), cathedral and chapter house schools (8th century) and city schools (13th and 14th centuries). He has also shown (1972:25) how that even universities in their origins in the 12th and 13th centuries were informal. He quotes Kuyper that:

> In Italië waren die Stadscholen, in Parijs en Oxford die Kerklijke scholen de boden, waaruit deze nieuwe plant opschoot. Maar in beide gevallen was de ontwikkeling organisch en spontaan, noch de Kerk noch de Staat hebben haar tot stand gebracht.

He then describes the University of Paris as a classical example (De Villiers 1972:25-27). In times past Christian education in the western world owed an immense debt to informal institutions of learning.

In the time of the Reformation, *the leaders were often highly qualified and university men*[19]. Wycliffe was at Balliol, Oxford, and took his Master's degree in 1358. By 1377 he was known as one of the greatest scholars in England (Robertson 1984:22, 25). Luther was at the University of Erfurt (Bainton 1984:27). Calvin attended the University of Orleans in France (1527-8) and was a teacher there in 1528 (D'Abigné 1863:II:XIII). He wrote Cop's address to the Sorbonne for All Saints Day 1533. Bucer was at the Latin College in Strasburg and Sturm was from the Sorbonne (D'Abigné:1863:IV:XIII). Tyndale was from Oxford (D'Abigné:VI:VIII). Tyndale, said Bucer, was "master of seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, and so thoroughly, that whichever he is speaking one might believe it to be his mother tongue" (D'Abigné:VIII:III). Hamilton of Scotland was an M.A. from Paris (D'Abigné. X:III) *Nevertheless, the new wine of the Reformation was not taught them at university: in the nature of things it was a private revelation which dawned on each through the reading of the Scriptures and the reading of the books of*

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formal schools and many informal, loose-knit theological educational opportunities.

[19] See later how this was often the case in the Bible School movement.

other Reformers. With some exceptions they had to flee for their lives from the universities of Europe. The new evangelical teaching was usually outside of the universities.

Dion de Villiers has shown that at the time of the Reformation a change took place in the universities. Up to this time they were very strictly controlled by the Church.

> Iemand het dit 'n *Universitätsrevolution genoem*. Die Humanisme het nl. die oorhand oor die Skolastiek gekry en die absolute waarde van die tradisie bevraagteken. Die Christelike wysheid is ten dele vervang deur die skat van die klassieke en vakke soos Retoriek en Poësie het hulle intrek in die Duitse universiteite geneem. Van hierdie vernuwing het die Reformasie terdeë gebruik gemaak, sonder om in alles met die Humanisme mee te gaan (de Villiers 1972:45/6).

This did not worry Luther very much: all learning was grist to the mill and Latin, Greek and Hebrew were required for scholarship anyway. However, it brought about changes.

> Die eerste kenmerk van die inhoud van die teologiese kursus was die prioriteit wat gegee is aan Skrifstudie. In 1536 is bepaal dat daar vier teologiese professore aangestel moes word, wat *almal* O.T. en N.T. Eksegese sou doseer. Lesings oor die *Sententiae* is geskrap, asook die studie van die kerkvaders. Nog 'n duidelike voorbeeld blyk uit die gepubliseerde kursus wat in 1561 te Wittenberg aangebied is. Vrydae en Saterdae om 7 vm. is die evangelies verklaar; vier dae in die week om 3 nm. is die briewe van Paulus verklaar; daar benewens is ook verklarings gegee oor die Klein Profete en die Psalms. Al die ander vakke wat op die lys verskyn het, was Hebreeuse grammatika en die behandling van die leerstuk van die kerk. Op grond van hierdie en ander gepubliseerde gegewens wat hy noukeurig aanhaal, besluit Tholuck dat daar in die 16e eeu veral oor die volgende teologiese vakke eksamen gedoen is: *Bibelauslegung, loci communes et controversiae* (De Villiers 1972:47/8).

However, as Kuyper says, "Aan een Universitaire opleiding als eisch voor alle predikanten dacht Luther dus niet" (in de Villiers 1972:51). There were very many country preachers who had very little training. Other informal training, or shall we say, training of a much lower standard was available. This Luther both accepted, felt as necessary and yet to an extent also deplored (de Villiers 1972:51/2).

The "theological school at Geneva" where Calvin's lectures were taken down (Calvin:1559 *Jeremiah*.Translator's Preface.) had humble beginnings. There was an academy in Geneva which originated in 1429. One F. de Versonex, a syndic of Geneva, founded a school where grammar, logic and liberal arts were taught. By the time that Calvin arrived in Geneva in July 1536 the director of the school had left. Not long before, in the period August to December 1535, a new school was established (or the old one re-established) under the direction of Saunier, at a place still called Rue du Vieux Collège. The Reformation in Geneva was well established under William Farel and his colleagues by this time. De Abigné says that this school was the starting point of what was later Calvin's College. At this stage "primary instruction was mixed up with religion" (D'Abigné IX:VII). ***The development of the school into the College is an illustration both of the principle that dissenters had to establish their own mostly informal schools and of the upward mobility of informal to formal schools.***

De Villiers (1972:55,56), who does not mention the antecedents of this college, gives details of the lectures that were given which need not detain us here. He tells us, however that in Calvin's days it was called a *gymnasium trilinque*,

> d.w.s. 'n Latynse skool wat onder invloed van die die Humanisme ook Grieks en Hebreeus doseer en meer aandag aan die klassici en verderde grammatikametodes gegee het....Waar een van die hoëre wetenskappe nou aan die college verbind is met die dosering van die teologiese vakke, het ons reeds in hierdie vroeë stadium 'n ontwikkeling in die rigting van die sg. *gymnasium academicum of illustre* gekry (De Villiers. 1972:56).

Calvin called himself *sacrarum literarum in Ecclesia Genevensi professor* (*ibid.* 56). It is not to our purpose to trace the development of this academy into a university: whoever wants to may read it in De Villiers' work (1972:56-73 and in his bibliography.). Suffice that Calvin's statutes for his College (the *leges academiae Genevensis* and *l'Ordre du College de Genève* announced the opening of the College on 22 May 1559. Beza, the first Rector called the college *l'université et collegè* but "Calvyn het die term *université* vermy en liefs van *academia* of *collegè* gepraat... (maar)… hy het Beza nie openlik teengespreek nie... (De Villiers 1972:72). The fact is that it was only in 1592 that it was formally requested of Henry IV to give the status of university to the Academy. Calvin died in 1564. In his days it was essentially a "Pastor's College" as is clear from De Villiers' description and quotations.

Informal schools have existed at all times, usually in the tradition of Christ, a few disciples gathering at or near the home of a prominent or willing mentor, or "saint" or pastor, and placing themselves under his instruction. In England in the time of the Puritans, while formal colleges were being formed specifically to train a preaching ministry (Emmanuel in 1584, and Sidney, Sussex in 1596) (Haller 1938:20), informal training was also started, such as by Greenham, c.570 at Day Drayton, England).

> "…forming a kind of school, the members of which devoted themselves to the searching of the scripture and of one another's hearts (Haller 1938:28,29)."

Another that Haller mentions is Richard Rogers c.1574 (Haller 1938:35). Dr Isaac Watts, the celebrated hymn writer (1674-1768), when a youth, was offered a university education but being a dissenter he refused and was sent for an academic education to a Rev. Thomas Rowe (1690), to become a pastor in 1693 at the age of 19 (Gibbons undated:4-5). Gibbons quotes a letter of the period referring to the "Academy" which he attended. As it was adequate for acceptance as a dissenting pastor, it was what we would now call a Bible College. Such colleges, however, were much more academic institutions than a Bible College would be today, teaching a secular education, which in those days was strongly religious in character. Isaac Watts was a man of exceptional academic talent and such persons would be

recognized by dissenting leaders and called to churches. Isaac Watts was so outstanding that he received honorary doctorates in Divinity from the universities of Edinburgh and Aberdeen without his knowledge in 1728 (Gibbons undated:54.)

John Fawcett (1740-1817) had his own private academy for general education and for the training of some to the ministry. This was really an unoffical "denominational" academy, yet what today would be called a Bible College. His purpose was better to educate for the Baptist Ministry. This became the prototype of the Horton Academy now Rawdon College (Underwood 172/3).

SUMMARY: In this brief sketch of informal Bible training, the process is seen as (1) formal schools developing out of informal schools (2) informal schools usually starting with one visionary person with a charisma who gathers students around him (3) informal schools being fundamentally necessary for dissenters if they are to retain their identity. (4) There being an upward mobility from informal to formal, from academies (which could easily be characterized as Bible Schools to prestigious theological seminaries or universities. At the time of the Reformation leaders were often highly educated but the circumstances of the times meant that they were forced to obtain their spiritual nourishment and do their spiritual teaching informally at the beginning.

2.2 The origins of the American Bible School movement: Germany and later England

The American Bible School movement which will be discussed in the next section, inherited their vision from England, but more importantly as to origins, from Germany (Brereton 1990:56; Gordon [undated] 261-263.) The movement went back at least to the beginning of the nineteenth century. Notably two German pastors, Johannes Gossner (1773-1858) and Louis Harms (1808-1865), while they attached no title to their training efforts, each offered short training for prospective missionaries. Pastor Gossner of the Bethlehem church in Berlin, trained, sent out and maintained 200 missionaries. Pastor Harms of Hermannsburg was greatly burdened for the spread of the Gospel among the heathen. He turned his "peasant congregation" into a

missionary society. Over a period of 40 years the church put more than 350 missionaries into the foreign field. Another German exemplar, Professor Theodor Christlieb of Bonn, unique among German professors in his piety, devotion and evangelistic zeal, purchased a church and adjoining house, which he called the *Johanneum*, to train godly young men for evangelistic work in Germany.

> Professor Christlieb sorrowfully recognized the fact that the German clergy, with all their high culture, were utterly failing to reach the lower classes, especially in the great cities. Therefore he conceived the idea of calling into the service plain men — artisans, clerks, and labourers — who, with a simple knowledge of Scripture, might be able to address these people in their own dialect (Gordon:271).

These German forerunners and others influenced H. Grattan Guinness who founded The East London Institute for Home and Foreign Missions. The now famous Cliff College (founded 1875) was a "county branch" of the East London Institute (Taylor 1930:26,29). The American Bible School movement was directly influenced by these German and English forerunners. All of the leaders knew each other. A. J. Gordon was a friend of A. B. Simpson who said in 1888 that Guinness' institution was the most widely known of missionary training institutions and had sent out several hundred missionaries. Guinness' son G. Whitefield Guinness (1869-1930) was a doctor and missionary in the province of Honan in China (for his life see *Guiness of Honan*, Taylor 1930). The author of Whitefield's life was his sister Geraldine, who married Howard Taylor the son of J. Hudson Taylor, founder of the China Inland Mission, now the Overseas Missionary Fellowship. As is well known, she wrote - many books on China which have been very influential in the evangelical world, with new editions of her biographies constantly appearing. The Evangelicals of the day formed a network of like-minded, missionary-minded Gospel entrepreneurs.

2.3 The Bible School movement

In this section the consideration will be on the so-called Bible School Movement and its identity from about 1770 to about 1940 and the value of Bible Schools for the

Third World today. The hermeneutics (self-understanding) of the Bible School movement, its identity to about 1940 (and selectively thereafter) will be shown, with reflections on the need for theological education in the Third World.

> The Bible School movement is a term that describes the coming into existence, growth and spread of Bible Schools from c.1770 to c.1940. From c.1940 to the present Bible Schools proliferate but do not have sufficient homogeneity to be called a "movement". Historically it was an - evangelical strategy for training of lay people for missions. Up to the mid 20th century the movement was homogenous enough to have what could be described as an identity. It is looked at here in its origins and identity. The movement was evangelical, missiological, a lay movement, one which catered for a greater proportion of training of and by women, than in theological higher education. Its influence has been and still is fundamental and of cardinal importance. It was eventually global but as it spread, particularly after c.1940 the movement has become too diffuse to be called a movement. It is still fundamental to the Third World and on the frontiers of mission activity. Its importance cannot be over-drawn. Some similarities still exist between the older Bible School movement and Bible Schools in the Third World.

2.3.1 The Bible School movement: little scholarly notice[20]

Bible School education as a grassroots movement in education, has received very little scholarly notice. In the late 1980's when Virginia Lieson Brereton (Brereton:1990) as part of a Lilly Endowment-funded study of Protestant theological education in America, began to study late 19th and 20th century Bible schools, she found that nothing had been written (to her knowledge) on Bible Schools by an outsider (Brereton 1990:ix). Out of this study came Brereton's useful book on Bible Schools *Training God's Army* which has been found very helpful. Of South African studies, this researcher has seen only two theses have been done in South Africa on Bible Colleges, both by R B Codrington, for his M.Ed. and D.Ed. respectively, at Unisa (Codrington 1981; 1985).

It is not surprising that academics have ignored the Bible School movement even though it was and still is vastly important in religious education. The typology of American Bible School development from 1882 which marked its beginning in the United States, to the present, was that from 1882 to c.1915 Bible schools were founded, from c.1915 to c.1930 they were expanded but from c.1930 to the present there was a scramble for academic respectability (1990:78-86). Educators' eyes were elsewhere than on such lowly and even academically despised institutions. To show how educationally insignificant they were, Brereton draws a comparison between regularly enrolled Bible School students in all schools accredited by the Accrediting Association of Bible Colleges in the USA (30,308) and college and university students (11,4 million) (Brereton 1990: xviii). This comparison is not very helpful however, because to make this meaningful for theological education, it is of no use to compare Bible School attendance with secular colleges. The comparison would have to be between secondary or tertiary theological schools and university theological departments: this would show a very different story. As a matter of interest, in Africa, in 1987 ACTEA'S list of 127 ACTEA-related theological schools, 17 (13,38%) were accredited or candidates for accreditation showing unaccredited schools in the vast majority. Whichever way we look at it, Bible Schools as an object of study is the Cinderella of education, evidently deemed insignificant to the main stream of education. However, for Missions and for the Third World, their importance is immense.

2.3.2 Beginnings of the Bible School movement in America

Brereton (1990:71) lists the first American Bible School as being founded in 1882, the Missionary Training Institute, N.Y.C. & Nyack, Christian and Missionary Alliance, to become Nyack College. It had no easy birth. At the time when Adoniram Judson Gordon (1836 - 1885) formed the Boston Missionary Training School (later to become Gordon College), in the winter of 1889, a fierce and sustained attack, surprisingly bitter, was made on it for so-called short cut methods (Gordon, Ernest B :260-274). The short-cut was because it bypassed the initial classical education - deemed necessary for the ministry or mission field. Though started by a Baptist minister it was attacked by the Baptists in the *Examiner*. It was seen to signal the

[20] For the sake of fluid reading this is repeated from chap 1.2.1.2.

ruin of the denomination (!) in producing "half-educated but self-confident men" (Gordon 265). It is ironical that the Baptists who from their beginnings have stood for the priesthood of all believers, congregationalism, for independence and for grassroots initiatives, should have been against this kind of Christian enterprise. The *Examiner* scorned "Boanerges Jones" and "Chrysostom Smith" with their "aggravated attack of big head" (Gordon 261). The Bible School movement was not academically respectable then nor has it been since. They were compared to "log colleges" and sometimes called "chicken coop colleges" (Brereton 1990:35). Yet the whole - evangelical scene has been extensively and profoundly affected by the Bible School movement. The Mission fields were staffed by their graduates. Churches have been pastored by their graduates. Lay home missions were filled with recruits from these schools. Not only the Baptists but the Churches of Christ, Lutherans and the Pentecostals founded schools.

The paramount and dominant hermeneutical principle from its birth was a missionary vision. A. J. Gordon's school is one example out of many that may be quoted. As President of the Baptist Missionary Board in the United States, aware of the great shortage of missionaries in their African outreach, he pressed for missionaries with less literary training but greater zeal and commitment than many men turned out of - theological seminaries. However his vision was for workers in all fields at home and abroad. His school was formed to:

> "...furnish preparation for those who were thus burdened with a divine call — the laymen desirous of doing evangelistic work, whom the seminaries seem hardly to care to train, the women who hoped to do zenana work abroad or slum work at home, the Christian engaged during the day at ledger or in shop, who might wish to obtain evenings a systematic knowledge of the Bible, the candidate for the foreign field of advanced age and slight resources--in short, to supplement the work and to enlarge the constituency of the seminary by establishing a sort of seminary extension, this enterprise was cautiously and humbly launched (Gordon:261-262)."

This statement is representative of the aims hermeneutics of the Bible School movement, probably without exception. The Bible schools understood themselves in these terms. They were focussed on mission work at home and abroad, they were concerned to train laymen, for any field of Christian work, the leaders were themselves missionary minded and engaged in city missions. Leaders like D. L. Moody who founded the Moody Bible Institute, were not trained or motivated academically: he was a shoe salesman, to become the greatest evangelist of his time.

Typically the faculty were not highly educated.

> The faculty generally taught part-time, with the exception of the founder or the head of the school, and perhaps one main instructor. They were often underpaid or unpaid, and frequently had some other calling in addition to their teaching, such as the ministry or public school teaching; some were former missionaries. They often did not hold college degrees, let alone graduate ones. Most teaching staffs, particularly in the training schools for women, included an unusually high proportion of women (Brereton 1990: 65).

Apart from certain founders such as A. J. Gordon, A. B. Simpson and some others, the Bible school movement was a movement of laymen for laymen, though there were many full time ministers who taught in the schools. They understood themselves in terms of mission, evangelism, and fitness for the service of Christ. This was central to their identity and hermeneutics.

2.3.3 The identity and self-image of the Bible School movement

Congregational studies is, in a sense, founded on the concept of *congregational identity*. Carroll describes it as having been formed from a combination of congregational history, heritage, world view, symbols, ritual, demography and character (*Handbook* 23). What is true of one community of faith, a congregation, will be true *mutatis mutandis* of another, a Bible School. A Bible School may also be seen as having an identity. What is interesting about the Bible School movement is that the movement as a whole over the period under consideration had so many

features common to them all that the movement as a whole can be described as having an identity. It had its own history, heritage, world-view and character and therefore a common hermeneutic.

It would be superfluous to write fully on what is so well established, that the whole foundation and ethos of the Bible school movement was whole-heartedly evangelical and missiological and was specifically developed for those who did not want to, or - could not go for advanced training. This is how they saw themselves. From Germany throughout the 19th century, to Brittain and America in the 19th and the mid-20th centuries, these were the dominant motifs of their identity and was representative of all. The Bible School movement was a development from within - the Evangelical movement. It was the training ground for missionary outreach at home and abroad.

The evangelical missionary movement of the 19th century shared one ethos. They revered the same leaders even though from different denominations. They read about each other, helped each other and prayed for one another. Frequently the evangelical Christian worked out of denominational restrictions in interdenominational missionary societies and accordingly, interdenominational Bible Schools were founded and flourished. In the process of time, virtually all Bible Schools revered the same leaders: C. H. Spurgeon, George Mueller, Hudson Taylor, A. B. Simpson, A. J. Gordon, S. D. Gordon, C. I. Scofield and R. A. Torrey. All were "fundamentalists" in the older meaning of the word which meant that they adhered to the fundamentals of the faith as later expressed in *The Fundamentals* (c.1911-c.1915)[21]. This series of 12 slim volumes were a statement by leading evangelicals that they stood by the fundamentals of the Christian faith.

Of the leaders in the Bible Schools all believed in the fundamentals of the faith, the Virgin Birth, the Incarnation, the Resurrection, the New Birth, Justification by Faith, and the Inspiration of the Scriptures. They held firmly to the Deity of Christ, and the classical doctrine of the Trinity. Most were Dispensationalists who were not adhered to in the teaching of the historic mainstream of Christianity. Most believed in and

practised Divine Healing. All taught about the Deeper Christian Life, some calling it - Entire Sanctification, others the Second Blessing, in Pentecostal circles (first Bible School 1912) the Baptism of the Holy Spirit. Others called it the Deeper Life. Above all else, they concentrated on the Bible as their main, and sometimes their only textbook. As Brereton puts it, they "shared the same enthusiasms" (Brereton 1990:1). George Marsden has said,

> During the early decades of the twentieth century, as denominational colleges and seminaries cut themselves loose from their evangelical moorings, Bible institutes sprang up as alternatives, usually emphasizing evangelism, missions and dispensational Bible study.

About half of the American Bible Schools operated inter-denominationally forming a kind of quasi-denomination of inter-denominational evangelicals, frequently to the vexation of the churches. Of the 108 American Bible Colleges listed by Brereton (1990:71-77) as being founded from 1882 - 1945, 52 were inter-denominational. Actual figures given by Brereton are: Inter-denominational 52, Baptist 8, Churches of Christ 8, Christian and Missionary Alliance 6, Lutheran 3. The Pentecostal movement which had grown out of an awakening at Bethel Bible College, in Topeka, Kansas in 1901, features 7 from 1912. Brereton's list claims to be only partial.

2.3.4 Educational aims and value of Bible Schools

Brereton says that the American Bible School movement as an educational feature was influential out of all proportion to its numbers. Although most Bible School directors and teachers had a hearty mistrust for academic theological education, paradoxically they were committed educationalists. Their apparent (or alleged) anti-intellectualism sprang from the fact that the main line theological educational institutions of the time had abandoned evangelicalism and the Bible School educationalists were afraid of losing the Gospel. Marsden says that:

> ...by the 1930's...it was painfully clear that reform from within (the academic institutions) could not prevent the spread of Modernism in major

[21] See also Marsden 1-30 on the development, changes and division within Fundamentalism.

> northern denominations (and) more and more fundamentalists began to make separation from American major denominations an article of faith (Marsden 1987:7)

This concern had begun long before. In 1892 in Germany a Pastor Schrempf was deposed for refusing to use the Apostles' Creed in baptisms because he did not believe in these and other doctrines (*The Fundamentals* 1:7). Marsden quotes this abandonment of the foundations of Christian doctrine as one of the main causes of the rapid development of the Bible School movement. James Orr of the United Free Church College, Glasgow, one of the contributors to *The Fundamentals*, wrote (in 1911) naming the 1892 controversy over the denial of the Virgin Birth of Christ in - Germany as significant in the rapid development of anti-supernaturalism in theological circles. Evangelicals were deeply disturbed at the loss of evangelical truth in the great institutions. Princeton was of great importance to the Fundamentalist movement. In 1929, however the fundamentalist Presbyterians led by J. Gresham Machen found their position untenable and broke with Princeton to found Westminster Theological Seminary (Marsden 1987:22). For Fundamentalists, Princeton had been virtually the last outpost of the academic respectability, and the rank and file of evangelicals who believed the Bible and its Gospel message felt there was no future in academic theological institutions.

The hermeneutical process within the Bible School movement showed a distaste for academics for theological and evangelical reasons but not because they were opposed to education. They were dedicated educationalists with a permanent faith in revelation and a strong concomitant rationalism. They appealed constantly to reason. One can just turn to B. B.Warfield's volumes to see how vigorously they reasoned. Warfield was the doyen of the American Evangelicals of the time. Far from being any kind of extremist he had the finest education of the day, was moderate, reasoned and - knowledgeable. He shows this balance in the second chapter of *The Fundamentals* (Warfield, B. B. "The Deity of Christ") but his scholarship can be seen in any of his works[22].

2.3.5 The Bible School movement and fundamentalism

As for the hermeneutics of fundamentalism, some explanation is needed. Fundamentalists have had a very bad press for a long time now, but it must be remembered that what is called Fundamentalism has developed and changed and divided over the century since 1892. Today the word "fundamentalist" is virtually a *skelwoord*. In the late 19th century, however, every evangelical was a fundamentalist. It was simply the historic Gospel. In the early twentieth century, those who contended for it were merely contending for the faith of their fathers. Marsden, who has been quoted as one of the foremost authorities of Fundamentalism, says that from 1920-1940, all those who stood in their own theological tradition and were true believers, were united against the Modernists (by adhering to the fundamentals of the faith) (Marsden 1987:10) By 1947, however, when Fuller Theological Seminary was started, even such an old fashioned Bible preacher as Charles Fuller of "The Old Fashioned Bible Hour" was thoroughly dissatisfied with the newer trends of so-called Fundamentalism.

> It seemed a cultural and intellectual wasteland. American opinion typically portrayed Bible-believing evangelicalism as a stifling vestige of the small town past (Marsden 1987:13).

A divide had come in Fundamentalism. Unless one adhered to a strict view of inspiration and was *intolerant* of all other scholarship, one was subject to fierce attack. When Fuller brought out the famous Bila Vassaly, a sound Bible believing - scholar, from the Hungarian Reformed Church, such was the infighting[23] that it led to Vassaly's celebrated remark that "he had survived the Nazi's and the Communists and he would surely survive the Fundamentalists" (Marsden 1987:101). Those who adhered just as whole-heartedly to the inspiration of the Scriptures were dissatisfied with the hard-line fundamentalists chiefly because of their intolerance. Evangelists like Billy Graham deplored the lack of love and tolerance. Naturally Bible Schools also began to reflect these various trends and the old homogeneity was broken up.

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[22] 12 volumes, see Bibliography.

[23] Vassaly had refused to attribute infallibility to any work of man, as man is so deeply flawed.

2.3.6 The reasons for the success of the Bible School movement

The enormous influence of the Bible School movement, under the guidance of God, may be attributed to the vision, calling and utter dedication of its leaders and teachers, its commitment to Christ, the Gospel and to the Bible and, as Brereton says, to its faith in education and learning (Brereton 1990: xix). One of the most significant factors was its *accessibility*. It was all the training that most people could get. While academic standards were low, academic requirements for entrance were also low or non-existent. It was the only way that most consecrated Christians could hope to get some educational advancement in order to serve Christ in a more effective way. While they could fulfil the Great Commission without training, they were acutely aware of their lack of preparation for so great a calling. They could never manage to go first to College, and then to a prestigious theological seminary. And when they arrived there what would they be taught? The Universities and associated theological seminaries no longer believed in the Bible, they would say. The Bible Schools were also the only financially accessible theological training institutions available for the vast majority.

2.3.7 The Bible School movement and identity

Sufficient has been written to show that the Bible School movement represented a class of educational institutions for the teaching of theology that had in broad terms a common identity, a common image or self-image, whichever term is preferred.

There is still a substantial number of Bible Schools that fall clearly into the Bible School movement ethos, though time has gone by and different authorities are revered and there have been changes as new literature has appeared and new international leaders have arisen.

SUMMARY: There is difficulty in classifying a Bible School in relation to other places of theological education but the choice has here been made that Bible Schools belong roughly to the *informal* sector of theological education rather than the *formal.* One large group of Bible Schools has been chosen, the American Bible School movement which had sufficient in common to be considered to have an identity. Its hermeneutical principles and processes have been described. Its hermeneutics were

that of faith, of providing training on a first level for the mission field, and an intense earnestness to keep true to, and to propagate, the Gospel. The leaders were committed educationalists who had consciously separated from higher institutions of learning because they were fundamentalists in the older sense of the word, which meant simply adhering to the historic and Biblical Gospel. They were highly successful because they met the need not provided by the higher institutions and were cheaper and within reach of all educationally.

3. BIBLE SCHOOL EDUCATION AND THE THIRD WORLD

The Bible School movement in one form or another has spread all over the world. It was not possible for the spreading church and para-church missionary organisations to wait for graduates to go out to the field after 6 or 7 years training, after obtaining a high school education. There are today thousands of Bible Schools throughout the world, some with short summer schools, others with structured theological courses lasting a few years. The Bible School movement throughout the world does not, of course, have the same strong identity universally that it had up to the middle of the twentieth century. Without doubt the old identity still exists as a significant percentage, but at the size of that percentage one would not care even to speculate. The proliferation of Bible Schools in the Third World includes many from indigenous churches each with its own heritage, world view, demography and context.

In the Third World the Bible School movement has produced the vast majority of indigenous pastors, preachers and teachers. In 1986, John S Pobee gave a paper on theological education in Africa, at a conference at the University of Ghana, convened by the West African Association of Theological Institutes and the Programme for Theological Education of the WCC (Pobee 1989:1-23). In surveying the various methods of theological education, he expressed the view that Bible Schools had played a role that could not be over-estimated. He felt that he could not do better than quote from Anza: Lenia's article in the *Directory of Theological Institutions in Africa*, Directory of Bible Schools in Africa (Lenia 1984:17-21) to describe the fundamental nature of Bible Schools in African theological education.

Anza: Lenia said:

> Throughout Africa, Bible Schools have long played an important role in the development of the church. Evangelists and lay preachers, so vital in mission outreach, have received their first training in these schools...More - numerous than seminaries, they are also more accessible to the laity, especially in rural areas. Their approach is less formal and their requirements in educational standards less rigid. With few exceptions they are founded and run by single denominations....The training courses offered range from brief weekend programmes to training schemes of several years. The purposes...vary greatly. Some emphasize the spiritual development of individual Christians, some the equipping of laity for ministry and some the training of ordinands. Many combine all three functions...As the name Bible School implies, most programmes centre on actual teaching of the Bible, the one essential textbook for their courses.

Pobee considers these very important institutions, though not necessarily adequate because their heavily Biblical-content curricula do not cater for all the pluralistic needs of Africa (Pobee 1989:17)

It seems to be true on the level of a first principle that in the Third World and in missionary frontier situations, the Bible School is indispensable. The vast majority in the Third World are pitifully poor. They are largely illiterate or semi-literate. They have families to support and local responsibilities. If tertiary theological education were to be the requirement for all pastors, teachers and preachers, then the aspirant would have to go to school for 10 years and to seminary for 3 years. That some do with notable success does not mitigate from the reality that the vast majority of useful, fulfilled and serving laity, and many full time pastors, could not get off first base in such a scenario. The problems of the Third World are so endemic, entrenched and ineradicable that the Bible School is here to stay. Furthermore in every missionary advance there has to be the primary Bible teaching done in Bible Schools. For example, when Mildred Cable, Francesca French and Evangeline French, followed up an advance into the Gobi Desert, they established a Bible School at the oasis of

Sochow (Cable 1927:93ff). Missionary literature abounds with references to the need for basic and systematic teaching. The establishment of Bible Schools has been standard practice in missionary outreach.

Codrington (1981:12; 1985:5 n2) refers to Bible College tuition as tertiary education. The categories primary, secondary and tertiary education as applied to Bible Schools, are not helpful. Some will be found in each category. Even if one assumed that - primary theological education took place in the local church (and one cannot assume this), many Bible Schools, Colleges or Institutes (there is no help in titles), are only at a secondary level. Bible School education, by definition, is not tertiary education. Bible Schools in Africa, even though accredited, will be found of varying standards. Many are on an almost primary level. The Pat Kelly Bible College, with whom this researcher has been associated for about 25 years, has no entrance qualifications. A number of students have entered with standard 3 education (on the old scale), and have done well. One could read so poorly that he had to be given oral examinations. However, with adults, the wealth of experience and knowledge they have picked up in life and survival, added to the commitment they have towards bettering themselves, make them good students. Certainly, in the view of this researcher, Bible Schools could be found from primary to tertiary level.

Bible Schools will continue to be the most wide-spread and the most useful theological training institutions (with reference to Africa) for the following reasons:

(1) ***Poverty***. In the foreseeable future poverty will increase rather than decrease. Bible Schools are much more affordable. As such, they are more rapidly formed and more viable than formal theological colleges. They are desperately needed for a burgeoning church. "The crisis of the church in Africa is that it is shepherdless in view of the enormous growth of Christianity" (Hogarth 1983).

(2) ***Physical accessibility***. Most Bible Schools are rather humble affairs in comparison with university faculties and prestigious theological seminaries. They are *necessarily localised*. The "constituency" of a Bible School is usually close at hand.

(3) ***Academic accessibility***. Usually a Bible School does not have high academic entrance requirements. Sometimes it has none. If this was not so it would have to turn away 95% or more of those desiring or needing acceptance. There are Bible Schools that have high entrance requirements but they are a small minority in the Third World.

(4) ***Financial accessibility***. They are always cheaper.

(5) ***Relevancy***. A Bible School is usually contextual because it is closer to the people, more localised and less academic. Academic institutions take much notice of universal problems and international research. This is almost never the case with - Bible Schools excepting of course the most prestigious.

(6) ***Effectiveness.*** A Bible School is usually more focussed than a university faculty or advanced theological institution. If denominational, it is focussed on training laymen for a specific *diakonia*. If undenominational it is usually catering for independent churches or a number of denominations. One can hardly imagine a university faculty being focused on mission. A university turns out scholars, a Bible School turns out servants of the churches[24].

(7) ***Faith affirming***. A Bible School is more "fundamentalist" (in the older sense of the word) than an institution of higher theological education. It is therefore more faith affirming. Speaking from 25 years experience of Bible School education, on the level of education offered by many Bible Schools, students cannot handle the academic method. Students who attend these schools cannot seem to hold half a dozen views in abeyance without knowing or learning of the one "true" viewpoint. Teaching has to be firm, and sure, and on the level of an exact science[25]. Tutors concentrate on the essentials of the faith and on building effective workers. In the dynamics of training, therefore, even though a denomination does not hold a

[24] There are notable exceptions to this broad generalization.

[25] When the writer was studying Private Law at Unisa, about 30 years ago, so many students failed that seminars had to be arranged at the beginning of the academic year. The lecturer said that the central problem they had encountered was that when one started studying law one had to study it as an exact science for the first few years. The failure rate was partly attributed to the fact that this was not done and students' knowledge was not built on

"fundamentalist" position, in another sense at Bible School level it will be more fundamentalist in approach.

SUMMARY: The poverty of the Third World and the lack of basic education that is so widespread, make the Bible School a very important theological institution in Africa. In addition relevancy, effectiveness and the fact that they are more faith-affirming also play their part.

4. A CRITIQUE OF THE TREND TOWARDS UPWARD MOBILITY IN THE LIGHT OF THE POVERTY IN AFRICA

Changes in Bible School identity brought about by changing educational standards and their financial implications.

In a previous section "The Bible School Movement and its identity c1770-c1940 and the value of Bible Schools for the Third World today," traced in broad strokes the origin and identity of the Bible School movement, that evangelical strategy for the training of laymen for mission work at home and abroad. The Bible School movement was shown to be homogenous, a "quasi-denomination of interdenominational colleges". Although in southern Africa Bible Schools are of various kinds and not all in the ethos of the Bible School movement, there are various lessons that can be learned from them that are appropriate in South Africa.

In this section, this researcher, from a background of 25 years teaching in a Bible School for the lesser privileged and responsible for most of that time for tuition, and academic and financial planning, looks at one of the main reasons for the break up of the homogeneity of the movement, most of which were related to financial considerations and the scramble for academic respectability, which is a direct result of the "upward mobility" described in a previous section. Such a scramble for upward mobility has been taking place in southern Africa the last 15 years.

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specific case law but on arguments around case law. There is an analogy here for the teachers of theology for beginners.

One of the factors that emerged from Brereton's study of the Bible School movement in the United States was that whereas from c.1880 - c.1940 (or perhaps 1930) the plethora of Bible Schools in the United States had an identity in that they had "shared enthusiams" (Brereton 1990::1) and revered the same evangelical principles and leaders, showing the same homogeneity, this ceased from about that time for a variety of reasons.

4.1 An organisation that changes either its focus or self-image, changes its identity

The breakdown of homogeneity of the Bible School movement was complex. It included the split in "fundamentalism," the gradual change in Modernism which later included a more evangelical approach, and the change in "evangelicalism" itself. While the changes in theological temper and the development of greater variety continued to develop on all fronts, the most important factor in the changing identity of some Bible Schools was the scramble for academic respectability and the upgrading of the educational standards across the board in the socio-educational aftermath of the Second World War. While some Bible Schools avoided all accreditation to maintain their individual identity, even they upgraded their standards.

An organisation that changes either its focus or self-image, changes its identity. One may take, by way of analogy, the change in the Life Assurance industry in South Africa. In the early 1980's they re-defined their position and decided that they saw themselves no longer as simply life assurers but as investment organisations. This resulted in new mission statements and many changes both in their investments and in the products offered. They linked up with banks, developed off-shore investments and diversified development investment. Also the type of product offered changed from pure insurance to investment linked portfolios. A change of focus leads to a change of self-image and it follows that there is a change in marketing strategy.

When the Bible School movement in the USA began to aspire to higher educational standards and higher or the best available accreditation, it inevitably brought about changes in identity. A College to become accredited has to change the curriculum to

meet outside standards. So willy-nilly there is a change of focus. The new standards bring about educational and economic challenges of great consequence. Staff changes may have to be made to meet the educational challenges. Fundraising has to be increased to pay for staff and facilities. Staff structures have to include skilled fundraisers. This in turn brings great stress on the institution which in real terms becomes permanent. Marketing strategies change: the college is more marketable with higher accreditation. Bible Schools are traditionally much more economically viable than the accredited institutions especially those of the highest accreditation. All these factors mean permanently heavier financial burdens.

This upward mobility of the educational standards of Bible Schools since World War II has gone on all fours with the rising educational standards of parts of the Third World. Bible Schools in South Africa have shared in this upward mobility as segments of the population have become better educated. Pressures for better accreditation come now from more than one side. On the one hand over the past 15 years universities have been trying to increase their usefulness by linking up with colleges and offering them a share in their educational resources. On the other hand the educational leaders of the Bible schools and colleges scramble in their turn for academic respectability. A third factor is the psychological pressure within an educationalist to grow himself or herself, and to see the school develop more and more.

To some extent it is inevitable that Bible Schools and Colleges not offering degrees should upgraded educationally. But not altogether: there is a choice involved. A significant change in order to attain academic recognition needs careful assessment. It is as well for those involved in Bible School tuition to weigh certain considerations that will affect both the identity and the financial viability of their enterprise. Thereafter whether they go for accreditation or not, their decision hopefully will be better informed.

4.2 Economic consequences of upgrading educational standards

Significant upgrading of a Bible School's educational standards may be accomplished on its own, or by linking with a university faculty or by linking with what is perceived to be a better local or overseas theological school[26]. In 1975 Zorn said that linking with a university was the most viable option financially (Zorn 1975:30), but paradoxically the most dangerous (Zorn 1975:21).

4.2.1 Financial viability

The Theological Education Fund (TEF) published in 1975 the results of a survey of the financial viability of theological institutions, under the title *Viability in Context* (Zorn 1975). For those concerned this small book would well repay study. The main overriding principle emerges that a theological seminary is best financially viable in its own context. Viability in context is seen as the ideal. Any presently functioning Bible School will be viable (though perhaps not without help outside of its own context) or it would not have survived. That financial viability has been dearly bought. Any upgrading of educational significance will affect it.

4.2.2 Rising costs of tuition means increasing inaccessibility for the poor

The first thing that happens is that because a "better" institution is required, with better educational standards and more highly educated teachers with a better library, the costs of tuition rise. Students have to be charged higher fees because all the facilities have to be paid for. Inevitably the "market" changes and in those colleges that are concerned with the lesser privileged, many, and in some cases most, of those for whom the school was founded can no longer be served. Historically Bible Schools have been much more accessible for to the poor. Rising costs means rising fees which will make them less accessible.

It may be argued that this may be overcome by showing students how to get sponsorship from their churches and interested friends. However, this is done by many missionary and evangelising societies and the competition has become very much keener than in the beginning. It also presupposes some degree of affluence in

the constituency in which it is worked: yet on average the communities of those who are under-privileged cannot provide the funds. Upward mobility also makes it impossible for the poorly educated to come to the school.

4.2.3 Rising costs mean increased fundraising that must be permanently maintained

The next consideration is that fundraising must be increased. Resources have to be put into major and continuing efforts. If a College is not viable within its own constituency, it may even go out of business because of the new burdens placed upon it. If high-pressure methods are used to raise funds outside the College's own context and constituency, these must be kept up permanently. If one talented fundraiser is successful, the College will expand its facilities. A fundraiser must earn enough to justify his own salary or fees, a secretary and equipment, and then bring in the amount required in the increased budget. After the fundraiser has left, the College must desperately find another or fail to maintain staff and its buildings. This is of - increasing significance in a period in South Africa when it is acknowledged that there is going to be less money for higher theological education than before. As Deist said in 1993, money will be scarce for theological education (Deist 1993). Fundraisers are intensely active in this country at present. More and more charities are scrambling for financial support.

4.2.4 It is the hard lesson of experience that he who pays the piper calls the tune

Some schools are founded and funded under the shadow of great evangelists. D. L Moody's ministry founded and developed the Moody Bible Institute. Fuller was developed under the aegis of Charles Fuller and his "Old Fashioned Bible Hour". In the days when Fuller was facing the problems of improving its scholarship and drawing in the finest evangelical talent that it could, every time a scholar said something about "tolerance," or "the new evangelicalism," and that "students must be taught an attitude of tolerance and forgiveness towards individuals whose doctrinal considerations are at variance with those that inhere in the institution itself," there would be a drop of 40% in giving as the hardliner fundamentalists shouted "Heresy!" This brought pressures on the seminary in respect of the selection of the principal: he

[26] There may also be upgrading in quality without changing identity.

was too "tolerant" of the wider Christian body for the hardliners. Fuller Theological Seminary survived only because Billy Graham himself broke with the extreme fundamentalists and his Association played a large part in the funding of the Seminary (Marsden 1987: 148-171).

Zorn finds the principle that in linking with a university the greater degree of financial assistance, the greater the control (Zorn 1975:30-31). This will apply to any link that is not on equal terms. The danger is no less real with a foreign link. It will not long be "out of sight out of mind." In the linking of two institutions the senior will find a new sense of responsibility towards the junior. It will be impossible to resist the suggestions of the principal giver. Zorn says (1975:21) "...this study of viability involves the premise that dependence upon foreign subsidy is unviable and dangerous." It is very tempting to think of foreign links. In order to be viable, a number of colleges have overseas lecturers (in one case a principal). The great danger of this is that it breaks down contextuality. "The transplant of theological education to the Third World has generally meant the introduction of a style and content in training ministers which is new and unfamiliar to the people of the region..." (Zorn 1975:40).

4.2.5 Rising costs may mean a clouding of vision and a reduction in outreach

In the United States, in the pressure to meet new academic standards for accreditation, many schools had to cut back on their correspondence courses, extension classes, radio stations and so forth (Brereton 1990:85). In other words, they reduced their vision and their outreach. Their original goals were sacrificed, in some cases never to be restored. Biola (Bible College of Los Angeles) had a long standing tie with a branch school in China, the Hunan Bible Institute. This was severed so that "Biola should concentrate all its efforts and resources on its educational program, especially since the School had become fully accredited" (Brereton 1990:85 quoting James O. Henry, MSS history of Biola). *Prima facie* it seems particularly tragic that such a decision had to be made and such an opportunity lost.

4.2.6 The larger the capital investment into the School, the larger the maintenance bill

This is often overlooked by starry-eyed visionaries. If large capital is raised and a building programme is set in motion, a caretaker will be needed, or maybe a number of them for protection against vandalism. They would have to be close at hand or on the premises to protect the buildings from spoilers and burglars. That means accommodation must be provided for them. The maintenance, repairs, repainting, garden maintenance and so forth, can be very expensive.

4.2.7 Assets bind

As Zorn has said, "the stability that comes with adequate buildings and equipment is too apt to turn into rigidity and inability to innovate...are these the answer to contextual education? Can anyone walk away from those buildings when they no longer serve a purpose?" (Zorn 1975:32). With demographic changes a new upmarket Bible School with existing property and buildings may no longer by suitable or deemed to be in a suitable area.

4.3 Changes due to educational standards

4.3.1 A Bible School's context and constituency

A Bible School, or any theological institution for that matter, has a constituency. By constituency is meant those whom they serve, and those from among whom students will come and from which support will be raised. This is true of the theological faculty of a university or a post-graduate theological seminary (where the constituency may be denominational, regional, national, or international) or a lowly Bible School. Prestigious theological seminaries like Moody, Fuller and Westminster, draw students from all over the world as does Stellenbosch and others. The constituency, identity and mission of the institution are wrapped up together. With smaller Bible Schools, especially those which serve educationally and economically deprived communities, the constituency is much smaller and generally local, and the school will often have been founded with a vision to reach just that community. The whole syllabus, administration, entrance selection, grades and graduation procedures will be geared to

the constituency. The constituency will have an average educational standard always implicit in entrance qualifications and teaching.

The Pat Kelly Bible College is situated in Sunnyside, Athlone, with three satellite places for teaching in Cape Town. Over the past 25 years the constituency has changed as academic standards of the community have become higher and higher. This has the effect that there is an automatic pressure for the upward mobility of the internal standards. However, it was the determination of the Trustees from very early on that the School should be open to everyone who could read or write. Responsible adults with positions of influence in their community have come to study with only a standard 3 education. It has been a part-time Bible School: tuition has to be geared to fit in the working person's ability to attend, as Technical Colleges usually are. It's mission for a long time has been to help precisely those who could not afford to go to one of the many full time Bible Schools. In such a school there is a need, arising from the socio-educational needs of the constituency to have graded teaching. The constituency "requires" a diploma or certificate of some sort: students must work for a goal and must go home showing their accomplishment. For some even an elementary diploma could not be reached without broken attendance and great dedication. Thus tuition must be broken up into modules, a certain number of which will build a diploma. Examination methods must be less literary and more oral. Literary standards cannot be an end in themselves, they can only serve a function and if they fail to do so they must be discarded. One cannot be bound by a yearning for classical excellence. In short a school's constituency "governs" syllabus content, syllabus structure, administrative procedures and diplomate standards.

While circumstances differ wherever one goes, this scenario is typical of the versatility and adaptability required of a Bible School in Africa that serves the educationally or economically disadvantaged. Although this may be heresy to some traditional educationalists and can raise the spectre of second-class education, it is a system that works and works well. A serious attempt is meant to start the students *where they are.* Over the longer period students develop out of all recognition. Knowing their ignorance, they revere learning. Study becomes a part of their life and the longer they live with study the more meaningful it becomes. Slower study is

more life changing than cramming. An added bonus is that the longer time taken makes more of a community than does a short course.

4.3.2 The constituency, educational standards and some consequences of change

(1) If follows from the foregoing that in the upward mobility of educational standards within a Bible School, very great care has to be exercised lest one abandons one's original constituency or loses it by default.

(2) Significant changes can (but need not) affect the collective calling, vision and mission of the School. If one is to set one's eyes on accreditation at a higher level, the whole identity of the School may change.

(3) With the upward mobility of the educational standards of the constituency, there probably will be a good case for an upward mobility of standards in the school. Here a conscious decision must be made as to the mission of the School. Is it to continue to reach those for whom it was founded? It may well choose not to do so. However, is it truly in the service of the Kingdom of God to abandon those who have nothing in order to join a host of other theological educational institutions that amply cater for those who have the money and educational standards to attend? Would this be the mind of the Spirit?

(4) If a Bible School sets its sights on university standards, which some seem to be doing, the constituency must be capable of the conceptualization required and an understanding of the academic approach. In universal experience this is seldom possible unless a student has a sound formal primary and secondary education. This, of course, the universities knows well, hence their entrance requirements. So for upward mobility entrance requirements have to be introduced or raised, and again the identity and mission of the School changes.

(5) Irrelevant and non-contextual material may be introduced. Pobee (West Africa) has doubted that many Western concerns have a place in the theological teaching in Africa, referring for example to Church History. For example, while Church History should not be dropped in South Africa, it should be contextualized. This should be extended to much that is required in "tertiary" theological education. Many concepts

based on Western philosophical terms are totally lost on most students. For interest, some time ago, without preparation, this researcher asked a teacher of a Bible School of long experience who had actually taught the material, if he could remember the traditional arguments for the existence of God. He could not recall them, and to the researcher's own amusement neither could he, though he had both a Bachelor's and a Master's degree in historical philosophy. Of what use are these concepts to 99.99% of those passing through our classes? These arguments were developed in the intensely philosophical period around about the 10th and 11th centuries in Europe and are regularly taught in a course on "Doctrine of God". Of what relevancy are these to Africa where most believe in God without question? Of what use is the historical-critical method unless students have adequate academic preparation to handle the concepts? They cannot follow the reasoning. They are not, and one in a thousand will not, be versed in original languages. They do not understand the academic method. They cannot count it as knowledge gained or use it their own study. It reminds one of the graduate who went back to his rural black community and lectured them on the two Isaiah's. Of what use is hermeneutics itself, as it is now taught, which most full time ministers dislike and probably seldom consciously use?[27] It is a subject to which this researcher is particularly partial, nevertheless it is a very specialised subject. Hermeneutics is now an all-embracing concept with an immense literature. It is essentially a tertiary discipline and heartily disliked by most who do have a sound academic background. All this type of study goes with university accreditation. Theories of communication, of social inter-action, of methods of interpretation are taught. Universities specialise in theories: Bible Schools are like technikons that specialise in the practical. It is often said that "the students must know how to answer those who have problems with these concerns". Do they? Who is concerned about these things except the specialist and those who lecture to intellectual congregations? Is it worth the waste of time and energy to try to train the academically untrainable in the theologically questionable in order to argue over the unprovable with the unspiritual?

Let Bible School educators be certain that educational upgrading with linking to universities will involve all these and other extras to some degree or other.

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[27] They cannot avoid using it sub-consciously, however, for every preacher *interprets* willy-nilly.

4.4 The focus of theological education: Zorn

"Theological education is informed by the task of preparing people for *mission* and *ministry*. The *mission* of the people of God is to apply and proclaim in word and deed the mighty acts of God...The mission of God entrusts all people with *ministry*, with service...whatever their calling or profession....Theological education is *theological* in that it involves people in a commitment to the "study of God" in the sense of His revelation in the life, death and resurrection of Jesus Christ and His continuous working through the Holy Spirit....***Theological education that produces people without commitment has failed, whatever its academic and technical excellence may be***," (Zorn 1975:x).

It remains a very doubtful proposition that Bible Schools should scramble for accreditation and recognition without very careful thought and prayer. Is it not perhaps that there is in us a personal ambition that overrides the true interests of those who should be trained to "...to preach good news to the poor, to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners (and) to proclaim the year of the Lord's favor"? (Isa 61:1-3 NIV).

Indeed, personal ambition might blind us. We are so fatally flawed that "the self" always has its desires against the Spirit (Gal 5:17). Certainly there seems to be nothing that one can do that is without taint of self-interest. We have desires for academic recognition for ourselves and our own theological faculties or Bible Schools. In the striving for recognition and scramble for academic respectability let us make sure that the interests of Christ and His kingdom come before our own. It is a matter of *focus*.

5. FOCUS: THE PURPOSE OF THE CHURCH AND ITS MINISTRY

Zorn has reminded us that theological education must have a focus, that students must emerge from their studies with "a commitment" (*supra cap.* 2.4.4). It is appropriate

that we turn our attention to R. Richard Niebuhr who did major work on the purpose of the church and its ministry.

H. Richard Niebuhr with Daniel Day Williams and James F. Gustafson were appointed to do a major study of the Protestant ministry and theological education in the USA and Canada. Richard Niebuhr was one of the most respected theologians and theological teachers of his time. Their book *The Purpose of the Church and its Ministry. Reflections on the aims of Theological Reflection,* published in 1956 was one of 3 volumes and several bulletins dealing with their findings[28].

It would be anachronistic to say that this was done as a hermeneutical study. In those days (1953-1956) such studies were not called hermeneutical. However, Niebuhr headed a study on how both the church and its ministry understood themselves and how they understood theological education. By today's definitions this would be called a hermeneutical study[29]. Whereas Lines' study (which will be looked at in chapter 3) was on religious education in general and he was looking for a paradigm for the forming of an purposeful identity for the proper pursuit of religious education, Niebuhr with the same fundamental purpose studied the ministry of the Church and theological education in the Church. In view of the focus of this dissertation, it seems to be of value to consider Niebuhr's findings.

5.1 The Church and its Context

Both H. Richard Niebuhr and his elder brother (by two years), Reinhold Niebuhr[30] had a lasting interest in the church in its context. Reinhold Niebuhr became a pastor in Detroit[31] caring for Ford workers in the modern industrial society. The relevance of a man in society was a major concern of his life and writings. Industrialization cheapened human personality and this had major effects on individuals and on society, loosening society's coherence and lowering its integrity. It lowered, too, man's view

[28] Holbrook 1965/1985:375-395 in *A Handbook of Christian Theologians.*
[29] Though not necessarily by those who are not familiar with developments in philosophical hermeneutics.
[30] Hofman 1965/1985: 355-374 in *A Handbook of Christian Theologians.*
[31] He became Professor of Applied Theology (what we would now call Practical Theology) at Union Theological Seminary in New York, in 1928.

of a personal God. So he became involved in the burning social issues of his day. He wanted man healed by grace so that society could be likewise healed by grace,
The younger brother, H. Richard Niebuhr, had a prestigious academic career and was honoured by a number of institutions for his theological thinking and his books. He was associated with Yale from student days in 1923 and to his death he was on the faculty of Yale Divinity School in 1962. He was also deeply concerned with the context of the church. His first book *The Social Sources of Denominationalism* (1929) show that denominations are formed through social forces. His concern, therefore, was with the complex contact of the church with society and culture, and with Christian ethics in the face of the culture of the world.

It is not surprising, then, that there should be overtones of the Church and its relation to society and culture in Richard Niebuhr and his team's findings. They found that Protestantism was very diverse reflecting the diversity of democracy, which is the diversity of its society and culture. The church was deeply divided socially and culturally as he had known all his life. ***Flowing from this he maintained that theological education had always to operate within its own community and "it cannot be other"*** (H. Richard Niebuhr 1956:2-17.) ***This, then, is the first hermeneutical principle that we may extract from his study.***

5.2 The Church and its Purpose

In the research conducted by the team headed by Richard Niebuhr many different foci for the purpose of the church were encountered.

- the cultivation of the Christian life,
- the salvation of souls,
- the building up of the corporate life of the church, or part of it,
- the communication of the vital and the redeeming doctrines of the Scriptures,
- the preaching of the Gospel and the administration of the sacraments,
- the development of the life of prayer and worship,

- (most frequently) the increase of the belief in Jesus Christ, of discipleship to him and the glorification of his Name.

There are, therefore, a multiplicity of goals, corresponding to the diversity and pluralism of the church, says Niebuhr. The ultimate object is many-faceted. But is there one unifying principle or realisation of the redeemed society?

For Niebuhr there could be no substitute for the definition of the goal of the church as "the increase among men of the love of God and one's neighbour." This definition reflects the Lord's own summation of the Law, to love the Lord with all our heart and soul and mind and strength and to love our neighbour as ourself. Niebuhr's definition no doubt stems from that of Christ (Christ commended the scribe who spoke in those terms as being "not far from the kingdom") and as such has very high authority. It reflects Niebuhr's life-long commitment to the Sovereignty of God (he had spent much time with Jonathan Edwards' writings, for whom it was the central doctrine), and it also reflects his life-long convictions regarding the church in culture and against culture.

If the focus is to be of practical use, this is too concise. After all, Christ said many things to his disciples and through his apostles. In the very diversity of the church, so well recognised by Niebuhr, the subjective convictions of the pastors and communities in which it labours, together with the objective facts of the context of the congregations which form the constituency also of the Bible School, would always find ***a specific focus*** which, under the guidance of the Holy Spirit, should be appropriate to the Bible School's own culture and context. ***So Niebuhr's exposition of this definition includes all of the above foci*** (H. Richard Niebuhr, 1956:1-47).

The second hermeneutical principle that we can draw from his work is, therefore, that the purpose of the church is multi-faceted and is actualized subjectively and objectively in the local congregation within its context.

5.3 The Church and its Ministry

5.3.1 The diversity of the ministerial function

The hermeneutical question as to how the Church in general understands its ministry is faced with the same diversity encountered when considering the vast diversity found in the Church. The Church as the Body of Christ and Household of God, has had many members.

> Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all" (1 Cor 12:4-6 RV), "...the same Spirit, dividing to each one severally as he will" (v11).

As Richard Niebuhr shows, ***the ministry from New Testament times has varied*** with the ages, from the *Pastoral Rule* of Gregory the Great, the preaching of the Word of the Reformation era and the evangelism of Pietism. Men have preached and taught, led worship and administered the sacraments, presided over churches, exercised oversight over its work and given pastoral care to those in need. Across Catholicism and Protestantism the work has gone on with many variations and emphases (H. R. Niebuhr 1956:58-61).

5.3.2 The Call to and the Requirement of the Ministry

The understanding of the call to the ministry has not been seen as having the same diversity within the universal Church, as in the understanding of its function.

(1) ***The Call to the Ministry*** has always had the following elements (though with different emphases):

- the call to be a Christian,
- the inner call that is a persuasion that one is directly commissioned or invited by God to take up the work of the ministry,
- the providential call that equips one with the necessary talents for the work and through the Divine guidance of his life in all it circumstances, and finally,
- the ecclesiastical call in which the church recognizes his calling.

(2) As for *the* ***Requirements for the Ministry,*** Niebuhr gives the following[32],

- ordination,
- personal study,
- personal appropriation of Scripture[33],
- especially a personal appropriation of the Gospel,
- a corresponding discipline of life.

The Ministry requires a fundamental awareness of the prophetic authority given by God and "a specific awareness of the nature and fundamental need of the people it serves" (H. R. Niebuhr 1956:63-78).

(3) ***The emerging concept (1956) of the Minister as a Pastoral Director***

The Richard Niebuhr investigation found that a new concept of the ministry then emerging was that of a Pastoral Director. A comparison could be made with the Bishop of the ancient church. While all the traditional functions of a minister would be carried out, the pastor has also to organize them. A constant complaint heard was that in theological training pastors were never prepared for the task of ***administering the church***. The pastor has a diversity of problems and roles within the church but not the least and possibly the most important is that of directing the church. The conferring of leadership on a pastor usually implies the conferring on him the "directorship" of the church in which he, like a business director, has to guide and control others. This carries with it the temptation to become business managers but the pastor has other spiritual means of avoiding the temptations to hold on to status, the means being his spiritual life in God and being humbled before God in the "secret place" and obtaining fresh and special renewal there (Richard Niebuhr 1956:79-94).

(4) ***The Idea of a Theological School***

The main concept that Richard Niebuhr had of a theological school was that it is ***the intellectual centre of the Church's life.***

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[32] This was published in 1956. Since then, especially in the last 30 years, the ministry of lay persons has grown in importance and in great variety and specialization.

[33] In Protestant churches ordination has been less important than in Catholicism, and from the 3rd point to the end, Niebuhr is speaking more particularly of Protestant Churches. He has summed up the sweep of history from the time of Christ through medieval times.

> The efficient, material, formal and final causes of the theological school...are identical with those of the Church....[that is]...the love of God and one's neighbour implanted in human nature in creation, in the redeemed, re-directed and invigorated by the acceptance of the good news of God's love for the world (H. R. Niebuhr 1956:108).

This, then, in his view should be our motivation. He sees a double function: on the one hand there is the place and occasion where the Church exercises its intellectual love of God and its neighbour, and there is, on the other hand, the community that serves the Church's other activities by bringing reflection and criticism to bear on worship, preaching, teaching and the care of souls. In so far as it is the intellectual centre of the Church's life, thinking in itself can be truly worshipful. He sees theology as not ancillary to the other actions of the Church but itself as a primary action. True and substantial wisdom has three parts, the knowledge of God, knowledge of one's companions and knowledge of oneself (H. R. Niebuhr, 1956:107-115). As for a Bible School, there is no essential difference between a theological school such as envisaged by Niebuhr and a more lowly Bible School such as exists in many places. The "efficient, formal and final cause" remains the same for both: the love of God and one's neighbour implanted in human nature through the redemption that is in Christ Jesus. ***The Church's activities is sought and communicated...first by those...preparing to assume responsibility for the church's work...[where they are]...taught to understand the world of God in which the Church operates and the operations of the Church in that world...[and in which the]...teachers must also be constantly in quest of such understanding (p116).***

Every school must be such a society in which the movement of communication must run back and forth among these three: the teacher, the student and the common object *and the past*. It is a place where personal involvement with the great purpose of the Church is essential.

To Niebuhr the ***past*** was of fundamental importance: the life of biblical communities, Church history, historical theology and the historical Church. As for the ***present***, there should be a dialectic between a theological school and other intellectual centres of the Church, and with secular learning, in "companionship" with the world with its

secular learning. As such the school must be open to the influence of the work of preachers, pastoral counsellors. There should be a threefold inter-communication: between the churches, theological institutions, and the world's secular learning. "A theological institution cannot stand alone because it is a work of abstraction that proceeds from and must return to , the concrete reality of life." (1955:107-134)

5.4 Critique of H. Richard Niebuhr's concepts in relation to Bible Schools

5.4.1 Bible Schools cannot easily fit into Niebuhr's definition of a theological school

It is necessary to critique Niebuhr's concepts if they are made to apply to an undenominational Bible School.

Niebuhr's definition of the goal of the church is "the increase among men of the love of God and one's neighbour" (*supra cap.* 2.5.2). In his words, "the efficient, material and final causes of the theological school...are identical with those of the Church...[that is]...the love of God and one's neighbour implanted in human nature in creation, in the redeemed, re-directed and invigorated by the acceptance of the good news of God's love for the world" (*supra cap.* 2.5.3.2 (4)). It is difficult to find a better definition of the purpose of the Church and theological education. Even the most lowly Bible School has its function as the increase of the love of God and love for one's in its students and ultimately through them to the world. It stands, however, at the apex of the many foci given by Niebuhr and, as such, while not challenging it, it seems too broad for a Bible School. The difficulty lies in the necessary to show how the particular institution is to declare God's love and to express it and its corollary, "love to neighbour," in its unique situation. In the following section it will be shown how that a great variety exists in interpreting this commission.

Likewise, Niebuhr's definition of a theological school as that "centre of the Church's intellectual activity..." is too high for the somewhat lowly Bible School to reach. In the first place, its framing and expression speak of a formal denominational theological seminary which has been established by the Church confined by the

parameters of the denomination. It is only in such a situation that the theological school can be "the centre of the Church's intellectual activity where such insight into the meaning and relations of all the Church's activities is sought..." The question must be asked, is the church about to listen to the intellectual activity of the lowly Bible School. This researcher has come across attitudes that reject para-church organisations, others that are locked into their own denominational parameters, and others that segments of the church (congregations) that seem to ignore both.

It is difficult to see how a Bible School can fit easily into the denominational Church, unless the denomination is small and it is "formally" established or in unusual and special circumstances. Moreover, in the Bible School movement, as has been shown, it was a quasi-denomination of interdenominational schools. The central problematic of an undenominational Bible School is simply that it has a "floating" identity which is far from the centre of the Church's intellectual activity. It is too informal for that.
It is, of course, a place of intellectual activity, rather than a centre of community and worship. However, the *focus* of the school is related to its *function* and where function is different, focus will be different.

5.4.2 Examples of different functions in Bible Schools

The following institutions have been selected as illustrative of the wide variety of emphasis in Bible Schools.

(1) A Collegiality of Service

The Roman Catholic Church in South Africa, faced with a shortage of priests and a widespread church, has for some time been conducting informal training centred in their Lumko Institute (Lobinger 1986:19). The challenge faced by the Roman Catholic diocese arose out of a typical situation, in this case the congregation of St. Simons, which was a passive, "dependence" congregation. It was classed as a "consumer church" which ***consumed*** but did not ***produce.*** The aim was set for it to become a "community church" in which all the community was involved. As a result of much reflection on the scarcity of priests, the reality of the African rural life, the immense needs, the ***desire of the community*** and the ***realities of the community*** life seemed the best starting point. Through many struggles, principles were worked out

in prayer, in searching the Scriptures, through trial and error, and a drawing on the communal wisdom at all levels. It was very much a group effort. The challenge was to make the whole community, including the clergy (by no means the easiest part) aware of a totally new approach.

The training of emerging leaders took much time and care and various arguments are given in Lobinger's work as to the advantages and disadvantages of training at home or away from home, or near to home. It also became aware that there was an inter-dependence between the community, the emerging leaders and the clergy. These three elements were seen as a three-legged stool and had to progress together for the sharing of the total life of the developing community changes.

Throughout the book the theme of the title, *Towards non-dominating leadership,* is worked out. It was a wonderful exercise in the practise of humility and its principles. The humility was not a self-abasing kind but a sensitive working humility, coming to grips with the need for service and the development of those who would grow enough in service so as to avoid the pitfalls of promotion with its evil twin pride. The humility of the writer and developers of this project themselves, is seen that they were willing to learn, not only from each other but even from the Lutherans, who had tried to overcome the dangers of a one-man ministry by insisting that the sacraments could not be administered alone. So a new path was carved out for a community church.

Theologically they developed the Biblical concept of a "plurality of ministries". Not having the doctrine of the priesthood of all believers to fall back on, they drew for their theology on the doctrine of the Trinity: "God is a community". This drew renewed emphasis on the church being the people of God in a community and of a collegiality among bishops. "Since God is a community we are created to reflect His way of life. Selfishness and individualism has led us apart, Christ is the New Man, and the Man-living-with-others, is leading us back to togetherness." Thus from the doctrine of the Trinity came a doctrine of "collegiality" based on service. Team work had to be developed in this context (Lobinger 1986 *cap* 6).

From a Protestant perspective it is an exercise in the priesthood of all believers, and they have gone as far as they can without abandoning the Roman doctrine of the priesthood. Their focus is clear: non-dominating leadership, their function is to provide leadership for wide areas with few priests, and their theological base is in the perception of the nature of the Trinity.

(2) Education for Social Ministry

This is a trend in formal education. It is brought in here as related to the severe social needs in South Africa. Throughout North America there is a move toward the inclusion of training for social ministry in curricula for M.Div. degrees at seminaries.

Education for social ministry involves emphasis on praxis and touches the whole system. Seminaries that discuss this reality will focus more on socially responsible ways of ministering rather that on fragmented issue analysis/action (Hessel 1988:7). It involves not only theological reflection but social analysis, mission engagement, social ethics and social action (Hessel 1988:10-11). It is an exercise for being "thoroughly furnished unto all good works" (2 Tim 3:17 AV), so students would be expected to be involved in such issues as part of their training. It is part of training for the "Public Ministry" of the Church (Hessel 1988b:106-127). As Rasmussen points out, it is the application of Christian ethics as an active ingredient in training (see also Hessel 1993; incl. Beumler 1988:148-168; Rasmussen 1988:14-32; Wilbanks 1993:21-38; Ramage 1993:39-42). Hessel has an Appendix for "Seminary Self-assessment of Education for Social Ministry" (1988c:169-171).

(3) Theological education for Reconciliation

Bongani Mazibuko has written up the background and development of a course which earns a Certificate in Theology in two years, and an Advanced Mission Course which takes the studies further with extra-mural studies at the University of Birmingham. There is also involvement with Queens Theological College which helps to place and tutor students, and Overstone College, belonging to a predominately black denomination, and co-operation *inter alia* from Cambridge, Warwick and Cardiff Universities (Mazibuko 1987:18-28). The school arose out of an urgent plea from the Dartmouth Council of the British Council of Churches in 1976, confronted with black

mass immigration. It has been designed specially to bridge the gap between practising Christians, black and white, in Birmingham, England as they usually worship apart. Its *raison d'etre* and *identity* is therefore ***reconciliation.***

The foundation principles reveal its *institutional hermeneutic.* Not only is working for reconciliation between estranged racial groups its driving force, but there is a comprehensive concept of ministerial formation in which *the whole people of God are involved.* The approach is holistic,

> a spiritual community of motivated people...fully equipped for...life and service...therefore a deliberate combination of learning and life, and knowledge and commitment.

It anchors theological education in cultural and social reality, "so as to make the Gospel meaningful in specific situations." It is ecumenical, inter-confessional, trans-confessional and deals with grass roots concerns. It is spiritually anchored in the uniting Spirit, Christ, a strong social responsibility, peace and harmony amongst all, and a spiritual maturity in Christ through the way of the Cross in order to be a model servant through suffering and sacrifice. It also conscientizes politically (Mazibuko 1987:1-17).

(4) Conservative Evangelical theology emphasising Eschatology

The Christian Literature and Bible Centre Inc. (Tekoa, Georgia, U.S.A.) was founded by Andrew J. Losier who was a missionary in Africa from 1938 to his retirement. He was trained at Dallas Theological Seminary having conservative evangelical theology as taught by that institution. His mentor was Lewis Sperry Chafer (Founder and first President of the Evangelical Theological College, which became Dallas Theological College (Losier *Ana.Th.Quest.* Foreword). He was appointed chairman of the International Board of Directors of Faith Bible College and Christian Theological Seminary, Lagos, Nigeria in 1986. His books and much other Christian literature are distributed free of charge to any who ask for them. His own books are used in a number of Bible Colleges, *viz.* Faith Bible College and Seminary, Lagos, Nigeria; Andrew Bible College, Accra, Ghana; The Pat Kelly Bible College, Cape Town, South Africa. In addition there is an association with and distribution of his literature through Losier Bible College, Abidjan, Cote d'Ivore; Faith Theological

College, Blantyre, Malawi; The Bible College of East Africa, Nairobi, Kenya; Bharat Bible College, Secunderabad, India; Faith Theological Seminary, Gujranwala, Pakistan. Losier also had involvement in the formation of Bible Schools in Africa and other places (Losier *Ana.Th.Quest* Preface ii). The orientation of his literature is the fundamental doctrines as taught by Dallas, concentrated Biblical knowledge, the new birth, moderate dispensationalism, with a strong eschatological emphasis, futurist and premillennial. The Bible Colleges associated with, therefore, are within the identity of the "Bible School movement," as described in chapter 2 (above).

(5) Soteriology, worship and soul-winning

In 1952 the late Pat Kelly started a Bible Class in the Y.M.C.A. in Darling Street, Cape Town. It grew to become first the Bible Night School, and in the late seventies The Pat Kelly Bible College. Pat Kelly went blind in the mid 1970's yet continued to head the College until ill-health overtook him. He died in 1997. Increasingly since 1978 it has seen itself as being specially fitted as a part-time Bible College to cater for those who cannot afford to go to full time seminaries. All the lecturers and administrative workers offer their services free of charge, and student fees are very low. It is undenominational.

The organizing principle of the curriculum from 1978 has been *soteriology*, *worship* and *soul-winning*. Its *institutional hermeneutic* is also found in its statement of faith as an institution for missionary outreach.

No academic entrance qualifications exist and, as is not the case with many comparable Bible Schools, students do not have to be born-again Christians to attend. Studying takes a long time as the pressures on the students are very great: they work for a living in the day time, attend their churches' meetings on week nights and Sundays. High standards of commitment are required of a member in evangelical churches on the Cape Flats. Accordingly the attendance has to be limited to once a week on Monday evenings. Diploma's are given advancing in "grades". A few students have followed course after course (there are over 120 modules[34]) lasting as

[34] Though the curriculum has been undergoing changes.

long as 10 years and then remained to assist the College. As a result a community and network has evolved of past students, (Information from personal knowledge.)

(6) Holiness and Evangelism

The Africa Evangelistic Band has two Bible Schools in Cape Town, one called Glenvar in Constantia, and one called Bethel in Crawford. The Africa Evangelistic Band is a daughter mission of the Faith Mission in Edinburgh, and a sister mission of the Faith Mission of Canada and the Japan Evangelistic Band. Each with its Bible School for training evangelists..

The ethos of the Missions and their Bible Schools is Wesleyan Holiness teaching, Arminian, strong on "The Second Blessing," also called "Entire Sanctification" with a special emphasis on evangelism. Selwyn Kettles, General Secretary of the Africa Evangelistic Band for many years and Principal of the School, in a private conversation said "If a student goes through the Bible School and at the end cannot lead a soul to Christ, I think we've failed." That expresses well its *institutional hermeneutic*. The School is a training ground for evangelists in the Africa Evangelistic Band. It has always trained a large percentage of women, the founder, in fact, being a woman, Miss Helena Garratt.[35]

(7) "Holy Spirit Ministry"

His People Christian Ministries have informal Bible Schools meeting at, but evidently not officially connected with, the universities of Cape Town, Western Cape, Stellenbosch, Rhodes, Witwatersrand, Fort Hare and Port Elizabeth Technikon. In addition they have schools in London, Innsbruck (Austria), Stockholm (Sweden), Harare (Zimbabwe) and Lusaka (Zambia) (*Prospectus* 1996). Their first Bible School was founded in 1988.

They were established "with the express purpose of equipping the Believer for practical works of service in the context of the local church." Their ethos is *triumphalist*, their special emphasis a basic Christian foundation in the Faith and the

application of the gifts of the Holy Spirit in the life of the Believer for "ministry." The word "ministry" is used in a specialist sense, being the ministry of the "gifts of the Spirit," though such trained persons would be involved in other ministerial duties when absorbed by their churches. In practise, no one may hold any office in the *diakonia* without doing the full course. Their course lasts two years, one evening per week, three lectures. They have other shorter courses where full courses are not available. No academic entrance requirements exist.

(8) Wide diversity of Bible School foci.

There has been and is a wide diversity of foci in the history of Bible Schools and informal training in Southern Africa as can be seen in the Appendix to this dissertation. There has been theological training linked to industrial and farming skills training. Much training was done in collaboration with skills training. It is difficult to categorize this accurately as detailed study would have to be done on each institution which is beyond the purpose of the dissertation. There is no doubt that training by missions and churches in the 19th century was done primarily for the salvation of souls and the teaching of the Gospel as well as for pastors[36]. It is to the credit of the missions and churches of those days that they were concerned with the whole man. Theological training was to become specialized in the 20th century although institutions such as Lovedale and Blytheswood taught industrial skills much earlier. A College such as Cornerstone in the Cape Peninsula, while teaching commerce is in a sense comparable to the earlier missions, taking into account the changed demographic, educational and social environment.

Teacher training was another method of finding and training catechists such as the Teacher's Seminary at Botschabelo founded by the Berlin Mission (Lutheran) in 1883 and St. Mary's Training College for Schoolmasters at Thlotsi Heights, Basutoland, founded 1894 by the Society for the Propagation of the Gospel (Church of England). The history of informal training abounds in small classes to train evangelists, deacons, elders, catechists, Sunday School teachers and pastors. As we have already seen, most theological teaching institutions started informally. This trend has never

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[35] This from personal knowledge.
[36] Noble, Frederic Perry. 1899 Chapter 16:II *Industrial Missions.*

decreased and in the last 20 years has become more and more frequent as local congregations have started their own Bible Schools. As distinguished from the informal classes for lay workers, full time Bible Schools have existed for the training of evangelists. The Africa Evangelistic Band is an example with their two Bible Schools (Glenvar 1930, Bethel 1924) (par (6) above. The Dorothea Bible School (1942) was founded by Hans von Staden who had previously been in the Africa Evangelistic Band.

Another type of training institution with a distinguished record was (or is) the Hofmeyr Opleidingskool, later named the Minnie Hofmeyr Opleiding Skool, a Nedersduitse Gereformeerde Kerk school formed in 1931 in Harrington Street , Cape Town, for the training of social workers. Later it moved to Worcester. Here the emphasis is on training for lay service within the Church and society.

Virtually all the interdenominational Bible Schools would claim that they were training missionaries and laypersons. In most cases they would give a basic Bible training, and communication skills for the teaching and preaching of the Gospel. The reader is referred to Codrington, R. B. 1981 for some examples. These schools fall within the broad identity of the Bible School Movement, so-called.

In the 19th century there was a much greater emphasis on training for ***the whole man and the whole of life.*** This is startlingly evident when one sees the plethora of institutions which trained indigenous people for agriculture and industry.

Frederick Perry Noble[37], writing of missionary work in the 19th century, says:

> Societies soon originated for translating and distributing the Scriptures; for education; for industrial or medical or mercantile supplements to the specific features of missions; for women's work; or for others among the thousand auxiliaries of the preacher and teacher.

[37] 1899 II:216 Fleming Revell edition. In the first instance it was what Noble called the "corporations" that did the missionary work. "After 1830 the churches themselves in distinction from corporations began to organize as missionaries." *ibid.* The societies (corporations) while arising from churches, were often para-church organizations.

A glance at the number of such institutions in the chronological listing in the Appendix, will show how much this was the case. Christianity has made truly astonishing advances in southern Africa from the beginning of the 19th century, when there were only a handful of Christians, to the end of the 20th century when the estimate is about 67% (about 30 million) of the population of South Africa (about 45 million) being nominal Christians. As the great advance in missionary effort took place in South Africa in the 19th century, the missionaries faced the reality that the whole person had to be catered for, not only spirit, but soul and body as well. Education and industrial and agricultural training were given along with Bible training[38]. There were industrial missions, agricultural missions, missions that taught farming, sewing, carpentry and many other skills, preparing people to take part in the real, new world, around them as they were impacted by western culture. Bible training was given in this context, and out of these institutions came catechists, evangelists, pastors and teachers[39]. This was very largely lost in the 20th century. Looking at the formation of Bible and Training Schools in the first quarter of the new century, one is struck firstly by the small number of institutions formed, and secondly by the change in focus. Twentieth century Bible Schools, at least for the first 60 years of the century, largely focused only on the Bible, and, on theological training connected with Bible training. Skills training seems to have been passed on to the laity in the formation of the very large number of para-church organizations, each specializing in some or other means of preaching the Gospel and methods of disseminating the Good News.

5.4.3 Focus: the prerogative of the head of the church

In view of the great variety of Bible Schools and the difference of focus, the only principle that appears to be applicable is that of the Holy Spirit through the pen of the Apostle Paul,

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[38] This may have been partly due to the background of the missionaries, see next footnote.

[39] F. P. Noble writes: "The Hermannsburg Society demands special attention. The North German organization became more of a Calvinist or Presbyterian than a Lutheran body. Many men offered themselves for missions who were rejected as uneducated peasants. The Christian church could not afford such loss. Hence the Hermannsburg Society, whose Lutheranism and spirituality have deepened Germany's inner life. From the first the German peasantry have sustained it. The earliest missionaries consisted of artizans and farmers. Good public school training is the sole educational qualification required for admission to its mission institute...The course extends over six years and includes carpentry, farming and other industrial and practical features. Colonization was until 1869 united with evangelization; Christianity and the arts of civilization go hand-in-hand; and Christian

> Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all....the same Spirit, dividing to each one severally as he will" (1 Cor 12:4-6,11 RV).

Christ, who is the head of the church, raises up one and another to exercise his or her gifts in his church through the Holy Spirit.

Both in view of the wide variety of foci and in theological principle, it is not possible for this researcher to find another principle by which to work, other than that in the metacritical appraisal of the Bible School (*infra cap.* 4.2), the mind of the Holy Spirit should be sought as to the focus of the school. Hermeneutically speaking, without a focus and an awareness of what the school is supposed to be doing, where it is supposed to be going, for whom it is supposed to be of service, and in what manner, there will be much dissipation of energy and lack of effectiveness. Practically speaking, every School has already an implicit if not an explicit focus. It is suggested that it is necessary to sharpen that focus and make it explicit where it is only implicit if there is to be any postlocutionary act (*infra cap.* 3.3.5.6.5), or any re-imaging (*infra cap.* 4.1.) P, whichever terminology is used.

It is as well, however, to remember what Steven Mackie said in relation to training for the ministry and of 1 Cor 12:4-6 in particular and the comparable passage in Ephesians 4, that in all sorts of service the starting point is God's gift rather than man's needs and that none of the gifts are for the profit of those who possess them alone but they are for the Church (Mackie 1969:40-42)[40].

SUMMARY: A brief history of informal theological education has been given which led up to a discussion of the so-called Bible School movement in America, its origins, character and identity. Sundry hermeneutical processes were at work within these informal theological structures. Notice was then taken of the importance for the Third

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communism practised. The stations are largely self-supporting, and so far as feasible have a complete ecclesiastical and political organization." Noble, Frederick Perry. 1899. I.295 Fleming Revell edition.

[40] Mackie makes a strong plea throughout for the training of the laity and for training for ministry among special groups, see e.g. *op.cit.* 23-33.

World as representative in Africa, where the Bible School is seen as fundamentally and inevitably important. A critique of the upward mobility operating within Bible Schools as this has important effects financially and in respect of mission. This led to the importance of the focus of the Church and its ministry with a critique of H Richard Niebuhr's study and definitions in so far as how they apply to undenominational Bible Schools. In view of the great variety of foci of Bible Schools it was decided that each would have to be true to is own mission as revealed by the Holy Spirit.

CHAPTER 3

INSTITUTIONAL STUDY AS A HERMENEUTICAL STUDY

1. HERMENEUTICS: THE DEVELOPMENT OF WIDER SCOPE OF HERMENEUTICS — DILTHEY, GADAMER, RICOEUR

Hermeneutics is traditionally the study of the principles and methodology of interpretation[41] although nowadays it includes the process of interpretation. Traditionally in biblical studies it is the study of the principles by which biblical texts can be interpreted.

When Louis Berkhof as a teacher at Calvin Theological Seminary, published his *Principles of Biblical Interpretation* in 1950, in what appears to be on a level of what might be called a first college course, he surveyed hermeneutics up to the historico-critical method. In essence his main emphasis was on the inspiration of Scripture over against rationalism in it various forms, with attention given to extreme rationalism and "modern" (as at 1950) approaches to the Scriptures. He was concerned for "a right interpretation of scripture," with the emphasis on its divine nature, with principles for attending to different books of the Bible, its unity and diversity, the difference in style of different portions of Scripture and grammatical, historical and theological interpretations (Berkhof 1950).

When A. Berkeley Mickelsen published his *Interpreting the Bible* in 1963 it appears to have been intended as an advanced study in hermeneutics. His historical survey of hermeneutics covered much the same period as that of Berkhof, somewhat differently and somewhat fuller (Mickelson 1963:1-53). Among his "Crucial Issues" were "Event and Interpretation," God's acts and their interpretation and the inseparability of the two. Here he contrasts Bultmann's emphasis on the *kerygmatic Christ* (that is, the Christ of proclamation as understood by the Church of the time), with an opposing view that there is revelation in the interpreted event of an *historic Christ*. Interpretation of these events is by God's disclosure to particular servants of what He has done or will do. Mickelson's discussion advanced (compared with Berkhof's) to

engage with Bultmann's so-called existential interpretation and his de-mythologizing. Mickelson also began to engage with subjectivity and language, context and history and culture (Mickelsen 1963:54-78). However his emphasis is on the Bible and does not encompass the understanding of the interpreter and the influence that his language, context and meaning has on interpretation, except for a short passage (Mickelson 1963:170-176). He himself expresses his aim to be the presentation of a "sound methodology" in interpretation" (Mickelson 1963:viii).

By the time Black and Dockery's compilation of 19 contributors came out in 1991, namely *New Testament Criticism and Interpretation*, hermeneutics had greatly changed. Source criticism, form criticism, redaction criticism, literary criticism, canonical criticism, sociological criticism and structuralism had to be added to the stock in trade (Black and Dockery 1991).

In a somewhat different approach to hermeneutics, Thiselton in *New Horizons in Hermeneutics* (1992:10-16), in surveying the development of hermeneutics, wrote that in the 1970's a course in hermeneutics at an advanced level would cover in the first half,

> first, the models of Schleiermacher, Dilthey and Betti and the Romanticist tradition, second, the so-called existential interpretation of Bultmann, and its philosophical background in the earlier Heidegger and in related thinkers; and third, the hermeneutical system of Gadamer, in which understanding and conscious judgments are founded on broader realities accessible through language, as in principle, a universal phenomenon.

However, the second half of the course

> demanded exploration of the relation between the Two Testaments, allegorical interpretation, mediaeval understandings of the four senses of scripture, and Reformation issues. More recent developments up to around 1970 invited examination of the new hermeneutic of Fuchs and Ebeling, the emergence of structuralism, issues in semantics, the early beginnings of

[41] Oxford Dictionary, 1950.

Latin American liberation hermeneutics, and the earlier works of Paul Ricoeur.

When this researcher was reading hermeneutics in 1984 and 1985, and Thiselton's *The Two Horizons* (published 1980) in particular, hermeneutics was already expanding its horizons. Thiselton's book was an attempt at coming to grips with the influence that Heidegger, Bultmann, Gadamer and Wittgenstein was having on hermeneutics. By this time the problem of hermeneutics was seen as "two-sided," relating to the interpreter as well as to the text (Thiselton 1980:439). From as early as Schleiermacher[42] to Wittgenstein there had been a growing awareness that the nature and process of understanding was involved in the hermeneutical process. The process of understanding was involved with the principles of interpretation. Therefore philosophical views had their impact on the understanding and interpretation of scripture (Thiselton 1980:1-10 *et passim*). The essence of the problem was contained in the title *The Two Horizons*, the horizon of the interpreter was to engage with the horizon of scripture. Many interpreters of scripture assume that they understand the horizon of the scriptures, ignoring the distance between their horizon and the horizon of the biblical writers. "In hermeneutics, this area of assumed understanding is called pre-understanding," (Thiselton 1980:16). Fundamental to the process of the development of hermeneutics was the study of the world of language and its effect on human understanding and much of *The Two Horizons* is taken up with this subject (Thiselton 1980:310-431).

In *The Two Horizons* Paul Ricoeur features only to a very minor degree, virtually only in respect of the function of hermeneutics to open a new dimension, what he calls "a double meaning" (Thiselton 1980:120-122). This is fundamentally the principle of polyvalence, i.e. that Scripture may have more than one meaning. By 1991, however, with the publication of Thiselton's *New Horizons,* hermeneutics had moved forward on a number of fronts. Ricoeur's work has been far-reaching and of great influence.

[42] See, for instance, Duke, James, 1977. Much of Schleiermacher's work was on understanding, and the theory of knowledge (epistemology). See Brandt, Richard B. 1941. *passim.* Hermeneutics has taken over much of what was previously called epistemology. See Gadamer, 1966:6f "The Universality of the Hermeneutical problem," p7 "Schleiermacher...kept the concern of the Christian theologian

Whereas the goal of interpretation had been to adopt the author's stance, Ricoeur thought this impossible, the author being for all practical purposes, inaccessible (Dockery, 1991:60) The text is a "mediator of meaning" (Gehart 1991:608-624). It is open to all sorts of opportunities. Like a metaphor it is open-ended. This happens when its horizon meets the horizon of the interpreter. One might make the comment that a text is like a ship launched and no longer in the control of the shipbuilder. It goes out on its own on to the sea of public opinion, over time, and may be approached from many sides.

In his approach to hermeneutics Ricoeur distinguished between the regional hermeneutics (the art and rules of exegesis), and general hermeneutics, reflections on the structures of the event of interpretation (Gehart 1991:618).

The "structures of the event of interpretation" may also be called the *process* of hermeneutics. Throughout this dissertation it will be seen that the older traditional more narrow definition of hermeneutics as the "principles of interpretation," has been broadened to include the "process" or even "processes" of hermeneutics.

Ricoeur opened the way more widely for the application of hermeneutics to the human sciences according to Gehart and according to Ricoeur's own 1981 book *Hermeneutics and the Human Sciences*. He also showed a new way of looking at a text. In the quotation that follows, it is clear that *in principle* Ricoeur saw an analogy between the hermeneutics of an institution and text, provided that the story of the institution was written down and made into a text and so subject to hermeneutical investigation…

> ...he investigated the sense in which the human sciences may be said to be hermeneutical, since their object has some characteristics in common with those of a text and since they use procedures similar to those of textual interpretation (Gehart 1991:620).

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clearly in mind, intending his hermeneutics, as *a general doctrine of the art of understanding,* to be of value in the special work of interpreting Scripture," (my italics).

This will be important to this dissertation though as it develops it will be seen that Ricoeur's principles will not be taken simply on a textual level, but will be extrapolated so as to be fitting for an institution in association with Carroll's principles.

1.1 Hermeneutics as applicable to the human sciences: Wilhelm Dilthey

It is of course true that the human sciences were said to be hermeneutical long before Ricoeur. Wilhelm Dilthey (1833-1911) laid the foundation for the use of hermeneutics in all the human sciences. Rickman has summarised Dilthey's life-long aim as follows:

> The central aim of Dilthey's long working life was to gain knowledge of the human world, the social-historical reality, as he often called it... Dilthey's attempt to construct a broad theoretical framework for the objective study of man is his most original achievement. (Rickman 1976:5)

Fundamental to the "objective study of man" was its methodology, which was basically hermeneutical in its approach. As Rickman says further,

> Dilthey called the systematic co-ordination of elementary acts of understanding in order to comprehend the meaning of a complex, permanent expression 'interpretation' and its methodology 'hermeneutics'.

Rickman says again: Hermeneutics, long neglected or even disparaged by philosophy, must be re-established as a paradigm of legitimate cognition. (Rickman 1976:9-10)

It is in Dilthey, also, that we find the concept of 'time" in hermeneutics, a concept that became prominent in Ricoeur (Vanhoozer 1990:190-223). Dilthey intended his *Critique of Historical Reason*, to be a sequel to Kant's *Critique of Pure Reason*. By the term "category" Kant meant a general form of judgment which governs the way we acquire knowledge. Dilthey set out to provide additional categories which fulfil an analogous role in acquiring historical knowledge, and, indeed all knowledge of the human world. In applying these categories we find that man is in a subjective

experience *in time* in which he inherits the past and the past becomes the present. The present is then

> "a small structured, part of the flow in which experience is always enriched by awareness of the past and anticipation of the future...so every moment of life has a distinctive meaning according to its place in the temporal sequence... This connection between the temporal structure and the categories of life makes man a historical being" (Rickman 1976:14-17)[43].

Segments of life, therefore, influenced and encapsuled in time, form the basis of the human sciences. Fundamental to this is the narrative form. While other non-narrative forms are also hermeneutical, it is only in the written form that a proper discipline can be imposed on understanding in the methodology of hermeneutics. In Dilthey's words:

> ...Now we must ask if it is possible to study individual human beings and particular forms of human existence scientifically and how this can be done....While the systematic human studies derive general laws and comprehensive patterns from the objective apprehension of the unique they still rest on understanding and interpretation. These disciplines, therefore, like history, depend for their certainty on the possibility of giving general validity to the understanding of the unique. So from the beginning, we are

[43] While Kant's categories provide us with the means of knowing the physical world, Dilthey's enable us to grasp meaning in human life. Things become meaningful to us because we see them as parts of a whole, goals we desire or means for achieving them, physical manifestations of mental states, products of human effort, or sources of satisfaction or dissatisfaction. *What* they mean is, of course, a matter of empirical investigation... Dilthey was interested in the subjective experience of time as a constant flow in which the future becomes the present and the present the past. For him the present is not an extended instant but a small, structured, part of the flow in which the immediate experience is always enriched by awareness of the past and anticipation of the future. So every moment of life has a distinctive meaning according to its place in the temporal sequence...This connection between the temporal structure and the categories of life makes man a historical being (Rickman 1976:14-17). The method of coming to know the objects of this world of mind is called interpretation and we have already encountered the methodology governing its approach under the name of hermeneutics...The individuality of each person is determined by his physical make-up and personal history and his thinking is shaped by cultural and historical factors such as his education and membership of a class or nation....But when we ask about the epistemological conditions needed for understanding this world of mind we encounter, once again, the circularity of argument which is so characteristic of Dilthey's thought. In principle we can understand the world of mind because we - our minds - have created it. So, in embracing Vico's principle that the mind can understand what the mind has created, Dilthey uses our immediate awareness of how our minds work as a key to unlock the impersonal world of mind. (Rickman 1976:19-20).

facing a problem which distinguishes the human studies from the physical sciences.

But even the most strenuous attention can only give rise to a systematic process with a controllable degree of objectivity if the expression has been given permanent form so that we can repeatedly return to it. *Such systematic understanding of recorded expressions we call exegesis or interpretation.* In this sense there is also an art of interpreting sculptures or pictures...(and also)...archaeology.

It is in language alone that human inwardness finds its complete, exhaustive and objectively comprehensible expression. It is for this reason that literature is immeasurably significant for our understanding of intellectual life and history. The art of understanding therefore centres on the *interpretation of written records of human existence*...the art of interpretation gives rise to the formulation of rules. The conflict between such rules and the struggle between different schools about the interpretation of vital works produces a need to justify the rules and this gives rise to hermeneutics, which is the *methodology of the interpretation of written records.* Because it determines the possibility of valid interpretation by means of an analysis of understanding, it penetrates to the solution of the whole general problem with which this exposition started. Understanding the human studies in so far as it is determined by the way in which we are originally presented with mental facts.

Dilthey acknowledged that he had found this in Schleiermacher. He selected from Schleiermacher various statements, among which was this one, that "all interpretation of literary works is merely the methodical development of the process of understanding, ***which extends over the whole of life*** and relates to any kind of speech or writing, The analysis of understanding is, therefore, the basis for making interpretation systematic. But this can only be done in the analysis of literary production".

1.2 All ideas, historiography, hard sciences and models are subjects for hermeneutical analysis

1.2.1 Dilthey: human sciences and hard sciences

Dilthey drew a clear distinction between the human sciences (the social sciences), and the hard sciences such as physics, chemistry and biology (Rickman 1976:6; Tuttle 1969:2-4). Yet it must not be supposed that the hard sciences can escape the necessity of hermeneutical analysis. As for the human sciences, hermeneutics is now a fundamental study in anthropology, history, the social sciences and elsewhere. In anthropology, for example, structuralism is a powerful tool for the understanding of folklore and folk myths, which is just another way of understanding how that society thinks[44] (Stancil, 1991:319-338,320)[45]. Structuralism in this situation is just one hermeneutical tool to uncover what *meaning* means to a given society. Thiselton in *New Horizons* quotes Emilio Betti that "hermeneutical awareness is fundamental for the humanities and for the sciences in universities and also in social and political life, for hermeneutics encourages reciprocal listening, tolerance, and mutual respect" (Thiselton 1992:4, 5).

As for the hard sciences, Gadamer not only applied hermeneutics to the arts and historiography, but also to the hard sciences showing the necessity of asking hermeneutical questions to the whole of life including the hard sciences. Writing within memory of the Second World War, and the modern technological society, he said that the very questions we ask need examination, and this is a hermeneutical exercise.

1.2.2 With regard to historiography, Gadamer says

"Our task, it seems to me, is to transcend the prejudices that underlie the aesthetic consciousness, the historical consciousness, and the hermeneutical consciousness that has been restricted to a technique for avoiding misunderstanding ["Schleiermacher defined hermeneutics as the art of avoiding misunderstanding"]....and to overcome

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[44] Anthropolgy has been studying institutions for years and years. It is only recently that "hermeneutics" has been applied to their methodology.

[45] Stancil, Bill, Structuralism *cap.* 11 in Black, David Alan and Dockery, David S. (ed) *New Testament Criticism and Interpretation* 1991, p.319-338 see especially p.333.

the alienations present in them all. Prejudices are not necessarily unjustified and erroneous, so that they inevitably distort the truth. In fact, the historicity of our existence entails that prejudices, in the literal sense of the word, constitute the initial directedness of our whole ability to experience. Prejudices are biases of our openness to the world. They are simply conditions whereby we experience something — whereby what we encounter says something to us. This formulation certainly does not mean that we are enclosed within a wall of prejudices and only let through the narrow portals those things that can produce a pass saying, 'Nothing new will be said here'. Instead we welcome just that guest who promises something new to our curiosity. But how do we know the guest whom we admit is one who has something *new* to say to us? Is not our expectation and our readiness to hear the new also necessarily determined by the old that has already taken possession of us?" (Gadamer 1976:7-9)

1.2.3 With respect to the fact that all ideas and knowledge are hermeneutical, Gadamer says further

"But now the question arises as to how we can legitimate this hermeneutical conditionedness of our being in the face of modern science, which stands or falls with the principle of being unbiased and prejudiceless... we cannot avoid the question of whether what we are aware of in such apparently harmless examples as the aesthetic consciousness and the historical consciousness does not represent a problem that is also present in modern natural science and our technological attitude toward the world.....The genuine researcher is motivated by a desire for knowledge and by nothing else. And yet, over against the whole of our civilization that is founded on modern science, we must ask repeatedly if something has not been omitted. If the presuppositions of these possibilities for knowing and making remain half in the dark, cannot the result be that the hand applying this knowledge will be destructive? Thus what is established by statistics seems to be a language of facts, but which questions these facts answer and which facts would begin to speak if other questions were asked are hermeneutical questions. Only hermeneutical enquiry would legitimate the meaning of these facts and thus the consequences that follow from them. The real power of hermeneutical consciousness is our ability to see what is

questionable. Now if we have before our eyes is not only the artistic tradition of a people, or historical tradition, or the principle of modern science in its hermeneutical preconditions but rather the whole of our experience, then we have succeeded, I think, in joining the experience of science to our own universal and human experience of life. Understanding is language bound...the relation of our modern industrial world, founded by science...is mirrored above all on the level of language". (Gadamer 1976: 10, 11, 13, 15, 16; See also Gadamer 1967, *On the Scope and Function of Hermeneutical Reflection*).

Once one grasps the fact that all ideas and knowledge is language-bound, ***then all ideas and knowledge is hermeneutical.***

1.2.4 Models are also hermeneutical

Robert Clark[46] in *Darwin: Before and After* (Clark 1958:124-145) has shown how that the presuppositions of "struggle" and "waste" in the natural world obsessed the biological scientists and concentrated their minds on dysteleology, to the exclusion of ecology, and the harmonious working of nature. In his view this mindset hindered the development of biological science. In his examination of the history of science (he writes on evolution as it was believed before Darwin), again and again the hermeneutics of the scientific community is seen by him to hinder true advancement. Written before the days when the term "hermeneutics" began to be applied to the hard sciences, the book throughout shows that the hermeneutics (for that is what it comes down to) of evolution or creationism affected the study of both social and the hard sciences. Evolution itself is, of course, not a hard science. It is a model that has been with us since before the birth of Christ and developed more fully in the first half

[46] See also Denton, Michael. 1985 *Evolution. A Theory in Crisis.* London: Burnett Books Ltd Denton gives an historical survey of the development of Darwinianism, showing the change in philosphical viewpoint taking place between 1830 and 1860, away from typology which in that context was the view that nature is *discontinuous* and each class or phyla is an expression of an ideal archetype. This was a philosophical view, evidently having as its origin the Platonic origin of ideas,. A totally different world-view began to be conceived which viewed nature as being *continuous* and descending from a single ancestor. Darwin by no means proved it, nor claimed to do so. Most biologists among whom Cuvier and Agassiz were prominent, disbelieved it for lack of evidence. For a long time the two philosophies existed side by side among biological scientists, causing confusion without always the realization of it. Darwin failed in giving adequate scientific proof of evolution by stringent scientific methods, and all his proofs were in the region of microevolution which was extended to an unprovable macroevolution. The value of Denton's book is that it illustrates throughout how *the point of view influenced the interpretation of selected data*, in modern terminology, the profound influence of hermeneutics on natural science..

of the 19th century, to explain the variety of similar species found in different geographical places, and the apparent great age of the earth. It has gone through many changes. It borrows from the hard sciences but is itself both a philosophy of origins and a way of looking at the world. The theory of evolution illustrates the fact that all of life is hermeneutical. Denton (1985:ch3) writes that Darwinism has long become a dogma as is shown by the vicious attacks by evolutionists on those who differ from them and their impatience with criticism. .The theory of Evolution is essentially an *interpretation* of selected scientific cases to fit the model. It is thus essentially hermeneutic.

The same principle that inadequate models hinder scientific advance can be seen throughout Stephen Hawking's book *A Brief History of Time, From The Big Bang to Black Holes (*Hawking 1988). Writing as a cosmologist, and surveying ideas about "time," again and again he shows that the models used by generation after generation affected their ability to make advances in astronomy and cosmology. ***There is no escaping hermeneutics in any part of life, scientific, social, political or religious.*** All the ethical questions surrounding abortion, the scientific manipulation of genetic material, and many other similar questions are clearly hermeneutical.

Hermeneutics has moved on from being the principles of understanding Biblical texts, or legal texts, to the process of understanding all of life.

1.3 Hermeneutics as applicable to institutions: foundations sought in Dilthey

Dilthey in the 19th century laid a foundation for the application of hermeneutics to all of life. He did not apply hermeneutics to the natural sciences, and thought that the methods and presuppositions of the natural sciences (*Naturwissenschaften*) were not appropriate for the special requirements of the humanities and social studies (*Geisteswissenschaften*). He belonged to the German school of historicism of the 19th and early 20th century. As Tuttle says, this school was characterised by a belief that "there was a distinction between the methods and subject matter of the natural and human sciences; and secondly, that the explanation of historical material entailed only an individual description of events and did not refer to the delineation of historical

laws." As such it was necessary for him to seek "objective validity" (*Allgemeingültigkeit*) for social studies. In understanding (as a verb) (*verstehen*) we experience an "outer" and an "inner" world. The "outer" world is our awareness of that world in which things happen without explanation. By contrast in the "inner world," we have self-awareness: awareness of our own conscious state, thinking, feeling, evaluating and willing. It is on account of this "inner" world that the *Geisteswissenschaften* can exist. This best accords with the social sciences and humanities (Tuttle 1969:2-7).

As we have shown Dilthey developed categories after the Kantian model which could be used to validate historical knowledge. As Kant sought to validate empirical knowledge, Dilthey sought to validate historical knowledge. Dilthey's categories he called "categories of life". He developed a methodology to co-ordinate systematically the elementary acts of understanding so as to understand the meaning of a complex expression. Any evaluative description of a social or historical condition would be a complex expression and needed such a foundation. The process he called "understanding" (*Verstehen*). The systematic co-ordination of the elementary acts of understanding he called "interpretation" and its methodology he called "hermeneutics". Validity could be based ultimately on "what the mind has created the mind can understand" (a principle he received from Vico). The mind is capable of understanding human society. Naturally, each person is determined by his physical make-up, personal history and thinking (shaped by cultural and historical factors such as his education and "membership of a class or nation" (Rickman 1976:1-20).

In Dilthey's philosophical hermeneutics, hermeneutics is fundamental to the study of human history. But this cannot be done unless this history is recorded so that there can be given permanence to the events narrated. "The art of understanding...centres on the *interpretation of written records of human existence.* Hermeneutics is, in fact, *the methodology of the interpretation of written records*".

With regard to Dilthey's methodology[47], our investigations must start with careful descriptions and analyses of what we encounter: "the mental processes of mature, cultured personalities, the imagination of poetic geniuses, the strong will of great statesmen, the functioning of elaborate cultural systems or sophisticated social organizations, the structure of rich languages and systematic philosophies..." He recommended autobiographies, literary works, letters and diaries as suitable material for research. It is alone the human individual being (or beings) that produces languages, religions and institutions, for they alone think, feel and act. As Rickman describes it, "When people share beliefs and attitudes or act together to produce particular results and achieve a common purpose we can attribute ideas, policies or actions to classes, nations and associations. We can speak of the decisions of committees and the spirit of the age." Human beings also convey meaning by gestures and actions, in fact, the whole range of behaviour, says Dilthey, and he called all these 'expressions', hence the phrase "complex expressions" (*supra* par.2) (Rickman 1976:7).

It is clear that we have a foundation for the study of institutional hermeneutics, in the history of hermeneutics.

To sum up, there is, then, in Schleiermacher in principle, and in Dilthey more adequately expounded, the extension of hermeneutics to the whole of life. As Dilthey expounded it, the human and social studies are to be conducted with a realization that segments of life are encapsuled in time, are best studied in narrative form, and require the methodological discipline of the science of hermeneutics. For the principle used in congregational studies to "sum it up in story" a foundation can be found in philosophical hermeneutics.

[47] These comments are brief, such as are to the purpose of the dissertation at this point. For a fuller description see Rickman 1976:1-11 *et alia.*

1.4 Hermeneutics as applicable to institutions: Hans-Georg Gadamer

1.4.1 Hermeneutics is applicable to all of life and is universal in application

From Gadamer's standpoint it is patently absurd to regard the workplace and political life as outside the scope of hermeneutics. For him the principle of hermeneutics is that we should try to understand everything that can be understood (Gadamer 1967:23-31). Gadamer lived in the shadow of the Second World War, and in the age of industrialisation, and it was evident to him as it must be to all that the presuppositions of all action in industry and politics need examination. The scope of hermeneutics included the examination of all the presuppositions of the hard sciences and the social sciences, of art, of law and of history. This was for him the task of hermeneutics. As Gadamer expresses it:

> Philosophical hermeneutics takes as its task the opening up of the hermeneutical dimension in its full scope, showing its fundamental significance for our entire understanding of the world and thus for all the various forms in which this understanding manifests itself: from interhuman communication to manipulation of society; from personal experience by the individual in society to the way in which he encounters society; and from the tradition as it is built of religion and law, art and philosophy, to the revolutionary consciousness that unhinges the tradition through emancipatory reflection (Gadamer 1967:19).

1.4.2 All of life is "language-bound"

A fundamental reason for the universal scope of hermeneutics is that all of the knowledge is "language-bound" (Gadamer 1967:20). Our capacity for expressing ourselves in speech keeps place with the universality of reason. Where reason goes, language goes. If everything that can be understood is capable of expression in language, and language always accompanies it, everything that is understood is subject to the discipline and methodology of hermeneutics. We are, in fact, governed by language. It is like a game we play in which "we play buoyantly, freely and in the joy of success *in this game* and its rules," that is, in the dialogue in which we engage (Gadamer, 1966:59-68) While we are governed by language it is a background game,

it is a self-forgetting controller of those in the game, it is "I-less," as Gadamer says, but universal and all-encompassing.

1.4.3 It is only through hermeneutics that we can understand our prejudices

Our task, says Gadamer, is to transcend the prejudices that underlie the aesthetic consciousness, the historical consciousness and the hermeneutical consciousness. We all come to any subject with prejudices. In hermeneutics we come to the subject with the prejudice that has been instilled into us through the hermeneutics of Romanticism, that hermeneutics is a technique for avoiding misunderstanding (after Schleiermacher) Gadamer 1966:8). We must enlarge our view of hermeneutics and divest ourselves of this prejudice. In aesthetics and our historical consciousness we must also divest ourselves of prejudices. Prejudices are also universal. Prejudices are not all evil, they arise from the universal fact that we all come to any subject with pre-understanding. Pre-understanding[48] may be summed up by Gadamer's words, "when we say 'to know' [*erkennen*] we mean 'to recognize' [*wiedererkennen*], that is to pick something [*herauserkennen*] out of the stream of images flowing past as being identical," identical, that is, with the universal (Aristotle). We meet new knowledge with a world already interpreted, and because of our pre-understanding we recognize what is true and fit it into our world-view. "Only the support of familiar and common understanding makes possible the venture into the alien, the lifting up of something out of the alien, and thus the broadening and enrichment of our own experience of the world" (Gadamer 1966:14-15).

The concept of pre-understanding is fundamental to hermeneutics. Without it we unknowingly go on to absorbing new material uncritically. New material is added to our prejudices, good and bad, making a distorted world-view. Or better, our prejudices, good and bad, are added to any new material, distorting the material without our realizing it.

[48] As Thiselton (1992:44) reminds us, "pre-understanding" has varied uses and there is a tendency to jump to conclusions as to what it entails. It was not new when Gadamer wrote. It is not, however, this researcher's intention to make an issue of this concept or to delay the argument with any investigation of it. The term is included for its practical application to the main thesis of the application of hermeneutics to Congregational Studies and the hermeneutical nexus of a Bible School.

1.4.4 Hermeneutics and self-understanding.

Self-understanding involves the "reflective dimension" of understanding. There are unconscious elements in the original act of knowledge which must be brought to the surface of the conscious. In the case of the historian, some of the historian's own situation is in his sub-conscious and already at work. It is seen in the subjects he chooses and the rubrics under which he places the object of study as an historical problem (Gadamer 1962:44-48) With self-understanding goes the enlargement of the self, as part of the hermeneutical circle, which we will meet again later. Self-understanding is related to pre-understanding. It is also related to the enlargement of self in the reflexive act of understanding.

To summarize what we have drawn from Gadamer, it may be said that he made a great contribution to the widening of the scope of hermeneutics emphasizing its universal application. He reminded us of the fact that all knowledge is "language-bound". One of the main tasks of hermeneutics is to uncover prejudices and to meet what he called the problem of "self-understanding".

1.5 The shifting base of philosophical hermeneutics: Paul Ricoeur[49]

Ricoeur asks the question: "What is a text?" and answers it "Any discourse fixed by writing" (Ricoeur 1981:145). The base of hermeneutics shifts from the psychological sphere of *explanation* and *Understanding* (as in Dilthey) to discourse and linguistics. In this shift, narrative becomes the most important base for hermeneutics and so becomes universal.

As for the field of hermeneutics, itself, Ricoeur sees it as at variance with itself. "There is no general hermeneutics, no universal canon for exegesis, but only disparate and opposed theories concerning the rules of interpretation." According to one view

[49] Ricoeur is not a theologian but a philosopher. As such he has had a great influence on theological hermeneutics, having written on philosophical hermeneutics. Like all the great writers mentioned his writings are voluminous. In his case he has written in French, German and English with translations in 19 languages, including Chinese and
Japannese. He received a D.Litt (Hon. causa) from the University of Stellenbosch. In Hahn (1995) his bibliography of primary and secondary sources runs to 210 pages. His work is very closely argued. In the nature of things we have to be very selective. Hahn (1995:3-4) says that "there are not only divergent opinions regarding

hermeneutics is animated "by faith, by a willingness to listen, and a respect for the symbol as a revelation of the sacred". On the other hand, hermeneutics is regarded by others as the "demystification of a meaning presented to the interpreter in the form of a disguise," in this form animated by suspicion, scepticism and distrust, as if the text is hiding something (such as practised by the 'masters of suspicion', Marx, Nietzsche and Freud). [50] Ricoeur places hermeneutics in the field of linguistics, and develops his theory of the text and its interpretation from within closely argued linguistic parameters, and through the use of modern linguistic studies, uses his concept of the openness of metaphor and polysemy to liberate it from the Romantic slogan that hermeneutics is the art of understanding the author better than he understood himself, to a forward looking Event in discourse, which is capable of creating new meanings and visions.

1.5.1 On shifts in hermeneutics: Ricoeur

Ricoeur himself spoke of "shifts of direction, nesting one within the other--the shift from the hermeneutics of the symbol toward the hermeneutics of the text, but also from the hermeneutics of the text toward the hermeneutics of human action". In the same place he refers to his book *Time and Narrative* in which he analysed the narrative function in which **time** is the philosophical theme governing narrative. *Narrative time* (instead of *narrative form,* or *narrative structure*) points to the idea that narrating is a *speech-act* pointing outside of itself, reworking the 'practical field' of the one receiving it[51]. The shifts, therefore, were strictly away from mere structuralism[52], which he considered to be a closed system, to a concept of *what the text does.* Ricoeur saw the development of hermeneutics in three main stages.

(1) The oldest tradition joins hermeneutics to biblical exegesis and interpretation. There were three elements (a) a text (b) a need for interpretation and with it the

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the *value* of Ricoeur's hermeneutic philosophy for theology, but there is a "conflict of interpretations" concerning its very *description.* Nevertheless for our purpose there are some valuable insights that we can use.

[50] In *Freud and Philosophy* quoted by Thomson, John B. 1981 *Introduction* by editor and translator of *Hermeneutics and the Human Sciences. Essays on language, action and interpretation,* page 6.

[51] Intellectual Biography, in Hahn 1995:38-41).

[52] However he did not reject structuralism if taken with, or before, interpretation. He saw it as a preliminary explanatory step to interpretation and not an end in itself.

presupposition that some facts that were not obvious had to be revealed, and (c) the existence of the privileged traditions that were practising the interpretation.

(2) The second stage, which Riceour attributed to Schleiermacher and Dilthey, who was Schleiermacher's main interpreter, he called the *modern* hermeneutics. It took shape in the late 19th century and early 20th century, and expanded hermeneutics from its more narrow religious focus and transformed it into a method which 'determines the shape of the social or 'human' sciences and other humanities.

(3) The third stage belongs to Ricoeur himself. It is *dialectical* because to him any single-perspective approach will never be enough for the insight needed, and for topics such as *self-understanding* or the whole of human existence. Ricoeur's philosophical hermeneutics centres on *narrative* as "event-history" which is both metaphorical and *indirect* [53].

1.5.2 The shift from a psychological to a linguistic base: Explanation and Understanding

In a number of places Ricoeur refers to the difference of his viewpoint to that of Dilthey and Schleiermacher. In chapter 5 of *Hermeneutics and the Human Sciences* (145-181) Ricoeur writes an essay about the debate between what he calls two fundamental attitudes in respect of a text, summed up by Dilthey as *explanation* and *interpretation.* As Ricoeur sums it up, 'explanation' referred to the model of intelligibility borrowed from the natural sciences and applied to the historical disciplines by positivist schools, 'interpretation', on the other hand, was a derivative form of understanding which Dilthey regarded as the fundamental attitude of the human sciences and which alone could preserve the fundamental difference between these sciences and the sciences of nature. Since the work done in contemporary schools of thought, interpretation is no longer derived from the natural sciences but from "proper linguistic models". Ricoeur's conclusion was that profound transformations had taken place which distanced the concept of interpretation from the psychical notion of understanding 'in Dilthey's sense on the word's (Ricoeur 1981:145).

[53] Ihde, Don. , in "Paul Ricoeur's Place in the Hermeneutic Tradition," in Hahn 1995:59-69)

For Ricoeur explanation and understanding are found in the act of reading. For Dilthey you either 'explain' in the manner of the natural scientist, or you 'interpret' in the manner of the historian. Ricoeur sees them as less contradictory than Dilthey. The two concepts are in the act of reading. They are complimentary and reciprocal in their relation. In Dilthey they are opposite because explanation belongs to the sphere of natural science and understanding belongs to the human sciences. In Dilthey "'understanding' is a process by which we come to know something of mental life through the perceptible signs which manifest it." Interpretation is a particular province of this understanding. When Dilthey comments on Schleiermacher, he says "The ultimate aim of hermeneutics is to understand the author better than he understands himself" (Ricoeur 1981:149-151).

Against this Ricoeur developed his theory of the role of the text to bring the foundations of hermeneutics firmly into the realm of linguistics.

1.5.3 Hermeneutical implications of the shift from Dilthey to Ricoeur

If one defines understanding as the recognition of (say) an ancient[54] author's intention as seen by the original addressees, in the 'original situation of discourse', one makes *dialogue* the model of every situation or understanding. In so doing, a framework of inter-subjectivity is imposed on hermeneutics. In an ancient dialogue, someone is responding to someone else. Ricoeur, in his experience, 'nourished' the theologies of the Word-Event which in its finest form is a speech event, and this speech event he found in the *kerygma,* the preaching of the Gospel. In this scenario "the meaning of the original event testifies to itself in the present event by which we apply it to ourselves in the act of faith." So Ricoeur attempts to question the hermeneutics of inter-subjectivity from the point of view of a philosophy of discourse "in order to release hermeneutics from its psychologizing and existential prejudices."

However, Ricoeur does not wish to put in its place an opposite such as 'a structural analysis of the propositional context of texts.' This would result in the same dialogical one sidedness. For this reason he searched for a correct definition of the hermeneutical task. ***His researches led him to attempt to show that a written text is***

[54] It can apply to an author of any period.

a form of discourse that has been inscripturated in order to fulfil the conditions of discourse in the text. These he found under 'the double title of event-and-meaning and sense-and- reference'[55] (Ricoeur 1976:22-23).

1.5.4 The surplus of meaning within a text

For Ricoeur's closely argued theory of the surplus of meaning within a text, the reader is referred to his 1976 book *Interpretation Theory, Discourse and the Surplus of Meaning.* In summary his argument is that speech is fleeting and so must be fixed in writing to be preserved. In this fixation something is lost: the situation of the speaker, and the nuances of the spoken discourse and certain other factors surrounding the spoken discourse. On the other hand much is gained, namely the text is set free and carries a surplus of meaning.

Ricoeur gives credit to the immense achievements of the Swiss linguist Ferdinand de Saussure. In De Saussure's scheme the distinction was drawn between *langue* (the language system, or code), and *parole* (the discourse). Ricoeur saw a weakness in the studies done, in that *langue* had been studied as a code but not as a message, as a system but not as an event and as a structure but not as an intention. Language as a code is a closed system, a dead system, a system in which all the relations are imminent in the system. The meanings are virtual not substantive or actual. Ricoeur proposed a different model: instead of *langue* and *parole* he opposed Semiotics (as a system of signs, as for example in a dictionary), and Semantics which is concerned with meaning. "From my point of view" he wrote," the distinction between semantics and semiotics is the key to the whole problem of language, and my four essays [56]are based on this initial methodological decision" (Ricoeur 1976:8).

The weakness that Ricoeur saw in the study of linguistics was that it had ignored the fact that the ***discourse is the event of language. The event is more important than the code.*** Only the event has a temporal existence, the code is only virtual, outside of time. The notion of speech as an event provides the way to the transition from a linguistics of a code to a linguistics of the message. Discourse is realised "temporally and in a present moment." Dialogue is an event which connects two events, that of

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[55] Hyphens added.
[56] I.e. in *Interpretation Theory.*

speaking and that of hearing. At this point in *Interpretation Theory* Ricoeur is setting out to show that ***"a written text is a form of discourse under the condition of inscription"*** (Ricoeur 1976:11-23).

1.5.5 Distanciation

(1) *Distanciation from the author's intention*

Writing is much more than fixation, it has far reaching consequences. In the case of speaking, the intention of the speaker and the meaning of the discourse 'overlap' each other so that to understand what the speaker means and what his discourse means is much the same thing. Once fixed in writing, however, the intention of the speaker, now an author, and the meaning of the text, cease to coincide. And when human thought is put directly into writing without speaking, writing actually takes the place of speaking. ***So the principle is formed that inscription becomes synonymous with the semantic autonomy of the text***. The horizon of the text escapes the finite horizon lived by its author.

This is of very great importance to hermeneutics. Exegetes are faced with a set of meanings that have broken their moorings from the psychology of the author. The author is not available for questioning as to this meaning, and it never can be possible to know the author's intention fully (Ricoeur 1976:27-30).

(2) *The opening of the text to whoever can read*

There is an opposite end to the chain of communication, that of the relation of the textual message to the reader. Reading is unpredictable. The text is addressed to anybody who can read it. Whereas on the one hand the text opens up an infinite range of potential readers, on the other hand it is the audience's response that makes the text important and therefore significant by opening to the wide new audience an infinite number of interpretations. This is where hermeneutics begins.

Now the consequence is that when the text frees its meaning from the author's intention, it frees its reference from the limits of the situation of the author and opens up a new world. Furthermore it opens up a new way of being in the world. Its *reference* is set free to an existence in the present world.

1.5.6 Appropriation

When the reader takes up the text ***a new dialectic emerges***, distanciation and appropriation. In order to come to appropriation a few steps must be taken.

(1) *Language and the fullness of meaning.*

An essential part, one can say a foundational element of Ricoeur's work, is the fullness of language. His work on metaphors and symbols is well known. In his essay on Metaphor and Symbol[57] which deals in essence with the surplus of meaning in both metaphors and symbols, taken with his essay Explanation and Understanding[58] Ricoeur draws an analogy between a text as a series of signs in a discourse and a metaphor, both having a fullness, a surplus of meaning[59]. Ricoeur's understanding of metaphor being open-ended confirms what this researcher has known and used in scriptural interpretation for many years. The metaphors of scripture open vistas of understanding, interpretation, of hope and joy. If one takes Paul's superlatives heaped upon superlatives in Ephesians and Colossians, for instance, and opens each metaphor in turn, one becomes thrilled, excited and blessed as one rises higher and higher into adoration of the glories of the Lord and his grace. The analogy between metaphors and the semantics of the text, is certainly a valid one. The text carries the metaphors and carries it own surplus of meaning when met by the reader.

As Vanhoozer has said,

> The "central intuition" of Ricoeur's philosophy is that human existence is *meaningful*. There is a "surplus of meaning" over meaninglessness...."If understanding human existence is the goal, then language and texts are the means." This philosophy is forward looking "constantly projecting itself in front of itself towards a possible way of being." Metaphors offer different ways of seeing the world; narratives present different ways of seeing human beings in the world. Metaphors and narratives are thus the pre-eminent linguistic forms of the passion for the possible - the language of hope...The passion for the *possible* is hope under the category of the "not yet". Ricoeur sees in the Gospels, through the sufferings on the Cross, the possibility of

[57] Chapter 3 of *Interpretation Theory.*
[58] Chapter 4 of *Interpretation Theory.*

freedom in the light of hope (Vanhoozer 1990:7-9). This creative element is possible because metaphors and texts have a fullness and surplus of meaning.

(2) *Reading as the event of discourse*

In the act of reading the event[60] of discourse occurs. The reader meets the discourse-event in reading, and in the nature of things this is unique to the reader. A variety of interpretations is possible running with the variety of readers. Now Ricoeur's maxim is "if discourse is produced as an event it is understood as meaning" (Ricoeur 1976:73). The meaning is in a sense produced by the reader meeting the event. Nevertheless paradoxically it is the text that produces the discourse-event. Ricoeur takes Dilthey's discrete concepts of explanation and understanding, held by Dilthey in opposition and as a dichotomy, and brings them together:

> The development of explanation as an autonomous process proceeds from the exteriorization of the event in the meaning, which is made complete by writing and the generative codes of literature. Then understanding, which is more directed towards the intentional unity of discourse, and explanation, which is more directed towards the analytic structure of the text, tend to become the distinct poles of a developed dichotomy.....the polarity between explanation and understanding in reading must not be treated in dualistic terms, but as a complex and highly mediated dialectic. Then the term interpretation may be applied...to the whole process that encompasses explanation and understanding....It is...defined...by a kind of process: the dynamic of interpretative reading (Ricoeur 1976:74).

Ricoeur continues,

> The text is mute...The text is like a musical score and the reader like the orchestra conductor who obeys the instructions of the notation. Consequently, to understand is not merely to repeat the speech event in a similar event, ***it is to***

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[59] The writer finds this implicit in the argument of *Interpretation Theory*. See particularly p.78.

[60] The event is the happening, the opposite pole of the meaning. "We may connect the reference of discourse to its speaker with the event side of the dialectic. The event is someone speaking," (Ricoeur *Interpretation Theory*

generate a new event[61] beginning from the text in which the initial event has been objectified (Ricoeur 1976:75).

(3) *The new event and narrative time*

Ricoeur sees the human predicament as a struggle between our experience of an 'inexorable cosmic time' (*chronos*) and our experience of meaningful time (*kairos*). "Sometimes we feel as though life is merely a meaningless sequence of 'now' moments, unconnected, lacking coherence, and all too fleeting." We would be no better than beasts if the world we live in had no meaning. We must have a consciousness of past, present or future to have a personal identity or passion for the possible. To the Greeks the clock time was *chronos* and the qualitative time of the occasion, the right time, was *kairos.* *Kairos* is the significant moment of time in the temporal process, a moment or moments in which something unique can happen or be done (Vanhoozer 1990:219[62]).

Using parables as an example, Ricoeur perceives the power of the event as the forward looking happening in the time of the narrative. Parables (as an example) are the "privileged place when being and time together come to expression in a "poetic event". When the parables are taken all together they make sense, "they are a paradigmatic form of intertextuality". "Thanks to this constellation of stories, the Kingdom of God has come to speech" (Vanhoozer 1990:191-199)[63].

(4) *Behind the text and in front of the text*[64]

If hermeneutics is to be preoccupied with the historical critical method, and a structurist methodology, one would remain in a closed system. It would be a matter

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12). The event is one pole of the dialectic of event and meaning. Meaning is the other pole. The event is someone speaking whereas the meaning is someone understanding (*ibid.* 8-13).

[61] Emphasis added..

[62] Quoting Paul Tillich in Marvin Halverson and Arthur Cohen, 1958 *A Handbook of Christian Theology.* New York: Meridian, under *Kairos* 194.

[63] Ricoeur is "an apologist for the intelligibility of the Christian *kerygma.* His hermeneutic philosophy is at the service of the Word. His job is to make space for the Proclamation by making it intelligible by providing philosophical approximations...he baptizes our imagination, philosophically preparing the way for the Word (Vanhoozer 1990:284, 288).

[64] Stewart, David. 1995 Ricoeur on Religious Language, in Hahn 1995:424.

of always remaining "behind the text," going to its origins, striving to understand the author better than he understood himself, remaining in a closed dialogue. Ricoeur brings the reader (the interpreter) "in front of the text" to release its power to act in an open system. The system is open (a) because of the open nature of metaphor and text, and (b) because contact with the reader brings about a new event of dialogue. In front of the text action takes place.

In his discussion on explanation and understanding and the dichotomy of Dilthey, Ricoeur said that the dichotomy is untenable. Even on the level of ordinary language 'cause' and 'motive' do not belong to two different 'language games'. In reality we have a spectrum running through from causality without motivation to motivation without causality. "The human situation," he says, "is situated between the two." He says that the idea of causality is bound up with the notion of a closed system.[65] A universal determinism would treat human action as part of a closed system which could be explained in terms of an initial stage, stages and a terminal state. According to von Wright, all closed systems are only partial and the logical conditions of closed systems prevent the extrapolation to conceive the whole universe as a complete and closed system. ***Thus it takes human action to isolate a closed system*** and to put it into motion. Von Wright takes, as an example, the scientist in a laboratory: he isolates the system and creates the initial conditions. This is intervention, an act to make something happen. The sum of this is that there is no complete dichotomy between explanation suitable to closed systems in the hard sciences and understanding human action, as in the human sciences. They are inextricably bound together.

(5) *The theory of action and the theory of texts*

The theory of action and the theory of texts have a relation that has an application at this point. Ricoeur has argued that the text could serve as a model for human action and the methods of textual understanding could serve as the methods of the social sciences. He also says, ***"My claim is that action itself, action as meaningful, may become an object of science without losing its direction of meaningfulness, through a kind of objectification similar to the fixation that occurs in writing"***(Ricoeur 1981:203). In history, human action serves as the "referent for a whole category of

texts". In the case of history we have an extension of understanding human actions through intentions, motives and projects. This is much like the dialogical situation in discourse. Where understanding fails, explanation is required. Ricoeur says that the fundamental competence in history is the ability to follow a story: it has all the requirements of any narrative. "Thus some authors such as Gallie claim that history is a kind of story which requires an internal coherence and which combines both contingency and acceptability. Explanation is required when the spontaneous understanding of the history is blocked." Thus explanation is a kind of handmaiden of understanding. So Ricoeur holds that the dialogue between explanation and understanding incorporates the same dialectic in the theory of the text and the theory of the action. ***The concept of the objectification of action is very important for this dissertation. It gives authority for the treating of the congregational discourse as an object of science.***

Now to what are we leading? Firstly that to understand an historical 'narrative' we have to understand human action. Then secondly, in this scenario, to understand a text we must also understand human action. Thirdly, a text produces action in the reader as a recipient.

Ricoeur says that there is double relation in the relationship between the theory of action and the theory of the text: presupposition and transformation.

With regard to pre-understanding, it has three forms:

1. "On the one hand, we cannot understand a text if we do not already understand what action is, what the agent is, what it means for X to do A under circumstances of C. In short the intelligibility of narratives requires that we already understand the conceptual framework of action. But there is also a relationship of transformation: the text leads back to the world of action. "To understand a story is to understand both the language of 'doing something' and the cultural tradition from which proceeds the typology of plots."

[65] Referring to the Finnish philosopher Henrik von Wright (Hahn 1995:339).

2. The second form of pre-understanding required in this situation is that we need to know the symbolic form of actions within the narrative. "If actions can be recounted in story, it is symbolically mediated by the signs, norms, rules, customs, institutions, and practices of a culture. These norms and rules allow us to evaluate action."

3. The third form of pre-understanding is the temporal character of the action. Every action in our everyday lives is temporally ordered. We do some things before others, some things after others, some simultaneously. Narrative activity properly speaking makes a story out of various, discrete events (agents, ends, means, interactions, circumstances and unexpected results *inter alia.*) Mimesis[66] is the narrative activity proper. "Thus mimesis mediates between mimesis and mimesis. It mediates between events and a story taken as a whole and between episodes and a configured narrative. It gives the succession a 'sense of an ending'. Mimesis is the relation between the text and the reader. It is at the intersection, therefore, of the world of the poem and the world wherein real action occurs and unfolds its specific temporality...It is the reader through the act of reading who completes the text" (Reagan 1995 in Hahn 1995:337-343).

(6) *The four levels of action*

So the text has action within itself, it has action on the reader and the reader has action on the text. These are the first three levels of action. However there is yet another element: there is external action on the reader. In his "Reply to Don Ihde," Ricoeur said that another difference in his work in respect of methodology between philosophical texts and religious texts is that religious texts belong to the level of inspiration and motivation, "a level that I am careful not to confuse with that of properly philosophical argumentation." Ricoeur has place for an hermeneutics of faith, and of the intervention of the Divine in appropriation of the text. This, the hermeneutics of faith is properly the work of the Holy Spirit in illuminating the reader as an external factor to the textual analysis of Ricoeur.

[66] Mimesis: the composition or configuration in the sense of the *muthos* of Aristotle, i.e. the ordering of events or the activity of the emplotment (Regan, Charles. 1995 in Hahn 1995:339-343)

(7) *Appropriation and self-understanding*

The final stage of Ricoeur's hermeneutics is that of appropriation. It has already been shown that with fixation in writing the author is distanced from the text.[67] The text, having an open character, when met by the reader opens new possibilities. It is forward looking, full of hope, by nature a meaningful action in the present time. It produces a new event of discourse, the new event being one pole of the dialectic of event and meaning, meaning being the other pole of discourse[68]. The appropriation of the message and meaning of the text has as its end a different way of looking at the world. The reader has an enlarged, enriched world and is himself changed by appropriation of the text. So the word-event becomes a world-event as the reader now comes to a new self-knowledge, or self-understanding. Peter Kemp says that

> ...in determining the role of time in emplotment, Ricoeur examines the relation between three stages of mimesis; mimesis 1, consisting of the preunderstanding of the world and of action (i.e. of the reality the story "imitates"); mimesis 2 which is the construction of the plot itself by arranging signs and sentences into a narrative; and mimesis 3 which in H-G. Gadamer's words is the "application" (*Anwendung*) of the plot, and thereby the revelation and transformation of reality into a world in which the spectator, or reader, can live after having his or her emotions "purified" by the catharsis of the entire poetic process. ***Ricoeur clearly designates these three stages of mimesis, a prefiguration of practice, a configuration of the text, and a refiguration of the world of living, acting, and suffering through the appropriation of the texts.*** Thus the task of understanding the narrative is given***: "We are following therefore the destiny of a prefigured time that becomes a refigured time through the mediation of a configured time"*** (Kemp 1995 in Hahn 1995:373-373).

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[67] Nevertheless he can only be met in the text.

[68] The locutionary act is someone saying something. The illocutionary act is that we *do* something in saying, the perlocutionary act is that we yield effects *by saying* (Ricoeur *Interpretation Theory* 14). "The locutionary and illocutionary acts are acts — and therefore events — to the extent that their intention implies the intention of being recognized for what they are..." (*ibid.* 18.) "The instance of discourse is the instance of dialogue. Dialogue is an event which connects two events, that of speaking and that of hearing." In discourse meaning passes (*ibid.* 16). The locutionary act, the illocutionary act and the perlocutionary act are all reflected in a text. In literary theory these are events because they are acts. The *acts* (events) as elements of the speech act, require the other pole which is *meaning,* for dialogue connects speaking and hearing. This connection is itself a new event at the point of appropriation.. So the text is understood in the new event of discourse.

(8) *Appropriation: from prefiguration to refiguration.*

In summarising Ricoeur's understanding of texts, Mario J. Valdes speaks of four dimensions, the formal, the historical, the phenomenological (that is, the reading experience) and the hermeneutic (self-understanding).

The formal dimension is the 'system of signs, their rules of operation and their inter-relationship. Here the question is asked, How does the text function?

The historical dimension is that all texts are historical and so are all readers. The historicity of the text is in tension with the historicity of the reader. What does the text speak about?

The phenomenological dimension is the 'experiential aspects of the text-reader relationship'. What are the textual strategies and the reader's 'mode of reception'? What does the text say to me that is common to the reading experience of others?

The hermeneutical dimension is at the level of self-knowledge. Notice here the tension between the text's autonomy and the assimilating force of the reader's appropriation. Here the question is, How have I read the text? It is here that Gadamer speaks of the 'fusion of horizons'.

Here, in Ricoeur, the necessary counterparts of the four dimensions are *prefiguration*, *configuration*, and *refiguration.*[69]

Prefiguration is the area of cultural participation through language and as such is the precondition for textuality. There can be no text if there is no common ground of language and culture.

Configuration is the area of analysis of the composition and as such corresponds to the formal and historical dimensions of the text.

Refiguration is the area of actualization of the text by the critical reader and therefore corresponds to the phenomenological and hermeneutical dimension of the text.

Finally, in the words of Valdes:

> Appropriation is the process by which the revelation of new modes of being in the experience of the reading the text gives the critic a new capacity for knowing himself. If the power of a text is to be found in its capacity to project a redescription of the world, then it is not the critic who projects herself or himself, but the text which projects the discovery of refiguration upon the critic. Appropriation is not a remaking of the text in our own perspective, but rather a response to the text which can become a commentary rooted in self-understanding. Because absolute knowledge is an illusion, the conflict of interpretation is inescapable. Paul Ricoeur's philosophy gives us the means to transcend the finite character of being-in-the-world and to celebrate the participation of text and readers in the community of commentary (Valdes 1995 in Hahn 1995:277-280).

Summary: For Ricoeur the fixation in writing, that is the narrative form, had a linguistic and not a psychological base. Narrative form is altogether essential for human knowledge, and the understanding of ethics and human activity. To understand the author of a text better than he understands himself is an illusion as the author is distanciated from the text and is not available to defend or explain himself. Then to remain in a structuralist hermeneutic is to remain in a closed dialectical system. The text is the event of discourse, freed from its moorings it carries a surplus of meaning like that of a metaphor. When the reader encounters the text a new event of discourse takes place: the text speaks[70] as one pole of the dialectic of event and meaning and the event is understood by the reader as meaning. Because action is in the very nature and structure of narratives and an understanding of action is essential, the text also produces action. It is forward looking, it carries hope while the reader is 'in front of the text'. Thus in the encounter with narrative form there is a movement from pre-understanding to self-understanding (self-knowledge), from prefiguration through configuration to re-figuration in the moment of appropriation.

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[69] Valdes is refering to Ricoeur's *Time and Narrative.*

[70] The event is someome speaking, the meaning is someone understanding.

These Ricoeurean concepts drawn from literary analysis have been set out as a basis for the exposition of the process of the hermeneutics of an institution which will be arrived at in due course

2. THE HERMENEUTICAL CIRCLE: SCHLEIERMACHER TO RICOEUR

There are few concepts so well known in hermeneutics as the hermeneutical circle. In principle the hermeneutical circle means that the whole must be understood by the parts and the parts must be understood by the whole.

2.1 F. D. E. Schleiermacher

Schleiermacher in the early part of the 19th century identified three distinct areas of hermeneutical application: biblical exegesis, classical studies[71] and the law. It was in debate with biblical exegesis and classical studies that he developed his own theory of interpretation. His hermeneutics started with the art of understanding linguistic statements, both oral and written. The determinative part, in the words of James Duke, was a shared language available to the speaker and the hearer (a universal element) and a message to be conveyed (a particular element). In actual dialogue these elements intersect and complement each other (Duke 1977:1-4).

As Schleiermacher himself wrote:

> Complete knowledge always involves an apparent circle, that each part can be understood only out of the whole to which it belongs, and vice versa.....To put oneself in the position of an author means to follow through with this relationship between the whole and the parts...the text can never be understood right away. On the contrary, every reading puts us in a better position to understand because it increases our knowledge (According to Kimmerle 1977:113).

> Also within each given text, its parts can only be understood in terms of the whole, and so the interpreter must gain an overview of the work by a cursory reading before undertaking a more careful interpretation.....Here, too, there seems to be a circle. This provisional understanding requires only that knowledge of the particulars which comes from a general knowledge of the language....The interpreter should seek to identify the leading ideas by which all the others are to be assessed...." (see Kimmerle 1977:115f).

The hermeneutical circle essentially implied movement. There was movement from one part of the circle to another. Understanding to him was a dynamic process, a craft. There was always an interplay between the two sides of interpretation, the grammatical and the technical-psychological. Within these there was a dialectical movement between two methods, the comparative and the "divinatory". Then there was the movement between language and forms, author and author and a further movement towards understanding the person who writes. One needs therefore to understand as much as possible about the author's life. Each method entails the other. Each word in a sentence implies a sentence and each sentence implies a word: each must be understood in the light of the other.

James Duke says that the logical vexing proposition that the whole is understood from its parts and the parts from the whole, means that interpretation is basically a referential[72] procedure. Though not coined by Schleiermacher, it is applied at every crucial point in his theory. Because of the motion implied in the hermeneutical circle, it is an art and requires a "divinatory" talent (Duke 1977:1-15).

2.2 Schleiermacher and Dilthey

It was Dilthey, as Schleiermacher's main interpreter, who popularized Schleiermacher's philosophical hermeneutics in general and the hermeneutical circle in particular. It was so important because

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[71] He was a great classical scholar, specializing in Plato.
[72] I.e requiring constant reference to authorities.

the whole-part relationship is, according to Dilthey, pervasive in the human world. Individuals are members of organisations and organisations are part of society. Instinctive drives, or mental images have their place in a mental structure. So to understand a person, we must consider the role which his imagination or reason plays in the structure of his mental life. Similarly, to interpret a culture we must treat it as a system in which art, literature and science are related to each other and in which each fulfils a function....We always find ourselves in the middle of complex situations which we try to disentangle by making, then revising, provisional assumptions. This circularity...pervades our whole intellectual life (Rickman 1976:10-11).

2.3 The hermeneutical circle: Ricoeur

When Ricoeur dealt with the hermeneutical circle, he discussed it on an epistemological level, that is, on the level of the theory of knowledge and this alone. He had been arguing at length on Dilthey's *explanation* and *understanding* which for Dilthey was a comprehensive attempt to establish the validity of *understanding* for the study of the human sciences, from a psychic base. Ricoeur, in arguing at length for the legitimacy and validity of the study of the human sciences, as sciences, ***argued for a kind of objectification of the text, as the inscripturation of action and of the configuration of the text, whatever it carries***. He was concerned to establish the validity of the hermeneutical process, which he says is the last part of the study of texts and their status.

Because the "localisation and individualisation of the unique text is still a guess" the process of validation is necessary. This is not close enough to the logic of empirical validity, rather it is nearer to the logic of probability. This application of the hermeneutical circle is rather like the juridical procedures of legal interpretation. Nevertheless he is happy to give it the name of science. Regarding validation, he says:

> We are prepared to give an acceptable meaning to the famous concept of the hermeneutical circle. Guess and validation are in a sense circularly related

> as subjective and objective approaches to the text....not a vicious circularity...(not)...a cage.....To the procedures of validation also belong procedures of invalidation similar to the criteria of falsification emphasised by Karl Popper in his *Logic of Scientific Discovery.* The role of falsification is played here by the conflict between conflicting interpretations. An interpretation must not only be probable but more probable that another...a text is a limited field of possible constructions. The logic of validation allows us to move between the two limits of dogmatism and scepticism (Ricoeur 1981:212-213).

Ricoeur comments on the "vicious" circle and discusses the reader with whom the text is *actualized.* He is here dealing with the *problem* of the hermeneutical circle. He goes back to Heidegger who held that one should not *avoid* the hermeneutical circle but *enter it properly.* To do this one must take measures to see that the circle is not a vicious one that becomes invalid through improper methodology.

> Now a circle is vicious if it takes the form of begging the question; that is if the verification in each of the areas considered is the condition for verification in another area. The circle will not be vicious, however, if validation proceeds in a cumulative fashion through the mutual reinforcement criteria which taken in isolation will not be decisive, but whose convergence makes them plausible and, in the best case, probable and even convincing (Ricoeur 1981:271).

Yet, asks Ricoeur, does not this extension of appropriation to the social sciences bring a legitimacy to the intrusion of personal prejudices? Will not subjective bias come into the field of social enquiry? There are paradoxes in the concept of the hermeneutical circle. Will not these gain entrance? Will not "the paradigm of disclosure plus appropriation destroy the very concept of human science? The solution lies in the fact that we must qualify the role of personal commitment in understanding human phenomena."

The qualification is as follows:

> As the model of text interpretation shows, understanding has nothing to do with an *immediate* grasping of foreign psychic life or with an *emotional* identification with a mental intention. Understanding is entirely *mediated* by the whole explanatory procedure which precedes it and accompanies it. The counterpart of this personal appropriation is not something that can be *felt*, ***it is the dynamic meaning released by the explanation which we identified earlier with the reference of the text, i.e. its power of disclosing a world***. ...we are not allowed to exclude the final act of personal commitment from the whole of objective and explanantory procedure which mediates it. The qualification of the notion of personal commitment does not eliminate the hermeneutical circle the circle remains an insuperable structure of knowledge when it is applied to human things, but this qualification prevents it from becoming a vicious circle. Ultimately the correlation between explanation and understanding, between understanding and explanation, is the hermeneutical circle (Ricoeur 1981:220-221).

2.4 Beyond the hermeneutical circle

Appropriation on another level lies beyond the hermeneutical circle. Ricoeur has made his qualification on a theory which is on the level of epistemology, the theory of knowledge, and only on that intellectual level which he is using to validate the application of hermeneutics to the human sciences, The only way that he sees out of the vicious circle is that we realise that there is no *immediate*, no *emotional* grasp of the new world that is informing and growing the self-knowledge. In this way no subjective element is allowed into the circle so that it is kept methodologically pure. When one comes to the appropriation, however, on the one hand there is the appropriation of pure knowledge (the epistemological level) and on the other hand there is appropriation at a second level, the subjective, *as a result* of the new world appropriated. It seems to this researcher that the result of explanation and understanding (the proper use of the hermeneutical circle) produces and is accompanied by subjective elements, including emotional and motivational results. On the epistemological level it is not allowable, but to complete the story and consider the *after-effects* of a proper use of the hermeneutical circle, appropriation has a

corollary in the whole psychic life. Human beings are not pure mind. We ourselves are holistic persons, spirit and soul and body. We have emotions that stir, motivation that is stimulated and other psychic effects that take place with appropriation.

Taking ***ordinary literature***, a case can be made that our self-knowledge is enlarged by the emotion of pleasure that we encounter in the appropriation of the discourse event in reading. Thus on the ordinary level, a text may grieve, cheer and give one pleasure, and these emotions are part of the self-enlargement. ***When one turns to ethical texts***, this is much stronger. Assume one is reading a text which tells us how we ought to live and the power of the text is such that one's self-knowledge is enlarged by a new world which includes *obligation*. A new concept and appreciation as to how one can live in this new world of a higher ethical standard, produces emotions, of guilt, of grief, perhaps of pleasure and joy that a new way of life is found and a new corrective to our previous way of life. *Thus appropriation also lies beyond level of pure knowledge mediated by the circle, because part of the power of an ethical text is that it stirs the emotions, and enriches the spirit.* The hermeneutical circle properly used facilitates the best possible understanding (of knowledge, on the epistemological level) and this has as its corollary the emotion proper to the working of the power of the text, not as an act of *eisogesis* but as a direct result of the power of the text, following after proper *exegesis*. The hermeneutical circle once completed there is more than a purely intellectual self-knowledge resulting. This is because it is the text itself, as appropriated, that produces both the knowledge *and* the emotion, and the action of the text in appropriation produces an appropriate effect on the reader.

When one turns to inspirational scriptures in the Word of God one finds this power on a deeper (or higher) level yet, as the Word is read under the influence of the Holy Spirit. Ricoeur has himself said that he carefully distinguishes the texts that have the quality of divine inspiration. This is because there is, for him, a hermeneutics of faith. On this level one may take the Scriptures that are written for comfort: the emotion of comfort is the proper response for a proper understanding of the passage[73]. As in the opening verses of 2 Corinthians, where we read of the God of all comfort, if we do not experience comfort as part of that intellectual knowledge, we do not enter the full understanding that we should have and for which the text was written.

[73] There can be, of course, a purely intellectual assent that God can comfort. However for a *full* understanding it must be linked to the emotion as the proper response.

Does this bring in subjectivity? It produces a subjective response, indeed. However it is the power of the text that is producing the appropriate holistic response consequent to the proper use of the spiral of the hermeneutical circle. It will include the emotional elements of our being, the conscience, that deep awareness of right and wrong is stirred, and the power to be motivated is stimulated. Motivation is a purposeful action of the soul that includes an emotion at some level, great or small. Otto, in particular, has shown that we may not leave out the numinous. Furthermore, in reading and understanding the Scriptures, the inspiration of the text and the illumination of the Holy Spirit produce mental enlightenment and emotional response. The subjective, emotional element is also seen on the level of pre-understanding. If one had no concept of fear, for example, no pre-knowledge of what fear is, the lack of the *Vor-habe* would mean that the text is, in that respect, totally foreign. However, we all have the normal human emotions, and have a pre-*understanding* with which to approach the text. After all the explanation of the configuration of the text is completed, ***if we do not feel the emotion to which the text points, we do not fully understand the text.*** The hermeneutical circle must include human emotions when appropriate it.

The hermeneutical circle is a methodology which is separate from the subjective effects on the reader. The personal, subjective *results* of reading is a corollary of the appropriation that takes place in the new event of discourse.

SUMMARY: The hermeneutical circle, that the parts inform the whole and the whole inform the parts, is of such a fundamental nature that it cannot be eliminated from hermeneutics. It starts its entry with pre-understanding, spirals upwards through explanation, and a dialectic between explanation and understanding, and indeed many aspects of the social life of human beings. This we owe to Schleiermacher and Dilthey and with qualified approval by Ricoeur.

In institutional hermeneutics, which the argument is building, the hermeneutical circle would be operative as a methodology as the discourse of the institution as text is studied. To anticipate, later in the dissertation this discourse will be called the "congregational discourse," or the "thick discourse" applied to institutions. The

congregational researcher, as we shall see, will use the institutional dialogue as a text after it has been inscripturated. The fundamental principles, here, we owe to Ricoeur which will be extrapolated for the purposes of institutional hermeneutics.

Thus far we find in Schleiermacher in principle, and in Dilthey more fully expressed, hermeneutics applied and extended to the whole of life, segments of life encapsuled in time and best studied in narrative form, requiring the methodological discipline of the science of hermeneutics but essentially from a psychological point of view. Gadamer widened the scope of hermeneutics, living as he did in the shadow of two world wars. Philosophically, hermeneutics to him was universal because it is language bound. "Where language goes hermeneutics goes."

With Ricoeur there is a shift from a psychological to a linguistic base and fixation in writing becomes the *sine qua non* for human knowledge and the understanding of ethics and human activity. With inscripturation distanciation from the author takes place and the text is set free to carry to all who can read its surplus of meaning, for the text has a surplus of meaning similar to the action of a metaphor. Now, with appropriation by the reader, occurs a new event of discourse which is understood as meaning. Action is intrinsic to a text, it describes action and produces action as the reader stands in front of the text which situation in its nature contains promise. Throughout there is a movement from pre-understanding to self-understanding, from prefiguration to configuration (i.e. of the text) and refiguration of the world-view of the reader as the "word-event" becomes a "world-event." This takes place in the act of appropriation. The *effects* of appropriation will hopefully be inspirational and as such appropriation in those circumstances will have appropriate subjective effects.

3. A SYNTHESIS OF HERMENEUTICAL STUDIES (KANT, SCHLEIERMACHER, DILTHEY, GADAMER, RICOEUR, HOPEWELL, CARROLL)

In this section an attempt will be made to bring together selected hermeneutical principles that in the writer's view will flesh out the hermeneutics of congregational studies. In the nature of things no attempt will be made to bring in every

hermeneutical principle as that would be a major study of many years. Rather a selection will be made to bring some principles that will form an intelligible framework. In this section Hopewell and Carroll are set within the framework philosophical hermeneutics.

3.1 Foundations

3.1.1 Immanuel Kant: The primacy of reason and understanding

Kraushaar said that when Kant awakened from his dogmatic slumber through the study of Leibniz and Hume, "(h)e cast about for a method by which the proper limits and use of reason could be properly established. The problem took this form: By what right and within what limits may reason make synthetic, *a priori* judgments about the data of sense?" It is the normal function of reason to relate or synthesize the mass of data pouring in from our senses. This can only be done if it is recognized that the mind works on certain principles. As these must arrange the data received by the senses, they must be *a priori* principles. They also must be transcendental principles because they "transcend sensuous materials in source and status." The mind works according to these *a priori* forms, categories which Kant worked out, firstly time and space, which, he taught, were "formal demands of reason": they are "empirically real" (being present in actual experience) yet "transcendentally ideal" because they are forms imposed on the sense data by the mind. This was followed by 12 categories of the mind under the 3 headings quantity, quality, relation and modality. Perception is governed by the *understanding* (*Verstand*) which provides these principles by which perception is synthesized into meaningful judgments of nature. Without these principles there could be no knowledge or experience of nature.

Kant had a profound influence on the philosophy of the western world and all philosophers and thinkers after him were under his influence to a greater or lesser degree [74].

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[74] Kant. Immanuel. 1781,1787. *Critique of Pure Reason.* "Part 1, Transcendental Aesthetic. The writer has used Kraushaar, Otto. 1964 in Runes, Dagobert (ed). 1964 *Dictionary of Philosophy*, Patterson, New Jersey: Littlefield & Adams. Also de Vleeschauwer, H. J. and Lichtigfeld, A, c.1960, in unpublished notes UNISA (H.Ph 3:2: pages 26-91.

3.1.2 Schleiermacher and Dilthey: the primacy of understanding in hermeneutics

As we have seen above (*cap.* 3.1.1.) Wilhelm Dilthey made it the major work of a long life to provide analogous categories to fulfil a role in acquiring historical knowledge, that is, all knowledge of the human world and to posit hermeneutics in the understanding. Whereas in Kant's world, hermeneutics was the old classical study of Biblical, legal and historical texts, Schleiermacher and Dilthey (Schleiermacher's main interpreter in respect of hermeneutics) saw hermeneutics as the methodology of interpretation. So, as Rickman said,

> Dilthey called the systematic co-ordination of elementary acts of understanding in order to comprehend the meaning of a complex, permanent expression, 'interpretation' and its methodology 'hermeneutics'. ...Hermeneutics, long neglected or even disparaged by philosophy, must be re-established as a paradigm of legitimate cognition (Rickman 1976:7-10).

The point being made at this point of our argument is that hermeneutics must begin with the reality that the understanding underlies it, and the working of the human brain, which can synthesize data only by its *a priori* categories. As Dilthey says "the systematic human sciences...still rest on understanding and interpretation" (according to Rickman 1976:247f). Schleiermacher and Dilthey, then, had a psychological approach to hermeneutics, which was later to be extensively critiqued by Paul Ricoeur.

It seems self-evident that the reason and its co-relative understanding is logically prior in hermeneutics, or else we would be no better than monkeys looking into a book (see Ricoeur, *supra cap.* 3.1.5.6 (3)). However, the major criticism of the future was that in this scenario understanding was subjective and not objective. Dilthey felt, therefore, compelled to seek validation for the human sciences (*supra cap.* 3.1.3.). He felt compelled to make a dichotomy between the *explanation* of the hard sciences and the *interpretation* of the historian. This was essentially a psychological approach. It has been shown (*supra cap.* 3.1.5.2), that this was later replaced by what Ricoeur called "properly linguistic models" in which the dichotomy was to a large extent found to be less contradictory, but it was not discarded entirely.

We find then that the ultimate ***foundation*** of hermeneutical understanding[75], taken from a psychological point of view, is in the Kantian categories as *a priori* principles being transcendental principles, which transcend experience in source and status in the synthesis of the data of sense experience to make knowledge possible. Working from a psychological point of view, Dilthey sought other categories to make hermeneutics of the human sciences possible. We have also seen that from Dilthey to Ricoeur hermeneutics was seen to apply to all of life. We have also taken notice of the hermeneutical circle: it was originally conceived from a psychological point of view. It also underwent a change in Ricoeur's work in order to avoid the criticism of subjectivity.

3.1.3 Hopewell and Carroll and pre-suppositions

It may seem to the reader far too general, and in fact, trite, to look to Kant and Dilthey for foundations for the hermeneutics of a congregation. To this researcher it seems self evident that that the psychological foundation of hermeneutics is valid.

We are reminded of the words of Rickman:

> ...The method of coming to know the objects of this world of mind is called interpretation and we have already encountered the methodology governing its approach under the name of hermeneutics...The individuality of each person is determined by his physical make-up and personal history and his thinking is shaped by cultural and historical factors such as his education and membership of a class or nation....But when we ask about the epistemological conditions needed for understanding this world of mind we encounter, once again, the circularity of argument which is so characteristic of Dilthey's thought. In principle we can understand the world of mind because we - our minds - have created it. So, in embracing Vico's principle that the mind can understand what the mind has created, Dilthey uses our immediate awareness of how our minds work as a key to unlock the impersonal world of mind (Rickman 1976:19-20).

[75] Hermeneutics is generally understood as the "principles of understanding". However "hermeneutical understanding" is not a tautology because to Dilthey hermeneutics is a subset of understanding, the *methodology* of understanding. The definition of hermeneutics is not the same in all thinkers.

That is not to say that it is found necessary to follow Dilthey in his categories, or to go back to his particular slant on hermeneutics. However, on pondering the hermeneutical approach of Hopewell, the present researcher has become overwhelmingly aware that the psychological and theological make-up of the investigator into the identity of the congregation is an essential element of the research and which gives it a clear bias. Credit has been given to Hopewell's excellent work and methodology in uncovering the identity of a congregation. However, it is abundantly clear that his findings are being *interpreted* according to his own theological and literary interests and motifs. The choice of pagan myths and the application of these to the household of God, come from his own scholarly background, and his strongly held (but debatable) conviction that these pagan myths apply to the congregations of God, is overwhelming evidence of this. His view that every detail of the life of the congregation reveals the purpose of God being worked out, shows convincingly that this stems from a theological point of view which, in fact, he does not work out or declare in his book. As long as there is an interpreter there is a prejudice or presupposition, as has been well recognized from Schleiermacher to the present day.

Carroll, in the *Handbook* has made no secret of the presuppositions of his team.

> We begin with the acknowledgment that we are neither neutral or nor value free in our approach to congregations. We all come with a variety of values — some theologically grounded, some from the disciplines of study that we represent, and some from interests that we bring. In the case of theological assumptions, for example, what one believes about God's purposes for the church will shape the agenda for what will be addressed in congregational study (*Handbook* 18).

Carroll does not see this as a fatal flaw as long as one takes "an approach that is disciplined and rigorous, that follows rules and procedures that are open to the inspection of others." This, he says, cannot be over-emphasised.

He also sees that this awareness can also have a positive effect, in that on reflection it leads one to ask questions of what we do not see, as well as what we do see in a congregation.

Another pre-supposition is the strong belief in the significance and centrality of the congregation as a major carrier and shaper of the faith tradition, and the conviction that God is powerfully at work in the congregation.

As Dilthey says,

> In aesthetics and our historical consciousness we must also divest ourselves of prejudices. Prejudices are not all evil but arise from the universal fact that we all come to any subject with pre-understanding (*supra cap.* 3.1.4.3).

It is probably never possible to see our own pre-suppositions entirely. It is surely less possible to see the psychological twist that there is in our own understanding. It is suggested that the only safety that there is for the congregational researcher to recognize Paul's teaching in Ephesians 4 and 1 Corinthians 12 of the essential nature of the church as a *body* in which various gifts are manifested. This researcher's own presupposition is that God works through the *body*, that is, *the body of believers*, and not simply through one man or woman.

3.1.4 Segments of life encapsuled in time

The principle in the title of this paragraph which comes from Dilthey, and is present in Gadamer and Ricoeur, is remarkably well exemplified in Hopewell and Carroll. Segments of life encapsuled in time (to paraphrase Dilthey), is the basis of human science (*supra cap.* 3.1.1.). In Ricoeur's work we see that to have a personal identity (what we are) or a passion for the possible (what we can become), we must have a consciousness of past, present and future. So, to recognize a congregational identity, we must have a consciousness of time. ***The plot of the congregational narrative begins in the past, is discovered in the present and presents hope for the future.*** Against the *chronos* of clock time (beginning at a suitable time which would start at a point from which the study would be thought to be profitable), there is the *kairos*, the time of the experience of meaningfulness, to the Greeks, "the qualitative time of the

occasion, the right time." *Kairos* is "the significant moment of time in the temporal process, a moment or moments in which something unique (*kairotic*) can happen or be done." The chronological time for the study of the congregation is the framework in which the event of discourse[76] will be found to take place, to give meaning to the events of the process of the chronological time, and meaning to the present situation. Out of that will come the hope for the future (Vanhoozer 1990:219[77]). As developed by Ricoeur, time is the philosophical theme governing the narrative and therefore supports the plot (*supra cap.* 3.1.5.1). It is the *kairos* that will emerge out of the *chronos* in the "segment of life encapsuled in time."

SUMMARY: In this subsection the primacy of reason and understanding as Dilthey saw it was visited, that "the systematic human sciences still rest on understanding and interpretation." Ricoeur had left the psychological approach to give hermeneutics a literary base, in order to meet the criticism of subjectivity in hermeneutics. As a synthesis is being attempted in this dissertation between Ricoeur's linguistic categories and those of Hopewell and Carroll, when these categories or insights come together it becomes overwhelmingly clear that, in spite of Hopewell's and Carroll's awareness of the danger of presuppositions and their rigorous efforts to be impartial and thoroughly empirical, their findings are being *interpreted* according to Hopewell's theological and literary interests and view-points.

Dilthey, Gadamer, Ricoeur, Hopewell and Carroll, *in principle*, come together in that human science is to be studied as segments of life encapsuled in time.

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[76] The event of discourse properly takes place in the final reading. In congregational hermeneutics this is by the congregation, in the congregation, and is somewhat more complex than in straightforward reading as such, because it happens on different levels.

[77] "Ricoeur conceives the human predicament in terms of a struggle between our experience of an inexorable cosmic time (*chronos*) and our experiences of meaningfulness (*kairos*). Sometimes we feel as though life is merely a meaningless sequence of "'now'moments, unconnected, lacking coherence, and all too fleeting." .... "The world in which we are to dwell must be a meaningful temporal world; otherwise, we are no better than beasts who have no consciousness of past, present or future and therefore have neither personal identity nor passion for the possible." (p190) "The Greeks had two words for time; *chronos* is "clock time" which can be measured, and *kairos*, the qualitative time of the occasion, the right time: "While chronos designates the continuous flux of time, kairos points out a significant moment of time....Kairos points to unique moments in the temporal process, moments in which something unique can happen or be accomplished.,"" (Vanhoozer: The Gospel as "tales about time," Vanhoozer 1990:190-221 particularly 219, quoting Paul Tillich in Marvin Halverson and Arthur Cohen, 1958 *A Handbook of Christian Theology* (New York: Meridian) under "Kairos" 194.)

3.2 The Narrative Form

At the beginning of this dissertation the writer offered an hypothesis that there is an analogy between the hermeneutics of reading, understanding and interpreting a Biblical[78] narrative and the hermeneutics of reading, understanding and interpreting a community of faith, such as a congregation or a Bible School, as reduced to a narrative. The necessity for narrative form is common from Schleiermacher to Ricoeur in philosophical hermeneutics and to Hopewell and Carroll in congregational studies. Accordingly a synthesis is made is this section.

3.2.1 Narrative, language and culture

(1) The power of congregational narrative

Hopewell saw the power of narrative (or story) at work in congregations as different as those in Africa and Georgia (USA), and in congregations in much the same milieu, and, as he says, even close neighbours. Yet these would all be different in identity because the congregational discourse was different. The power of narrative was at work as "webs of significance," and a "network of construable signs". This was the hermeneutics of a congregation. This narrative form was the "principle of understanding" a congregation's being. The sub-culture found in a congregation contained "a coherent system whose structural logic is *narrative.*" It followed from this remarkable and profound insight into the being of a congregation that the discourse of the congregation should be "summed up in story."

His further insight was that a congregation coheres, develops, fights, worships, socializes and grows through its discourse because the members and adherents share a common language and culture. When new members join a congregation it is because they find there an identity (explicit or implicit), one could say a discourse event (after Riceour) as they 'read' the congregation that is congenial to them. To Hopewell it is the ***power of narrative*** in its dynamic and praxis that constitutes the being of the congregation (*infra cap.* 3.4.3.3 (3)#4; *cap.* 3.4.3.5).

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[78] In this dissertation there is no special emphasis on a *Biblical* text or narrative. The principles laid down by Ricoeur apply to *any* narrative.

(2) The character of congregational discourse

The congregational discourse as seen in Carroll includes:

#1. the structure of ideas and action within the congregation.

#2. the model is linguistic which gives it coherence and shape.

#3. then follows a framework, drawn by Hopewell from literary analysis, which is *the fundamental setting* of the congregation's worldview. This will be seen and critiqued in due course (*infra cap.*3.4.3.4 and 3.4.3.5).

In studying a congregation as a living institution there is both the depth of history to be studied to discover both identity and heritage as it has developed over time, and the dynamics of the living, present congregation. There is a sort of cubistic element to a living congregation, with one part of the congregation as history, one part partly in history and partly in the present, and another part in the present. There are layers, so to speak, as if one were looking at a cube (or an onion) with layers of history and of the present dynamics. This has certain consequences, as we shall see.

3.2.2 The narrative as text

(1) The narrative is a text

In his recognition of the power of narrative in the congregation's being, and his choice of literary motifs and analysis, together with the insistence on telling it all in story, Hopewell, and Carroll after him, enter the field of philosophical hermeneutics. It has been seen that Dilthey, Gadamer and Ricoeur recognized the necessity to fix the "segments of life encapsuled in time" (Dilthey), the discourse (Ricoeur), in writing. It was from Schleiermacher to Ricoeur fundamental, to the degree that even such works of art as paintings and sculpture, action or a series of actions, could only be interpreted if they were put in narrative form[79] (*supra cap.* 3.1.1).

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[79] It is possible to view a work of art, a painting, a sculpture, an 'institution' such as the Voortrekker Monument, Dachau, Trafalgar Square, a person or an institution such as a congregation or a Bible School, in themselves, as "texts" for hermeneutical purposes. However, if after Ricoeur the literary base is to be used, and categories of literary criticism, and if the hermeneutical conclusions are to be available for other scholars, there must be a fixation in writing. In particular, *institutions*, with their complex interplay of diverse factors, though they can be viewed as a living "texts" *per se,* must be reduced to a narrative text for hermeneutical purposes. Furthermore, in the synthesis between Hopewell/Carroll and Ricoeur, both deal with *written* narrative. This dissertation, therefore, discusses institutions reduced to *written texts.*

However, as Ricouer has argued at length, the discourse, once fixed in writing, is a *text* and is a proper subject for hermeneutical[80] investigation. We do not read in Hopewell, or in the *Handbook*, the terminology of Ricoeur in respect of the narrative being a *text*, even though many hermeneutical concepts coincide with philosophical hermeneutics. Nevertheless Hopewell and Carroll see the narrative form as the written form of congregational discourse and the proper form in which the plot can be worked out.

(2) The nature of the congregational text

We have seen that Ricoeur described discourse as "the event of language" and that event is more important than the code. The code is virtual but the event has a temporal existence. "A written text is a form of discourse under the condition of inscripturation." [81] We have also seen that reading is the event of discourse (once inscripturated) and "if discourse is produced as an event it is understood as meaning"[82]. Ricoeur's application of hermeneutics to the social sciences is that it is reduced to a text and then studied hermeneutically.

Hopewell and Carroll saw the discourse of the congregation (i.e. of an institution) as fundamental to its understanding. The discourse in this view is essentially a thick discourse embracing all kinds of "language": symbols, verbal and written communication, gestures, touches, smells (e.g. incense), and physical configurations, all of which occur in a congregation. It is the many faceted nature of "congregational language" that justifies the expression "thick discourse". If one brings Hopewell-Carroll and Ricoeur together, this "language" is the event of discourse, existing within a code as we shall see later. The thick discourse is the event of diverse aspects of congregational (institutional) language. The event is one pole of the congregational dialogue and meaning is the other pole. The congregational researcher has to flush out the congregation's meaning, to discover its identity, out of the thick discourse. Accordingly it is the thick discourse that must be inscripturated.

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[80] It is as well to re-emphasize at this stage that hermeneutics is being used in more than one sense. Hermeneutics occurs at the reading, interpretative level. However whenever principles or processes of understanding occur it is also called hermeneutical. This will be seen throughout.

[81] Ricoeur 1976:11-23.

In philosophical hermeneutics as discussed above, the text is treated as anything that is written. For example, for Ricoeur a text could be anything from a word to the collected works of a writer. In such terms the written text lands on the desk, so to speak, as a completed narrative, and in Ricoeur's words, distanciated from its author.

The nature of the congregational text is somewhat different. An institution such as a congregation or a Bible School (or any other institution for that matter) is a *living text*. It is perhaps the greatest weakness of the Carroll model that although hermeneutical categories are used they are, in most cases, little more than mentioned. Institutional hermeneutics is interested in more than a written text. The living documents of an institution include its history, context, mission: it is a thick discourse that is reduced as far as possible to a written text. The institutional discourse has a dynamic that goes beyond the narrative to which it is reduced.

3.2.3 In the construction of the narrative the church consultant performs the function of the interpreter

This is done on different levels:

Firstly, he studies the existing written texts within the congregation, minutes, decisions of the past, correspondence, newsletters, advertising, publications, teaching materials and any other relevant or significant written texts. He attempts to arrive at the past action of the congregation. This is part of his study of the history and heritage of the congregation's past action and of this he makes a narrative. He is thus a reader experiencing a discourse event and an interpreter. The action of the past also works on him to create a new action within him.

Secondly, in order to write a narrative, he must decide on a time-line, in order to have a segment of *chronos* in which to find the *kairos*, or meaning of the congregation. Here again his function is to make an interpretative decision which will have a decisive effect on the final narrative.

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[82] Ricouer 1976:73 and *supra cap. 3*.1.5.6 (2).

Thirdly, he listens to the spoken discourse and observes the current *action* of the members. By careful questioning he attempts to discover its *being* and builds up his narrative. Once again the action of congregational discourse creates an action within him.

Fourthly, he observes the symbols of the congregation, the icons, pictures, spatial and seating arrangements, rites of passage, rites of intensification and any other symbolic action. In real terms, of course, he is reading all of these four elements of his study as symbolic of the congregation's identity.

Fifthly, unlike the hermeneutics described by Ricoeur, ***the Carroll church consultant is both composer and interpreter at different levels.*** His hermeneutical function is to interpret the past, compose the narrative which is again an interpretive function, and by choice of questions and idiosyncratic observation of symbols, he is interpreting the present. Accordingly his personal psychological make-up, background and training are definitive (cf. Dilthey). He does, indeed, try to minimize this by working in a team, and involving the congregation at every step. He also tries very hard to do careful empirical observations. Nevertheless the holistic interpreter's understanding is definitive in the hermeneutical task.

Finally, the congregation has an interpretative role. An analogy may be drawn with the interpretation of an ancient Greek or Hebrew text, where the historical critical method is used because the question of a time-line is conceived within which the text was composed and there are different historical depths perceived in the text. However, unlike the ancient text, the present congregation, the living "end" of the historical process is present, some of whom are able to comment on the past. The congregation, or part of it, has, therefore, also an interpretative function and input.

3.2.4 The church consultant is partly distanciated from the authors and partly not

In a certain sense the church consultant has gone back to Schleiermacher and Dilthey and is attempting to understand the congregation better than it understands itself. That is essentially his function. That is why he is there. In his use of deconstruction (1) he has developed a discourse of his own with the past and (2) is developing a

discourse of his own with the present. The discourse with the past is a closed system. He is in dialogue with the past. However, he is endeavouring to reveal to the congregation its own *being*. He is able to do this in part because he is not only working with the past but working with a living text which he himself is putting into the form of the written text. In Ricoeur's terms with respect to oral communication (*cap.* 1 *Interpretation Theory*), we see that he is able to observe all the nuances of spoken discourse and the result is that in part he is not distanciated from the text *while he is composing his encounter with the living present.* Nevertheless, once he has put it into narrative form, the principle begins to work that the text is cut free from its moorings and the more he ponders it the further recedes the author or authors of the present dynamics, or praxis. For example, the writer of this dissertation has noticed that as he has summarized and interpreted the authors discussed in this research, the text of the dissertation takes over, and the original authors recede and are distanciated. This principle will apply to the church consultant. One can be hoisted with one's own petard[83] as one's own rhetoric takes over.

3.2.5 Gadamer's key metaphor: the game

The game is one of the key metaphors of Gadamer. Of this Thiselton (1992:10) says:

> ... A game, or a work of art, projects a "world" which shapes the judgments of the player or the interpreter who enters it. The reality of a game clearly transcends the content of the consciousness of a player; its structure, its goals, and its variables shape as a series of particular temporal events, determine what counts as appropriate knowledge and action for the player.
>
> ...in Gadamer's words, "the game tends to master the players...the game is what holds the player in its spell." Each game, Gadamer continues, has its own spirit and its own norms, often symbolized by the setting apart of some special space, on an area for the play (Thiselton 1992:320).

This key metaphor can be used to illustrate the discourse of a congregation as will be shown shortly, for the discourse is carried out within the rules of the "game".

[83] Blown up by one's own bomb, OED.

SUMMARY: The power of narrative in a congregation was seen by Hopewell as an indisputable and universal fact. The character of congregational discourse to be reduced to a narrative included the structure of ideas and action in a congregation and he proposed a linguistic model to give it coherence and shape. In the nature of an institution there is past and present, a sort of cubistic discourse. This in a certain sense fits well with Ricoeur who saw the human sciences *inter alia*, capable of hermeneutical analysis when reduced to a written text. In the construction of the congregation text (the narrative, the "story") the congregational researcher is interpreter and composer on different levels. He becomes partly distanciated from the authors within the history of the institution and partly not. This is because he fulfils different functions. Finally, the concept of the "game" is introduced, for the discourse is played out within its rules.

3.2.6 Ricoeur's prefiguration, configuration and refiguration

3.2.6.1 Mario Valdes: Ricoeur and Literary Theory

In Mario J Valdes' essay "Paul Ricoeur and Literary Theory," he sets out the four dimensions posited by Ricoeur. For this we have the advantage of the fact that Ricouer himself answered the essay and had no adverse criticism to make (Valdes in Hahn 1995:278-283). Valdes comments as follows[84]:

> Ricoeur's examination of the literary text posits four dimensions: the formal, the historical, the phenomenological (reading experience), and the hermeneutic (self-understanding)....
>
> The formal dimension of the text is the system of signs, their rules of operation, and their interrelationships....***How does the text function***?
>
> The second dimension of the text is the historical. This level of inquiry stems from the basic presupposition that all texts and all readers are historical and that the historical dimension is always a factor of some

[84] The following quotation is edited in so far that it is divided into paragraphs for easier reading and for emphasis..

consequence. The historicity of the text has an implicit tension with the historicity of the reader.....***What does the text speak about?***[85]

The third dimension of the text is the phenomenological level of the reading experience. At this level we turn to consideration of experiential aspects of the text-reader relationship as we examine the textual strategies and the reader's modes of reception... (not)...with the subjective experience of reading, but only with the intersubjective yield of such an experience. ***What does the text say to me which is common to the reading experience of others***?

The fourth and final dimension of the text is the hermeneutic level of self-knowledge. At this level we encounter the undercurrent of tension between the text's autonomy and the assimilating force of the reader's appropriation. At this level there is a reflective assessment of what Gadamer has called the fusion of horizons; it is this act of dialogic unity with the text that is the hermeneutical experience. ***How have I read the text***? (*ibid.* 277).

.....The critic's areas of engagement are, of course, the tripartite exposition of mimesis Ricoeur has developed in *Time and Narrative*: prefiguration (mimesis 1), configuration (mimesis 2), and refiguration (mimesis 3). The three are the areas of critical study which are the necessary counterpart to the four dimensions of the literary text. Let us bring the text and the critic together and thus establish the Ricoeur-based mode of literary criticism.

Prefiguration is the area of cultural participation through language and as such is the precondition for textuality. There can be no text if there is not the common ground language and culture.

Configuration is the area of analysis of the composition and as such corresponds to the formal and historical dimensions of the text...

[85] One may add "both then and now."

Refiguration is the area of actualization of the text by the critical reader and therefore corresponds to the phenomenological and hermeneutic dimensions of the text. In both configuration and refiguration we have a dialectic examination of the corresponding dimensions of the text. The critical commentary on a literary text moves progressively through the four dimensions of the literary text after establishing the necessary conditions of prefiguration. ***The crossing between configuration and refiguration, that is, from the consideration of the formal and historical dimensions of the text to the phenomenological and hermeneutic is a major passage from virtual structure to actual meaning***....to elucidate the shared experience of reading the text with the essential claim of refiguration — the redescription of the world — that the only form of truth we have is self-truth on an intersubjective level... In Ricoeurean inspired criticism the critic does not project the a priori of his own understanding and interpolate this a priori into the text. Quite the contrary: appropriation is the process by which the revelation of new modes of being in the experience of the reading the text gives the critic a new capacity for knowing himself. If the power of a text is to be found in its capacity to project a redescription of the world, then it is not the critic who projects herself or himself, but the text which projects the discovery of refiguration upon the critic. Appropriation is not a remaking of the text in our own perspective, but rather a response to the text which can become a commentary rooted in self-understanding. Because absolute knowledge is an illusion, the conflict of interpretation is inescapable. Paul Ricoeur's philosophy gives us the means to transcend the finite character of being-in-the-world and to celebrate the participation of text and readers in the community of commentary. (End of Valdes' quotation.)

In Ricoeur's "Reply to Mario J Valdes," he comments

> *Criticism* exists because this shared meaning among readers is not self-evident. The critic then becomes the arbitrator of the conflict of interpretations, if only as the educator in taste and aesthetic judgment. Considered from this angle, the dialectic of distanciation and of appropriation becomes a struggle...between several conflicting readings (in Hahn 1995:283).

3.2.6.2 Prefiguration, configuration and refiguration in congregational hermeneutics

The question now being asked is "Can this understanding of literary theory be applied to the hermeneutics of congregations?"

In summary the concepts relate to the preconditions of a text (prefiguration), the composition of a text (configuration). Ricoeur's examination of a text for hermeneutical purposes are the formal, the historical, the phenomenological (the reading experience) and finally the hermeneutical (self-understanding as the fruit of the examination). Ricoeur would only apply the word hermeneutics to the last stage.

(1) Prefiguration

According to Valdes, "Prefiguration is the area of cultural participation through language and as such is the precondition for textuality. There can be no text if there is not the common ground of language and culture." They (Valdes and Ricoeur) are writing of completed literary works.

However, when we consider the hermeneutics of a living institution such as a congregation, the preconditions of textuality are somewhat different. A living institution has preconditions of language and culture, time and space, and matter. In formal terms these are all necessary preconditions because at a later stage, meaning is to be found in all these areas of conceptual thought. Time, in view of the distinction between *chronos* and *kairos*; space, in view of the symbolism seen in the use of space in the church; and matter, in view of the fact that various objects are used in symbolic ways. "Formal" would be a correct use of a word for these preconditions but seeing that Ricoeur appears to use it differently in respect of the form of the text[86], it would be better to call them "transcendent preconditions." In point of fact, Valdes' exposition of Ricoeur, with which Ricoeur found no fault, makes the formal dimension the "system of signs, their rules of operation, and their interrelationship," which is semiotics and not semantics in Ricoeur's system. However, a little later he classes the formal and historical relationships as *configuration*, in addition to his

[86] Language and the form of the text are classed as preconditions (prefiguration), and yet the form of the text is also classed as configuration.

previous classification as *prefiguration*. The word "formal," here, must mean "the form of the text". But they are thereafter classed as the "virtual structure" of the text. It is considered better, then, to call them "transcendent preconditions" and avoid the word "formal".

(2) Prefiguration: five elements of the transcendent[87] dimension of texts

The discourse of the congregation is played out in the game in which the congregation finds itself, in its *language code*, in its *cultural code*, in its *time* (*chronos*), in its *space*, and as we shall see, in *matter*. These are in themselves neutral. They are virtual and potential, only, and are not the discourse itself.

- ***The language code***

Gadamer's key metaphor following Wittgenstein and then Heiddeger, is the game. It has a relation to language as a code, because we are language bound. The identity of a community has behind it, or better said, has transcending it, the language that it uses. It is one of the sets of rules of the congregational game. Language transcends thought and, so to speak, forces one to think in certain ways. The language of a congregation is a code within which it functions. For some comparative examples: this researcher's own congregation ha s four major language groups, English, Afrikaans, Portuguese and French[88]. This is part of its identity. A purely Afrikaans speaking congregation, or a Xhosa speaking congregation, or a congregation in Georgia, USA, will have certain differences in identity *inter alia* that relate to language. Language is neutral, neither good nor bad. The only factor that makes language bad is the intention of the speaker to be bad[89].

[87] Not used in a precisely Kantian sense.
[88] Plus one or two speakers from North Africa — one being from Ethiopia.
[89] This is "action" and belongs to the semantic, not the semiotic.

- ***Culture***[90]

For convenience what will be said below (*cap.* 3.4.3.8#8) is anticipated here. Culture as a concept, an abstraction, has no meaning without the *discourse* within culture. It is ***within these virtual codes and concepts*** that the discourse of the congregation takes place The *discourse* contains the action, dynamics and praxis of the congregation that will in the end become the text of the congregational narrative. The *action* is the discourse of the congregation. Culture is one of the formal dimensions, analogous to the semiotic. The semantic is where the discourse takes place, which alone has meaning. The semantic in literature is the place of action. Culture is a transcendent code, within which the game of congregational life is played out. Like language, it is neutral. It is neither good nor bad. It is only the intention of the player and the existence of moral law that makes it good or bad.

- ***Time (*chronos)**

Time is a transcendent, formal state; a concept of the mind in which past, present and future follow each other. We are so made that we cannot think in any other way, (*supra cap.* 3.3.1.1). Time (*chronos*) is neutral.

- ***Space***

Another of the formal dimensions is space. Space is neutral. The space in a church is neutral until the action of the congregation places meaning on it.

- ***Matter***

Matter is the formal aspect of the symbols within the congregation. In a game, such as football, the goalposts are matter and have no meaning as pieces of wood and this is analogous in institutional hermeneutics to semiotics. However, in the game they symbolize, as the culmination of the skill and dedication of the team, the superiority of the team whenever the ball is at the back of the net. It is the action which has

[90] The researcher is aware that this is a debatable matter, that some may think that culture is not value-free. However, in the context of this dissertation, the latent culture of a congregation is a given, a pre-condition, over which the members of the congregation have no control unless their culture clashes with the values of the congregation. It is his view that culture is as much a given as language, and that it is not in itself a value though it may have latent values. It is when the latent value has intention that it has meaning and ceases to become latent. The intention has a value that can be good or bad. If it be argued that it was part of the culture of ancient Mexicans to kill countless victims and cut their hearts out, it is the existence of moral law, the law of God that makes it bad. The perverted moral law carries intention and meaning and these are necessarily semantic.

meaning that makes matter part of the "discourse" of the game and makes it part of the semantic.

(3) Configuration

Configuration is seen by Valdes to be virtual and without meaning. It can be seen in this way because the text as it is configured, that is, how it is seen in its form and configuration, is virtual. It is "the way it is set out," such as in the study of a psalm, the form and configuration may be "numerical" or "alphabetical" or prominently set out in "parallelism". So the virtuality of the dimension might be a precondition of a text. It is only when meaning is sought that the transition is made to refiguration. However, in institutional hermeneutics, this researcher prefers to see the configuration as part of the discourse of the congregation. The discourse is complex and the configuration of the discourse contains the meaning.

(4) Configuration as both the form of the text and discourse

It appears that it would be more useful, then, to see the congregational hermeneutics in other terms, such as *prefiguration* (the necessary preconditions for congregational text), *discourse*, the full meaningful implicit and explicit dialogue and praxis of the congregation in its historical 'layering', and *refiguration* which is the reader end of the hermeneutical process. Alternatively, because of the cubistic nature of the congregational discourse, *configuration* must be seen on two levels, *configuration 1*, the level of *configuring the discourse itself* (which is itself an interpretative function), and *configuration 2*, the *configuration of the final text of the discourse of the congregation put into narrative form*. In the latter sense, once composed and ready for the congregation to read, it is virtual and compatible with Ricoeur's "configuration".

It was a central point of Ricoeur's system of linguistic analysis that discourse is the event of language. A spoken discourse must be fixed in writing for preservation and for universal hermeneutical analysis. The event is more important that the code and the event has a temporal existence while the code is only virtual, outside of time. Discourse is realised "temporally and in a present moment." As for a written text, "a written text is a form of discourse under the condition of inscription in order to fulfil

the conditions of discourse," (*cap.* 3.1.5.3-4). The actual event of discourse is at the instance of reading. In simple terms, a spoken discourse is blown away by the wind; a written discourse crumbles to dust unless it is read. So the event of a spoken discourse was in the actual moment in which it was spoken, but the event of a written discourse can only take place when it is read. There can be no event while the book moulders on the shelf. This shows and further emphasises the necessity of the Ricoeurean concept that the event is one pole and it is understood as meaning which is the other pole.

In congregational hermeneutics, because of its cubistic nature, discourse happens on more than one level. Perhaps this can be set out in three steps:

Firstly. The congregational researcher and his team attempt by means of deconstructive analysis to discover the history and heritage of the congregation, which is to uncover the past discourse of the congregation. Here the church consultant is reader, interpreter, composer and again interpreter when he later interprets the final text. Then the contemporary discourse of the congregation must be discovered as it is a *living institution.* Thus the consultant reads the past and the present and discovers, reads and interprets the whole complex or nexus of symbols in the congregation. A discourse event (or events[91]) is created as the congregational researcher 'reads' the past and again when he reads the present congregation. In reading the thick discourse he 'reads' the *use* of the virtual codes (language, culture, *chronos*, space and matter), in order to discover how they have passed over into semantics, idiosyncratic congregational culture, *kairos* (the meaning and significant time within *chronos*) and symbolic space and the use of matter in a symbolical manner. When the transition from the virtual to the meaningful has taken place, the true congregational discourse is discovered. Thus the congregational researcher is an interpreter on different levels.

Secondly. Hopewell and Carroll see meaning in language, culture, space and matter, in that the various common and characteristic expressions of a congregation are considered to be significant in establishing the identity of the congregation. There is

[91] In the case of multiple researchers in a team.

a fullness of meaning (Ricoeur) in the symbolic use of language, culture, space, time[92] and matter. The Cross, the position of the Cross (its centrality or otherwise), and the ritual and liturgy relating to the Cross, in Reformed churches the centrality of the pulpit and the centrality of the communion table in sacramental churches, are all examples. The space for the 'altar call' in some evangelical churches, the seating of the choir the pastor's wife and the elders and deacons, are easily seen as symbolic. The virtual becomes meaningful and semantic in the ***action*** or ***perceptions***, of the congregation. The discourse of the congregation, in this view, includes language, culture, *kairos*, space and matter, ***all of which have made a transition from the virtual to the meaningful.*** Not only are they meaningful, but in their ***appropriation*** (which will be dealt with next), there is a "surplus of meaning".

So because of the cubistic nature of the composition and narrating of the text of congregational discourse, in congregational hermeneutics discourse happens on more than one level. All this is *Configuration 1*, the configuring of the discourse for the purpose of inscripturation.

Thirdly, the final text is at last ready, and the congregational researcher and his team read the final narrative, which is a text[93]. The text is made available to the whole congregation, in fact to all who are concerned therewith and can read. This is *Configuration 2*, 'How the text is configured', and it is a discourse event, one pole of the event, the other pole of which is *meaning* which takes place on the level of the reading experience, so that appropriation can take place

(5) Refiguration

The final stage of Ricoeur's scheme is *refiguration*, but this deserves as section on its own.

SUMMARY: Prefiguration, configuration and refiguration is the process through which a text passes as Ricoeur saw it. Prefiguration is the cultural participation

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[92] The 'meaning' of time (*kairos*) is seen in the plot.

[93] As has been noted (*supra cap.*3.2.2.(1) footnote) the institution on its own can be considered as a text and congregational researcher in operation is reading the 'text' even as he is inscripturating it. So also the individual members can be seen as 'living texts' and the congregational researcher is reading them in relation to the discourse of the congregation. Yet the congregational researcher *must inscripturate* all he sees and hears in the

through language, and is a precondition for textuality. Configuration is the way in which the text is composed. Refiguration is the passage of text from its virtual structure to meaning.

In congregation hermeneutics prefiguration includes the virtual structure of the discourse which could be called cubistic, or pentagonal, as the transcendental dimensions of the discourse are at least five sided: language, culture, space, time (*chronos*) and matter. All these are "formal," or given virtual 'codes'. They are synonymous with language as a code (semiotics. Ricoeur).

In congregational hermeneutics configuration occurs on two levels. *Configuration 1* in which the church consultant himself configures the congregational discourse by deconstruction, interpretation and construction of the narrative as he goes along. In *configuration 2* he configures the narrative form of the final text as we shall see in the next section.

Discourse also happens on more than one level: (a) the historical and present discourse is read by the consultant as an act of deconstruction, and (b) the consultant reads the *use* of the virtual codes: language, culture, space, time and matter to discover how they have passed over into meaning (*parole*, Saussure; semantics, Ricoeur). It is within these virtual codes that the discourse game is played out.

3.2.6.3 Refiguration, Appropriation. (The "Passion for the Possible")

The world of the reader is refigured in his or her self-understanding in the process of the text being appropriated.

(1) *Cubistic appropriation*

Appropriation takes place on more than one level because of the cubistic nature of congregational hermeneutics. The congregational researcher and each of the research

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congregation: language, culture, use of space, time and matter in addition to living persons *in order to configure the discourse in the form of a* ***narrative*** *text.*

team has his or her own appropriation for each is a reader of the complex congregational discourse which has happened and is happening over time. As many as are the aspects of congregational discourse in the idiosyncratic use of language, culture, space and material objects, so many are the aspects appropriated by the congregational researcher. And as many as are the "layers' of *kairos* within the *chronos* (segments of time), so many are the layers of appropriation. And the same is true of each researcher in the team.

(2) ***The new event of discourse and "the passion for the possible"***

Moving to the final product of the research team, which is the text, in the final dynamics of congregational appropriation, it is on account of the final rendering of the complex congregational discourse in narrative form that the existential *becoming* of Carroll, becomes possible. It is here that the richness of Ricoeur's intuitions about the fullness of meaning contained in the text, is found. The text contains a "passion for the possible". It has unlimited possibilities.

(3) ***From distanciation to becoming***

In a very real sense the final text has become distanciated from its multiple authors. It has cut its moorings and, as the multiple readers, or, if it please, the *corporate reader* (for as a body the congregation engages with and reads the text), a new *becoming* becomes possible, and, in fact, almost inevitable.

(4) ***Language and the fullness of meaning, and the "plot"***

The new event of discourse which occurs when the reader (or corporate reader) has an existential meeting with the text, and which carries the "passion for the possible," is only possible if the cubistic discourse of the congregation is put into narrative form and so becomes a text. It will be remembered that from Dilthey to Ricoeur, history, the humanities, action, symbols, art, and every form of human endeavour could only be studied if they first are given permanence by inscripturation.[94]

[94] There are, no doubt, different forms of inscripturation for 'institutions' such as works of art, the Voortrekker Monument, the Bastille, etc. However, this dissertation is limited to inscripturation in writing, as compatible chiefly with Ricoeur who gave hermeneutics a base in "proper linguistic models'" (*supra cap.* 3.1.5.2). It seems to this researcher that the hermeneutics of a congregation necessarily requires written inscripturation.

In Ricoeur's understanding, the new event of discourse carries "the passion for the possible". This is only possible if inscripturated. It is because language carries the fullness and surplus of meaning. Without codification (inscripturation) the discourse of the congregation will always remain vague and incoherent. As a text, meaning arises in the individual readers and the corporate reader, and from the discrete and diverse dialogue, action within culture, the kairotic events (how they happened and in what order and what the significance of that is), the use of space and symbols within the congregation, arise a meaningful understanding of the ***plot*** of the congregation. A text is a series of signs in a discourse and is analogous to a metaphor (Ricoeur). The congregation's hermeneutics is carried in at least a five-fold complex of series of signs contained in the *kairos* (the significant time) of the congregation. The final text carries these textual metaphors and its own surplus of meaning when met by the reader/s. As Vanhoozer has said of Ricoeur, "The central intuition of Ricoeur's philosophy is that human existence is meaningful...if understanding human existence is the goal, then language and the texts are the means," (1990:7-9 and *supra cap.* 3.1.5.6 (1)). And a fundamental insight of Ricoeur is that language contains within it "the passion for the possible" and hope for the category of the "not yet". This is therefore ***the first reason*** that Carroll's *becoming* follows the discovery of the congregation's *being.*

(5) The reader meeting the event of discourse

Ricoeur's maxim is, "If discourse is produced as an event it is understood as meaning." Here lies ***the second reason*** that Carroll's *becoming* follows the discovery of the congregation's *being*. The meaning, says Ricoeur, is in a sense produced by the reader meeting the event. Paradoxically it is the text that produces the discourse event. It is the final text of the complex congregational discourse that produces, at the point of reading, the possibilities that exist for congregational change. From the beginning there was a felt need that the then uncovered *being*, the identity, of the congregation was in need of improvement, guidance, counsel, warning, or inspiration.

> The development of explanation as an autonomous process proceeds from the exteriorization of the event in the meaning, which is made complete by

> writing and the generative codes of literature. Then understanding, which is more directed towards the intentional unity of discourse, and explanation, which is more directed towards the analytic structure of the text, tend to become the distinct poles of a developed dichotomy.....the polarity between explanation and understanding in reading must not be treated in dualistic terms, but as a complex and highly mediated dialectic. Then the term interpretation may be applied...to the whole process that encompasses explanation and understanding....It is...defined...by a kind of process: the dynamic of interpretative reading (Ricoeur 1976:74).

The reader at this point becomes the interpreter. Ricoeur allows hermeneutics to take place only at this point, when the reader and the text meet. It is at the point of appropriation that interpretation and hermeneutics takes place. To this researcher there can be no doubt that this is the case. Interpretation[95] can only take place when the reader meets the text: it has no meaning without the application of a mind. With the interpretation of the completed congregational text, understanding can begin. Understanding the identity of the congregation will now be the foundation of the forward movement which Ricoeur sees as an essential part of the possibilities of a text. With intepretation the *becoming* will begin.

(6) The new event and narrative time and the plot

For the new event of discourse to arise out of the narrative time, a final text is necessary for congregational reading. Carroll seeks to knit the findings together in certain forms to give a "holistic perspective" for appropriation by the congregation. This, in fact, leads us to *Configuration 2* (*supra cap.* 3.2.6.2.(4)), used here in the sense that the research team configures the data into a final text (or re-configures the findings of the team). It is the final configuring of the data in order to present a coherent picture to the congregation. This configuration of the text puts the whole historic, cubistic (or pentagonian) discourse of the congregation into a final form.

[95] It is the on the definition of hermeneutics that the researcher and Ricoeur differ. He sees hermeneutics only at the interpretive level. I see congregational hermeneutics in operation throughout. Ricoeur, of course, was dealing with finished texts whereas this dissertation deals with cubistic congregational discourse *in the process of being researched as an institution.* Congregational hermeneutics is in operation throughout because the congregational researcher is both producing the configuration of the text, is part of the hermeneutical process

The effect of this effort on the part of the congregational researcher (or his team), is that he experiences a personal refiguration himself, with a collateral renewal of his self-understanding. He then proceeds to interpret the data for the consumption of the congregation. In a real sense the narrator is a 'new narrator' because he has himself been distanciated from his original presuppositions, has appropriated the discourse of the congregation, has himself experienced refiguration of his consciousness, has now an enhanced world-view with his self-understanding refigured. He now performs a further hermeneutical function by 'narrating with a purpose'. He slips over into a quasi-prophetic function. Although he may be attempting to impose restraints upon himself to be always strictly empirical and scientific in his findings, his very theological interests, his whole *persona* as a man of God with a strong desire to serve the household of God, inevitably lead him into this quasi-prophetic function. The word *quasi-prophetic* is used rather than *prophetic*, for he would surely deny that he is attempting to be a prophet. Nevertheless, the final text will be full of possibilities of hope, of *becoming*, of the "passion for the possible".

This configuration of the data into its final form includes (1) the 'discovery' of the narrative plot (2) what Carroll calls triangulation (3) the characterisation of the congregation, of which there are various forms from different authors.

#1 The congregational plot

The congregational plot, so important to Hopewell and Carroll, is perhaps the most important of these aspects. It can be discovered only when the final text is ready. It belongs properly to the final stages, in what Ricoeur would call a properly hermeneutical approach to the text. Within the confines of time (as *chronos*), the significant, meaningful moments of time (as *kairos*) are discovered and over time (what Carroll calls the "time-line") the movements of the plot are seen: plots *link*, plots *thicken*, plots *unfold*, plots *twist* (*Handbook* 24, 25). So Hopewell always sought to find the plot, always linking, unfolding, thickening and twisting. Meaning is found in the life (the discourse) of the congregation. The final element, the "twisting," in Hopewell led to the hope for the future, in mission. And, we trust, he

being both interpreter, configurer and final editor of the narrative text. Yet *in principle* on each level of the process Ricoeur's principle is, in reality, applied.

meant that the congregation would be nearer to the mind of Christ for that part of His household, at that particular time.

#2 Triangulation

Carroll (*Handbook* 45) suggests a "triangulation" where the various angles of identity are combined to provide a more comprehensive view". Here the narrative should tell the story to show what it has learned from its study. Quoting Hopewell[96] he writes, "Any ongoing ministry in a church relies upon story in its attempt to interpret its life." Thus the narrative must be told in such a way as to produce an appropriate event. The story is to give permanence and value. The triangulation suggested by Carroll is (a) *evocation* (what we are) (b) *characterization* (who we are) and (c) *confession* (what we are in terms of where we are going). The narrator (who must, of course, be the writer of the final text) (*Handbook* 45), is urged to create a sense of unity out of the diversity of the thick discourse in what Ricoeur would call the new event of discourse. Once again the narrator is the interpreter.

#3 Characterization in terms of issues of society (Roozen and Carroll)

Another method suggested by Carroll is to present the narrative (i.e. produce the final text), by characterizing the congregation in its relation to issues in society. Carroll here takes the congregational orientation from Roozen, McKinney and Carroll and describes the congregation in two categories, "this-worldly" and "other-worldly". The "this-worldly" emphases are "Activist," or "Civic," in their orientation, and the "other-worldly" are seen as "Evangelistic" and "Sanctuary"[97]. While these characterizations may represent dominant trends in a congregation, this researcher considers these characterizations as too narrow (cf *infra cap.* 3.4.3.5. Reason #2).

#4 Characterization in literary terms (Hopewell and Carroll)

The characterization of *Comic*, *Romantic*, *Tragic*, and *Ironic*, is another way of presenting the narrative. These aspects are properly expressed at the point of final preparation of the text. Sufficient has been said about these, however, so they will not be discussed further.

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[96] "The Jovial Church: Narrative and the Local Church" in Dudley, Carl S. (ed) 1983. *Building Effective Ministry*," New York: Harper and Ross. (pages 81-83).

#5 Characterization in terms of society and self-image (Dudley and Johnson)

Dudley and Johnson characterises congregations by *their self-image*.

- There is the *survivor* church, reactive, "always on the verge of being overwhelmed by emergencies. They do not expect to conquer their problems, but they will not give in, determined rather than domineering, relentless rather than aggressive.
- There is the *crusader* church, always seeking out new issues and championing causes. They are typically high profile, peer leaders, independent, and entrepreneurial.
- The there are the *pillar* churches, "solid as a rock". So placed that they have resources, they have a strong sense of social responsibility.
- There are *pilgrim* churches, the "people on a journey". "For most pilgrim churches, a cultural history colours their sense of identity. Many have seen many waves of immigration in their neighbourhood and have faithfully adopted each group to their ministry."
- *Servant* churches are "faithful helpers". These are characterized by moderation, they simply want to help people (Dudley 1991:104-121).

#6 Characterizations are hermeneutical decisions

All these characterizations from Roozen, Carroll, Hopewell, Dudley, Johnson and others emerge at the stage of the final narrative. They are attempts to present to the congregation the reality of their *being* with a view to their *becoming*. In a very real sense, these involve hermeneutical decisions: these are the principles of understanding by which the congregational researcher seeks to order his data. The inference cannot be avoided that though they are probably right they nevertheless become a matrix placed over the data by an interpretive decision of the researcher.

3.2.6.4 The Hermeneutical Circle

(1) *Recapitulation*

The hermeneutical circle, essentially, implies movement (*supra cap.*3.2.1). For all the developments of hermeneutical thinking since Schleiermacher, this has never

[97] This will not be developed here. See Roozen 1984.

changed. Hermeneutics requires some sort of "divinatory" talent. It is true that Ricoeur laboured to remove the subjective as a main element of the hermeneutical circle in order to make it acceptable in epistemological terms, to argue for the objectification of the text as an object of science. He maintained that the inscripturation of action in the configuration of the text made it a proper object of validation (*supra cap.* 3.2.3). Nevertheless that it is an art he does not deny. It depends upon the understanding of all parts, and of the whole, for "the whole is understood from the parts and the parts from the whole." In Schleiermacher's understanding of the hermeneutical circle there is an interplay between the grammatical and the technical-psychological. With these dialectic movements between two methods takes place, the comparative and the "divinatory," movements between language and forms, author with author, and understanding of the writer as far as it is possible.

(2) *The hermeneutical circle in congregational studies*

It is suggested that the hermeneutical circle cannot be avoided in congregational studies. There will be a dialectical movement between language, culture, symbolic use of space, time (*kairos*) and the symbols in the congregational discourse. It will require an art, a sympathetic sensitivity to the nuances of the discourse, an artful insight into the life and history of the congregation over the cube of its *chronos.* If the base of the cube be seen as five-sided, rather as a pentagon, each side representing an aspect of the five-sided discourse of the congregation, and the vertical plane seen as *chronos*, the various stages of the plot (in *kairos*), then the movement is obvious in the development of the plot.

(3) *In front of the text*

However Ricouer's criticism of Schleiermacher remains. If one is intent on understanding the author better than he understood himself, one will remain locked in a closed dialogue with the past. It has been said that the congregational researcher does, in one sense, try to understand the congregation better than they understand themselves. However, it is essential that the congregation is brought *in front of the text* to see the possibilities for *becoming* and not remain bound in the past. If one is engaged with he discourse of the congregation as an open system, instead of being

behind the text, one will be in front of the text, open to all the possibilities of hope, of *becoming*, and development. There will be "a future and a hope."

(4) Is the circle "vicious" or otherwise?

How are we to understand the validity of the hermeneutical process in congregational hermeneutics? ***Some "guess validation"*** (cf Ricoeur) ***must occur***. There are subjective elements in the interpretation stemming from the interpreter/composer/collator of the narrative and there are objective criteria stemming from the very real facts of language, culture and symbolism: the discourse of the congregation over time. There is therefore the dialectic between the subjective and the objective. One of the safeguards is that the role of falsification (Popper) can be played in contradictory interpretations. So, as Ricoeur says, there is a limited field of possible interpretations and the most probable will be accepted. A "vicious" circle would occur when the congregational researcher comes in with a major pre-conceived idea and then builds on it systematically with a great show of seeking empirical exactitude. Suppose that he decides at first glance that the church is *comic*, or *activist*, and then builds his whole case on his first glance: the circle would be "vicious," hyper-subjective. A closer or more sensitive study may reveal other aspects such as deeply held "cross-bearing" concepts that are not easily spoken of, or "evangelism," respectively. A vigorous discipline is required to prevent vicious hermeneutical circles.

(5) The influence of the Divine

In the present writer's mention of Ricoeur's qualification of the hermeneutical circle (*supra cap.* 3.2.4), he has already affirmed his belief that a purely epistemological logic ignores the real man, viz. body, soul and spirit, with emotions as well as intellectual powers. This is, of course, proper in a purely epistemological argument but in the hermeneutics of a congregation of the household of God, which encompasses the whole man, in association with other believers, and is under the influence of the Spirit of God, these other emotional, motivational and spiritual elements cannot be ignored. There are the further factors in congregational studies: the centrality of theology and faith, the hermeneutics of the numinous and the direct influence, inspiritational and illumination of the Spirit of God "in whom (the

congregation) lives and moves and has...(its)...being." The Spirit of God lives within the Body of Christ, the Household of God, and as such at each step, provided it is taken with humility and prayer for guidance and wisdom, the new event of discourse may be seen as creative, full of hope (Ricoeur) and under the guidance of Divine inspiration in the measure that His presence and guidance are earnestly sort.

3.2.6.5 Appropriation, refiguration, self-understanding and "becoming"

(1) Appropriation by the congregation

The congregation has met, then after prayer and worship the final text is presented[98]. Ricoeur's new event of discourse takes place as the congregation reads the text, or has it read to them. So the text is appropriated. It comes to them as a new text, a completed text put upon the table, so to speak, for though they have been involved stage by stage in the congregational research, they receive the completed text as a new thing.

(2) Refiguration

The congregation refigures the text, for that is the nature of the case when the reader has an existential encounter with the text. They see it for what it is, but each comes to the text with his own presuppositions and pre-understanding. The effect of the encounter is that they refigure the text, each to his own. Furthermore, because they are in a body, there is exchange of views and the hermeneutical circle continues to operate. At the upper end of the hermeneutical spiral, there is a "divinitory" aspect but in the highest sense, for the Spirit of God is moving through the Body, the household, and the truly Divine Spirit is there to give inspiration, illumination, guidance and the way forward.

Nevertheless, the text itself holds power to refigure the consciousness and self-understanding of the congregation. The surplus of meaning of a text, distanciated from its various authors, its complex of authors, has had its moorings cut and is free to pour possibilities and opportunities into the minds of the congregation. In institutional hermeneutics, the common mind is refigured by the influence of the text and the downward grace and inspiration of the Holy Spirit.

The discourse event, central to the hermeneutics of Ricoeur, testifies to itself in the ***present event***, in the reading of the text. The past is brought forward into the present. From being "behind the text," the congregation is now "in front of the text". As Ricoeur says, we appropriated it to ourselves in the act of faith "hence we release hermeneutics from its psychologizing and existential prejudices" (*supra cap.* 3.1.5.3). A shift has taken place, in true Ricoeurean fashion, as he says, "shifts of direction, nesting one within the other, the shift from the hermeneutics of the symbol, to the hermeneutics of the text but also from the hermeneutics of the text towards the hermeneutics of human action". Although we read Ricoeur slightly out of context, in congregational studies almost everything in the pentagonal structure of congregational discourse is symbolic. But the symbolic is reduced to the text, and the text towards the hermeneutics of human action.

The action of the congregation has been encapsulated in the text, within *kairos.* "My claim, " says Ricoeur, "is that action itself, action as meaningful, may become an action of science without losing its direction of meaningfulness through a kind of objectification similar to the fixation that occurs in writing," (Ricoeur 1981:203; *supra cap.* 3.1.5(5)). Here, in our dissertation, the action is put into writing and embodied in the text. But the text also has a power to induce action. It produces action in the reader as a recipient.

(3) Self-understanding and becoming

Self-understanding as the final end of appropriation starts, in a sense, with pre-understanding. In conventional hermeneutics, one picks up a book and begins to read. Without knowing the language, or understanding the concepts and recognizing the action within the book, one cannot understand the book. Pre-understanding is a necessary commodity with which to buy the knowledge. Self-understanding is at the other end of the reading. The word "self-understanding" always appears ambiguous. It can mean one's self's understanding of the book, and it can mean a reflexive attitude in which the reader reflects on the book and on himself and it has an effect upon him, and he discovers himself to now have an enlarged understanding both of the book and of himself. His world has changed, and he has been enlarged, been motivated, or has spurred him to action.

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[98] In point of fact, in the Carroll model the congregation also takes part in the preparation of the text.

In congregational hermeneutics, pre-understanding occurs on at least two levels. The first level is that of the congregational researcher. The right man or woman must come to the job, one who has pre-understanding of the inner and spiritual workings of congregations. The other level of pre-understanding is that of the congregation when it comes to the final reading of the finished text[99]. On the first level, the researcher is 'reading' the discourse of the congregation over time. On the second level, the congregation is reading the results of the researcher's reading. The congregation, then, must have pre-understanding for the appropriation of text even to begin.

Self-understanding, in both its meanings occurs on at least two levels. On the one level the researcher has his own understanding enlarged and the material has a reflexive influence upon him so that he may see himself as having enlarged understanding of himself. It is suggested that this will not necessarily happen but that he may be so engrossed in his work that he does not think about his own understanding. However in the case of the congregation, on the second level it is surely going to be inevitable that they have both their own understanding enlarged, and the self-awareness (self-understanding) will become apparent. And the reason for this is that the congregation, unless very badly managed, will be moved to action, to the possible, to *become* what they were not previously. There will be a "Before this presentation when we thought about it, we saw ourselves as so and so. Since then we have changed, and a new way of moving forward in Christ has taken place. We have taken lessons from the past, we have seen ourselves as being capable of better things, and we are pleased to become what we were not."

SUMMARY: As part of *configuration 2*, at the point of the preparation of the final text, the consultant traces the plot of the congregation's *kairos*. He characterises either in terms of society (this-worldly or other-worldly), or in literary terms (comic, romantic, tragic or ironic), or in terms of society and self-image (or some other hermeneutical decision).

In the case of refiguration there is appropriation at different levels as well. With the final product of the consultant (or congregational research team) and its presentation

[99] Or, indeed, in sharing in the compilation of the text.

to the congregation, the congregation as a body becomes distanciated from the production (authors) of the final text and appropriates the text in the act of reading. Language itself has a fullness of meaning when set free from its moorings and this is enhanced by the emotional and motivational impact of the text and the influence of the Spirit of God on the congregation. Thus the "passion for the possible" comes into play and as the new event of discourse takes place there is a new *becoming* as the congregation moves forward "in front of the text". This refigures the congregation's self-image or self-understanding.

There is a passage from configuration to refiguration as the congregation experiences the second pole of the "event and meaning" in the discourse of congregation as revealed in the final text as they see what they are, what they can *become* and move forward.

3.2.6.6 The Postlocutionary Act

In his *Interpretation Theory. Discourse and the Surplus of Meaning,* Ricoeur (1976:14-18) lays the foundation of discourse in the l*ocutionary* and *illocutionary acts*, and the *interlocutionary* and *perlocutionary acts.* The *locutionary act* is essentially the speech act. It is an act in speech which can be a *performative*, "there is a "doing" in the "saying" such as the commitment in a promise (the "do" is a personal commitment). There are other classes of speech act: they can be commands, wishes, questions, warning, assertions. All of these do something by being said. All cases of the locutionary act, besides saying something (the locutionary act), do something in saying (the illocutionary act) and yield effect *by* saying (the perlocutionary act). The *interlocutionary act* is that the speech is addressed to someone....even in a soliloquy.

The *perlocutionary act* is what we do by speaking. "The locutionary and illocutionary acts are acts--and therefore events--to the extent that their intention implies the intention of being recognized for what they are: a singular identification, universal predication, statement, order, wish, promise, etc. This role of recognition allows us to say that the intention of saying is itself communicable to a certain extent....This intention of being identified, acknowledged, and recognized as such by the other is part of the intention itself. In the vocabulary of Husserl, we would say that it is the

noetic in the psychic....The noetic is the soul of discourse as dialogue...we may say that language is itself the process by which private experience is made public...."

In discourse, meaning passes. "The instance of discourse is the instance of dialogue. Dialogue is an event which connects two events, that of speaking and that of hearing" Discourse is an event plus sense. Thus in communication at a simple level, all these elements exist from the speech act through the event of discourse to the hearer who appropriates the event via the interlocutionary act. When Ricoeur later shows that a written text is a form of discourse, in principle all these elements apply. Discourse as an event of sense and meaning is at the centre of the communication (Ricoeur 1976:13-19).

The point being made by this researcher is this. In the discourse of an institution, as extrapolated in this dissertation, we have ***firstly,*** multiple *locutionary acts* (the speaking) which gives the promise, commands, wishes, questions, warning, assertions of the congregation or Bible School. In a promise given, lies the *performative act or* acts, the commitment of the people to the institutional discourse. ***Secondly,*** we also have what is done by saying, the *illocutionary act or acts*, which is the command, wish, question, warning or assertion, of the speech acts within the 'thick' gathering, hence the 'thick' discourse. ***Thirdly,*** this has an effect (the *perlocutionary* act), and the sum of the speech act/s creates the discourse, which is completed by the *interlocutionary act/s*, when it is received by the hearer/s. ***Fourthly,*** discourse, which is the moment of dialogue, must carry meaning or it is nothing. In the discourse or dialogue of the institution, there emerges a communal meaning, or sense, or identity, which is the sum of the events of discourse and dialogue. This takes place all the time, whenever people meet and is, in fact, a dynamic condition of institutional life. Here we find the one level of appropriation in constant operation. ***Fifthly,*** when the discourse is reduced to narrative form and we have another level of appropriation, the appropriation contains meaning, intention and purpose. So we have ***sixthly,*** the purpose of re-imaging the identity of the institution, which is the point of the whole exercise. For, following Brennan, what we imagine ourselves to be, that we will do, willy-nilly. It is therefore necessary to go beyond the *interlocutionary act* and act of appropriation, to the act of re-imaging. It is suggested that this be called the ***postlocutionary act*** being the *after-effects* of the discourse. In

simple, spoken, linguistics, especially in commands and exhortations, a desired *after-action*, the *postlocutionary*. In institutional hermeneutics, there being a specific purpose to improve the situational hermeneutics, the *postlocutionary act* is necessary.

SUMMARY: In moving from congregations to Bible Schools, the hermeneutical principles and process are very similar. Following Ricoeur that hermeneutics applies to institutions it has been necessary to be reminded that the "thick discourse" of the institution which has not been dealt with by Ricoeur, must apply. Following this, appropriation, full of hope and possibility in Ricoeur, requires the re-imaging of the institution if the promise of congregational studies is to be fulfilled. This is necessary because firstly, as Brennan says, whatever we imagine ourselves to be so will we act, and secondly, as Buttrick says, willy nilly our implicit hermeneutic will rub off on our hearers (*infra cap.* 4.1.1 & 2). In Ricoeurean terms as extrapolated into institutional hermeneutics, after appropriation comes a necessary *postlocutionary* act.

4. THE HERMENEUTICAL PRINCIPLES APPLIED TO CONGREGATIONAL STUDIES

4.1 Introductory remarks

The aim of this section is to re-cast the hermeneutics of congregational studies taking into account some insights of philosophical hermeneutics as discussed above. In order to do this, in the first place the hermeneutics used in the Carroll *Handbook* will be looked at and secondly we will examine the hermeneutics of Hopewell. Finally we will see how compatible the principles are with the philosophical hermeneutics as it has been discussed above.

4.2 The hermeneutical principles explicit or implicit in the Carroll Handbook

4.2.1 Carroll's invitation to congregational studies

In the Carroll *Handbook* the reader is invited to a disciplined study of the congregation in order "to confer a *balance and sense of proportion* often absent" in congregations. The approach is "to uncover *structures or patterns* to reveal the inner

workings and identity of a congregation. The method used is essentially a systematic ***deconstruction*** of the congregation's inner life and existence, its ***being-in-the-world***. Every effort is made to bring to light the true character of the congregation. Past experiences, successes, failures, values and styles of behaviour are opened up. Some elements of its being are deeply hidden and can be painful to discover. Others are occasions for pride and pleasure. It also, *inter alia*, opens a way for assessing "the social class or racial/ethnic profile" of the congregation with reference to the demographic context of the physical situation of the congregation. The purpose is to "open up" the congregation, and to read its story. Quoting from the *Handbook*, "*congregational studies open the quest for congregational self-understanding to corporate participation.*" In order to have a meaningful and effective study and analysis of a congregation, the aim is to have the congregation itself involved in self-understanding (*Handbook* ch.1).

4.2.2 Carroll's four dimensions as a methodology for the study of the congregations

Carroll uses four case studies of very different congregations, the *Heritage United Methodist Church*, the *High Ridge Presbyterian Church*, the *Hope United Church of Christ*, and an episcopal church *St Augustine's Church.* In considering the difficulties faced by these churches, very different as they appear to be, Carroll sees four "dimensions" that can be helpful.

- All of the congregations are seen to have problems "as dimensions of ***program***." This is defined as *"those organizational structures, plans and activities through which a congregation expresses its mission and ministry both to its own members and those outside the membership.*"
- The difficulties are equally seen to be aspects of ***process***. Process is "*the underlying flow and dynamics of a congregation that knit it together in its common life and affect its morale and climate.*"
- So also the ***social context*** is seen as involved in the difficulties encountered by all the congregations. This is "*the setting, local and global, in which a congregation finds itself and to which it responds.*"

- Finally, the dimension of ***identity*** is basic and an integral part of the inner life of the congregation. It is "*that persistent set of beliefs, values, patterns, symbols, stories and style that make a congregation distinctively itself.*"

The organizing theme of the *Handbook* is these four "dimensions," or "aspects," which are not "neat divisions" nor "discrete categories". They are rather topics that suggest what kinds of data to gather so that the data can be organized into coherent patterns. These dimensions overlap and interact constantly. The writer finds it necessary to warn the reader that it is critically important to realize that

> ...each of the four dimensions is only one facet of a social, cultural and religious reality — the congregation — that has an essential integrity. To concentrate all investigatory attention on any one dimension reduces the rich, full-bodied interplay of human and divine activity in a congregation to a flat abstraction (*Handbook* 15).

Carroll sees that as something that has happened in the past. Studies in the early part of the 20th century were mainly concerned with "context" and "program". This was followed in the 1960's and 1970's with "organizational development" and the primary focus was on the "internal dynamics" of the church, namely "program planning and evaluation, decision-making, communication, conflict management, and the "climate" or psychological well-being of the congregation." Caroll also notes that academic disciplines were used in an earlier period, such as anthropology, social psychology, sociology, theology and organizational development (*Handbook cap.*1).

In this chapter the attempt is being made to uncover hermeneutical principles and processes operating in congregational studies and in congregations. In so doing we very much run the risk of making the study into a flat abstraction, as decried by Carroll. However, it is this researcher's conviction that each stage of the study of a congregation mentioned in the previous paragraph, has a value and has a situational value, depending on time and place. There is surely a time when a particular congregation must give attention to "context" and "program," or "organizational development," or "internal dynamics". Congregations are of all sorts of conditions, and at a variety of stages, so that any study of congregations can be helpful given the

circumstances in which the congregation finds itself — so also the methodology of the *Handbook*. However, there are occasions when the methodology of the *Handbook* would be inappropriate.

Many similar attempts have been made in secular life, in the life of businesses, to apply methods of improving organizations. This researcher has seen these operating at close quarters and there has been much betrayal of trust by superiors who use the methods for their own personal ends. Participants who have co-operated because of assurances given of the utmost discretion being used in respect of the information shared, have found themselves betrayed and have been bitterly disappointed. Accordingly there are those who thoroughly detest investigative methods such as or similar to the questioning suggested by the Carroll method. They speak to them of trust and betrayal, for that has been their experience. If they find this methodology about to happen in their own congregation where they have always felt safe, they may perceive it as the approach of further betrayal. So every method has its value and its dangers that sympathetic investigators must take into account.

This study does not claim to resolve all problems, or to be better than others, but comes from a hermeneutical perspective which has been this researcher's interest for many years. It is hoped that it can make a contribution in its own place.

The point has been made that the study of congregations and how they work is a hermeneutical study. In this researcher's view the four *dimensions* or *aspects* of the Carroll model are hermeneutical principles albeit on a secondary level. They are, as Carroll says, topics that suggest what kinds of data to gather so that the data can be organized into coherent patterns. In Biblical hermeneutics, for example, one may study *program* as revealed in the book of Exodus, or the Gospel of Luke. This would require one or more hermeneutical principles such as structuralism, or deconstruction. For *program* (how Moses organised his "program" of liberation, or Jesus his "program" of teaching and accomplishing salvation) is a hermeneutical principle. The same would apply in the study of *process* (how things happen). As for the *setting*, or *context*, and *identity*, these would require hermeneutical principles such as the historical critical approach or some other appropriate principle or principles.

However, *program*, *process*, *context* and *identity* are ways of looking at the Bible, or the human sciences and, in this case, institutions such as congregations, and as such they are part of the process of understanding. They are therefore hermeneutical.

4.2.3 The hermeneutical principles used and implicit in the Handbook

In a sense Carroll is ambivalent about hermeneutics. He does not have a fully worked out hermeneutic in the *Handbook*. Seeing, however, that he uses words and concepts that are recognizable as used in hermeneutical studies, it is as well to consider them.

(1) In the Carroll *Handbook* a ***deconstructionist*** hermeneutic is recommended as a method, throughout. That is to say, the methods suggested *imply* a deconstructionist hermeneutic for it is not mentioned by name. The desire is to uncover what lies behind *program*, *process*, *context* and to discover *identity*.[100]

(2) The second principle, already implied above, is an ***existentialist*** hermeneutic, for the writer wishes to discover the inner life and existence of a congregation, its ***being-in-the-world***. What he has said is

> Thus we begin this book with an affirmation of the centrality of congregations as vehicles for the knowledge and service of God and thus of the imperative for understanding them in their present being and their possibilities for becoming (*Handbook* 7)

Essentially, to understand a congregation in its present being, in the framework of the Carroll model with its emphasis on social and global context, is to understand it in its *being-in-the-world*. However, to state it simply like that is not very helpful for our purposes, for existentialism is such a vast and various philosophy that it would be too clumsy to handle briefly. However, it does operate as a hermeneutical principle in the *Handbook* in so far as it is the aim of the ***deconstruction*** to discover the congregation's *being* in order to its *becoming*.

[100] This has been done for decades in anthropology though it is only recently that it is being called a hermeneutical exercise.

(3) (a) The third hermeneutical principle is implied in the phrase "their possibilities for ***becoming***" [101]. This speaks of hope and purpose and has a teleological element. It is mentioned again as a positive element with possibilities of fruitfulness when a

> ...lively and playful imagination ...leads us to push beyond a deterministic acceptance of the apparent givenness of the situation. In the interplay between the congregation's present being and the envisioned possibilities for its becoming, new openings for ministry and mission in and through its present circumstances may be discovered (*Handbook* 18, col.2).

***(3)(b) A balance required between* being *and* becoming**

Carroll uses the two principles of *being* and *becoming* as having a vital and fundamental role particularly in the ***identity*** of a congregation. Identity is the "persistent set of beliefs, values, patterns, symbols, stories and style that make a congregation distinctive." It is the result of "shared perceptions of themselves, their church and their world--communication in which they develop and follow common values and by which they engage in corporate recollection, action and anticiptation. Identity ...mirrors a congregation's enduring culture."

Identity embraces the congregation's *history*, *heritage*, *world-view*, use of *symbols*, *ritual*, *demographic picture*, and its group *character*. As Carroll sees it, these two hermeneutical principles of *being* and *becoming*, must be kept in balance. Over-emphasis of *being* "freezes corporate life in a museum-like preservation." Over-emphasis of *becoming* "diminishes church identity to wraithlike transcience." Congregational identity is an ethos, or a comfortable sense of shared values that people seek and find in the "house-hunting" for a congregation, to use Hopewell's phrase. If people feel at home in the congregation, it is because they identify with the identity of the congregation, whether it is a conscious awareness or not. In seeking change, the identity must be preserved intact or people will leave. Therefore *being* and *becoming* must be held in balance. If the *being* of the congregation's identity is static, many will be content but the congregation stagnates. If change is sought so

[101] Much has been written, of course, on the philosophy of becoming, one form of which is in Teilhard de Chardin, but this does not appear to lie behind Carroll's use of becoming, as the philosophy of becoming relates to

that the congregation may *become* better, or live closer to God's Word, and the change is too rapid, many will leave because the identity has changed too rapidly.[102] Therefore to move a congregation on to embrace envisioned betterment without catastrophe, requires that the identity must somehow be retained. As Carroll puts it, "identity binds both these modalities [i.e. *being* and *becoming*] in representing congregations that Paul calls households of God."

(4) Identity as a secondary hermeneutical principle

It is evident that when one comes to the explication of identity in the Carroll model, one is dealing with hermeneutics not only on a primary, classical level but on a secondary level, on how it functions in the congregation. Once one speaks of "how a congregation sees itself," or "how others see it," one is speaking of a "principle of understanding". The "webs of significance"[103] which create "reflexive awareness" express in other words the "hermeneutical nexus" of the congregation. Identity is such a secondary hermeneutical principle. Identity is seen as having a positive role in "opposing despair" and opposing disassociation. It is an expression of self-awareness. A study of heritage raises questions about a congregation's self-understanding, ever an important element of philosophical hermeneutics.

(5) The elements of Identity

It is not to our purpose to repeat Carroll's discussion on the elements of Identity. However, the essential points may be distilled as follows:

- *In writing the **history** of a congregation,* being and becoming come out very strongly. Carroll suggests the use of "narrative slang" as a tool or model for analysis. Once the history is reduced to the form of a narrative it can be analysed in literary terms, or forms. One such method is to follow the "plot": *plots link, plots thicken, plots unfold, and plots twist.*
- *In studying the **heritage** of a congregation* Carroll sees a tension between "the great tradition" (of the church) and "the little tradition" (of the congregation). The

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cosmic processes.

[102] This has been seen again and again when congregations split because of a sudden drastic change from a "traditional" to a "charismatic" congregation.

[103] Max Weber and Clifford Geertz, *Handbook* 22.

great tradition holds the heritage of the great doctrines of the particular church or denomination. The little tradition is where that heritage is worked out and lived out.[104] It is here that the structuralist hermeneutic is of value to discover the present *being* of the congregation (its present theological identity). Any kind of correction of the little tradition must start here but it must be with sensitivity to the present *being* of the identity so that the future *becoming* might become a reality.

- *The next element is that of* ***world-view****: "the perspective we use to make sense of our total life."* The sub-elements are drawn by Carroll, after Hopewell, from the literary world and are *Comedy, Romance, Tragedy* and *Irony.* In this researcher's view this is far from satisfactory as a model for understanding congregations. As these come from Hopewell and will be dealt with below when Hopewell is discussed, they will be passed over for now.
- *The* ***symbols*** *used in a community* are seen as the primary sources of assurance in the *being* of the congregation, but are important for the *becoming* of the congregation. The use of appropriate symbols in instituting change is seen as being fundamental in many cases. The symbol reassures that the change is OK. Some symbols are employed to relate identity to *transcendence*, such as the Cross, the Dove, the Baptistry, the "altar call". Other symbols show the "intertwining of the congregation's identity and *love.* Here the symbol is seen as *food.*[105] Other symbols relate to the congregation's identity to *power* often in the form of money, or in Pentecostal churches with "being slain in the Spirit." Here it is both *power* and *transcendence.* Other links are with *justice and human rights* in churches with a strong social conscience.
- *The next category is* ***ritual****.* Ritual is a "form of nondiscursive, gestural language through which a group acts out meaning and relationships." It is analogous to creeds and symbols. Every congregation has rituals, though some deny it. This researcher found it distressing and then amusing when he linked up with a congregation that held strongly to the fact that it was not bound by tradition (for which

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[104] Anyone with wide experience of different congregations knows that the great heritage is held with indifferent strength in many congregations, some new congregations, in some churches, being hardly aware of the great tradition. Among the independent churches in South Africa, the great tradition may be absent or elusive. On the Cape Flats independent churches are often established by only one person and the great tradition may be found only implicitly in his background. This researcher is Dean of the Pat Kelly Bible College: Pastors of independent churches have come for training having no theological training. See also, for example, van Wyk, J.H. 1973 *passim.*

[105] See Hopewell 1987:7 on doughnuts!

read ritual) but was "free". However, it soon became evident that the service ran to a regular order, and being a new congregation, very soon a new tradition was well established. Though there was no formal liturgy there developed an informal one albeit "free-er". As Carroll says, it can be the handshake at the door, or the communion service. As observed in the "free" congregation, all stood to sing, for a very long time, a ritual act that was new in the basic community from which the "new" congregation came. These are non-verbal statements of the identity of the congregation (*Handbook* 37). Carroll sees rituals related to the great tradition and the little tradition, to rites of passage among the members, and relates the latter to the hermeneutical principles of *being* and *becoming.* Likewise rites of intensification which as the word indicates, intensify the values and spiritual experiences of the individual members for the intensification of the same in the whole congregation.

He lists the informal rituals, *spatial arrangements and seating patterns*, *patterns of crises and conflict*, and *the underlife of the congregation.* Spatial arrangements have a serious and a lighter side, and must be a factor in every congregation to a larger or lesser extent. Patterns of crises and conflicts vary, of course, but this researcher remembers a congregation he visited in his youth outside of East London, South Africa, a little place called Macleantown, where the "smoking hymn" took place and the men went in later into church, missing the first hymn. What is interesting is that the Carroll *Handbook* is largely of the American influence, and to find the same thing happening in a remote South African congregation is intriguing. Perhaps the practise has its roots a couple of centuries ago in Europe? Or maybe the craving for tobacco made a long service that included the first hymn simply intolerable no matter where it took place!

- ***Demography.*** The demographic mix of the congregation is vital in the forming and retaining of the identity of a congregation. In this researcher's own congregation, Cape Town Baptist Church, being on the fringe of the inner city and on a boundary with an affluent area of the City Bowl, the demographics of the congregation has changed completely. Many of the wealthy have moved away, and the once wealthy, upper class, very English congregation (the church usually brought in a minister from England), it has now a French service and a Portuguese Bible Study for immigrants, the congregation fluctuates between 40% and 60% black adherents,

without a single indigenous black person known, all being from north and west Africa. And so the identity of the congregation has changed.

- ***Character.*** Carroll sees ***character*** as being virtually identical with identity.
- ***Summing it up in story.*** In this section, the *Handbook* (45) gives the final stage of the various methods of investigation suggested. The concept here has basically come from Hopewell, and we shall be returning to it, both in a discussion of Hopewell and of Ricoeur. The essence of narrativity in Carroll is that because story and narrative are an integral part of the real life of the congregation, it should all be written down. Narrative "evokes that we are," shows "who we are" (characterizes us), and expresses our "confession": "What we are". It is therefore a method by which a congregation may evoke, characterize and confess its identity.

(6) The hermeneutics of faith

An important hermeneutical principle is included in Carroll's affirmation of the team's theological position. The congregation ***exists as a vehicle for the knowledge and service of God.*** As a principle of understanding a congregation must be understood in that light. It is the *raison d'etre* for its existence. No congregations, be it of any denomination that can be named, be it Jewish or Muslim, exists for any other purpose. This may be classed with the ***hermeneutics of faith***.

- ***Aspects of the hermeneutics of faith in the Carroll model***

Apart from the affirmation just mentioned, the Carroll model sees the hermeneutics of faith in the following ways. His affirmation grows out of a conviction:

- that the local congregation is a major ***carrier and shaper of faith.***
- that ***God is at work powerfully in and through congregations***, that "God is alive and active in the local church".
- that God 'is made flesh' in the congregation. This he calls "an essentially ***an incarnational view of the church."*** Using ***the principle of analogy***, he sees the presence of God in the church to be analogous to the presence of God in the world through the Incarnation. The ministry of Jesus is continued in the life of the local congregation. In the Incarnation "God became present to the world in human form in a particular place, at a particular historical moment,

and a particular society and culture." Furthermore, "this particularity made the Word hearable and seeable." Likewise "the Resurrection was, in a one sense, a freeing of the Word from those particularities so that it could become fully universal, it was in another sense, a freeing of the Word so that it could become particular again and again, in different times and places, under different social and cultural forms, and be given voice in a multitude of languages," (*Handbook* 19).[106].

- that ***theology is indigenized in the local congregation***. Carroll sees that the anxiety of liberation theology to be prophetic in the Third World as it "tends to project scenarios for the American church that fly by the reality of congregational life as it is." He implies that in the American church with its vast differences of identity, context and culture, a perceptive study of congregations as they are may be the means of truly making theology "indigenous" to the local congregation. "Indigenization" is a synonym for "enculturation" and, as such, is a hermeneutical principle (*Handbook* 19).

(7) The hermeneutics of self-understanding.

In the Carroll "invitation to congregational studies," as commented on above, he writes that "congregational studies open the quest of ***congregational self-understanding*** to corporate participation." Behind the word "self-understanding" lies a wealth of philosophical hermeneutics, some of which we have seen, particularly in Ricoeur's "appropriation and self-understanding." However, as the *Handbook* is an "How-to-do" manual, Carroll has not done more than mention it as perhaps the chief aim of congregational studies (*supra cap.* 3.4.2.(1)).

(8) The hermeneutics of an open system.

Carroll sees the congregation as ***an "open system"*** that can err towards being a closed system: a congregation may be captive to past expressions of faith and structure that are unfaithful to God's calling in the present. Alternatively it may lose its boundaries and be held captive by its context so as to lose "its critical edge" (*Handbook* 19). The concept of an open system is just mentioned but is implicit in his handling of *Context*

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[106] This has been expressed by Beker, J Christiaan. 1980 *Paul the Apostle. The Triumph of God in Life and Thought.* Edinburgh: Clarke, Philadelphia: Fortress, in Thiselton 1992:240.

in his model. The concept of an open system will be dealt with later in chapter 3 of this dissertation.

(9) Carroll's narrativity and texts

The basic criticism that Carroll lays himself open to, is that he fails to treat institutions in a hermeneutical way. He makes use of a variety of principles, proposes processes that are hermeneutical in character but with the exception of *being* and *becoming*, he does not do justice to any of them. The main thrust of his methodology is to write down the story of the congregation and yet he is unable to see congregations as texts that can be understood hermeneutically. He reduces the congregational discourse to a text but gets no further than to tell its story.

SUMMARY: The main methodological principle in the *Handbook* is that of *deconstruction*, by which the *being* of the congregation is to be discovered. It is chiefly the *identity* of the congregation that it is desirable to bring to light. Identity is a hermeneutical principle and is brought to light by suggested techniques, taking note of its *history,* its *heritage*, its *world-view*, its *symbols*, *ritual*, *demography* and *character* (a synonym for identity itself). The congregation, being a *carrier of faith*, uses the hermeneutics of faith, but in terms of its *being-in-the-world*, in relation to its context in the world is *an open system.* This discovery of the *being* of the congregation is in order to map out its *becoming* (the teleological element), for its improvement as a carrier of faith. In this researcher's view the Carroll model lacks a properly worked out hermeneutics as it would apply to institutions.

4.3 Hopewell's principles used in prior studies of congregations

4.3.1 James Hopewell

James Hopewell was the founder of the Project Team for Congregational Studies whose studies initiated the *Handbook.* His insights and inspiration were highly regarded and the *Handbook* was dedicated to him. His book *Congregation: Stories and Structures* (1987) put together after his death by Barbara Wheeler sets out his insights into congregational hermeneutics.

4.3.2 Hopewell and the foundational power of narrative in a congregation

His foundational insight which he said changed his life was the realisation of the power of narrative in a congregation. When Carroll concludes his discussion on Identity with the recommendation to "Sum it up in Story," he is building on Hopewell's insight into this narrative power in congregations. Hopewell saw it as unique in every congregation, whether in Africa or Georgia U.S.A., regardless of denomination, wherever people meet together for a religious gathering. The "webs of significance," the "network of construable signs"[107] were seen by Hopewell as the hermeneutical tools of a congregation, each unique to the identity of each congregation. Each congregation was seen as a "sub-culture," not as an accidental accumulation of symbolic and idiomatic elements, but as "a coherent system whose structural logic is *narrative*." It is the multi-layered existence of story in a congregation that expresses its fundamental identity. It is this identity that attracts those who identify with it into that particular "household of God."

> The intricate world views and belief systems of congregations constitute the setting of their corporate narrative, while their traditional histories, the sequences of past events selected for re-telling, corresponds to plot. The ethos of a community--a complex product of its natural conditions, inherited endowments, and considered decisions and choices--become congregational character in a narrative framework.[108]

It is not necessary to review here the full range of Hopewell's insights, seeing that they are the seedbed of the full growth of congregational studies in the *Handbook.*

4.3.3 The metaphor of househunting

Hopewell passes over earlier emphases of congregational studies such as:

(1) Contextual Studies, which proposes radically different forms of congregations without seeing the congregation for what it actually is,

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[107] Clifford Geertz, in Wheeler, Barbara G, in Hopewell 1987:xii.
[108] Wheeler, Barbara G, in Hopewell 1987:xii, xiii., see also *ibid.* 3-21.

(2) Mechanistic Studies, which examines how the congregation fulfils its functions as a household fulfils its function as a shelter, for instance, a concept that can be described as a sort of "consecrated pragmatism".

(3) Organic Studies, which he sees as the third stage of the quarter century before his book appeared, is that in which the congregation is seen as a living organism, and in which a beginning is made to improve the congregation by starting with the disparity of its parts. It acknowledges the breakdown of unity and effectiveness and points to the embracing of the perplexities of modern association. The analogy is to a living organism that requires a state of equilibrium, which is its hope and aim. Using this as a hermeneutical principle, four main principles were enunciated,

#1 that the whole of the congregation is greater than the sum of its parts, "a social body develops through the purposeful interaction of quite disparate members.
#2 that the method by which disorder is changed to wholeness is "organizational development": "The parts of the whole work together."

#3 The third main principle is "full participation": "the systemic purpose is shared by all subsystems. Each of the offices, the gifts of Christ to the church collaborate to the full and proper functioning of the church.

#4 Instead of the *contextual*, *mechanistic*, and *organic* approach, Hopewell advocates the *Symbolic* approach. In Hopewell's words,

> "The approach considers the congregation less a texture or machine or organism than a ***discourse***, an exchange of symbols that express the views, values, and motivations of the parish. While the other approaches explore, respectively, the context, effectiveness, and communal development of the congregation, the symbolic outlook instead focuses upon its identity."

The principles of the *Handbook* and its discovery of *identity* through a study of the symbols of the congregation are summarized in chapter 3.4.2.3 (5*)* above and described in the *Handbook.* Identity is the nexus of hermeneutics in a congregation, through the symbols understood and recognized by the members, some explicit, others

implicit. The congregation remains itself through many vicissitudes. Identity is the expression of the congregational self-understanding. To the "househunter" it says, "What in any circumstances, does this place say about us? What does it express about our values and the way we engage the world" (Hopewell 1987:21-29).

4.3.4 The Symbolist approach - 1. Four Categories of the Discourse of a Congregation

Out of Hopewell's extensive reading on congregational studies arose the conviction that the symbolist approach had been dangerously neglected. He appreciated the value of other studies (the congregation is so complex that all four of the quite different perspectives are needed to analyze or comprehend the household of God in its local being), but he saw *the discourse of the congregation* as fundamental to its understanding. This discourse embraces all types of symbols, verbal and written, gestures, smells, touches, and physical configurations.

Finally, he saw three features of the symbolist approach as of leading significance:

(1) The symbolist studies the "structure of ideas and actions" within the congregation itself that brings to light its particular outlook and behaviour. He seeks for already existing cultural data for the "matrix of the community already existing".

(2) The symbolist uses a linguistic model to depict the sub-culture that belongs to a congregation. After protracted observation he must use a model to put it all together and give it coherence and shape. Here Hopewell followed Geertz and uses the patterns or models of language, what Geertz called "construable signs".

(3) Arising out of the two preceding features, is a third, a sort of ethnographic dramaturgical framework. In putting all the data into narrative form, the symbolist following Hopewell's model will see that his understanding of the parish is decidedly narrative in its orientation, "so much so," says Hopewell, "that the following chapter addresses that topic

almost exclusively, and narrative categories will frame the remainder of the book" (Hopewell 1987:31).

(4) The dramaturgical framework referred to is the subject of Hopewell's fourth chapter, "The Struggle for Setting". Because he has put the congregation into literary categories, Hopewell has elected to use Northrop Frye's four main literary "compass" points: Comic tales, Romantic tales, Tragic tales and Ironic tales. These main compass points give the setting of the congregation's world-view, "the perspective we use to make sense of the world". "Comic" here does not carry the common usage of the word but is essentially that which has a happy ending, a word classically used in literature in that sense. "Romantic" likewise does not have the ordinary usage of a love romance but is that of an adventure with a "quest for a most desirable object". "Tragic" carries the meaning of the "decay of life and the necessary sacrifice of self before resolution occurs". "Ironic" tales are those which the seemingly reputable person comes to nothing, "miracles do not happen, patterns lose their design, life is unjust, not justified by transcendent forces."[109]

(5) Hopewell moved to another four categories that run almost parallel with those in the preceding paragraph, namely:

#1 *Canonic*: "Reliance upon an authoritative interpretation of a world pattern, often considered God's revealed word or will, by which one identifies one's essential life." This he sees as similar to Frye's *tragic* genre[110].

#2 *Gnostic*: "Reliance upon an intuitive process of a world that develops from dissapation toward unity." *Gnostic* here has no reference to Gnosticism (Hopewell 1987:82 Note 1). This involves a rejection of the Canonic. He finds this similar to Frye's *comic* genre.

[109] Hopewell was not superficial in his use of these terms as the reader will see in his 4th chapter.
[110] These points are summarized, see Hopewell 1987:69 ff for a full exposition.

#3 *Charismatic*: "Reliance upon evidence of a transcendent spirit personally encountered." This is set over against the *empiric* (of an ordered world) which follows. It has no reference to *charismatic* in the sense of "Pentecostal". This Hopewell sees as similar to Frye's *romantic* genre.

#4 *Empiric*: "Reliance upon data objectively verifiable through one's own 5 senses." This is set over against the supernatural in the life. It is seen as similar to Frye's *ironic* genre.

Hopewell recognized the complexity of the human condition and shows how there is negotiation between various categories in order for a person to come to peace with himself in his world-view. He also sees that his four categories do not exhaust the complexity of congregational life. No one can read Hopewell with care and come away with the idea that his categories are quick fix ways of understanding a congregation. Although Hopewell does not consider his categories as cast in stone, or totally comprehensive, nevertheless these are principal categories in his scheme.

4.3.5 A Critique of Hopewell's theory - 1

In the defence and development of his theory, Hopewell has both strong and weak points:

(1) His story of Trinity in chapter 3 "Parish Story" and the analogy drawn to primitive mythology is more curious than useful. It would appear to fit the Trinity story through Hopewell's own wide literary interest but its weakness is that it is of no general use because researchers in other congregations would have to ransack mythology to fit the particular congregation they were studying at the risk of imposing a matrix over the facts of a given congregation and so distorting the result. The same applies to his Daedalus church.

(2) With respect to the *functions of narrative* Hopewell is much stronger. He, himself, sums it up in three points,

#1 Narrative is the prime form of a congregation's self-perception.[111]

#2 Narrative functions as communication among its members.[112]

From his own research, Hopewell has shown how powerful and valid are these two points.

#3 However, his third point, that "by congregating, the congregation participates in narrative structures of the world's societies," is problematical. As this researcher understands him, in essence he means that to understand a congregation one must seek out its own myth which is discovered by observing its discourse over a given period of time. Put this way it is quite intelligible and is in fact another way of stating the case that he has made thus far. However, to link a single congregation into the world's mythology, or the forms of society's mythology, as found in the world's literature, creates a comparison and an analogy that is well beyond the capacity of the vast majority of congregations or their pastors. If literature is, according to Northrop Frye a "big, interlocking family," it is going to be very difficult to isolate that particular mythological form from the immense family to make it analogous to the particular congregation. The vast majority of pastors would not have the familiarity with that vast literature for it to be of any use in solving their problems. It is thus of no practical use. It also has the capacity to impose on the congregation a matrix foreign to it and the Bible.

(3) It has already been noted that this researcher considers this application to be far from satisfactory and perhaps the weakest point of Hopewell's excellent work. It is unacceptable, for the following reasons:

Reason #1. These literary categories are open to immediate misunderstanding.

The academic usage here conflicts with the ordinary usage of words. This can never be taught without spending time in explaining that comic does not

[111] There is an implicit hermeneutical perception here, with the congregation "seeing themselves" in a subjective, *ad hoc* way without the discipline of hermeneutical methodology.

mean comic in the ordinary sense and romantic does not mean romantic. Words that are always going to be misunderstood are more a hindrance than a help. Twenty years ago this researcher counted 13 uses of the word "myth" or *muthos.* Whenever the word myth is used of the Christian Scriptures, while in the academic sense it is acceptable, by ordinary people it is ***always*** understood to mean *fable*, and thus *untrue.* The same must *always* happen with *comic* and *romantic* and even *tragic* and *ironic* to a lesser extent. In Hopewell's model, *charismatic* does not mean charismatic in the ordinary, universally understood meaning of the word, and *gnosis* or *gnostic* does not mean Gnostic in the classical sense.

Reason #2. The four categories are too simplistic.

Four categories such as those are not enough for the many faceted categories of the Christian church. To be sure, Hopewell, has other names for the 4 categories (to make 8) but it is clear that he considers them to be 4 only (see Hopewell 1987:87). Also he himself acknowledges the high complexity of the congregations of God's household. Nevertheless in this dissertation it is considered that although it can be helpful it is inadequate and can be misleading. Even if one were to give credit to these literary terms, they are not adequate. This researcher spent 6½ years of his youth in the Africa Evangelistic Band, an "Holiness" evangelistic movement which could easily fit into the category of "the way of the Cross". This would be categorized as a "tragic" world-view. Yet from intimate personal knowledge, the lives and theology of the movement were not tragic, but triumphal and victorious thus expecting a positive and harmonious ending (so-called "comic"). It would also be easy to show that they had a so-called "romantic" outlook (but by no means "charismatic" in one sense, yet "charismatic" in another of Hopewell's senses) in so far as they were not Pentecostal but all had a quest for a most desirable object, totally to please God, to live holy lives, acceptable to Him, to be used by Him for His glory. And so it could be continued with the other concepts. The four categories are too narrow and simplistic.

[112] There is a hermeneutical process operating here but Hopewell does not discuss it in hermeneutical terms.

Reason #3. The four categories are not worthy of the Household of God.

The four categories taken from literature are not worthy of the dignity of the Gospel and the household of God, for whom the Son of God died and rose again, and of which He is the Head. The One to whom all authority is given in heaven and earth is worthy of better and more accurate descriptions of a congregation as His living Body. Even if it is argued that the concepts behind the words as described by Hopewell are in fact true in many cases, the words used are not suitable.

Reason #4. The literary categories bring in baggage from the world.

Finally, it seems that under the influence of the essential nature of the discourse in congregations, Hopewell has gone too far by drawing on literary categories that do not fit and are inappropriate to the vastly diverse character of the Church of God as descrubid in Holy Scripture. As a result they come in as baggage (highly complicated baggage) and in our opinion will mislead rather than illumine.

It would be more appropriate to use the descriptions used in the Bible as distinctive categories.

(4) More acceptable congregational "settings"

#1. Pagan myths are neither appropriate nor useful

Seeing that the household of God is under consideration, it is surprising that it has been thought necessary to use literary motifs, categories and pagan myths to bring intelligibility to the hermeneutics of God's *ekklesia.* It is also *firstly*, doubtful if a single word of a "compass point" (even if in a dialectic with other compass points) can sum up a congregation, and *secondly*, assuming that it is decided that a congregation is *comic* in its main characteristic, and using it in the best sense of the word, of what value is it to the pastor and elders? They now know that the majority of the congregation feel that the world around them is going to have a happy ending that all things will turn out well in the end. What is the pastor going to do about it to make them more like Christ, and to follow more closely in his steps, that Christ may be "formed in them"? Is it a significant criterion for the preaching of "the whole

counsel of God," to turn them from sin to the Risen Christ? For this writer these compass points do not fit the thrust and spirit of the Word of God.

#2. The Word of God gives more meaningful compass points (or "settings")

The Word of God has given us congregational models, or compass points which are far more adequate. The Risen Christ, the Head of the Church, in his revelation to the Apostle John, gave, in the power of His endless life, seven messages to the churches which universally have been considered to be representative of congregations throughout the ages. If one is looking for the "setting of the congregation" in a way in which the Holy Spirit has been pleased to reveal it, it is better to seek the compass points as they are given in Revelation 2 and 3. They are dignified by their origin and thoroughly Christian. Instead of *tragic*, *romantic*, *comic*, and *ironic*, let us rather use *Ephesian*, *Smyrnan*, *Pergamium, Thyatiran, Sardian, Philadelphian*, and *Laodicean.*[113] Paul Minear has described 96 metaphors in his *Images of the Church in the New Testament*, and Hans Kung has done more extensive work than that[114] (Nelson 1988:89-113). Models of congregation can be drawn from Biblical descriptions of the church.

#3. The letters to the seven churches show greater depth and complexity

It will be seen at once that it is not usually possible to sum up the congregations as the Risen Christ saw them, in a single word. The *Ephesian* church was one of good works, toil, patient endurance, discrimination of evil, and dwindling love for Christ. The church at *Smyrna* was one of tribulation, suffering, poverty and discrimination of evil. The church at *Pergamum* was one of faithfulness under severe pressure from Satan, yet some loved money (as Balaam did), some compromised with idol worship, and some were immoral. The *Thyatiran* church was full of good works, faith, service and patient endurance and they were growing in grace. Yet they tolerated a false prophetess, immorality and compromise with idol worship. The church at *Sardis* had

[113] If these are not enough, the Apostle Paul wrote to congregations, *Roman*, *Corinthian*, *Galatian*, *Ephesian*, *Philippian*, *Colossian*, *Thessalonian*, and letters were written to the Hebrew Christians, and from the Jerusalem congregation (the *Epistle of James*). The use of Biblical models would be closer to the heart of God and the Holy Scriptures.

a name that they were alive, yet they were dead and were called to repentance. The *Philadelphian* congregation were not strong but were faithful to Christ. The *Laodicean* congregation had become so tepid in their relationship to Christ that they were about to be vomited out of Christ's mouth.

#4. The settings of the seven churches lead to warning and promise

It is the conviction of the present writer that the use of these seven churches as "compass points" for the setting of the world view of the congregation, are of far more value to the kingdom of Christ and his rule in the church, than the literary motifs of Hopewell. The messages to the seven churches lead to warning and promise, judgment and grace, unlike the literary motifs. Furthermore, the letters to the churches reveal Christ's will for His church whereas the literary motifs take us nowhere.

4.3.6 The Symbolist Approach - 2. Characterisation and Plot

There are three major aspects in Hopewell's hermeneutical understanding of a congregation, namely *setting*, *characterization*, and *plot.*

> I believe that telling such a story enables a congregation to comprehend its nature and mission and therefore I now set out to examine the major aspects of parish story: its setting, characterization, and plot (Hopewell 1987:51).

Parish *setting* (that is, the setting in which the narrative takes place), has been set out and critiqued above. *Characterization* (the *genius* of a congregation and an integral part of its identity) will be passed over.[115] The third aspect, of *Plot* has value in so far is it is possible and can be useful to trace the plot of a congregational narrative that has been created out of congregational discourse, within a framework of time.

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[114] It is theoretically possible to have 96 or more ways of seeing the congregation's image whether singly or in various combinations. In practise it would be too difficult to work with so many images at the same time but surely suitable images can be found in Holy Scripture to fit the church.

[115] This is passed over because (1) Though a life-long lover of Greek history and literature, the writer finds himself totally out of sympathy with the application of the pagan concepts of "Ethos and Muthos" (chapter 7 of Hopewell's book) to the life of the church. (2) Hopewell himself recognizes the problematic of applying myths to the Christian Gospel (Hopewell 112-113) (3) His chapter 7 is suggestive rather than definitive (4) It is very

Plots link, unfold, thicken and twist. This main derivative from literature is of a different character. This hermeneutical device can give a coherent meaning to the narrative of a congregation just as a study of a plot in literature can give a meaning to a work when the meaning is not clear in a first or second reading.

Hopewell carries *plot* much further, bringing it into every part of the narrative. Narrative, it must be remembered, includes (for Hopewell) all symbols, idioms, space, discussion, decisions, and all elements of congregational life. As he says,

> Although Christ is central to the congregation, his effective presence in its corporate life is elusive...at best tentative...The Christ of faith nuances *the extensive whole of corporate experience* rather than one intensive congregational event (emphasis added).

Plot is brought even into the Eucharist. In writing of the centrality and importance of the Eucharist, he puts it into the form of a *plot.*

1. There is the offetory: the bread and wine is "taken" and placed on table together.
2. Then the prayer: the president gives thanks to God over the bread and wine together.
3. This is followed by the fraction: the bread is broken.
4. Finally the communion: the bread and wine are distributed together.

Here the fact of Christ is proclaimed with the elements of cultured grain and grape in conjunction with humanly formed words, vessels and gestures." So,

1. The goods of Eros are *linked* to Christ
2. By prayer they are *unfolded* in divine significance.
3. By fraction the meaning is *thickened* to show brokenness.
4. In communion the intention is *twisted* and transformed into an eternal banquet for all people

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unlikely to be understood by the vast majority of congregations, and (5) a full critique would make this paper too long. (6) Finally, it was dropped from the *Handbook.*

Therefore, he writes, the Eucharist is the underlying paradigm for recognizing the action of Christ and Eros throughout the life of the parish (Hopewell 1987:165/7).

4.3.7 The Symbolist Approach -3. Christ and Eros

With Eros as the main image of *culture*, and with narrative revealing the culture, or rather sub-culture, of a congregation, Hopewell sees the congregation as the meeting place between Eros (culture) and Christ. Eros is essentially the work of man within the linguistic framework of all that he does, it is the fruit of labour, work and human effort. Hopewell prefers Troeltsch's position to that of Anders Nygren and Bonhoeffer.

Anders Nygren (*Agape and Eros)* sharply distinguished Eros and Christ. Eros' piety was the early church's most dangerous rival and today the seducer of the human soul and its striving towards impossible attainment. Eros is the striving of people for an ideal world, as acquisitive love and the beautiful and the good. Salvation is gained by human initiative. Eros works from the ground up while Christ reaches down. Erotic desire offers the possibility of a self-generative fulfilment. It is self-serving. This was also the view of Bonhoeffer.

Troeltsch's interpreter, H Richard Niebuhr, held that the relationship between Christ and Eros is more subtly interwoven. *Christ focuses and mediates the agapaic movement of God toward the world and the erotic press of the world toward God* (Hopewell 168). Hopewell: says of Troeltsch's view as interpreted by H Richard Niebuhr that:

> it seems to me to explain what actually happens in a congregational plot. Eros is the image of culture itself, the expressive stuff without which the proclamation or incarnation of the Christian story is inconceivable.....In today's view culture gives the cosmos its shape and linked significance...It is only through our initiation into the web of culture, into the intricacy of our language, that chaos becomes the images, sequences, and ideas that compose the world we know. Culture gives the world its understood nature....Eros is thus a narrative symbol of our creative, grasping culture. His story posits

> the settings, characterization and plots by which all people find their way in a world that without story would recede into the formlessness of chaos... Eros offers the good news that none of us strives alone for meaning....In its imaginative action, culture gives some attributes even to our understanding of God, because the concepts of creation, redemption, sanctification, Lord, grace, and salvation reflect society's metaphorical labour...Eros expresses in part the nature and being of God (Hopewell 1987:167-170).

Hopewell writes further:

> Two stories, one of Eros and one of Christ occur in the local church. This book has examined primarily the narrative that the congregation historically enacts through its day to day behaviour and by its particular view and values. It is the contention of this book, however persistently and seriously as a congregation may present as its own the Christian story, it nevertheless enacts a cultural narrative *identified by myths quite distinct from the story of Jesus* (emphasis added). No local church escapes Eros and, therefore, a narrative structure that draws upon the world's stories....both the good news of Christ does not require that one's culture be obliterated in redemption.....H. Richard Niebuhr writes.... "Man not only speaks but thinks with the aid of the language of culture"[116] (Hopewell 1987:171).

Hopewell identifies with H Richard Niebuhr with regard to culture. Niebuhr has 4 motifs in this regard as we shall see in a moment. All four of Richard Niebuhr's motifs are constantly in play:

> For those who advocate "Christ against culture" H Richard Niebuhr says... "When they meet Christ they do so as heirs of a culture which they cannot reject because it is part of them. They can withdraw from its more obvious institutions and expressions; but for the most part they can only select--and modify under Christ's authority--something they have received through the mediation of society," (Hopewell 1987:171/2).

Hopewell says that:

> "The plot that tracks the connection between Christ and Eros in congregational story will be one that reflects not Niebuhr's "Christ against culture" category but his four other types of interaction between the two powers in human life. Rejecting the possibility of isolating Christian experience from a cultural matrix, Niebuhr cites four different motifs by which the relation between Christ and culture has been perceived:

a. The *"Christ of Culture"* approach sees no essential conflict between Christ and Eros. Christ is the comprehensive fulfilment of culture, and culture the given expression of Christ. Culture is accepted as the present representation of God's grace and kingdom.

b. "*Christ above Culture*" recognizes present culture as a stage in the development toward divine perfection of a world that is now both holy and sinful. Eros is acknowledged as the necessary synthesis of divine and human activity that leads, by both revelation and human reason, to a full future salvation.

c. "*Christ and Culture in Paradox*" proposes an inevitable dialectic between the sinfulness of culture and the graceful action of God within the world. Eros is tolerated as the inescapable, evil stuff of human life through which divine wrath and mercy must nevertheless occur in culture.

d. "*Christ the Transformer of Culture*" expresses the hope that even fallen culture can by the power of God be redirected to regain the kingdom that the Fall contradicts. Eros in all his activities is interpreted as the object of conversion that by radical transfiguration fulfils the intention of God for the world (quoted by Hopewell 1987:172).

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[116] "This makes one think that the whole emphasis on the narrative structure of the congregation leads to a view a la Heidgegger that congregational language is the house of the congregation's essence," Müller, Bethel, in a private communication.

"The purpose of discerning Christ in relation to Eros is the ethical one made by H. Richard Niebuhr. Christian ministry must constantly and publicly ask of its congregation's plot:

- Does the parish activity reflect a linkage that permits the recognition of the "Christ of Culture" in which the person of Christ is reflected in and through what occurs?
- Or is this a congregational activity that must unfold toward the goal perceived in the designation "Christ Above Culture," the understanding that the action's present nature, while acceptable, nevertheless requires development toward a more adequate realization of the kingdom?
- Or is this church activity deep in the thickening that represents "Christ and Culture in Paradox." dangerously but inextricably caught in evil and endured because even in its situation Christ is witnessed?
- Or does this parish activity require twisting, in obedience to "Christ the Transformer of Culture," radically converting its nature to conform to the person of Christ.

The last question is the most difficult. The most important twist in congregation life is it mission. Mission for a congregation means the crossing over of the boundaries of its cultural matrix into a world where the congregation's household webs of significance no longer obtain and the household is threatened by different discourses, stories and social forces. In mission the congregations meet its own erotic death, but the crucified Christ, outside the wall that encloses the familiar, also awaits the encounter;

> So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him. For here we have no lasting city, but we seek the city which is to come (Heb 13:12-14 RSV).

With mortal consequences for its own erotic structure, the congregation in mission seeks the Christ who on his cross marks the *oikoumene* beyond the parochial boundary. The congregation does not in mission propel outward the

Christ it already knows from its internal history. Rather in hope, seeking the city which is to come, the congregation exits from its own structures and safeties to find the Christ who appears in societies whose histories repudiate the local church's unfolding plot.

4.3.8 A Critique of Hopewell's theory - 2. Eros and Christ

#1 Eros and Christ is fundamental to Hopewell's hermeneutics

Hopewell makes Eros and Christ a fundamental hermeneutical principle that goes right to the heart of the Gospel, in the Eucharist. Eros is for him a crucial idiom for culture which is mediated by Christ in the church. It, therefore, cannot be ignored and allowed to pass without critical appraisal from a practical and a theological perspective.

#2. Eros is an inappropriate symbol of culture

The first problematic in H Richard Niebuhr's and Hopewell's use of Eros and Christ is that in this modern view of the identification of Eros with culture, once again words are being used in a specialised academic sense that completely changes the word "erotic" from its normal use to use it in a sense completely other. Erotic, to virtually every English speaker, means sex and high and hot sexual experience. In the academic theological world, students are being taught to minister to congregations of ordinary men, women and children. If they are to use this terminology to them they infallibly will be misunderstood. If they are not going to use it, then they will have to discard it, or re-interpret it. It is inappropriate, therefore, for use in theological teaching and in the church.

#3. The true character of ancient Eros.

Hopewell reaches back to Hesiod to find a primeval myth which he wants to apply to a Christian congregation. It is quite beyond understanding how he can ignore the historic mythology surrounding the god Eros. Eros is "a violent physical desire that drives Paris to Helen, Zeus to Hera, and shakes the limbs of the suitors of Penelope."[117] In the 6th and 7th centuries B.C. Eros is seen as "cunning, unmanageable and cruel." He is playful but "plays with frenzies and confusion." He

symbolizes all attractions which provoke love. Hesiod himself links him with Aphrodite. Hesiod describes Eros in terms compatible with Homer as the god that "loosens the limbs and damages the mind." He does, as Hopewell quotes, together with Earth and Tartarus appear as the oldest of the gods.[118] The image of Eros from classical literature is virtually equivalent to the modern, ordinary understanding of the word "erotic". Any other organizing principles of human cultivation that may be added to the ordinary classical view give no warrant to changing the essential character of Eros as a metaphor. This Eros is what Hopewell links with the holy Son of God in the Eucharist, and which (after Troeltsch) is "mediated" by Christ. On the other hand the Scriptures teach, "For this purpose was the Son of God manifested, that he might destroy the works of the devil." Christ in no way mediates the evil of the human heart.

Now it is clear the Hopewell does not understand Eros in this classical sense. Yet he reaches back to the classical sense for the origin of his concept of culture in order to use Eros as a metaphor for culture. It seems to this researcher to be unsuitable as a metaphor for culture for the reason that in its classical origins it is of the very essence of the evil of paganism. Yet Hopewell, though searching for Eros' origins in the ancient world, does not use it in that sense at all. At this point there seems to be an implicit contradiction in terms, a confusion of thought, an oxymoron.

#4. Theological problem 1. Eros and the Eucharist

The Eucharist is indeed the central meeting place in the church, between God and sinful man, in the symbolic taking of Christ's body and blood and feeding on them by faith. But the communion table throughout Christendom is intended for those who have experienced Christ's salvation, who "have been washed from their sins" and passed from death to life. Those who take it unworthily are "guilty of the body and blood of our Lord" and many have had judgment passed on them for such sin (1 Cor 11:23-30). It is problematic to say that "sinful Eros" is joined with the holy Christ at that table. To put it in other words, not sinful culture (an abstraction) but sinful, redeemed men and women already joined to Christ by His Spirit, meet the Lord in

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[117] *The Iliad* 3.442; 14.295; *The Odyssey* 18.212. *inter alia* in *The Oxford Classical Dictionary..*
[118] Hanfmann, George 1949 in *The Oxford Classical Dictionary* 338.

communion at the Table. In this researcher's view the labour of man's hands that engaged in growing and producing the bread and the wine are not sinful in themselves.

However, if one can look past the distractions, the Eucharist is a giving of thanks to Christ, a joining together with him in the promise contained therein. "For as often as you eat this bread and drink this cup, ye do show the Lord's death ***until he come***" (1 Cor 12:26 AV). Christ himself said "I will drink no more of the fruit of the vine, until that day *that I drink it new in the kingdom of God*" (Mark 14:25 AV). The Eucharist is for the church in the absence of Christ until he comes and renews all things. In the consummation Christ will gather all things to himself (1 Cor 15:28). For mankind is so deeply flawed that in all that he does there is an element of evil. There is the promise contained in the commemoration of the atonement that culture will be renewed in Christ "in that day".

#5. Theological problem 2. Eros does not reach up to Christ

Hopewell approves Troeltsch in that Christ reaches down and Eros reaches up. Eros, even by Hopewell's definition, as culture and the work of man's hands, does not reach up to Christ. Anders Nygren is right when he says that this is a salvation by self-effort. As Paul says in Romans 8, "the mind of the flesh is enmity against God, and is not subject to the law of God, neither indeed can be." Reference after reference from the Scriptures could be added to show that salvation is of God, and the fruit of man's work is not to reach up after God. "There is none that seeketh after God, no not one," as Paul says in Romans 3. Hopewell, here, teaches salvation by works. He has also said (*supra cap.* 3.4.3.7 penultimate paragraph) in quoting Heb. 13:12-14, that this is "with mortal consequences for its own erotic structure" that the congregation must seek Christ without the camp, bearing His reproach." This Eros, remember, is what Christ is supposed to mediate. So Hopewell has a theological contradiction in that he says that "in mission the congregation meets its own erotic death." — whatever that may mean. If the erotic reaches up to God, why must it die? If it must die with Christ, being of the natural man and not the spiritual man, how does it reach up after God?

#6. Theological problem 3. Eros and culture: the erotic death of culture in mission

It may be argued that the concept of Eros held by Hopewell after H. Richard Niebuhr is pure culture. After all Christ came to a certain culture, at a certain time, in a certain place, and we experience Christ in culture, at another certain time, in another certain place. We are culture-bound as we are language-bound. And, after all, as Hopewell says, all the important words of grace and salvation come from the culture of that time. However it is surely a confusion of thought to take Eros with its pagan meaning as the chief symbol of culture. One cannot have it both ways, if it is Eros that must meet its erotic death in mission, it is not culture, because culture will not meet its death in mission, for mission is carried out in culture, from one congregational culture to the culture of the "*oikoumene* beyond the parochial boundary" (*supra cap.*3.4.3.7 last par.).

#7. The semantic problem 1. The semantic trap. The noetic and the ontic cannot be in a dynamic relationship

Then there is what may be called the semantic trap. Eros is an abstraction. It is a personification of a vastly diverse series of patterns of behaviour, different in every place and time, according to Hopewell. Eros-culture as used by him, in real terms means what people do here, there and everywhere and particularly draws its strength from the ancient pagan world. As an abstraction it belongs to the ***noetic***. It is set over against Christ, a living Person, "with the power of an endless life," as the writer to the Hebrews puts it. Christ is the living God-man, and is not abstraction, and belongs to the category of the ***ontic***. Can one in logic set up an abstraction, a personification, name it, and put it in action over against a real Person? This is an illicit use of logic. Can the noetic be in a dynamic relationship with the ontic? Abstractions are used every day in social studies, in literature and history. Once one creates a personification one can easily fall into the semantic trap of seeing it as real. What is a rhetorical device becomes a reality in people's minds. "Mother Nature has provided that..." "Evolution as devised a solution to this insect's problems..." "Society is responsible for this man's condition..." When it is recognised and understood as an abstraction, all is well. But in Hopewell's case it seems that there is an illicit dynamic relationship between the noetic and the ontic, which he finds as a

chief factor in the heart of worship, in the Eucharist.. Eros is seen reaching up to Christ. For this read, What is happening in the congregation, in the discourse of the people, the symbols, the idioms, the space, the food, the gestures, the coming late for services, is seen reaching up to Christ and in the smallest detail, is the work of God in the congregation and Christ is mediating it. Apart from the semantic problem there is a serious theological problem.

#8. The semantic problem 2. The language-code, culture, space, time (*chronos*) and matter are virtual

Eros, by H Richard Niebuhr and Hopewell, is validated as culture by referring to the use of the Greek language and words in everyday use in Greece, such as redemption, grace *inter alia*, which are used in the Gospel. Eros is being ***validated*** by the language code, *langue* (Saussure), Semiotics (Ricoeur). But language as in a dictionary is only virtual and potential. It has no life other than in comparison with other words in the dictionary. Now culture is also virtual and potential and is analogous to language-as-semiotics. Language is written[119] code in which the game is played (Gadamer). Culture is the unwritten code by which people live. It is only virtual and potential. It is the *action* within culture that is analogous to Ricoeur's Semantics.

There are, in fact, five virtual elements to the congregational game. There is *language* as a (usually) written code, *culture* as an unwritten code, *space* and *time* as Kantian categories. Time, here is *chronos*. Finally there is *matter*. This will be important to our argument later on. Language-as-code, culture-as-code, space, time (*chronos*) and *matter* are all neutral. Language in a dictionary has no meaning outside of a comparison with other words in a dictionary. It is in a closed system. So culture as a concept, an abstraction, has no meaning without the *discourse* within culture. It is ***within these virtual codes and concepts*** that the discourse of the congregation takes place The *discourse* contains the action, dynamics and praxis of the congregation that will in the end become the text of the congregational narrative. The action is the discourse of the congregation. The confusion of thought that is seen is that the semiotic is confused with the semantic which is the discourse which alone

has meaning. Hopewell does not distinguish between the code and the discourse. The virtual, in language, culture, and the categories from which the symbolic are drawn, i.e. space and matter (that is the semiotic, if we follow Ricoeur), is not distinguished from the action, the game that is played within the formal, transcendental codes, to use Gadamer's metaphor.

#9. The centrality of Eros and Christ in Hopewell

It is hard to reconcile "Eros and Christ" with Scripture, yet it is fundamental to Hopewell's scheme. Barbara Wheeler says that the chapter of the book that deals with Eros and Christ is the most fundamental of the theological convictions held by Hopewell.

> Hopewell...maintained...that a church's story, even when it recounts pedestrian and trivial activity, is the legend of God's plan, if only its sounds and signs can be heard and read. Further he insisted a congregation's particular story, because it draws from a treasury of narrative elements available to all groups of people as they struggle for survival and meaning, is its channel and participation in the worldwide mission of establishing God's shalom. These theological convictions about how God works in the world through particular communities that contain in their narrative life the seeds of their own--and the world's-- redemption were the first source of Hopewell's interest in congregations. They molded both the theoretical and the practical development of his work...summarized in the chapter "Christ and Eros" (chapter 11) ***which he regarded as the book's pivotal section*** (in Hopewell xiv, emphasis added).

Hopewell's central insight that the narrative of a congregation's particular story is a channel for God's peace to be shared in the world through mission is not questioned here. The problem seems to lie in the reasoning. In a measure it is "the legend of God's plan" if we could only read it. It is not doubted that "the seeds of their own — and the world's redemption" are contained in the congregation. However, to be scriptural, it is only *in so far* as Christ is known through His Word, in the Gospel,

[119] Unless of course it is a language not yet put into writing.

which is the true seed, that individual people will be redeemed. In his chapter "Christ and Eros...which he regarded as the book's pivotal section," this researcher finds far more problems than help.

#10. Christ and culture

What then is to be said about H Richard's Niebuhr's four different motifs (*supra cap.* 3.4.3.7)? "Eros" has already been critiqued as a symbol of culture. As this is a hermeneutical study, drawing heavily on and extrapolating Ricoeur's concepts, "culture" should be understood as neutral, an unwritten code, to which we all subscribe, each in a different form according to time and place, language and profession and a host of other factors. A congregation does indeed have a sub-culture which is discovered by deconstruction. However it is the *action* within the code that makes the *Discourse* of the congregation. Other than that, this researcher finds his motifs thought provoking and helpful.

SUMMARY: Hopewell's primary work in the analysis of a congregation's heritage by discovering the discourse of the congregation and putting it into narrative form, is worthy of the highest praise. In this researcher's view, it has not helped to use pagan narrative forms and apply them to the household of God. It was not needed to bring in all the extra baggage into the study of congregations. While here and there an analogy may be helpful, the problems of applying pagan mythology to congregations include the theological, the incongruous, the mystification of the congregation with unfamiliar words with special meanings, the likelihood that many ordinary, non-academic, Bible reading Christians will reject the mythology out of hand as inappropriate to the Gospel and the plain fact is that most will find it hard to see how it all applies to their congregation.[120]

On the other hand, if one can look beyond the distractions[121], one can see that a congregation operates within culture that Christ works through culture, and that the congregation is one of the chief carriers of religious presence and that mission takes place in culture and into culture. Furthermore, in preparation for the next section we

[120] The researcher tried it out on a high school principal, with an honours degree in pure mathematics, a high school and university education in Latin, a university education in classical Greek and history, and a higher diploma in education, who also is a committed Christian believer. His view was that it was all irrelevant and would be of no help to a congregation.

have noted that language, culture, space and time (*chronos*) and matter are in themselves only virtual and it is the action within the transcendent concepts that constitutes the discourse of the congregation.

[121] Roozen 1988:15ff.

CHAPTER 4
APPLICATION TO INSTITUTIONS

1. BEYOND APPROPRIATION: RE-IMAGING

Appropriation is in essence the refiguring of the world-view, or self-image, or self-understanding of the reader. On an epistemological level the text has changed the self-knowledge of the reader. As the concept has been applied in this dissertation, the members of the institution as the readers, have been faced with an interpretation of the thick discourse of the institution which they never knew existed before, and insights into their identity have broken new ground in their understanding. They see themselves in a new light. As they have been confronted with the text of the institution they begin to understand their failures and they become inspired with the passion for the possible. There dawns on them the possibility that they can become something different without losing their essential identity.

Carroll in the *Handbook* (179) writes:

> Often the motivation for congregational studies is an immediate problem: How is this church going to deal with changes in its community? What can be done about the breakdown in communication between the members and the pastor?...The motivation is what chapter 1 calls a "mess". One of the goals of this handbook is to provide concrete assistance to people who want and need to deal with questions such as these — with "messes". A challenge of congregational studies, in other words, is to help people to solve problems. In doing so it understands problems as entry points for deepened understanding of the congregation's character and mission.

It was foremost in the mind of the authors, therefore, that the subject is approached with a desire for *improvement.* It is the *becoming* that is so important in Carroll's work, that something different should come out of the study, a different congregation, an improved congregation. In the nature of things, in writing a book of how to do this, it was not and is not possible to say what the congregation should become. For

that would depend on its present identity and what the purpose of God is for that particular congregation. As Carroll writes further:

> Part of the excitement of congregational studies, and its potential, lies also in congregations' wrestling with the immediate problems of their lives — their "messes" — in the light of God's intentions for them.

In the words of Don Browning:

> Your job [as student of congregational life] is more than just studying the congregation; you must study, interpret, and understand with an end toward action, prescription, decision. You have the task of relating more or less theoretical and scientific frameworks of interpretation toward the end of *praxis* (Browning 1983:221).

It follows that it is necessary to go beyond appropriation and the refiguring of the self-consciousness into a future which re-images the identity of the institution.

1.1 The concept of re-imaging

Identity and self-image are virtually the same. However, it has always been the purpose of the Carroll model to clarify self-image through its methodology, and it is assumed here that the self-image of an institution will always undergo some change with and beyond appropriation: especially that would be the case where serious and painful experiences are brought under scrutiny. ***A step, therefore, following appropriation, would be the re-imaging of the institution.***

Patrick Brennan, a Roman Catholic priest, of Irish extraction, is concerned with re-imaging the church. He was concerned with the fact that the dominant ecclesiology of the church is traditionalistic, and institutional, with a hierarchical structure and ethos. This he found

> ...alienating at root in that it flies in the face of baptismal spirituality and healthy sacramental theology, which teach us that some one who has been

> fully initiated into the church, immersed in the body of Christ, fed regularly by word and sacrament, by nature ought also to be engaged in the apostolate or mission of the church. There cannot be a *few* who minister. All initiated Christians ought to belong to evangelizing, ministering congregations. With the right and power to minister restricted to a few in high positions in a hierarchical pattern, the ordinary believer is rendered a consumer, the receiver of ministerial services. Traditionalistic ecclesiology has created a consumer church....This ecclesiology has a missiology, or vision of mission, attached to it--namely, that this one, medieval vision of church is to be spread through the world; that indeed it is that which will make us catholic, whole, one, universal.....the traditional church has taken one local ecclesiology, the ecclesiology of the church of Rome, and mandated it for all local churches. As stated earlier, it is at best a spiritualization of the Roman civil political system of a given age... (Brennan 1990:9-11).

Drawing from Liberation theology in Brazil from an area near Rio de Janeiro, called Barra do Pirai, he sees a better model for the church as that found in small communities among the poor, a movement that later obtained the blessing of the Roman Catholic hierarchy. Brennan saw that the church as found in small communities such as these, better embodied the essential elements of "church":

> *Ecclesia* can be a heartfelt experience, a meaningful experience, if wedded to *koinonia*, genuine experiences, on a regular basis, of the essence of church. Bernard Lee and Michael Cowan, in their book *Dangerous Memories*, name the following core experiences of what church is most about: *kerygma* (sharing the word), *leitourgia* (prayer and worship), *diakonia* (service, ministry), and *koinonia* (shared fellowship). These four dynamics of church need to be experienced in a small Christian community before and as they are experienced in the *ecclesia* or large church. In

koinonia there is both *accountability and responsibility*[122] (Brennan 1990:14-15).

Later, putting it differently, he saw that the church generally could learn from the small communities as all the classical theological themes:

> ...rinse through small communities. Communities believe God is *self-revealing* in the sharing, decisions, and activities of the communities. Two *christological* strains run through the movement. There is at once a "*low christology*" a suffering servant christology, which very much emphasizes the Christ of and with the poor. There is simultaneously an emphasis on the *lordship of Christ,* the lordship of the risen Christ--who is most properly seen as the head of the church. Related to christology is *pneumatology*, or an understanding of the work of the Holy Spirit. The historical, physical Jesus was the enfleshed presence of the Holy Spirit in the world. Now the Holy Spirit in the church is the power and presence of the risen Christ available for us. Thus in the experience of Latin America small communities, revelation, christology, and pneumatology are inseparably intertwined (Brennan 1990:39-40).

Brennan's vision of church in small communities appears at first sight to be is as close to congregationalism and the priesthood of all believers that he could go. Nevertheless he is a committed Roman Catholic, specifically rejects congregationalism, and would not believe in the *priesthood* of all believers but rather the *ministry* of all believers[123]. He also sees the need and the place for the hierarchy and the pope in accordance with Roman Catholic dogma[124]. Brennan draws on both Roman Catholic and Protestant examples, with regard to the latter, Dr Paul Yonggi Cho's church is Seoul, Korea, with its cell structure. His main theme is that the church has to be ***re-imaged*** from a vertical, traditionalistic, hierarchical ecclesiology to one that sees the small unit, or small Christian community, a more horizontal ecclesiology, as the church, networked within its structures, variously, according to

[122] With the development of chiefly *koinonia* liberation theologians refer to the base community movement as the actual "cleansing" of the church on the cellular level (Brennan 1990:14-15).
[123] Brennan's approach is very similar to that of the Lumko Institute in South Africa.

local realities. He sketches various approaches which are not to our purpose. He does not propose a methodology for change but recommends that each person concerned cuts their imagination loose to effect the desired changes (Brennan 1990:ch.19).

A key sentence of Brennan is:

> The most important point to keep in mind is this: whoever, whatever, we imagine ourselves to be, as individuals, as groups, as church, ***so also will we act*** (Brennan 1990:7).

Brennan's concept of re-imaging is essentially hermeneutical. A shift in ecclesiology is a shift in hermeneutics, a shift in the principle by which we understand ourselves. In the hermeneutics of Ricoeur as extrapolated for institutions, it would be a change in the *discourse* of the congregation, the discourse as seen by Brennan being vertical and hierarchical but re-imaged to a horizontal and more Biblical concept.

1.2 The unconscious transmission of image and hermeneutics

When an institution that has been in existence for a considerable period of time, being an open system as it is, it is open to many influences both from without and within[125]. It may well have changed to some degree over its life-time. Its curriculum, if it is a Bible College, may reflect a variety of trends as lecturers have interpreted the Gospel according to its founding statement, or the Gospel as they see it. They may have taken up some theological fad, or have been deeply influenced by some critical viewpoint and hopefully would also have grown. It is essential that from time to time the College step back and consider its identity from a critical point of view.

What Buttrick has said of congregational preaching, will hold good in the leadership of a College:

Buttrick in speaking of homiletics says:

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[124] In the case of the Brazilian movement the small church communities were formed mainly from a political emphasis coupled with the shortage of priests.

[125] An open system is seen as being open to the environment, from *without*. However in a living institution the individuals *within* the institution are not static and so the change will also be from *within*.

> As mediation, preaching dabbles in what might be called a twofold act of interpretation, a double hermeneutic... (This two-fold hermeneutic is that)...We interpret revelation in the light of *being-saved*, and we grasp being-saved in view of revelation (Buttrick 1988:258).

We are of necessity intensely involved with the Mystery of God in Jesus Christ, and engrossed with the text of the Bible that reveals it. We are always involved with the text. Because of changing thought patterns, over the ages the concept of what being saved is, and how it is effected, is in flux. So the particular shape of being-saved-in-the-world will interpret Christ in ever-new ways (Buttrick 1988:259)

However it is important that we are *being-saved* and that we are *being-saved-in-the-world*. We are being-saved within a context.

These are Buttrick's two principles by which we interpret Scripture and by which we govern our preaching. In Buttrick's first chapter on "Homiletics" he makes much of "naming God-with-us-in-the-world". "Failure to name God with the world can only certify God's absence!" We must "dare to name God in conjunction with the world of lived experience" (Buttrick 1988:18).

He shows that **our *hermeneutic, implicit or explicit, is going rub off on the congregation***. If we preach only an individual Gospel in which God and the soul are the subjects under discussion, then our hearers will accept the implicit hermeneutic that they must interpret Scripture only in this way. On the other hand, if we bring the second principle, that we are being-saved-in-the-world into active preaching, then likewise our congregation will interpret Scripture in the way that they too must "go and do...likewise." ***Our hermeneutic becomes theirs by a sort of osmosis***. He says,

> "Preaching that dares to name God in connection with a wide range of human experience will shape in congregational conciousness a live hermeneutic for scripture. When we name God with the world, then biblical stories become meaningful... ***Preaching instructs congregational***

hermeneutics, teaching congregations to interpret experience in the light of scripture and scripture in view of experience" (Buttrick 1988:19,258).

Congregations and Bible Colleges have their own pool of hermeneutics: they consciously and unconsciously see themselves in certain ways, they emphasis certain doctrines to the exclusion of or the minimising of others. Their hermeneutics will be absorbed by the students both explicitly and by a sort of osmosis. Over-emphasis on eschatology, pietism, narrowly conceived personal salvation, politics, social concerns, Liberation theology, Feminist theology, or any other philosophic or dogmatic emphasis will be unconsciously absorbed by the members of the church and the students, respectively, and they will be moulded by ***both*** the explicit and the implicit hermeneutic of the institution.

SUMMARY: To summarize this section, in an investigation into the hermeneutical nexus of an institution, a serious attempt should be made to go beyond appropriation and the refiguring of the self-image of the institution, so as to reach some desirable state under the guidance of God — not only to uncover the implicit hermeneutic from which no person or institution is free. This has been the main thrust of the Carroll model in respect of congregations. It is here shown to be necessary for two reasons. *Firstly*, as Brennan says, 'whatever we imagine ourselves to be...so also will we act." The future actions of our institution *will be governed* by its image as we hold it. *Secondly*, as Buttrick says, our hermeneutics, conscious or unconscious, "instructs" the hermeneutics of those under our influence. This has far reaching consequences for them.

2. PRECRITICISM, CRITICISM AND METACRITISM

It is suggested that a method for approaching the re-imaging of an institution is the use of the hermeneutical tools of *metacritism.*

Hermeneutical metacriticism as explained by Thiselton (1992:315-317) works on three levels. On reading a text (for instance) one may operate on the ***precritical*** level:

"a reader finds himself or herself 'reading texts' rather than consciously engaging in the task of 'interpretation'." One is gripped by the story and completely carried away with it. Thiselton gives the example of watching an exciting film of a lifeboat in the sea, one moment on the crest of the wave and the next plunged into a deep trough between huge waves. One is completely gripped by the story and the story lives in one's memory as fascinating, interesting and entertaining.

Precriticism can pass into ***criticism*** when someone says, "No one would ever think that the Director had used a two-foot model in a six-foot tank." At once the spell is broken and we are in a critical mode, disengaged from the action. The critics create "enough distance...to ask: how does it work? What is going on here?" However "the critics own programme of criticism can be submitted to metacritical evaluation," a second level of abstraction. So here the discussion may turn on how the film ranks *as a film* and one may discuss the *ranking* of criteria used by a critic.

There is an analogy here for the critical appraisement of an institution, at whatever level. At the *precritical* level one is gripped by the subject matter, moved by the opening up of new aspects of truth and one absorbs the teaching and the teaching programme but to one's own benefit or that of the students', to be co-ordinated subconsciously into one's world-view. On the *critical* level one may ask questions on what is served up to the recipients. The spell is broken when one says: "Oh, he's an evangelical," or, "He's a liberal," or, "He has Marxist leanings," or, "He's a Catholic writer writing from his viewpoint". When viewing a teaching programme as a whole, one needs to step back and use a ***metacritical*** method. Criticism must pass over into *metacriticism* if there is to be a proper re-imaging of the institution.
It is suggested that the criteria used for the hermeneutics of institutional criticism cannot remain within the paradigm of that institution only. One has to ask: "As to the theological *diakonia* of this institution, how do we rank as an institution? Are we bound only to our time honoured principles of interpretation and teaching? What is our bias? What are we missing?" *Metacriticism* is an essential requirement for an intelligent and successful re-imaging.

2.1 Precriticism, criticsm and metacriticism in Bible School dynamics

By analogy there are three stages in Bible College dynamics. At the *pre-critical* level the founder of the institution experiences the call of God, sees the vision of the need, recognizes the opportunity and moves forward. There would be no Bible School which did not have those elements at the pre-critical level. When classes start, the students are prayed for and taught diligently. There would be concern for the students as persons, as scholars and the aim to make them into men and women of God sharing a similar vision and similar evangelistic drive.

2.1.1 The hermeneutics of the founder is often all pervasive

Some (if not all) undenominational Bible Colleges have tended to reflect the teaching of one visionary individual (or more than one). This has coloured their understanding of theology, mission and diaconology. This principle can be seen to operate particulary in undenominational Schools.

The Bible School and Training Home, of the Africa Evangelistic Band, called "Glenvar," over many years continually emphasised the sayings of the Garratt sisters who founded it. It was in the Holiness tradition, intensely pietistic and evangelistic. The vision was that which the Garratt sisters had, to carry the message of The Faith Mission of Scotland to South Africa. The principle of the influence of the founder upon the Bible School could be seen in operation in this example. It was recommended that workers in the Africa Evangelistic Band, for which the Bible School was the training ground, read daily *A Threefold Cord* which is a book of daily readings put together by Helena Garrett, the leader of the three founding sisters. The students were introduced to it in the Bible School[126]. In fact the name "Glenvar" was derived from the home of the sisters in Northern Ireland. Her *post mortem* influence was immensely strong in the 1950's.

[126] Garratt, Helena (comp.), undated. *A Threefold Cord* Cape Town: Africa Evangelistic Band Bookroom. This researcher received his initial training at "Glevnar" over 1953/1955.

The Ambassador Bible College, to one researcher[127], reflected the struggle for theological understanding of its founder. Its ethos reflects many of Alexander's personal views[128]. In fact, if one reads the *Autobiography* of Alexander it is abundantly clear that his own pilgrimage is reflected in his theology. He started his life with the doctrine of the Sabbath: the movement became Sabbatarian. He became a British Israelite: for years the movement taught it, though it was abandoned by his son. Until late in his life he insisted that he himself teach theology to the students in the Bible School lest there be a deviation from his point of view..

This is not only the case with what some would call sects. Let one reflect on Calvin and his Seminary, Martin Luther and his Table Talks. It is surely inevitable that the leader, in such a place of influence, would exert such influence. This is part of the central problematic of the hermeneutics of an undenominational Bible School. It reflects the *precritical* stage of the Bible School.

2.1.2 From the critical to the metacritical stage

Sooner or later the *critical* stage would be reached and the curriculum reviewed carefully. *Are our teaching materials good? Are we adequately covering all aspects of the subject? Is our presentation what it should be? What of our lecture notes? Are they the best that can be in the circumstances?*

However there should come a stage when *metacriticism* is reached. Here we begin asking ourselves whether the Bible School is satisfactory *as a Bible School.* Not only must distance be created within the teaching function (which is secondary criticism) but distance must be created from the School itself. Fundamental questions must be asked. *Is the School still being true to its identity? Have changing times affected its relevance? Have demographics changed to the extent that its diaconology is affected? To what extent are my personal ambitions influencing the mission and calling laid ib me by God?* So many questions must be asked at a fundamental level.

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[127] The present researcher had this book from the Pat Kelly Bible College library, to which it was returned. When he tried to get it to quote the reference, the book was not to be found in spite of a diligent search and so regretfully neither the title nor the reference can be given.

[128] The Church puts out *The Plain Truth* magazine.

Two examples of metacriticism are given in the following paragraphs. They are different in character and happened in different organisations. Neither of them have any real relation to the Carroll model but both resulted in a searching appraisal of mission and identity, each in their own way.

2.2 Metacriticism at work - 1

Scripture Union is not a Bible School but is heavily involved in informal youth training. It started in 1884 as the Children's Special Service Mission (CSSM) with beach services for children in Llandudno, Wales. Frank Millard, the Director in South Africa from 1924-1960 understood the Mission as focused on evangelism in "a White, English speaking mould" and always among the middle and upper-class. His "absolute objective" was evangelism (Prest 1988:173). He nevertheless worked in close co-operation with D. Gordon Mills who ran a work which specialised in follow-up and youth training, the Schools and Varsities Christian Union (SVCU) (Prest 1988:81). Millard and Mills were very different in personality and aim, and the result was a positive and productive personality clash which produced two circles of Christian ministry, each of which was vitally needed. Where those two circles overlapped in the lives of many young people, the result was dynamic according to Prest (1988:81). "Both Mills and Millard were extremely strong personalities and needed space in which to manoeuvre. Both were deeply spiritual men in their own ways, yet with big feet on the ground, so there was bound to be an effective outworking of the Spirit as well as a measure of treading on toes. When the two movements, CSSM and SVCU eventually amalgamated and went forward under the banner of Scripture Union, an enormous amount of positive and dynamic spiritual power was released to the infinite benefit of the Kingdom."

This is metacriticism at work. It is a criticism that goes beyond the original strong calling, and recognises that with changing circumstances the Spirit of God leads on to wider or simply more effective ministries. Further metacriticism took place over a period of time. Prest names 1980 as a year of evaluation with regard to the facing of the reality of the Black field of service.

SU was then thrown into a think tank in an attempt to define "fixed points" regarding what it should be striving for in connection with Black work. Five clear objectives emerged:

- to contact churches and put a special emphasis on leadership training;
- to develop teenage work with special reference to camps, which would include the training of top teenagers as leaders;
- to provide leadership training on all levels;
- to continue developing the primary schools work;
- to promote the importance of personal daily Bible-reading with the help of SU material (Prest 1988:213).

The result of this metacriticism was that the CSSM and the SVCU both had ***a change of identity, a re-imaging,*** to incorporate the vision of both organisation and became stronger and more effective. As a result of the second period of metacriticism mentioned here, the combined SU had a further re-imaging to become a much more effective training mission.

2.3 Metacriticism serves reflection on Mission

Part of the process of metacritism in this context is a profound and prayerful consideration of mission. As the institution was raised up by God, recourse must first be had to Him. We all understand that God does not do for us what we can do for ourselves, and so earnest thought and consultation must take place.

2.4 Metacriticism at work - 2

It was always the vision of the founder of the Pat Kelly Bible College to have a full time Bible College[129]. The work started in the YWCA Hall opposite the Castle in Cape Town in 1952 with a Bible class. In due course the Bible class became the

[129] This researcher has been closely associated with this institution from January 1978 to the time of writing and writes from personal knowledge. This example is metacriticism at work over a long period. It may be a concentrated exercise or a continuous process. As a matter of principle one cannot set time limits to metacriticism.

Bible Night School. In 1952 a Trustee[130] suggested that since there were many full time Bible Schools, the questions is: *Is there any use for another?* This suggestion was only a seed thought and no change of direction was taken due to the strength of the vision and drive of the founder. However, over the next 20 years two factors became dominant, the one ***functional*** and the other ***financial***. As far as function was concerned, an awareness took hold of all Trustees including the founder that the School (which had since changed its name to the Pat Kelly Bible College) catered for the less privileged who could not afford to go to full time Bible Schools. This was because the greater number of students were unable to meet educational entrance requirements, were adults with family responsibilities, and the vast majority were poor. The fulfilment of the mission given to the founder and his staff had never been compromised by the lack of being a full time Bible College, although in the opinion of the founder this was a temporary measure. The second factor was financial. There was a growing awareness shared by all except the founder (who was also the principal) that the track record of the financial status of the College did not give evidence that God intended to finance a large building with the enormous costs of upkeep. The founder thought it was lack of faith as his motto was "Let us arise and build," a word given to Nehemiah. The choice before them was that either a massive fund-raising effort was launched, itself costly, and in the nature of things had to be sustained, or severely limit building plans and plans for full-time staff. This meant remaining a part-time College and catering for the poor. Not long afterwards the founder passed away, and the Trustees were then unanimous that they should remain a part-time Bible College and that they should not invest money in buildings, apart from a very necessary administrative centre. In the period 1996 to 1999 under the leadership of the Principal, Cyril de Villiers, who succeeded the founder, the student attendance more than doubled to 118 by August 1999. Six different venues exited which showed a very different direction being taken from one large centralised campus. Instead of bringing all to one venue, the teaching ministry is being taken to the people where they are. The only limitations are lack of lecturers but as the College has a policy that suitable students on finishing their training and having done a teaching course, become teachers themselves, the work is spreading.

[130] This researcher.

With the increase in the number of students and the number of teaching venues, a new crisis arose. The College had 4 divisions, Adult Bible Teaching and Preaching, Sunday School, Christian Communications and Effective Ministry of Women. This required a minimum of 14 lectures *per venue* if the 4 divisions were to carry the full curriculum. The number of venues rose to 5 and a 6th was in infant stages: this would require a theoretical number of 84 lecturers. This was impossible at the time. About the same time a temporary lecturer, who was also a postgraduate student at a theological seminary, was led a seminar, by invitation, on 17 October 1997. In his temporary association with the College he had experienced a tension between the curriculum and its relevancy and effectiveness. He expressed it in four main points:

(1) He saw the need for catering for individuals, the family, the church and the community.

(2) The courses, he said needed integration, flexibility, accessibility for non-regulars (both church and public *inter alia.*), more specialization, the "degrees" (diplomas) should be more functional with less dogma and finally more practical and convenient.

(3) He laid emphasis on "transformed lives: (the) students to be equipped for a particular ministry; (the) students (and) church to be impacted; course (on the Bible) would be mastered (rather) than surveyed.

(4) He proposed a total restructuring of the curriculum on the above principles plus some cosmetic changes such as name changes for course and complete freedom of choice by the student as to what courses to select (extracts from Minutes Syllabus Committee 17.10.97 used with permission).

At subsequent meetings the practical problems of these sweeping recommendations were discussed. The change was so far reaching that the bounds of *criticism* were passed and the realm of *metacriticism* was entered. It became necessary to re-state the aims of the College and the parameters within which changes could take place. A "position paper" had to be prepared which was discussed at a meeting on 6 November 1997. An extract of the relevant paragraphs (used with permission) is as follows:

EXTRACT OF THE MINIUTES 6.11.97.

2. 1 The Aim of the College (College identity).

It is necessary for us to set out the parameters of our discussion and our teaching ministry. We are governed by our Constitution and Statement of Faith, and a Board of Trustees who believe firmly in what they are doing. As for the Trustees, Lecturers and administrative staff, there has been a very strong continuity of service, some having served as long...as 30 years. Accordingly there is a very strong College identity. When one considers that all have served without remuneration over the whole period, but as a service to the Lord, it can be fairly said that the commitment to the ideals that form the College identity is very strong indeed. The following points are agree upon.

(1) To glorify God the Father, through the Son and by the Holy Spirit.

This aim is not just repeated for the sake of formality. We take our aim and our calling very seriously. It must govern everything that we do. It must govern and control our curriculum so that it reflects the glory of God and the redemptive work of the Son and the gift of the Holy Spirit to the Church. Therefore the curriculum must contain sufficient teaching on the nature of God and his redemptive work through our Lord Jesus Christ. This aim is fundamental to the faith and lifestyle of all staff without exception.

(2) To be a missionary organization in terms of our statement of faith.

This takes the follow forms:

- we train workers to be missionary minded
- we train them to be soul winners
- we endeavour as much as possible to train our graduates to be teachers ***and to use them as such.*** (This is in our Constitution).

(3) To train laymen, the lesser privileged, the "semi-literate" on a part-time basis.

Laymen: It has always been our emphasis to train laymen as this is our greatest need. It is not our primary intention to qualify for the ministry as such, though we have had a number of students who have gone into the ministry. Our aim as rather for *ministry within the Church.*

The lesser privileged: Our aim for the last 20 years has been to provide theological education for those who cannot afford to go to full time Bible Schools. To this end our fees remain very low indeed, being R50 per subject per quarter. This puts the severest financial constraints upon us.

The "semi-literate": This word is used in the sense that we accept anyone who can read and write including those without a high school education. Although we have had graduates of universities coming to us, they are exceptions and not our "market niche". We have had able students with a Standard 3 education. The vast majority of our students have been (either) matriculation standard (and under) but more frequently below matric standard.

On a part-time basis: Although in the beginning the Founder always had the vision of a full-time Bible College, for a long period now the consensus of the Trustees has been that a part-time College fulfils our need and calling. There are perhaps 35 full time Bible Schools from Kalk Bay to Worcester. We seek to help those who cannot afford to go to full time Bible Colleges. Except for those altogether unemployed, our students are all employed in the secular world. Historically a large percentage has...families to support so that for socio-economic reasons they have been unable to attend full-time Bible Schools or Theological Colleges. The(n) (f)urthermore all our staff are part-time, work free of charge and this alone makes us financially viable. The College is therefore a part-time College and for the foreseeable future

will remain so.

(4) We are governed by our Constitution and Statement of Faith.

2.2 The above parameters control our efforts and have the following effects:

(1) Theological effects: the following are not negotiable:

The Doctrines of Grace are not negotiable. A sound theological basis is essential, even though the students cannot go through the theological curriculum of a full time Bible College.

The "Doctrine of God," the "Doctrine of Jesus Christ" and the "Doctrine of the Holy Spirit" (2.1(1) above) are essential.

It is unthinkable that students can pass through our College and not know the way of salvation. Our brother Basil Pitts came to the College unsaved, and found the Lord there through the instrumentality of Cyril de Villiers, and he went through the College, became a Trustee, led the work at Macassar and is with us today.

As student must learn to lead another to Christ. In the words of Selwyn Kettles who was principal of Glenvar Bible School, "If a student passes through our Bible School and does not know how to lead a soul to Christ, then we have failed."

(2) Practical effects.

Our identity and aims have...certain practical effects:

Firstly, because 12 or 13 (or more) denominations are represented in our students, we never know where the students are coming from. ***We can take nothing for granted among our students.*** Our students do not come with a pastoral or church recommendation as in many other theological institutions

but all are welcome. We cannot therefore ignore basic Christian doctrine (dogma) in our curriculum.

Secondly, our lectures and study materials must be on a level that students without high school education can master. This has always meant that all lectures written have to have this in view.

Thirdly, our students have great demands on them. They are expected to be at their church services, they work full time and often come to Bible School tired. When a student progresses well, his or her Pastor at once notices it and more pressure is put on the student to perfor(m) (and often even to leave the College and throw all his efforts into the local church.)

Fourthly, our lecturers have greater demands on them than on the students. They are all active in their churches; they work full time and have little time for research. Mostly they are not academics, they do not have the luxury of time and concentration that full-time Bible School teachers have. They cannot, therefore, except under rare and exceptional circumstances, write up lecture notes, prepare new courses and research new subjects.

Fifthly, the result of this is that students and lecturers must have lecture material from which to work. This is the only way that we can assure ourselves that certain matter is being taught. There is much room for improvement in our lecture notes, but we are bound to have them and cannot do without them.

Sixthly, ***we have financial constraints so severe*** that not only do all our Trustees, lecturers and staff give their time free of charge but we do not re-emburse staff even for necessary expenses for travelling to and from the College each week. Students do not pay for books (with a very few exceptions)...We are therefor bound to our time-honoured method of supplying our own lecture notes.

Seventhly, the College is expanding....Therefore we need more lecturers and these we draw from those who finish our six year course in Adult Bible Teaching and Preaching. This means that our lecture notes will be still more necessary in the future as they are new teachers, working full time, and not great scholars. We cannot expect them to produce new material.

(Note: the Minute goes on to express the need for relevance in the new South Africa.)

The position paper above was the result of a *metacritical* assessment of the College, its aims, objectives, mission and diaconology. Essentially what might be called *critical* elements, were mixed with *metacritical* considerations. Because of the sweeping changes recommended the Trustees and leaders had to reflect on their Bible College as a Bible College. The original proposal for a total restructuring of the College was flawed in that too much was expected to happen at once and no notice was taken of the practicalities of the changes, such as the overwhelming lack of new literature for totally new subjects. A further flaw was the desire to do away with theology to a very large extent. Nevertheless through long and arduous study and work, a new Curriculum 2000 was arrived at which overcame the original fundamental difficulty of a 4 division curriculum and put in its place a single stream to be taught at all venues which contained a core which was compulsory, and electives according to student choice. It also included subjects which were more relevant in respect of contextual problems. The effect of the *metacritical* study was that boundries had to be set and mission had to be re-visited.

Metacritism reflects on mission. The mission of the College has remained intact which was to reach the semi-literate and the poor, and the College has not been encumbered with debt, nor with the necessity for a massive and continuing fund-raising effort. Metacriticism also, then, at this level, engages with stewardship.

2.5 Metacriticism means the "willingness to expose and to abolish idols"

2.5.1 Metacriticism requires the hermeneutics of suspicion

It is evident that in a metacritical evaluation there must be a willingness to be truly critical for without the hermeneutics of suspicion the approach would be too bland. Thiselton (1992:344), in discussing Paul Ricoeur's influence on late 20th century hermeneutics, said that:

> Explanation entails the *willingness to expose and to abolish idols* which are merely projections of the human will; understanding requires *a willingness to listen with openness* to symbols and "indirect" language. The two major areas of hermeneutics, explanation and understanding, thus invite respectively metacritical or socio-critical *suspicion* which in turn bring about re-evaluations, and also post-critical *retrieval* embodying openness towards a new "possibility" which may entail renewal or change. For humankind is fundamentally finite and deeply fallible, and yet is also able to reach "beyond" to what Heidegger termed "possibility".

Simply because we are human, in our Bible Schools we can make an idol of our own particular ideas, presentation and world-view. It is the task of metacriticism that we seek out and be willing to abolish idols. It is this researcher's personal experience that it all too easy to cling to the past way of doing things *simply because it has been done like that for a long time and it is* ***ours***. The listening with openness is a *sine qua non* of a metacritical appraisal. So also is the courage to face ourselves in order to recognize and abolish the idols that we have made.

2.5.2 Metacriticism and the vow of rigour, the vow of obedience

Thiselton further quotes Ricoeur from *Freud and Philosophy:*

> Hermeneutics seems to me to be animated by this double motivation: *willingness to suspect, willingness to listen; vow of rigor, vow of obedience* (Thiselton 1992:347).

In the metacriticism of institutional hermeneutics frequently, dedicated people can interpret a "willingness to suspect" either as a personal attack or as a challenge to the

mission of the institution. Both these red-herrings must be seen for what they are so that the real purpose of the suspicion can be accomplished. For the real purpose of the suspicion is to test whether we have erected intellectual and instructional idols. This is not nearly as unlikely as may be thought at first blush.[131] This willingness requires dedication and true humility.

2.5.3 The need for control of the hermeneutics of suspicion

Unlimited suspicion leads only to despair. The dynamics of institutional hermeneutics, while it must start with suspicion, must also be controlled by "post-critical *retrieval* embodying openness towards a new "possibility" which may entail renewal or change" as said by Thiselton (1992:344). This control is in one's faith in one's mission and call, and faith in God, and it is in one's dependence on the Holy Spirit's guidance. After all the purpose of the exercise of suspicion is to sharpen one's focus and to "give diligence to make your calling and election sure, for if ye do these things, ye shall never fall" (2 Pet 1:10). In an open system, faith is implied in *purposeful identity* and *boundaries*, as we shall see. To the degree that the system is too open, to the same degree the identity of the institution is affected: a completely open systems means in the end, no identity, no direction and no homeostasis. In the hermeneutics of suspicion to the degree that we lose basic trust in what we are doing, in the same degree we will move toward despair. Used with faith and honesty, the hermeneutics of suspicion can be a useful tool in finding the sought for purpose.

2.5.4 Metacriticism and the hermeneutics of tradition

(1) All communities of faith are within a tradition

In hermeneutics the quest is to understand the text. In Bible School dynamics it is to understand a Bible School as institution, as a thick text, so to speak. Each strand of hermeneutics discussed is one strand of an understanding and not the whole. Just as justification, redemption, regeneration, the new birth, forgiveness of sins, sanctification *inter alia*, ***together*** make up salvation, and each doctrine is not the whole of salvation, so in hermeneutics, the hermeneutics of suspicion, of de-

[131] In a curriculum for training for the ministry this researcher examined a course on the Philosophy of Dostoyevsky. In context it surely showed the interest of the professor. A defence could be made for a course in any religious philosophy as a means for the expanding the mind and a springboard for discussing fundamental

construction, of faith, of distanciation, of appropriation, to name a few, ***all taken together*** make up a proper understanding, perhaps best expressed in the hermeneutical circle. One, or a few, cannot claim the whole field for themselves. Another aspect of hermeneutics is that of tradition, for we ***understand from within a tradition***. Now in respect of a Biblical text the emphasis is that w*e are within a certain tradition which we honour and respect. From within that tradition we approach the pericope and understand it in the light of our honoured tradition.* In the case of a Bible School we are reading an institution reduced to a narrative as a text[132]. Not only are we ourselves in a tradition but the Bible School is a living society in itself standing in a tradition to a greater of lesser degree. A denominational Bible School, say an Anglican school, may be evangelical or Anglo-catholic, or middle of the road. An interdenominational Bible School may have a mixture of traditions. However, which strand (or multiple strands) of tradition it may be, one's understanding of Scripture, mission and diaconology will be coloured by that tradition. The Bible School is informed and influenced by the staff and leaders, and the Bible School in return informs and influences the staff and leaders, in a reciprocity.

All communities of faith stand within a tradition. In fact, this applies to all society, to social studies, historiography, scientific research, anthropology and every sphere of human thought and enterprise. As we approach a Bible School with metacriticism we can see the institution only in the light of our own tradition unless we create the necessary critical space required by metacriticism.

(2) Blindness to one's own tradition

"Traditionalism" has had a bad press, and to some it implies rigidity, a fossilized attitude to theology and its application. It implies blindness to new trends and emerging new needs. It also implies blindness to the value contained in other traditions. The hermeneutics of tradition holds much that is valuable. In fact, if it is summarily dismissed, the critic will be fooling himself or herself into thinking that a closer approach is being made to truth whereas an implicit and unrecognised

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issues. Nevertheless it does reflect the lecturer's own training and in context did not seem relevant for ministerial training.

[132] This was dealt with fully in chapter 3.

hermeneutic is being carried into the investigation and just that traditions strand or strands of truth are being entrenched..

In 1995 there was a merger between the congregations of the Three Anchor Bay Baptist Church and the Assemblies of God congregation in Sea Point, Cape Town The Baptist congregation was more conservative though with some element of the Charismatic movement within it, and the Assemblies of God were more "advanced" in Charismatic ways, being full Pentecostals but not extreme. There was at that stage no dispute about doctrine and although later there was some dispute over doctrine it had nothing to do with differences between the Baptist and the Assemblies of God churches, but was to do with the Jewishness of Jesus.[133] There was constant dispute, however, over the style of worship, and the Baptists who had a more sedentary a quietly conservative form of worship objected to the loudness of the music produced by the music team, or the "worship team" as it was called, and the constant movement, the restlessness of the worship services. From the Baptist side it was felt that any unchurched coming into the services would be put off and leave because though unchurched they would normally have a conservative church background. In fact this did happen, some people even walking out of the services. The Baptists were called "traditionalists" though many Assemblies of God "old-timers" felt the same way.

One thing became abundantly clear, the new combined worship followed a distinct and definite tradition, so much so that one could almost time when the "praise and worship" would start, when the spontaneous free worship and singing in tongues would start if it did, as it usually did, and when the notices would start, and the sermon begin. What had happened was this: After the merger there were three ministers, but the finances only allowed for only two. Accordingly the Assemblies of God minister was redeployed in the denomination, and the previously Baptist minister joined the Assemblies of God ministry, resigning as a Baptist minister. The third minister was an assistant Pastor and supported the second. The latter, the previously Baptist minister had had close associations with the His People Christian Ministries

and had accepted their tradition. He was bringing it in lock, stock and barrell. He wrote a defence of all the new tradition in respect of outward forms of worship but he did not see it as a new *tradition*. Rather he saw the (to him) undesirable Baptist tradition, as traditional.

The above illustrates that although we may ignore tradition, it does not ignore us but clings to us as unnoticed as the spectacles on our nose. There is no difference in principle here, whether it be a congregation or a Bible School that we are investigating. Whether the tradition is of outward forms of worship, theology, methods of calling for a response to the message from the congregation, or general church order, we stand in a tradition. It is a fact of organisational structure. Wherever people meet regularly there develops a tradition, "the way we do it here". In Bible Schools, more theologically conscious the same holds true. Traditions exist in the great tradition or the small tradition, in style of teaching, in methods of consultation between Trustees, Principal, lecturers and staff and in devotions.

(3) The value and power of tradition

The most powerful and longest lasting hermeneutical fact in the history of the Church of Jesus Christ is that the Scriptures are understood in the light of the tradition of the community to which the interpreter belongs. Thiselton (1992:146) sees tradition as "a framework which invites trust, but which is also open to revision and question." In some quarters it developed into intense suspicion. This intense suspicion of tradition has never been universal within the church particularly among the rank and file of Bible readers. However, viewing the church over the past 2000 years, Thistelton writes:

> ...the Fathers in general appeal to an ongoing community-testimony to apostolic faith and practice, which is both public and testable in the light of truth-criteria of coherence, continuity, and performative endorsement of the common faith. It becomes an operative frame of reference for biblical interpretation Thiselton 1992:146).

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[133] One of the ministers taught that Jesus "had no Jewish blood in him, it was his own blood," which gave great offence to Jewish Christians and those who had a vision for the conversion of the Jews, which is a feature of Sea

To Thiselton tradition has an epistemological status. Epistemology being the theory of knowledge, as applied to tradition, gives the data within that tradition the status of knowledge. People *know* because they believe what is in that tradition. It is also a framework of trust, so people can be confident within that tradition. Yet it is not a closed system but open to revision and question, which has always been the case in the history of the church, except when the *magisterium* authoritively forbade question. Thiselton quotes C. H. Dodd that traditions are mediated

> ...by a whole community, whose experience through many generations tests, confirms, and revises them...We may well turn away from the *narrow scene of individual experience at the moment* to the spacious prospect we command in the Bible...Here we trace the long history of a *community which through good fortune and ill tested* their belief in God and experimented too in varieties of belief."..."[T]his pattern of corporate experience and memory helps us "to a true objectivity of judgment..." (Thiselton 1992:146,147).

Thiselton in the same place quotes Gadamer that:

> The notion of viewing any tradition, context, or community as "authority" which is rejected in modernism, and anathematized in post-modernism, rests...on an utterly *rational* principle that some given community, tradition or persons may actually know more about what we seek to understand than we do.

Having seen the value and legitimacy of tradition, it may be said that nothing works more powerfully than tradition because those truths of our theological culture are absorbed at mother's knee, in the Sunday School and Youth meetings, and in weekly worship, at time when our whole world view is being structured and built up. It is all the more powerful because it is implicit and absorbed at the pre-critical level as truth. The individual belongs to a community in which shared beliefs, practices conventions, and traditions, decisively shape the individual's understanding. The individual is not a rational, self-sufficient entity (Thiselton 1992:143).

Point. This researcher was in the congregation for much of the time.

To the Devil's Advocate who says that this is precisely the problem, the individual is entrenched in tradition and blinded to "truth as it really is," the reply is that the Advocate himself is in precisely the same position. He is in his own tradition but does not see it. It is not to deny that "in the post-modern world, after Freud, Nietzsche, and Marx," the "shared beliefs and practices as testimonies to be respected, as creeds to be revered, and as traditions of faith and conduct to be guarded" have for a long time been severely challenged by some, becoming in their view "merely conventions to be suspected, interests to be unmasked and myths to be explained and exploded" and a hermeneutic of radical suspicions replaces a hermeneutic of potential on initial trust." (*ibid*) Nevertheless, even when theologians and church leaders so influence their communities so as to apply radical suspicion, within a very short time a new tradition is established and becomes fixed even if it is a tradition of radical suspicion. And seeing that man can not live by radical suspicion alone, a new affirming tradition must arise to hold the community together or it will disintegrate.

(4) The hermeneutics of tradition in a Bible School

The hermeneutics of tradition in Bible School dynamics has positive values. The corrective to the hermeneutics of radical suspicion is the hermeneutics of faith (*supra cap,* 4.2.4.3). We must value all that is precious and true in our tradition. Impatience with authority, a clamour to re-define, or to project our own selves, will make us impatient for change.

A trait is sometimes discernible to throw out all the tried and tested values as "old hat" and to replace them with the newest fad or point of view. If one is to be at the "cutting edge of modern research" which is the aim of most universities, the new discoveries must be related to the old world view on a reasoned basis. It is not sufficient to take on board every new advance so that various discrete concepts exist side by side. Church and secular history is littered with "new" ideas that have been discarded.

Henry Wansworth, the editor of the New Jerusalem Study Bible wrote of his team that:

> ...the impatience of the young with obscurity or technicality has been a constant incentive to clarity of thought, while the love and reverence of seniors for the sacred text has helped to keep at bay anything outrageous or slipshod (NJSB 1984, General Editor's Foreword).

Having applied metacriticism to the tradition in which we stand, and having demolished idols, and applied a rigour and obedience to re-construct our identity, all through prayer and dedicated effort, we will find ourselves in the centre of the finest aspects of our tradition. This will now become ***purposeful identity within the context of our tradition.***

3. SYSTEMIC RELIGIOUS EDUCATION AND BOUNDARIES

In a metacritical exercise there must be not only *focus* but also *boundaries.* For this we turn to systemic religious education.

3.1 Systemic religious education is a hermeneutical exercise

It does not appear from Timothy Lines' 1987 work *Systemic Religious Education* that he was writing with a particular institution in mind. Rather he was writing about an abstraction "Religious Education" which in his view required a focus or identity for its proper pursuit. Religious education can, of course, take place in churches, in Bible Schools, in secular schools, in camps, in retreats and in any other form that can be adapted to its exercise. Accordingly his work has an application to such ***institutional*** hermeneutics as in a congregation or a Bible School *inter alia.*

Nor does Lines speak of hermeneutics as such, but the overwhelming impression seen everywhere in his work is that this is a hermeneutical exercise. Hermeneutics being "the principles and processes of understanding," any work on understanding religious education must be hermeneutical. His work is all about our understanding of our task as religious educators and the offering of a paradigm from which we can discover how to do it better. He has proposed a paradigm of an open system which we consider

below with 8 essential properties. These properties can become "guides and values for the construction of a holistic nexus" for the better functioning of religious education.

3.2 The Carroll model and the open system

The Carroll model makes mention of the open system especially in chapter 3 of the *Handbook.* Here the congregation is seen as an open system. "This notion implies permeable boundaries or flow between the environment and the congregation." The congregation is seen as "constantly in a state of flux and adaptation. The source of change is primarily environmental, forcing the religious institution to adjust to what is going on around it." Carroll does not refer to Timothy Lines' systemic religious education. The latter was published in 1987 and the *Handbook* was published in 1986. Carroll, however, sets two principles of *interaction* against each other, one that a congregation is profoundly affected by its physical, social and cultural environment in its theological, ethical, liturgical style of operation, the other that the congregation, "by virtue of its relation to a religious or faith tradition, has the capacity, in a limited but crucial way, to transcend the determinative power of the social context so that it influences the context as it is being influenced by it." This interaction, when in balance, produces what Timothy Lines call *homeostasis* which is the principle that the organism stays much the same throughout all its vicissitudes. Carroll further refers to the capacity for "self-renewal based on *feedback*," another quality mentioned by Lines.

Carroll takes the open system seriously in that the environment of a congregation is definitive in its application in certain respects. He also sees it as making a theological statement. "One finds in scripture and in the witness of the Church over time the response of Christians to a God whose concern extends to the whole of life, in which human boundaries between people and nations and rich and poor are overcome, and in which God's intentions for all people are made known afresh in each generation. The local congregation is an agent of God's larger purposes, equipped for its mission in God's larger design and by its human character" (*Handbook* 48/19).

In view of the vital role given to the open system by Carroll, it is fitting to review briefly Timothy Lines' more thoroughly worked out concept of an open system.

3.3 Lines' definition of the systemic perspective

After discussing various perspectives[134] for getting a focus on religious education, Lines selects the systemic perspective. In his words this is an "integrative, transdisciplinary and dynamic venture that perceives religious education from a teleological view point". It uses the organism as its primary metaphor[135]. A system itself is "a set of interrelated elements each of which is related directly or indirectly to every other element, and no subset of which is unrelated to any other subset"[136]. The organism is a system in which each part depends on every other part in some way or other. An organism must survive, and its growth and survival depends on a constant interchange with environmental factors[137].

The open system, as Lines puts it, is the "root metaphor" (or paradigm) of the systemic perspective.

3.4 The raison d'etre for a systemic perspective

The need for a systemic perspective as described by Lines is a perceived need for a guiding purpose which will give a dynamic balance between *integration* and *differentiation*. *Integration* is a movement towards unity and harmony through a holistic incorporation of many facets or elements of religious education. *Differentiation*, on the other hand, is "the creation or nourishment of variety to meet individual and/or corporate needs and to reflect the impact of situational variables." In the *Handbook*, as seen in a previous paragraph, there are two principles working, one working outwards and one working inwards, which in balance are called *homeostasis*. Lines calls these *differentiation* and *integration*.

To over-emphasize either the one or the other is to have an unhealthy institution. An over-emphasis on *integration* would bring sterility or sameness. An over-emphasis

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[134] Theological, Liberal, neo-orthodox, environmental, historical and theoretical, individual and social science perspectives (Lines 1987:11-26).

[135] Using James Michal Lee's social science approach with a different focus (Lines 1987:27).

[136] Russel Ackoff and Fred Emery, 1972, in: Lines 1987:44.

on *differentiation* would fragment the education and bring disorientation and chaos. Thus to keep healthy there must be a guiding purpose governing religious education (Lines 1987:10-11)[138].

The guiding principle suggested by Lines is *intentionality*, to protect religious education from random activity. Offering here an interpretation of Lines and making an application to institutional hermeneutics, one needs to recognize that ***an institution must have a unifying principle***, called by him "a main drive or purpose, an overriding purpose or intention". This is required because there are forces that drive an institution apart. *Intentionality* has been called *Purpose* by H. Richard Niebuhr, and *focus* by this researcher and dealt with in the previous section. There are, in fact, dangers from the two extremes of *integration* and *differentiation*. One extreme is the powerful tendency to concentrate on one fixed idea. This is the danger of an over-focused *focus*. The opposite extreme is a situation where "everyone in the faculty is pointing in a different direction at the same time".

A principle seen by Lines as operating in a systemic perspective, which is also a corrective to the tendency in an institution to pull apart, is the systemic perspective of *interaction*. Parts of the educating discipline inform one another. An institution is a dynamic system and not static. Part of the dynamic is *interaction*.

Lines calls the final aspect of intentionality *transformation*. The systemic perspective is *teleological*. Teleology is the doctrine of final causes and is a view that developments are due to their purpose or the design served by them. Thus, as teleological, the systemic perspective, governed by its *intentionality* (its main purpose or driving focus), by nature serving its final end, results in the *transformation* of the recipients. One needs therefore, to keep clearly in mind these three questions: 'What is the institution's *end or final purpose*?', 'What is the *function or guiding principle* of the institution relating to its end?' and, 'What is the nature of its *functioning* related to its end?' (How is it going about accomplishing its end?) (Lines 1987:11-27).

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[137] John W Sutherland 1975, in: Lines 1987:41-42.

This brings us to another principle in re-imaging. In theological education there is a need for a ***purpose to transform*** the educands. There should be a conscious intention to transform students into men and women of God.

3.5 The Open system and the Closed system

The concept of an open or a closed system is, without question, a hermeneutical question. In the interpretation of Ricoeur's philosophical hermeneutics it has been seen that a closed system is somewhat of a fallacy as it takes human action to isolate a closed system. The only truly closed system known is the whole universe and even that we do not truly know to be a closed system. A closed system is a theoretical construct and in practical terms a scientist does his utmost, by intervention, to exclude input from outside of the chosen parameters of the desired system.

As Kenneth Boulding writes[139] a totally closed system can only be imagined by mental abstraction: "all the input of one part has to be the output of other parts." When, therefore, closed systems are discussed, it is only a matter of the *degree* of closedness that can be under consideration. A truly closed system ends in death as is generally believed will be the end of the universe[140]. The Second Law of Thermodynamics (the law of entropy) ensures that maximum entropy will occur until the end is chaos.

An analogy can be made between a bio-organism and the abstraction "religious education". The concepts of open and closed systems as applied to a living bio-organism can be used as the paradigm for the systemic perspective of religious education. In institutional terms a "closed" system is easily imagined. It is inward looking, it refuses contact with outsiders, it adheres rigidly to its identity and is generally like Job's description of his comforters, "Surely you are the people and wisdom will die with you!"

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[138] Carroll is, of course, talking of congregations, Lines of religious education in general. As said before, however, there is no difference in principles between one institution as a carrier of faith, and another "organism".
[139] In Lines 1987:45
[140] Illustrated in the form of a novel by H G Wells in *The Time Machine.*

The open system [writes Lines] is much more promising...[it]... *does* have import and export of material from the environment...[it]...can continue to grow, to become more complex, and to evolve because of the exchange process...[it]...does not move toward equilibrium but toward a metabolism, or steady-state...rather than running down...(it] can store up energy and regulate its output (at least temporarily) (Lines 1987:45).
Of course, a totally open system is just as theoretical a construct as a totally closed system, as Lines goes on to write. The organism would become indistinguishable from its environment. The key to a proper working hypothesis is *the degree of openness* to the environment and the rate of exchange with the environment.

3.6 The open system in the systemic perspective of religious education

3.6.1 The paradigm has three elements:

There must be ***structure***, an "ordered set of interconnected operations performed by the elements of the system".

There is ***function***: "a focus on the flow-through, or transformation process" It "is a mode of transformation of inputs into outputs or the rule by which the elements of the set of inputs are associated with elements of the set of outputs."

And then there is ***purpose***: "...a purposeful system is one that can perform the same function in different structural ways" (Lines 1987:46-48).

3.6.2 The paradigm has eight properties:

First there is ***holism***: "the system behaves as a whole...no part is isolated or independent from any of the others, ...we must think in terms of systems of elements in mutual interaction."

Then there is ***differentiation***: this is "increasing specialization of structure and function among system components...accomplished both through subsystems and suprasystems...almost always related to other systems therefore [it is] practically

impossible to distinguish a single system. A particular system is really a human abstract ion."

There are ***boundaries***: "the heart of the problems is the boundary issue...a boundary that is *permeable* allows a flow through in and out...[It is] ...a question of life and death, ...[an organism]...cannot be too open or too closed."
An integral part of an organism is ***dynamism,*** To survive it is always dynamic, never static.

An organism must have ***equifinality:*** This is the "ability to reach a desired state from differing initial conditions and through a variety of means."

Then an organism must have ***feedback,*** positive or negative, to achieve its goals.

One particular property essential to its existence is ***homeostasis***: This is the ability of organisms to maintain their own particular structure and function under a variety of circumstances.

Finally, there must be ***growth:*** "through importation (it) can build and store for survival (Lines, 1987:48-54).

3.6.3 The systemic perspective reflects the real concerns of education

Lines sees systemic education as deeply interested in all the true aims of education. It is deeply interested in interpretation, and in creating paths to a desired future. It has a continued emphasis on "time" and "process," in the flow of past, present and future. It seeks to take the heritage of the past and transform it into an "actualized" vision of a desired future, that is, to actualize the ideal into the transformation of the educand. It sees "time" as coming from the past, through the present actualization, into the future. Its function is forward-looking (teleological). It functions within a context yet it is not controlled by it (Lines 1987:186-191; 213-215).

3.6.4 Lines' systemic definition of religious education

Systemic religious education is the search for, and attempt at, the creation of a holistic nexus through the existential learning-adaptive process of transforming the heritage of the past into an actualized vision of the ideal future (Lines 1987:21).

3.6.5 The Bible School as an open system

It would not be appropriate to do a thorough study and analysis of the systemic perspective as it would bring in a discussion of new paradigms which deserve a full study of their own. The reason for bringing it in at all is not only because Carroll used the open system as a fundamental element of *context*, but because it gives the very necessary concept of ***boundaries*** which are essential to a Bible School's interaction with its context.

(1) *Elements and properties of the systemic perspective in a Bible School*

A Bible School is, like a congregation, an open system. It has *structure*: "an ordered set of interconnected operations performed by the system". It has *function*: it "transforms inputs into outputs," and it has *purpose*: it performs the same function in various circumstances. Thus the three elements mentioned by Timothy Lines are present.

As for the properties of the perspective, without being exhaustive, there is *holism* in a Bible School: the "system behaves as a whole" with "mutual interaction". There are both concepts of *differentiation* (each component increasing in *specialization* and *function*) and *integration* held in *homeostasis* by a unifying principle. "Differentiation," says Lines, is the "creation or nourishment of variety to meet individual and/or corporate needs and to reflect the impact of situations and variables" (Lines 1987:10,11). Thus within a Bible School, to fulfil its educational function, the principle of differentiation means that corporate needs must be met, and broken down, and seeing that corporate needs arise from a plethora of individual needs, individual needs must be met. So the needs of one department, or one or more lecturers within a department, or one or more students must be met. This is after the principle that an organism is a system of subsystems. These tend to drive apart by creating *difference.* The opposite principle of *integration* which is the adherence to the overriding focus

and teleological intentionality and transformation, pulls the opposite way as a unifying principle. Another influence that causes differentiation is the impact of the input of data into the School, in Lines' words "to reflect the impact of situational variables (*ibid.*).

One has then output and input. In reality output occurs on two levels, output which is part of the "thick discourse" of the institution, that which is occuring all the time, and output into the environment across the boundaries of the School. Input occurs when it comes from the environment across the boundaries. For the boundaries are *permeable.* Differentiation is working within the system, as each subsystem operates in a dynamic way and works because there are both internal and external factors causing it and thus affecting the whole system.

(2) *Focus and Boundaries*

The two cardinal points which work to achieve homeostasis in a Bible School are the *focus* as a strong unifying principle and the *boundaries* set by the leaders. Timothy Lines writes that "the heart of the problem is boundaries...a boundary that is *permeable* allows a flow through in and out...[It is]...a question of life and death...[an]...organism cannot be too open or too closed" (Lines 1987:48-54).

(3) *Internal pressures*

Internal pressures in a Bible School come from the individual spiritual and intellectual lives of the oversight, of lecturers and staff, as well as that of students themselves. Furthermore, even in an undenominational Bible School the great tradition and the little tradition are at work as part of the heritage of the college (*Handbook* 26-27 i.r.o. congregations). An undenominational college is essentially *independent* and likely to resist outside pressure to depart from its own tradition (to depart from one's own tradition is to downgrade or think lightly of one's own particular work in the past). Nevertheless the founders did not live and work in a vacuum and were part of a great tradition. For example, the founders of the Africa Evangelistic Band, the Garratt sisters, who founded the Bible School and Training Home, called Manor House, and later Glenvar, were in the great tradition of the so-called Holiness movement which was Wesleyan in character. Nevertheless they had a little tradition which came to be

called "A.E.B.teaching"[141]. These pressures will always be at work as hermeneutical processes with a college.

(4) ***External pressures***

External pressures come from the constituency of the College. The constituency is specifically those churches from which the students come and may be geographically wide-spread is many cases where the College is well known far and wide, or may be local, confined to the local geographical area. The constituency can affect profoundly the curriculum and ethos in that the School is the handmaiden of the churches and their perceived needs are fed into it. An area of neglect that this researcher has observed is the lack of 'marketing' and 'market research' to find out how the churches perceive their needs. The ethical needs within the churches, the standard of education of the students, their intellectual capacity, their Christian commitment, their theological knowledge or ignorance, all these affect the thinking of the Bible School. Even the sociological context will affect the institution. The general Christian ethos of the community and the churches will have profound affect: oversight, lecturers and staff make curriculum decisions based on perceived needs. For example, the Pat Kelly Bible College dropped the training of Sunday School teachers and superintendents because of the prevalence of Junior Church in their constituency[142]. Feedback from the Students' Representative Council also has its effect as it often expresses the constituency ethos.

SUMMARY: The title of this dissertation is *The Hermeneutical Nexus on an undenominational Bible School.* Its root concept is that there is an 'holistic nexus' of the principles of understanding which binds a Bible School (or for that matter, a congregation) into a systemic whole. The title of this dissertation and its concept does not derive from Lines but accords well with it. Lines has said that "the holistic nexus is that which binds the entire approach into a systemic whole" (Lines 1987:174).

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[141] From personal knowledge.
[142] From personal knowledge.

Properly speaking, all the principles of Lines' systemic perspective are necessary in an institution. Without losing sight of the other properties of the systemic perspective, perhaps the key properties are *firstly*, *homeostasis*, which is the principle that an organism to function and survive must have the ability to maintain its own particular structure, that is, its identity and function under an variety of circumstances, and *secondly*, *intentionality*, that its focus, which is a purposeful, forward-looking main drive towards *transformation of its students.* *Thirdly,* there is the necessity for *boundaries.* Bible Schools are profoundly affected both by internal pressures and those from the environment, in this case, chiefly the constituency of the Bible School. It is clear that *boundaries* have to be set within which input from the environment can be tolerated seeing that it influences the *progress* and *diaconology* of the College. In Ricoeurean terms, all the above internal and the effect of external pressures are part of the discourse of the institution. In Hopewell's and Carroll's terms it is part of the "thick discourse" of the institution. In the re-imaging of the institution, that is, in the *postlocutionary act*, attention must be paid to *focus* and *boundaries.*

4. CONCLUSION

In the opening chapter of this dissertation the Carroll *Handbook* is described as "a book which attempts to take congregations seriously in their givenness as earthly vessels through which the transcendent power of God is at work." In both the *Handbook* and this dissertation this view is implicit and sometimes explicit. However in the *Handbook* most of the book is given to how to do congregational studies in practice. In this dissertation most of the work is given to hermeneutics as it operates in an institution as a carrier of faith. Nevertheless in the *Handbook* considerable space is given to explanation of what are in fact hermeneutical principles and processes, and to some apologetics for the work. This dissertation arose out of consideration of this portion of the *Handbook* and it became clear to this researcher that the theoretical base of the Carroll model was not broad enough. Accordingly the work chiefly of Paul Ricoeur has been applied to the Carroll model.

It was a major overriding motif of the Carroll model, following Hopewell, that congregations had a powerful narrative character at work within them, wherever they might exist. Accordingly Paul Ricoeur's literary analysis has been applied to the Carroll model and extrapolated to strengthen the theoretical base of the Carroll model.

4.1 Ricoeur

It has been shown that hermeneutical principles and processes from Schleiermacher progressively to Ricoeur apply to all of life and, in this dissertation, particularly to institutions that are carriers of faith, such as congregations and Bible Schools (*supra cap.* 3.1.4). It is only through hermeneutics that we can understand our prejudices and come to self-understanding regarding institutions as well (*supra cap.*3.1.4.3/4).

Ricoeur gathered up the work of contemporary schools of thought to assert that interpretation is not derived from the natural sciences but from "proper linguistic models" (*supra cap.* 3.1.5.2). Explanation and understanding take place in the act of reading. Ricoeur attempted to show that a *written text* is a form of discourse that has been inscripturated in order to fulfil the conditions of the discourse of a text (*supra cap.* 3.1.5.3; Ricoeur 1976:22-23). Discourse is the event of language and "a written text is a form of discourse under the condition of inscription." (*supra cap.* 3.1.5.4; Ricoeur 1976:11-23).

When a text is written down it becomes distanciated from the author's intention and has cut its moorings to make its own way in the world (*supra cap. 3*.1.5.5.) and it is opened to whoever can read. When a text is inscripturated certain principles and processes take place. One is *polysemy*, that words have more than one meaning. Another is that discourse is loaded with metaphor and symbol and a surplus of meaning. Now a *new dialogue* emerges (*supra cap.* 3.1.5.6). If the event of discourse in the text is met then reading is the place of appropriation.
Discourse as contained in the narrative form is an event that takes place in narrative time, a *meaningful* occasion wherein the *significant* happens. The event is always forward looking, it contains that power and so it is essential that we do not strive to get only behind the text to the author in a mere historicist mode, but in front of the

text to receive its power working on us (*supra cap.* 3.1.5.6 (4)). The theory of action and the theory of texts have a relationship. Action can become an object of science through "objectification" in writing (*supra cap.* 3.1.5.6 (5)). The text has action within itself, has action on the reader and the reader has action on the text. These come together in a *new event of discourse*, at the point of reading, where appropriation takes place. At this point the reader appropriates the text and his world-view is refigured. For the text has promise and is forward looking and has a power, which linked to the reader, refigures his or her self-understanding (*supra cap.* 3.1.5.6 (7)). It is at this stage that Ricoeur sees hermeneutics proper at work. This to Ricoeur is not an *emotional* or *immediate* grasping of "foreign psychic life" as in the understanding produced by the hermeneutical circle but is on an epistemological level, the level of the theory of knowledge, only. This researcher's comment on Ricoeur is that one may not conceive of appropriation only on a epistemological level because man is spirit, soul and body with emotion, sensitivity and motivational powers. The creative impact of appropriation affects feelings, ethics, motivation and even faith.

However, when hermeneutics is applied to institutions, allowable in itself by Ricoeur, we see that hermeneutics applies not only to the principles but also to the processes of understanding as well. Whereas Ricoeur sees hermeneutics only in the act of reading, this researcher sees hermeneutics working in a nexus in the thick discourse of the institution.

4.2 Carroll and Ricoeur

The literary analysis of Ricouer meets with the Hopewell/Carroll insights of the need for the discourse of the congregation to be written down in story. The inscripturation is necessary for both Ricoeur and Hopewell/Carroll in order that hermeneutical analysis can take place. The invitation to congregational studies made by Carroll (*supra cap.* 3.4.2.1) is that by means of systematic deconstruction the *being* of the institution may be brought to light, that is, its identity, in order that its *becoming* might be activated. This is *mutatis mutandis* equivalent to the discourse of the text being opened up so that appropriation may take place. At the new event of discourse which takes place according to Ricoeur at the time of reading, the power of the text

interacting with the reader, produces (passion for the possible as Ricoeur puts it), a *becoming* (as Carroll puts it), a promise for the future, and makes possible a re-imaging, or what this researcher has called a *postlocutionary act.*

Where Ricoeur stops short, in that it is not to his purpose to go further, the Carroll model gives an opportunity to extrapolate the concept of the discourse event of the text so that it is appropriate to the institution. Here the fact of distanciation takes place on different levels and the fact of appropriation likewise takes place on different levels, in both cases because the congregational researcher is both creator of the narrative and the expositor of the narrative. The "dimensions" in the process of creating the narrative in the Carroll model are "dimensions," or "aspects," or "topics" which may be seen as hermeneutical processes in the modern sense of hermeneutics. *Identity*, *Context*, *Process*, and *Program*, taken as aspects of institutional life are properly hermeneutical processes in the study of the institution, albeit on a secondary level (*supra cap.* 3.3.2). The *heritage*, *world-view*, *symbols* and *ritual* are proper objects of hermeneutics study: they carry meaning, and it is only the *meaning* of the of the institution that interests mankind. There is, therefore, no difference ***in principle*** between Ricoeur and Carroll at this point.

In the first chapter of this dissertation (see *supra cap.* 1.3.1.) one of the hypotheses offered was that our hermeneutical concepts can be reconstructed so that we may see them applied to institutions. It is submitted that this has been sufficiently shown in this dissertation. Another hypothesis has also been shown by the application of Paul Ricoeur's insights to the Carroll model that the self-understanding of an institution, which is the self-understanding of its identity, is the result of a hermeneutical process which takes place in order to understand the institution better by understanding the thick discourse of the institution over time. A third hypothesis has been shown that there is indeed an analogy between the hermeneutics of a written text such as in the Bible and the hermeneutics of a congregation, Bible School or any other institution. The event of discourse that Ricoeur described has been shown in this study to be capable of extrapolation into the thick discourse, and hermeneutical analysis is possible so that an institution such as a congregation or Bible School *inter alia* may be better understood.

4.3 Ricoeur and Carroll being complementary

The literary analysis of Ricoeur is not incompatible with Carroll, rather it is complementary. It gives opportunity, by extrapolation of Ricoeur's principles and exposition, to study the hermeneutical processes of an institution as a carrier of faith, and for the opening out of the over time (*kairos*) (*supra cap.* 3.1.5.6.(3)) and gives us a theoretical foundation for the Carroll model itself and for experiencing the power of the history, heritage, symbols and rituals, in a word the thick dialogue to the end that by appropriation we may experience the fullness of *becoming* as we stand in front of the congregational text and re-image the identity of the institution.

4.4 Carroll's methodology

It is suggested that the methodology used by the Carroll model (which is the major part of the *Handbook*) could and should be applied also in the case of Bible Schools, and is appropriate to any other institution *mutatis mutandis*. It is the identity of an institution that must be understood. But with regard to the thick discourse, to use part of a conversation in Dorothy Sayers' novel *Gaudy Night*:

> "I entirely agree that a historian ought to be precise in detail; but unless you take all the characters and circumstances concerned into account, you are reckoning without the facts. The *proportions and relations of things* are just as much facts as the things themselves; and if you get those wrong, you falsify the picture really seriously" (Sayers (1935) 1990:23 italics added).

Hopewell's and Carroll's methodology is such that it gathers all the data in and surrounding the institution and gives opportunity to discover "proportions and relations of things" within the institution. However this dissertation is confined to the hermeneutical principles and processes so methodology is mentioned only in passing.

4.5 The thick discourse and the settings of the plot

Ricoeur's concept that the historian, or the social scientist, for instance, should reduce to writing the object of study, to give them a status by objectification, meets the powerful insight of James Hopewell that *the narrative form, the story, is at work in every congregation and is itself a universal fact.* Hopewell followed the symbolist approach which studies the structures of ideas and actions within the congregation and the symbols and rituals of speech, space and time. It is but a short step from Ricoeur's study of words and the power of symbol and metaphor within discourse to that of Hopewell and Carroll. Both use a linguistic model, Ricoeur with the event of discourse, with the power of words which have more than one meaning, and words that are symbolic and metaphoric, and Hopewell with what this researcher has called the thick discourse with its actions, objects, time and space and conversations which are also symbolic and metaphoric.

4.6 Carroll's invitation to congregational studies

In this dissertation this researcher has taken up Carroll's invitation to take the congregation seriously and has in particular sought to describe the nexus of hermeneutical principles and processes at work within the congregation and in a Bible School. It is hoped that this more thorough examination of the subject will supplement the hermeneutical principles in the *Handbook.* It is further hoped that it might have the effect that before plunging into a critical evaluation of a Bible School, or a congregation for that matter, and urging it to action (see *supra cap.* 1.1.1.), congregations and institutional studies will be in a better position to shift the emphasis from mere criticism or self-criticism, to metacriticism. It is also expected that it can show more of the hermeneutical workings of an institution that lead to self-understanding and beyond.

In real life there is a need for a metacritical examination of an institution from time to time rather than once in a life-time. Society is always in flux to some degree or other. This is of greater importance in times of radical change such has been the case in South Africa since 1994. The question was asked in chapter 1 (*supra cap.* 1.3.1.2):

what can the Carroll mode of identity within context offer for the renewal of a Bible College? It is hoped that the Carroll model has been strengthened by this dissertation and that it will produce an enlarged self-understanding in respect of the nature of an institution as a carrier of faith and be of assistance in answering the question.
Neither Hopewell nor Carroll doubted that the nature of an institution's identity was hermeneutical (see for example *supra cap.* 1.3.1.7 and Carroll's chapter on Identity). And so it is hoped that the complex of hermeneutical strands can be seen better for the work done in this dissertation. The discourse of a congregation or a Bible School is without question a complex one, each element that can give meaning adding to and inter-meshing with each other. Put together into narrative form it is certainly capable of hermeneutical study as a text, as we have seen. It is expected that the realisation of the holistic nature of the thick discourse will give greater insight into the elements of the transcendental code: language, culture, space, time (*kairos*) and matter (*supra cap.* 3.3.2.6.2 & 3.4.3.8 #8).

What has surprised this researcher during the development of this study is how Paul Ricoeur's passion for the possible and hope for the future as one stands in front of the text, complements Carroll's concept of *becoming.* It is arguably central to Ricoeur's work that a text, a metaphor and a symbol is loaded with a surplus of meaning. The power, or action, of a text to transform the reader as he appropriates it, taken together with the reader's own intellectual action upon the text, to produce a new event of discourse means that a kind of dialogue takes place between the text and the reader, producing wonderful opportunities for self-understanding. When the reader is conceived of as a corporate carrier of faith because the household of God is under study and discussion, the Spirit of God is at work throughout, in the formulation of the institutional text and in its exposition. As the body of Christ appropriates it, in the presence of God, with prayer and obedience to His Spirit, there is no saying what dimensions of blessing lie before the institution in its *becoming.* Thus the whole experience becomes teleological.

Carroll works in a hermeneutical way but does not give his work a good hermeneutical foundation. At best his hermeneutics is vague and at worst it is non-existent. The whole question of congregational studies could be served by taking

cognizance of Ricoeur's hermeneutical analysis and more study is invited on this. A further suggestion for study is the use of *Biblical concepts* for re-imaging the congregation or Bible School rather than the literary motifs of Hopewell and Carroll (*supra cap.* 3.4.3.4). Again, it is suggested study would be profitable on the application of the principles of an open system as applied to institutional hermeneutics (*supra cap.* 4.3), only touched on in this dissertation. There are aspects of *context* which could be developed in studying the hermeneutical character of institutions which would also be part of a study of systemic religious hermeneutic. The influence of an institution, and here the emphasis is particularly on a Bible School and its relation to its context, deserves a study of its own. It is also suggested that much can be gained in prospering the school by the application of market research in its constituency and the full implications thereof in its life-situation (*supra cap.* 1.1.1.2 (2)).

Perhaps one of the most important aspects which have constantly exercised the mind of this researcher in his studies leading up to this dissertation is the question of authority in an undenominational Bible School or independent congregation. We may understand the hermeneutics of the thick discourse, we may be familiar with the hermeneutical nexus of an institution but in an undenomination institution, not least among the hermeneutical facts is the reality that it has no denominational authority and it has as it were a floating identity going wherever the steersman chooses (*supra cap.* 1.2.1.3). It is suggested that this merits study.

Finally, all the questions raised in the problem statement (*supra cap.* 1.2.1.3) have not been answered in this dissertation. Nevertheless this researcher sees the application of the Carroll model complemented by Ricoeurean philosophical hermeneutics as a preliminary study of institutional hermeneutics and as one step forward in preparation to facilitate change in an institution. Further study on the questions raised is invited.

APPENDIX

THEOLOGICAL SEMINARIES AND BIBLE COLLEGES IN SOUTH AFRICA, INCLUDING INFORMAL EFFORTS.

NOTES:

1. This is by no means a complete list. It is suggested that many more informal theological training situations will be found by research into original sources. See for example the sources suggested by Pretorius H. L. 1995:129-131.

2. Unless otherwise stated in the footnotes, the source is Froise *S.A. Christian Handbook 1996/7.*

3. As this is a chronological listing, institutions mentioned by Froise (or others) that have neither a date nor an approximate date have been shown in section 2.

4. It is sometimes difficult to decide whether a teaching or training institution is a "Bible School" or a secular school. Furthermore, in Noble, FREDERIC PERRY's statistics, a "Seminary" might be a Girl's School. **However, because every Church, Christian or missionary institution that established such an institution did so in order to teach the Gospel and its ethics in the social context of the time**, we have decided to include as many as we know of. This applies especially to the 19th century. The same principle applies to Trade Schools and training in industry but that is in section 3.

5. For a thorough and detailed search to be made of all informal theological instruction, a vast amount of missionary literature would have to be studied. It is clear that all missionary societies and all denominations in Southern Africa have engaged in informal theological education. Yet it was felt necessary to trace the development of such training in Southern Africa from the beginning in order to give meaning to the identity of such institutions. Informal education can range from a Bible Class for the training of evangelists or preachers to a highly organized theological seminary. In view of the wide use of industrial and agricultural training used for the purpose of theological training, especially in the 19th century, these have been included.

6. Some institutes may be known by different names at different times and some may have moved from one town to another. Accordingly they may be duplications in this list. Both Froise and Codrington 1985 have addresses of institutes at the time of their writing, Froise 1996/7 and Codrington 1985 (Appendix C). As the list covers two centuries, seeing that it is beyond the scope of this dissertation, no effort has been made to ascertain which institutes are still in existence and/or their present status.

1. Chronological list

1832	Seminary[143]	Scottis Free Presbyterian.	Pirie	Kafraria, Cape Colony
1838	Training College	Un.of Breth.- Moravian	Genadendal	Cape Colony
1840	Rhenish Misson[144] - [145]	Rhenish.	Wuppertal	Cape Colony
1840	Boarding and Training School[146]	Sc. Un. Pres,	Emgwali	Cape Colony
1841	Lovedale[147]	Church of Scotland	Lovedale	Cape Colony
1849	Diocesan College	Soc.Prop.Gos. (Anglican)	Rondebosch	Cape Colony.
1855	St Andrews College[148]	S. P. G. (Anglican)	Grahamstown	Cape Colony
1858	Zonnebloem Kafir Institution[149]	S. P. G	Cape Town	Cape Colony
1859	Theological Seminary, (Bloemhof) (*Kweekskool*)	DRC	Stellenbosch.	Cape Colony
1863	Gereformeerde Kerk part-time tuition for Ministers.[151] (informal)	GER.K	Grahamstown	Cape Colony
c1865	Morija Bible School[152]	CMS		
1868	Theological and Training School	Paris Soc.	Morija	Basutoland
1869	Theological Seminary of the	Reformed Churches	Morija	Basutoland
[150]	Reformed Churches		Potchefstroom	Transvaal (West)
1869	Lucy Lindley Seminary[153]	American Board	Inanda	Natal
1872	Bible School[154]	Paris Society	Morija	Basutoland

143 Noble, Frederic Perry 1899:772.
144 Strassberger 1953:370.
145 Similar institutions at Bethelsdorp (van der Kemp), Genadendal, Zuurbrak 1811, Pecaltsdorp 1813, and Theopolis 1814, but these Moravian type institutions will not be mentioned further as their training was not separate from the community learning experience (to the extent of the author's knowledge). The Rhenish Mission has enduring monument in schools.
146 Noble, Frederic Perry 1899:770.
147 Shepherd 1940:95 (21 July 1841).
148 Noble, Frederic Perry 1899:769.
149 Noble, Frederic Perry 1899:769 says 1860 but Zonnebloem itself claims 1858.
150 Froise is in error with 1859.
151 Krüger, Petrus. 1991:9-21
152 De Villiers, Dion Renè 1971:211-213.
153 Noble, Frederic Perry 1899:772.

1873	Moffatt Institute[155]	London Society (Cong.)	Kuruman	Bechuanaland
1874	Huguenot Female College[156]	Dutch Reformed Church	Wellington	Cape Colony
1876	Huguenot College of the D.R.C. [157]	DRC	Wellington	Cape Colony
c1877	The Gonin School (informal)[158]	DRC	Saulspoort	(Bakhatla tribe) W.Tvl.
1877	Blytheswood Institute (Daughter of Lovedale)[159]	Church of Scotland	Blythesdale	Cape Colony
1882	Augusta Memorial Training Institute[160]	Scotch Episcopal	Engcobo	Kafraria[163]
1883	Theological School	Paris Society (Pres)	Leribe	Basutoland
1883	St Alban's Training College	S. P. G.	Pieter Maritzburg	Natal
1884	Teacher's Seminary[161]	Berlin Mission (Luth)	Botschabelo	
1884	Theol. School, Dept of the Institution[162]	Scottish Free Presb.	Lovedale	Cape Colony
1893	Helderberg College	Seventh Day Adventist	Somerset West	Cape Colony
1894	Training School for Catechists (failed) (informal)[164]	DRC	Witsieshoek	O.F.S.
1894	Training School for Catechists (failed) (informal)[165]	DRC	Farm Emandleni.	
1894	St,Mary's Training College for Schoolmasters[166]	S.P.G.	Thlotsi Heights	Basutoland
1894	Training School[167]	Sc.Free Pres.	Livingstonia	Nyasaland
1895	Evangelist's Training Class[168]	Paris Society	Lialui	Barutsiland (*sic*)
1896	Kilnerton Training Institute	British Wesleyan Society	Pretoria	Transvaal
1896	Theological Class[169]	Scot. Free Presbyterian	Impolweni	Zululand
1896	The Salv. Army College for Officer Train.	Salvation Army	Braamfontein	Transvaal
1897	Training School for Men	S.P.G.	Pretoria	Transvaal
1897	Normal School for Girls[170]	Wom.Assoc.of S.P.G.	Keiskamma Hoek	Cape Colony
1897	Training School for Catechists[171] (closed 1903) (informal)	DRC	Umtata	Cape Colony
1898	Training School for Catechists[172] (informal) (closed because of war)	DRC	Zoutpansberg	Transvaal

154 Noble, Frederic Perry 1899:770.
155 Noble, Frederic Perry 1889:770; 655 (646-656 etc.)
156 Noble, Frederic Perry 1899:769.
157 Froise is in error with 1874.
158 Maree, W.L. 1966:84-88.
159 Shepherd 1940:179/81 *passim*, Noble, Frederic Perry 1899:772.
160 Noble, Frederic Perry 1899:770.
161 Noble, Frederic Perry 1899:770
162 Noble, Frederic Perry 1899:770.
163 as per F. P. Noble. However Kaffraria became united with the Cape Colony in 1865. Noble, JOHN. 1886:68,69.

c1906	Patmos Bible School [173]	Apostoliese Geloof Send.	Waterberg	Transvaal
1908	Stofberg Bybel Skool[174]	URSCA	Melmoth	Natal
c1910	Ceza, Lutheran catachetical school.[175]	(Lutheran)	Ceza	Zululand
1911	Stofberg Teologiese Skool	URSCA	Entembeni	Natal
1912	Entembeni Mission Station School[176]	ZION	Entembeni	Natal
1912	Lutheran Theological Seminary Umphumulo	Evang. Luth.Ch. of S.A.	Mapumulo Oscarberg	Zululand, Natal
1915	Theological training[177]	Lutheran	Alice	Zululand, Natal
1916	University of Fort Hare, Faculty of Theology[178]	Non-denominational	Wellington	Cape Province
1917	Training School for Coloured Evangelists[179] (informal) (Approval withdrawn 1920).	DRC		Cape Province

164 De Villiers, Dion Renè 1971:218-220)
165 De Villiers, Dion Renè *222-3.*
166 Noble, Frederic Perry 1899:771.
167 Noble, Frederic Perry 1889:770.
168 Noble, Frederic Perry 1889:770.
169 Noble, Frederic Perry 1899:770.
170 Noble, Frederic Perry 1899:770.
171 De Villiers, Dion Renè *226.*
172 De Villiers, Dion Renè *227-8.*
173 Berger, Isak Schalk Van Der Merwe. 1987:****
174 De Villiers, Dion Renè 1971:218-220)
175 Sundkler 1976:245, 254. (Sundler writes of 9 outposts and "catechetical centres". It is evident that the catechists were trained but uncertain to the compilor whether this took place at the "centres" as well.
176 Oosthuizen G. C. 1987:48 Two lady missionaries came out from Grace Missionary Church, Zion, Illinois (Christian Catholic Church in Zion = origin of the Zionist Church in S. A.) and started a school for teachers and preachers.
177 Sundkler 1961:121.
178 Shepherd 1940:201-7 *passim.*
179 Kriel, Cornelius Johannes. 1961:250.

1923	Bible Institute of South Africa[180]	N	Kalk Bay	Cape Peninsula
1925	Training School for Evangelists (Morgenster)[181]	DRC	Morgenster	Southern Rhodesia
1927	AGS Bybelskool (later Teologiese Kollege)[182] (Whites) (only evening classes) (formal)	AGS	?	
1929	Training for Coloured Ministers[183] (offshoot of the Sendingsinstituut)	DRC	Wellington	WC
1930	Glenvar Bible College,[184]	AEB/N	Constantia, Cape Town	CPEN
1931	Hofmeyr Opleidingskool[185], later Minnie Hofmeyr Op.	DRC	Harrington St, Cape Town	SOCIAL WORKERS
1932	Lovedale Bible School[186] (offshoot of Lovedale Institution)	ChScot.	Lovedale	EC
1935	Apologiese Geloofsending Teologiese Kollege	AGS	Auckland Park, Johannesburg	G
1935	Berea Theological College.[187]	FGCOG	Irene Assn., Irene	G
1937	Private training for Coloured Evangelists allowed	DRC		
1938	Univ. of Pretoria, Fac. of Theology, Sect.A	NHK	Pretoria	
1938	***Univ. of Pretoria, Fac. of Theology, Sec.B	DRC	Pretoria	
1938	R. R. Wright School of Religion,[188]	AME	Evaton	
1939	Correspondence Course[189] (informal)	AGS	Bloemfontein	CORR
1940	Berean Bible School (semi-formal) (closed 1947)[190]	AGS	Johannesburg, moved to Auckland Park, moved to Marantha Park.	
1940	Light of Life Correspondence Bible Courses	AEB/N	Parow, Cape Town	CORR CPEN

[180] Froise, Codrington 1984:139,151-152, Codrington 1985:39.

[181] Daneel 1971: I.190. Evangelist-teachers were used prior to the opening of the school who must have received instruction to become catechists. As an illustration of the intensely religious nature of early schools, at Morgenster in the early days the tuition was only in Bible History, Bible texts and *Psalms* and *Gesange*. (*ibid.*I.216) Theological education at Morgenster was greatly hindered and reduced by the Depression in the early 1930's. (*ibid.* I.218.)

[182] Berger, Isak Schalk Van Der Merwe. 1987:584.

[183] Kriel, Cornelius Johannes. 1961****

[184] Froise, Codrington 1981:141, 153.

[185] Kriel, Cornelius Johannes., 1961:258-260.

[186] Shepherd 1940:386-91.

[187] Froise, Codrington 1981:139, 150-151.

[188] Froise, Sundkler 1961:122, 145. Codrington 1985:264,66.

[189] Berger, Isak Schalk Van Der Merwe. 1987:584-7.

[190] Berger, Isak Schalk Van Der Merwe. 1987:585 *passim.*

[191] Kriel, Cornelius Johannes 1961:252.
[192] Froise, Codrington 1985:263,49.
[193] Berger, ISAK SCHALK VAN DER MERWE. 1987:****
[194] Froise, Codrington 1981:144,156.
[195] Froise, Codrington 1985:263,53.
[196]. Kriel, Cornelius Johannes 1961:***
[197] Froise, Codrington 1985:264,68.
[198] Kriel, Cornelius Johannes. *1961:252.*
[199] Berger, Isak Schalk Van Der Merwe. 1987:587.
[200] Berger, Isak Schalk Van Der Merwe. 1987:571.
[201] Froise, Codrington 1981:138, 149-150, Codrington 1985:39. Extension schools exist in Durban and Port Elizabeth.
[202] Berger, Isak Schalk Van Der Merwe. 1987:587.
[203] Berger, Isak Schalk Van Der Merwe. 1987:****
[204] Froise, Codrington 1981:140,152, Codrington 1985:40.
[205] Berger, Isak Schalk Van Der Merwe. 1987:574.
[206] Froise, Codrington 1981:138, 149-150.
[207] Froise, Codrington 1981:142, 155. 1985:264,65.
[208] West Martin 1975:145-6 The AICA was formed with express aim of bringing independent African churches together and providing theological educaton for its members. For the first 5 to 6 years of its existence it held theological refresher courses in Johannesburg, Durban, Bloemfontein, Springs, Cape Town Port Elizabeth and East London. It was well organized and usually addressed by local ministers mainly from the Mission churches as recruited by the Christian Institute. West 1975:145/6. West 1974:121-129. Sundkler 1976:288ff. A break-a-way movement the *African Independant Church Movement* (1973) wanted (in 1976) to start a "so-called "South African College for Independent Churches" Sundkler 1976:293.
[209] West Martin 1975:163/4 In 1967 the AICA Conference (see 34) had established a parallel organization for women known as the Womens' Association of African Independent Churches (WAAIC). In 1969 a Christian Institute advisor was appointed and WAAIC started several practical programmes including literacy classes, classes in sewing, cooking, hygiene, biblical knowledge and child-care. The WAAIC suspended its consitution in 1972 in Cape Town.
[210] Berger, Isak Schalk Van Der Merwe. 1987:577-8.
[211] West, Martin 1975:16-170. Similar to the AICA (see 34) the Pentecostal Mission Church Association (an Association which registered as a church for practical government reasons) of about 60 members, chiefly of the Zionist type, issued a regular newsletter including short Bible studies and practical advice on running a church, such as financial advice and on building.
[212] see 34
[213] West Martin 1975:146 It opened in 1970 with 15 students in Alice, with an ambitious correspondence course launched in the same year but owing to staff problems it sent out only its first lesson in mid-1972. The students had the advantage of contact with students of the Federal Theological Seminary which trained African students for the ministry of the Anglican, Congregational, Methodist and Presbyterian churches. It also gave them contact with the students of the University of Fort Hare. However by the end of 1973 the AICA had virtually collapsed over a proctracted leadership struggle (see West 1975 ch.8) and the College and the correspondence course had been closed down. West 1975:161.
[214] Froise, Codrington 1984:140,152, but see in "Identity of Colleges," and Prospectus: College has changed completely. Codrington 1985:40.
[215] Froise 131. Has branch office in Bloemfontein.
[216] West, Martin 1975:152-154 *passim.* Similar to the AICA and the PMCA was the RICA, The Reformed Independent Churches Association, with Ds N van Loggerenberg (DRC) as advisor. We read of promises of a theological school in Soweto and assistence for students to attend. There was promise of viability. In 1972 a small Bible Study course was started in Soweto.
[217] Daneel 1988: (Vol III) (XI *passim* for information on *Fambidzano* see index. Use of TEE courses see p.409 *inter alia*). Makamba, Peter M. 1991 in Shank, David A. (ed) 1991 *Ministry in Partnership with African Independent Churches.* Papers presented at the Conference on Ministry in Partnership with African Independent Churches, July 1898, Kinshasa, Zaire. Elkart, Indiana: Mennonite Board of Missions, (240-251).
[218] Froise, Codrington 1981:142, 155, Codrington 1985:42; 1985:264, 67.
[219] Froise, Codrington 1985:39.
[220] Froise; Codrington 1981:139,151.
[221] Froise (133) reports branch colleges (correspondence) at Umtata, Mmbatho, Welkom (mine ministry), Stilfontein, Amanzimtoti, Sibasa.
[222] =TEAM Bible College, Gatesville ? Codrington 1985:264,77.
[223] Froise, Codrington 1981:141, 153-154.
[224] Froise, Codrington 1981:140, 153, Codrington 1985:40..
[225] Froise, Codrington 1985:41.
[226] Froise, Sundkler 1976:290.
[227] Froise, Codrington 1981:141, 154.
[228] Froise, Makubu, PETER 1991 in Shank, David A. (ed) 1991 *Ministry in Partnership with African Independent Churches.* Papers presented at the Conference on Ministry in Partnership with African Independent Churches, July 1898, Kinshasa, Zaire. Elkart, Indiana: Mennonite Board of Missions, (266-274).
[229] Strassberger 1971:92-96.
[230] Froise, Codrington 1981:142,154, Codrington 1985:42.
[231] Froise 133: the National Theological Training Institute (Johannesburg) (Correspondence College) uses their material.
[232] Froise, Codrington 1985:264, 69.
[233] Froise, Codrington 1981:155 (?) = Lenasia Theological College (Codrington 1985:263, 48) ?
[234] Prospectus.

	(informal)[191] (Closed 1946)			
1941	Lutheran Theological Seminary[192]	LUTH	Enhlanhleni, Pomeroy	
1942	Bible School in "Western Native Township"[193] (informal)	AGS	Western Native Township****	
1942	Union Bible Institute[194]	I	Pietermaritzburg	KWA
1942	Moravian Theological Seminary[195]	MOR/I	Gatesville, Cape Town	CPEN
1942	Dorothea Mission Bible School	I	Rosslyn, Pretoria	
1943	St Joseph's Theological Institute	RC	Hilton	
1943	Theological Class for Coloured Ministers[196]	DRC	Worcester	W
1944	Christian Reformed Theological Seminary	CGK/I	Benoni	
1944	Bethel Bible College	AEB/I	Crawford, Cape Town	CPEN
1947	Rhodes Univ., Fac. of Divinity	N	Grahamstown	EC
1947	Southern Africa School of Theology[197]	I/AOG	Rustenburg	
1947	Class for Training Coloured Evangelists[198] (informal) (Closed by Synod 1954)	DRC	Rondebosch?	
1948	Immanuel Wesleyan Bible College	WES	Manzini	SWAZ
1948	St. John Vianney Seminary	RC	Greenkloof, Pretoria	
1948	Wesleyan Evanglelical Seminary	Wes	Brakpan	
1949	Apostoliese Byblekollege[199] (ABK) (Correspondence) became Apostoliese Geloof Sending Bible College 1968.	AGS		
1951	AGS first official Bible SchooL[200]	AGS	Bapsfontein (Pretoria) moved to Lady Selbourne (Pts) moved to Potgietersrus, moved 1970 to Mabopane (Pta)	
1951	Metropolitan Bible School		Grassy Park, Cape Town	CPEN
1951	Baptist Theological College of S.A.[201]	BAPT	Randburg	
1952	Pat Kelly Bible College (formerly. Bible Night School)	U	Athlone, Cape Town	PT[234]
1953	Potchefstroom Univ. for H.C.E., Fac. of Theology.		Potchefstroom	
***	Faculty of Biblical Studies		Potchefstroom	
1954	Apostoliese Bybelkollege[202]			

1956	Kasupe Mission Station Bible School[203]	AGS	Kasupe (near Lusaka)		ZAMBIA
1956	Freeman Bible College	PHC	White River		
1957	Durban Bible College[204]	TEAM/ EBC	Durban		KWA
1957	Bible School for Indians[205]	AGS			
1957	Evangeliese Gereformeerde Kerk		Nigel		
1959	Chaldo Bible Institute	GCOG	Wittebome, Cape Town		CPEN
1961	Univ. of S.A., Fac. of Theol. & Rel. Stud.	CUM	Pretoria		CORR
1961	Teologiese Seminarium van die Baptiste[206]	ABK	Kempton Park		
1962	Phumelela Bible College[207]	SAM & ACSA	White River		
1962	Univ. of the Wit., Dept of Rel.Studies	N	Johannesburg		G
1962	Lumko Institute	RC	Germiston		G
1963	Africa Bible College	AOGF	Lenyenye, Tzaneen		M
1964	Univ. of the North (Turfloop), Dept. Theol.	N	Sovenga	0727	
1964	Southern Africa Bible School (Church of Christ.)		Benoni		
1964	Johannesburg Correspondence Bible Studies	AEF	Roodepoort		
1965	African Independent Churches Association (AICA)[208]	InterD (with Christian Institute)			
1965	Soweto Bible College	FGCOG/ UA	KwaXuma, Jabavu, Soweto		
1967	I C I University		Roodepoort		CORR
1967	Bethel Bible College	UAFC **	Malvern, Johannesburg		
1967	WAAIC (semi-formal) womens' classes[209]	I			
1968	Apostoliese Geloof Sending Bible College[210] (formal)	AGS			
1968	Temblani Bible Training Centre (f.AFM B/Coll, Tkei.)	AFM	Umtata		EC
1969	University of Cape Town, Dept of	N	Cape Town		CPEN

	Religious Studies				
1969	University of Durban-Westville, Fac.of Theol.	ECUM	Durban	DBN	
c1969	PMCA informal studies[211]	PENT	Soweto	CORR	G
1970	AICA[212] Theological College[213]	I	Alice	EC	
1970	University of Zululand, Faculty of Theology		Kwa-Dlangezwa 3886		
1970	Andrew Murray Bible School			CORR	
1970	Cornerstone Christian College (f. Cape Evan.Bib.Inst.)[214]	I	Plumstead, Cape Town	CPEN	
1971	Theological College of S.A.	AOG	Alberton	CORR	
1971	Bybelkor [215]	DRC	Wellington	CORR	WC
1971	International Bible College	I/AOG	Durban, Kwazulu	KWA	
1972	Reformed Independent Churches Association (RICA)[216]	G	Soweto	I	
1972	*Fambidzano,*[217] African Independent Church Conference		Zimbabwe, among the *Shona* people		
1973	S.A. Lutheran Theological College	SALT	Pietermaritzburg	KWA	
1973	Rosebank Bible College[218]	I	Rosebank, Johannesburg	G	
1974	Baptist Theological Seminary[219]	BAPT	Bridgetown, Cape Town	CPEN	
1975	Bethesda Bible College[220]	FGCOG/ UA	Chatsworth, Durban	DBN	
1976	AFM Theological Institutions Central	AFM	Soshanguve, Rosslyn, Pretoria	PTA	
1976	ANGP Bible College	ANGP	Cato Ridge	KWA	
1976	Theological Training by Extension College		Turfontein, Johannesburg	TEE	G
1977	International Theological Institute[221]	AFM	Half-way House	CORR	PTA
1977	Cape Bible Training Centre	IPHC	Retreat, Cape Town	CPEN	
1978	Transkei Bible College	FGCOG/ UA	Umtata	EC	
1978	United Bible College	UAFC	Soshanguve 0152		
1978	Evangelical Bible College[222]	TEAM/ EBC	Strandfontein, Cape Town	CPEN	
1979	Rhema Bible Training Centre	IFCC	Randburg	G	
1979	Dumisani Theol. Instit. & Bib. Sch. (f. Dumisani Bib/ Sch)		Kingwilliamstown	EC	
1979	Bible Way Correspondence School	BAPT	Roodepoort	CORR	

1980	Bible Institute Eastern Cape		Walmer, Port Elizabeth		EC
1980	Hatfield Training Centre[223]	HCC	Waterkloof, Pretoria		PTA
1980	Evangelical Bible Seminary of S.A.[224]		Pietermaritzburg		KWA
1980	University of the O.F.S., Faculty of Theology	DRC	Bloemfontein		FS
1980	Didasko 2000 Missions Training Centre	AGS	Witbank		
1980	Great Commission Training Centre	CC for C	Howard Place, Cape Town		CPEN
1981	Free Baptist Theological Seminary, Robertsham[225]		Johannesburg		G
1981	All Africa School of Theology[226] (see Hebron Bible College)		Rynveld		
1981	Lutheran Theological Seminary	FELS in SA	Arcadia, Pretoria		PTA
1982	Hebron Bible College[227]				CORR
1982	World Outreach Bible School Soweto		Tsihawelo Soweto	1817	G
1982	LOCBI Apostolic & Prophetic Training Centre		Milnerton, Cape Town		CPEN
1983	Aasvogel Bybelskool	DRC	Roosevelt Park		
1983	AFM Theological Institutions Covenant	AFM	Rossburgh, Durban		DBN
1983	All Africa Bible College	I	Hillc t, Durban		DBN
1983	CB Powell Bible Centre, UNISA		Pretoria		CORR PTA
1983	Kingdom Today Ministries SA	IFCC	Molteno		CORR EC
1984	Tygerberg-Bybelskool	DRC	Bellair, Bellville		CPEN
1984	Africa School of Missions	I	White River		
1984	Logos Cor pondence Bible College	UAFC	Malvern, Johannesburg		CORR G
1985	Khanya Institute[228]		Johannesburg		CORR G
c1985	Adams College[229] (Amer. Board. Comm. For. Missions)		Amanzimtoti		KWA
1986	Technikon S.A.		Florida		CORR G
1986	Timothy Training Institute		Mondeor		CORR G
1986	University of Natal, Dept of Rel. Studies		Scotsville, Pietermaritzburg		KWA
	University of Natal, Dept of Theol. Studies		Scotsville, Pietermaritzburg		KWA
1987	Trinity Academy Bible College	CoEin	Pietermarizburg		KWA

		SA			
1987	Cape College of Theology	AOG	Killarney, Cape Town		CPEN
1987	Cape School of Mission		Grassy Park, Cape Town		CPEN
1989	Tswane Theological College	E & Ch	Rosslyn		PTA
1989	George Whitefield College	CoEinSA	Kalk Bay		CPEN
1989	Baptist International Theological Seminary	S/BAPT	Kingwilliamstown		EC
1989	Didache Institute	I & AIC	Hammanskraal		
1989	LIFA Training Centre		Idutywa	5000	EC
1989	Word of God Christian College		Winburg	9420	CORR
1990	Mount Zion Training Institute		Welkom		FS
1990	World Bible School		Kempton Park		
1990	Kingdom College	KTM	Molteno		EC
1990	Nazarene Theological College[230]	NAZ	Honeydew		
1990	Nehemiah Bible Institute[231]		Wellington	7655	WC
1991	World Evangelism School		Kempton Park		
1991	Christian Discipleship School (f. Fountain of Life)		Ottery, Cape Town		CPEN
1990	Source of Life Bible College (f Lewensbron Theo.Coll.)	FGCOG	Alberton		G
1992	Sokhanya Bible Training School		Khayelitsha, New Crossroads, Belvillle		CPEN
1993	St Peter's Seminary	RC	Garsfontein	0040	
1993	Christian Bible Training College	GHCC	Mayville	4058	
1993	College of the Transfiguration (am. St Paul's/St Bede's)[232]		Grahamstown		EC
1995	University of the Western Cape, Fac. of Rel. & Theol.				CPEN
1995	Zululand School of Missions		Richards Bay		KWA
1995	Mission Experience Training	ShCMini	Dorpspruit	3206	
1996	John Wycliffe Theological College		North Riding		
1996	Kimberley Missions Training Centre		Pro Chri Kimberley		NC
1997	Lenasia Theological College[233]	Brethren	Lenasia	1820	

2. Training institutions of unknown date of establishment to 1900[235]

Training School	Primitive Methodist. Aliwal North	Cape Colony
Theological School, (Adam's)	American Board, Amanzimtoti	Natal
Preacher's Class	Sc. Free Pres. Bandawe	Nyasaland
Training Institution	British (?) Wesleyan, Bensonville	Kafraria, Cape Colony
Training School	Undenom. Bensonville	Kafraria, Cape Colony
Training Institute	Zambezi Industrial Mission	Blair Ochil, Nyasaland
Training Schools	Est. Ch. of Scot.(Pres)	Blantyre, Nyasaland
Theological Department St Andrews College	S.P.G.	Bloemfontein. Orange River Colony
Trinity Church School Anglican (?)		Cape Town, Cape Colony
Training Institution	Undenom.	Clarkebury, Cape Colony
Elders' and Deacons' Class	Scottish Free Presbyterian	Cunningham, Kafraria, Cape Colony
Seminary	Sc. Free Presbyterian	Cunningham, Kafraria, Cape Colony
St Alban's Training School	S. P. G.	Durban, Natal
Training School for Teachers	Br. Wes. Women's Auxiliary	Fort Peddie, Cape Colony
Training School	Undenominational	Healdtown, Cape Colony
MacKenzie Training College	S.P.G.	Isandlwana, Zululand
Girls Training Institution	Br. Wesleyans	Lesseyton, Cape Colony
Evening Training School	Wom.Miss.Ass. of S.P.G.	Pieter Maritzburg (*sic*),

[235] Strassberger 1971:92-96; Froise, Codrington 1981:142, 154.

		Natal
All Saint's School	Anglican ?	Sea Point, Cape Town, Cape Colony
Training School	Br. Wesleyan ?	Shawbury, Cape Colony
St. John's Theological College	Sc. Presbyterian	Umtata, Cape Colony
Burnshill Seminary	Sc. Presbyterian	Burnshill, Kafraria, Cape Colony
Duff Seminary	Sc. Free Presbyerian	Duff, Kafraria, Cape Colony
Seminary	?	East London, Kafraria, Cape Colony
Seminary	Sc.Free Presbyterian	Macfarlan, Kafraria, Cape Colony
Seminary	Sc.Free Presbyterian	Main, Kafraria, Cape Colony
Seminary	Sc.Free Presbyterian	Somerville, Kafraria, Cape Colony

3. Training institutions of unknown founding date from 1900 onwards

AFM Bible College of Natal[236]

AFM Theological Institutions, Sarepta, Kuils River, Cape Town, (Froise)

AFM Theological Institutions, Sibasa, Venda, (Froise)

Africa Enterprise School of Evangelism, Pietermaritzburg[237]

All Africa School of Theology, Witbank[238]

APK Teologiese Skool, Pretoria, (Froise)

Assemblies of God Bible College, Athlone[239]

Assemblies of God Bible College, Northcliffe[240]

The Ark Bible School, Durban, (Froise)

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236 Codrington 1985:260
237 Codrington 1985:260
238 Codrington 1985:260.
239 Codrington 1985:260.

Baker Memorial Bible School, Schagen[241]

Baptist Theological Seminary of Zimbabwe-Rhodesia[242]

Baptist Bible Institute, Fort White[243]

Bible Training for Church Leadership, Bergvliet, Cape Town. (Lay training, correspondence), (Froise 131)

Bless the Nations School of World Mission, Newton Park. (Correspondence), (Froise 135)

Calvary Bible Institute, (S. A. Evangelistic Mission), Port Shepstone, (Froise)

Chikwingwiza Seminary, (Roman Catholic).[244]

Christ Gospel Bible Institute, Pretoria, (Correspondence), (Froise 131)

Christ for Africa Institute, Mount Frere, Transkei[245]

Christian Bible Training College, (Durban Christian Centre), (Froise)

Christian Hope Bible Institute, Mount Frere, Transkei[246]

Christian Life Training Course[247], Sinoville, (Correspondence), (Froise 131)

Christian Training College, (ECSA), Chatsworth, (Froise) (=Christian Training College, Evang. Ch. of S.A., Mobeni?[248]

Christian Training Institute, Pienaars River[249]

Didasko 2000 Missions, Training Centre, (AGS), Witbank, (Froise)

East Rand Extension Bible School, Florida.[250]

EBC Bible College, Howard Place[251]

Ebenezer Bible Institute, Rundu, Okavango, Namibia[252]

Emmanuel Wesleyan Bible Institute, Port Shepstone[253]

Emmaus Bible School, (Brethren), Northcliffe, (Correspondence) (Froise 131)

Emmaus Bible School, Birchleigh[254]

Emmaus Bible School, Pietermaritzburg[255]

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240 Codrington 1985:260.
241 Codrington 1985:260.
242 Codrington 1981:139,
243 Codrington 1981:138, 149.
244 Daneel 1971: I.194.
245 Codrington 1985:261.
246 Codrington 1981:140, 152.
247 Froise (131) reports 140 Bible Schools registered.
248 Codrington 1985:261, 19.
249 Codrington 1985:261, 20.
250 Codrington 1985:261, 22.
251 Codrington 1985:261, 23.
252 Codrington 1985:261, 24.
253 Codrington 1985:261, 25.
254 Codrington 1985:261, 26.

Evangeli Xhosa Bible School, Kentani, Transkei[256]

Evangelical Bible Institute, Rustenburg[257]

Extension Bible School, Mtubatuba[258]

Faith Bible School (for independent churches in Swaziland)[259]

Federal Theological Seminary [260]

Frannson Memorial Bible School, Mhlotsheni, Swaziland[261]

Fred Clark Memorial Training College, Pimville[262]

Full Gospel Bible College, Butha-Buthe[263]

Full Gospel Bible College, Florida[264]

Great Commission College, (Africa Ablaze Ministries), Northriding and Millgate, (Froise 131)

Hebron Theological College, Krugersdorp[265]

Institute for Urban Ministry, Pretoria, (Froise)

Johannesburg Bible Institute, Roodepoort[266]

KwaZulu Nazarene Bible College[267]

Laudium Bible College[268]

Lynwood Bybelskool, (Pretoria), (Froise).

Marang Lutheran Theological Seminary[269]

Missionary Training College, Stanger[270]

Mooki Memorial College, Orlando[271]

National Theological Training Institute, Johannesburg, (Correspondence), uses Nehemiah Bible Institute material, (Froise 133)

Nazarene Bible College, Acornhoek[272]

Nazarene Bible College, Gelvandale[273]

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255 Codrington 1985:262, 27.
256 Codrington 1985:262, 28.
257 Codrington 1985:262, 30.
258 Codrington 1985:262, 32.
259 Dlamini, Isaac, in Shank (ed) 1991.
260 Oosthuizen, G.C. 1968:12.
261 Sundkler 1961:123,124.
262 Codrington 1985:262, 34.
263 Codrington 1985:262, 36.
264 Codrington 1985:262, 37.
265 Codrington 1985:262, 40.
266 Codrington 1981:141, 154, Codrington 1985:41.
267 Codrington 1985:263, 45.
268 Codrington 1985:263, 47.
269 Codrington 1985:263, 51.
270 Codrington 1985:263.52.
271 Swedenborgian, headquarters in Britain. At the head office of ***The Lord's New Church (Mission)*** in South Africa.. van Wyk, J. H. 1973:II.388.

Nazarene Bible College, Newton Park[274]

Nazarene Theological College, Florida[275]

NG Teologiese Skool, Decoligny, Umtata, Transkei[276]

NG Teologiese Skool, Dingaanstat, Melmoth[277]

NG Teologiese Skool, Witsieshoek[278]

Northern Transvaal Bible College, Tzaneen[279]

Nuwe Protestante Kweekskool, Nigel[280]

Rhema Correspondence Bible School, (Rhema church), Randburg, (Froise 134)

RICCOR, RICA, (Correspondence), Grootvlei, (Froise 134)

School of Ministry, (Assoc. of Vineyard Churches), Howard Centre, Cape Town, (Froise)

St. Francis Xavier Seminary, Crawford, Cape Town. (RC), (Froise)

St. Joseph's Scholasticate, Pietermaritzburg[281]

St. Mary's Theological School, Odibo, Oshikango, Namibia[282]

St. Moses of Ethiopia Course in Orthodox Theological Studies, Johannesburg, (Froise 134)

St. Peter's College, Imbali[283]

St. Peter's Seminary, Hammanskraal[284]

Swedish Alliance Bible College, Barbeton[285]

Swaziland Evangelical Bible Institute, Mbabane[286]

Teologiese Skool, Gereformeerde Kerk, Noordbrug[287]

Tlhalosong Theological College, (Evangelical Reformed Church), Hammanskraal, (Froise)

Trinity College of Divinity, Charlo[288]

UFAC Bible College, Pietermaritzburg[289]

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272 Codrington 1985:263, 54.
273 Codrington 1985:263, 55.
274 Codrington 1985:263, 56.
275 Codrington 1985:263, 57.
276 Codrington 1985:263, 58.
277 Codrington 1985:263, 59.
278 Codrington 1985:263, 60.
279 Codrington 1985:264, 61.
280 Codrington 1985:264, 62.
281 Codrington 1985:264, 70.
282 Codrington 1985:264, 71.
283 Codrington 1985:264, 72.
284 Codrington 1985:264, 73.
285 Codrington 1985:164: 74.
286 Codrington 1981:142, 155.
287 Codrington 1985:264, 77.

Vista University, Dept for Religious Studies, Pretoria. (Correspondence), (Froise 134)

Wesleyan Evangelical Seminary[290]

Western Cape Bible Institute, Athlone[291]

Wilberforce Institute, Johannesburg[292]

William Carey School of World Mission, Pheonix, (Froise)

Theological Institute, Stutterheim[293]

Youth with a Mission Muizenburg. Muizenburg, (Froise)

Youth with a Mission Stilfontein. Stilfontein, (Froise)

Youth with a Mission Boland. Worcester, (Froise)

4. Industrial Schools to 1900[294] [295]

1805	School for Hottentots (Knitting, Millinery)[296]	Society of Christian Hottentots (Van der Kemp)	Bethelsdorp
	Trade Classes	Br. Prim. Meth.	Aliwal North, Cape Colony
	Industrial Dept of Boys' School	Amer.Board	Amanzimtote (*sic*), Natal
	Indust. work (agriculture, carpentry, printing).	Scot. Free Presb	Bandawe, Nyasaland
1893	Indust. work (coffee plantation)	Zambezi Mission	Blair Ochil, Nyasaland
	Industrial Schools	Sc. Es. Church (Pres)	Blantyre, Nyasaland
1884	Indust. class (carpentry. laundry, sewing)	Sc. Free Pres.	Blythswood, Kafraria, Cape Colony
	Spreull Industrial School	Sc. Free Presb.	Burnshill, Kafraria, Cape Colony
	Poor boy's Industrial Home	S. A. Mission	Cape Town, Cape Colony
c1891	Industrial training[297]	RC (Society of Jesus)	Chishawasha, Salisbury, S. Rhod.

288 Codrington 1985:265:81.
289 Codrington 1985:265, 82.
290 Codrington 1985:43.
291 Codrington 1985:265, 85.
292 Sundkler 1961:42
293 Oosthuizen G.C. 1968:261.
294 All This Section From Noble, FREDERIC PERRY 1899:773.4 ff.
295 Noble, Frederic Perry 1899:562-577.
296 Du Plessis, J. 1911:130.
297 Daneel 1971:191. This work greatly impressed Lord Grey, the Administrator of Rhodesia and inspired him with enthusiasm to emulate these efforts throughout the Shona nation. (*ibid.*)

1892	Industrial work (coffee farm)	Zambezi Industrial Mission	Chilingani, Nyasaland
1892	Industrial work (telegraphy)	Zambezi Industrial Mission	Chinde, Nyasaland
	Industrial Department	Zambezi Industrial Mission	Chisamba, Benguela
	Industrial Class	Sc. Free Presbyterian	Cunningham, Kafraria, Cape Colony
	Ind. work (bootmaking, brickmaking, carpentry laundrying.)	Zambezi Industrial Mission	Domasi, Nyasaland
1893	Industrial Work	Zambezi Industrial Mission	Doko
1893	Industrial Work	Zambezi Industrial Mission	Dumbole
	Industrial Work	Scot. Free Pres.	Ekwendini, Kafraria, Cape Colony
1893	Ind. Dept of Girls' school	Sc. Un. Pres.	Emgwali, Kafraria, Cape Colony
	Present Help League	?	Fordsburg, Transvaal
	Ind. Dept. Training College	Unity of Brethren (Moravian)	Genadendal, Cape Colony
	Industrial Work	Young Mens' Society, Unden	Harding, Natal ?
	Industrial Work	Sc. Free Pres.	Hora, Natal?
	Industrial Work, 6 schools	Young Mens' Society	Ikwezi Lamaci, Natal
1877	Industrial Institution	Sc. Free Pres.	Impolweni, Natal
	Industrial Dept of Seminary	American Board	Inanda, Natal
	Industrial Work	London Society	Kambole, Bechuanaland?
	St Matthews Industrial Institution	S. P. G.	Keiskama Hoek, Kafraria, Cape Colony
1879	Industrial School	Paris Society	Leloalong, Basutoland
	Industrial Mission	Nyasa. Ind. Mission	Likabula, Nyasaland
1887	Industrial work (bookbinding etc)	Univ. Mission	Likoma, Nyasaland
1893	Ind, work (coffee culture)	Zamb. Ind. Mission	Lisungwe, British Central Africa
1894	Livingstonia Indust. Institute	Sc. Free Pres.	Livingstonia, Nyasaland
1892	Industrial Work	Zambezi Industrial Mission	Livingstonia Village, Nyasaland
	Ind. Dept (Bookbinding, carpentry, Laundrying, printing and sewing)	Sc. Free Pres.	Lovedale, Kafraria, Cape Colony
1892	Ind. Work (coffee culture)	Zambezi Industrial Mission	Maliya, Nyasaland
1892	Industrial Work	Zambezi Industrial Mission	Mitsilo, Nyasaland?
	Industrial Work	Establ. Church of Scotlabd	Mlanji, Nyasaland
1841	Apprentice' Training School	Paris Society	Morija, Basutoland

	(binding and printing)		
1893	Industrial Work	Zambezi Industrial Mission	Ntonda, Nyasaland
1892	Industrial Work	Zambezi Industrial Mission	Patima, Nyasaland
	Industrial School	London Society	Phalapyse, Bechuanaland
	St Albans College Indust, Dept	S. P. G.	Pieter Maritzburg, Natal
	Industrial Training School	S. P. G. Wom. Miss. Assoc.	Pieter Maritzburg, Natal
	Ross Industrial Home	Sc. Free Pres. Women's Soc.	Pirie, Cape Colony
1896	Industrial School	Paris Society	Sefula, Ba-Rutsiland (*sic*)
	Industrial School	Paris Society	Talagonga, Ba-Rutsiland (*sic*)
	St Cuthberts Industrial Dept	Sc. Episc.	Tsolo, E. Grikwaland (*sic*).
	St John's College Industrial Dept	Sc. Episc.	Umtata, Cape Colony
	Industrial Work	Sc. Free Pres.	Umzinga, Natal
	Trade Class	Am. Cong.	Umzumbe, Natal
	School of Industry	?	Wynberg, Cape Colony
	Kafir Col. Industrial Dept	S. P. G.	Zonnebloem (Cape Town) Cape Colony

The Methodist Church

In Bantu education the Methodist Church occupied a premier position at the time of the transfer of this activity to the State. At the close of the first half of this century there were 170 000 pupils in primary, high, secondary, training and industrial schools. The names of **Healdtown, Clarkesbury, Shawbury, Edendale, Indaleni, Kilnerton, Osborn and Moroka are widely known. So too is the Wesley Training College** at Salt River, Cape Provi nce, devoted to the higher education of the Coloured people. (Gerdener G.B.A. *Recent Developments...(62)* quoted Strassberger 1971:68.

The Congregational Church (in the *persona* of the American Board of Commissioners for Foreign Missions) (ABCFM) established schools, e.g. Inanda Seminary College, and Adams College, Amanzimtoti c.1985. (Strassberger 1971:92-96.) The same Church participated in setting up the Department of Divinity at Rhodes University in 1947 and shared in Lovedale Bible School for the training of evangelists which offered post Standard 6 tuition to candidates from the Methodist,

Presbyterian and Congregational Churches (Strassberger 1971:99-10). Strassberger also mentions the co-operation in theological education of the Presbyterians, Church of the Province of S.A., the Methodists and the Congregationalists (c1945) and of tuition for Africans at the Federal Theological Seminary of Southern Africa at Alice (Strassberger 1971:117).

The Lutherans sponsored a number of common ventures such as a training centre for Pastors, evangelists and teachers (Strassberger 1971:117).

The Roman Catholics have taken linguistic and anthropological study much more seriously than other denominations per the Tomlinson Report. (Strassberger 1971:139).

The Church of the Province: "the various dioceses established small disocesan theological colleges or schools such as the colledge at Isandlwana in Zululand." Sundkler 1961:121.

Mahon Mission. The Mahon Mission (written 1987) conducts Daily Vacation Bible Schools, Evening Bible Classes to teach doctrinal issues and also Short term Bible Institutes. They make contacts various Zionist churches 49. In 1985 the Mahon Mission had 258 Fellowships, 127 churches cared for by 279 lay preachers, 13 ordained evangelists and 21 ordained ministers. (Oosthuizen 1987:49-51)

Noble, Frederic Perry (1899:776/7 also lists Medical and Nursing Schools and Kindergartens established by Missions.

Ethiopian and Zionist Churches "have not tackled the problem (of theological education) seriously, a negligence which has proved to be the Achilles' heal of the independent Churches as a whole. The superintendents and bishops generally come from the Mission Churches where they have received a catechist's or similar theological education. Thus the independent Churches generally draw upon the limited spiritual capital of Biblical and dogmatic knowledge which their leader received many years previously. In the period 1900-14 some of these leaders had the

opportunity of going to Negro colleges in America...(e.g.)…at Lincoln and Howard Universities. Some independent Churches send their men for shorter Bible course to interdenominational Bible institutes, run by certain missions, such as Ezingolweni, Natal, The Union Bible Institute, Sweetwaters, or the Fransson Memorial Bible School, Mhlotsheni, Swaziland." Sundkler 1961:122-123.

Since 1961, however, this has changed.

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