

The curriculum should address the needs of the churches

1. The practice of theology reflects upon three questions:

What do Christians believe? What are the contents of Christian faith?

Why do we believe this? What is the rationale of Christian faith?

What is the implication, impact, significance of Christian faith?

With different emphases, methodologies and approaches various theological disciplines and sub-disciplines pose these sets of questions.

(A practice is a communal, collective, corporative, collegial, coherent, consistent activity that is being engaged in for the sake of the inherent good of that activity and for the sake of the good that it pursues.)

2. Theology serves three environments, areas, terrains, "publics":

Churches: Institution = worship services; congregations with all their practices; denominations; ecumenical bodies. *Organism* = individual Christians in normal daily personal and professional roles and individual Christians in voluntary organisations.

Academy: part of family of practice of science (interdisciplinary and transdisciplinary research, and also teaching and community interaction); broader involvement and impact on campus life (SU: five hope goals: human dignity and public health; poverty and related conditions; democracy and human rights; human security and peace; sustainability and technology). Science for society!

Society: political life; economic life; civil society; public opinion-formation

3. Theological education is practised in three modes:

A-mode = Athens = spiritual and character formation

B-mode = Berlin = scientific inquiry

C-mode = Calcutta = public, practical, missional, transformative impact on all spheres of life

The curriculum is literally the course/road to these ends.

4. Theological education is ecclesial

Of the church (*lex orandi* – rule of worship, *lex credenda* – rule of faith, *lex vivendi* – rule of life, *lex con-vivendi* – rule of life together); Church Dogmatics

For the church (God's ecclesia, called ones, holy ones, *kuriake*) that honour God and serve his kosmos

With the church (continuous collaboration)

Sometimes against the church (prophetic criticism is always prophetic *self*-criticism as well)

5. Specific ecclesial challenges to address

Theological competence: we serve the triune God with the goal of excellence; vs. practical atheism and practical deism

Theological discernment: diversity, complexity, ambiguity, hybridity, clarity

Theological resources: cherish tradition, living tradition, transforming tradition

Theology (Reformed and ecumenical) in Africa: problems and challenges, possibilities and potential

(Some Reformed emphases: commitment to Word world, justice especially to most vulnerable, Spirit as God at work at work in individuals, church and world; ethic of hybridity)

Theological Sustainability: access and affordability of studies; affordability of ministers; diversity of ministers and ministries; re-value calling of Verbi Divini Minister; sacrificial ethos

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