



An exploration of the possible pastoral care role of the Evangelical Lutheran Church in Southern Africa in regard to political developments through a re-reading of Luther's treatise on "temporal authority".

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ABSTRACT

This study seeks to examine the interpretation and the possible pastoral care role of the Evangelical Lutheran Church in Southern (ELCSA) Africa with reference to political developments through a re-reading of Luther's treatise on 'temporal authority'. The study examines how the dominant theology within the Lutheran church, for most of the history of Lutheranism in South Africa, has been appropriated in relation to political developments in South Africa and to investigate Luther's treatise on temporal authority in a bid to discover whether it can be used as justification by ELCSA for providing pastoral care to political leadership. The researcher aimed to uncover the source of the silence of the church on socio-economic and political developments in contemporary South Africa. From a practical pastoral theological perspective, the church is expected to challenge socio-economic and political developments that endanger the realization of life in its fullness. Further, the church as an institution is pastorally expected to be the conscience of society on socio-economic and political issues, including corruption. However, the silence of the church is deafening (Buthelezi, 2014). The Corruption Act of 1992 (as amended by the 2004 Act) indicates the need for civil society (including the religious sector) to act as a watchdog against corruption, whilst also ensuring that it does not become engaged in corrupt practices. Corruption, in a nutshell, can be either 'active' or 'passive'. Active corruption is the giving of benefits by the corruptor (the giver) to the corrupted (the receiver). Passive corruption is the receiving of a benefit by the corrupted from the corruptor.

In present-day South Africa, social media, the public media (print, online and television), and other avenues of public discourse such as conferences and social movements are placing intense focus on governance challenges facing the country, in particular the leadership ethics of politicians. For instance, Roman Catholic priests have asked the Public Protector to conduct an investigation into the relationship between the President of South Africa and the Gupta family (*African News Agency* 2016). In addition, The South African Council of Churches and the Religious Leaders' Forum have also responded to the Constitutional Court's ruling on the upgrades to the Nkandla presidential private residence.

Can Martin Luther's treatise on the earthly justifications of the church respond to the current socio-economic and political scenario and provide a guide for the church? Can the treatise on

temporal authority identify the justification of the church to engage robustly with the political leadership with the view of enabling politicians to be both efficient and effective politicians, and ethically correct from a Christian perspective? Should the church not speak out based on Luther's example? What, how, when and why should the church offer in terms of providing pastoral care to the temporal authority (the political leadership)? What theological grounds can the church employ from its tradition or dogma on which to base its response to political developments in South Africa? Should the church be speaking out on political developments, and what specifically should the church be discussing? The Lord's Prayer appeals: 'Thy kingdom come, thy will be done on earth as it is done in heaven'. The church through its representative figures has the role of guiding the temporal authority towards the will of God as they herald the coming of the kingdom. Any human behavior that disturbs the coming of the Kingdom of God and the experience of the will of God being done on earth as it is done in heaven needs to be critiqued and questioned by the church. In order for the Evangelical Lutheran Church in Southern Africa to realise this mission, it must maintain a critical distance between itself and the state.

DECLARATION

As per University regulations, I hereby declare that this thesis, unless specifically indicated within the text, is my own work which has not been submitted to any other university.

Selom KLU

Date

As supervisor, I hereby approve this thesis for submission.

Dr. Herbert Moyo

Date

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DEDICATION

This thesis is dedicated to God's ministry through *Alem Församling* (St Alem's Parish in Sweden) and *Alla mina vänner och de som jag kallar min familj I Sverige särskilt Alem* (friends and family in Sweden).

TABLE OF CONTENTS

ABSTRACT	i
DECLARATION	iii
ACKNOWLEDGEMENTS.....	iv
DEDICATION.....	v
TABLE OF CONTENTS	vi
CHAPTER ONE: GENERAL INTRODUCTION	9
1.1 Introduction	9
1.2 Background to and Motivation for the Study	10
1.2.1 Location of the Study	11
1.2.2 Evangelical Lutheran Church of South Africa	11
1.2.3 Historical Development of ELCSA	11
1.2.4 The Current State of ELCSA	12
1.2.5 The Contemporary Structural Leadership of ELCSA	13
1.2.6 The Size and Expanse of ELCSA	14
1.2.7 Examples of Socio-Economic and Political Challenges Facing Contemporary South Africa	14
1.2.7.1 Social Welfare of Society.....	14
1.2.7.2 Poverty and Wealth in the Context of the Study	15
1.2.7.3 Corruption.....	15
1.2.7.4 State Capture.....	15
1.2.7.5 Public Protests	17
1.2.7.6 Opposition Protests in Parliament.....	17
1.2.8 Motivation for the Study	17
1.3 Research Problem and Objectives	18
1.3.6 The Research Problem	18
1.3.7 The Key Research Question	19
1.3.7.1 Sub-Research Questions.....	19
1.3.3 Objective of the Study	19
1.4 Research Methodology and Methods	19
1.4.1 Research Methodology	22
1.4.2 Method of Data Collection	25
1.4.3 Method of Data Analysis	26

1.5 Scope and Limitations of the Study.....	27
1.6 Structure and Outline of the Research	27
CHAPTER TWO: LITERATURE REVIEW.....	28
2.1 Introduction	28
2.2 Pastoral Care	28
2.2.1 Lutheran Political Ethics	33
2.2 Lutheran Pastoral Ethics.....	35
2.2.1 Sources and Functions of Pastoral Care	37
2.2.2 Pastoral Care and State Relations	40
2.3 Conclusion.....	43
CHAPTER THREE: THEORETICAL FRAMEWORK.....	44
3.1 Introduction	44
3.2 The two Kingdoms Theory.....	44
3.3 Critical Solidarity.....	49
3.4 Understanding Pastoral Care and Leadership.....	55
3.5 Conclusion.....	60
CHAPTER FOUR: RE-READING LUTHER’S TREATISE ON TEMPORAL AUTHORITY	
.....	61
4.1 Introduction	61
4.2 The Historical Background to the Treatises on Temporal Authority.....	61
4.3 Luther’s Context in the Treatises on Temporary Authority	64
4.4 Luther’s Views on Temporal Authority (Romans 13: 1-7).....	65
4.4.1 The Nature of Temporal Authority in Luther’s World View	65
4.4.2 The Purpose of Temporal Authority as Propounded by Luther	66
4.4.3 The Ethics of Temporal Authority in Luther’s View	67
4.5 Aspects of Luther’s Pastoral Views that can be used by the Contemporary Church	
Leaders.....	69
4.6 Conclusion.....	70
CHAPTER FIVE: LESSONS FROM LUTHER TO THE CONTEMPORARY LUTHERAN	
CHURCH	71
5.1 Introduction	71
5.2 Lessons for Understanding the Role of the Church in Politics.....	71
5.3 The implications for Pastoral Care and Leadership.....	76

5.4	Conclusion.....	79
CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSIONS, AND		
	RECOMMENDATIONS	80
6.1	Introduction	80
6.2	Summary of Findings.....	80
6.3	Recommendations.....	81
6.4	General Conclusions	83
	REFERENCES.....	85

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

This study examined the interpretation and the possible pastoral care role of the Evangelical Lutheran Church in Southern Africa (ELCSA) in response to political developments through a re-reading of Luther's treatise on 'temporal authority'. The study aimed to examine how the historically dominant theological concept in Lutheranism in South Africa has been appropriated in relation to political developments in the country. The possibility of using contextual theological education as a tool to understand and extend ELCSA's interpretation of this concept is explored.

ELCSA as an institution, through its designated leadership, has not been overtly engaging the state on socio-economic and political developments that have resulted in the suffering of the vulnerable, such as the banning, jailing or killing of anti-apartheid political leaders (Rodriguez, 2012). More recently, issues of state capture by forces bent on the enrichment of a few at the expense of the majority of society have also not been addressed by ELCSA. Numerous other challenges face the country, such as high education fees and low pass rates as pointed out by Hall and Giese (2008) in their research addressing the poor quality of education through school fees and school funding; tertiary student and other protests as discussed in research on social protest in South Africa conducted by Mottiar and Bond (2011). Many contemporary problems have their roots in the inequalities of the past dispensation, as for example argued by Duckitt (1993) regarding right-wing tendencies among white South Africans and by Wilson (2001) in a research study titled *the politics of truth and reconciliation in South Africa: legitimizing the post-apartheid state*. More recently, the perennial debate on corruption by the political elite has been in the limelight, as have the problem of xenophobic violence in the country and the commercialization of religion (Neocosmos, 2008).

With reference to all these socio-economic and political developments ELCSA has not overtly commented, nor given pastoral guidance to the state. While some sermons commenting on the socio-economic and political status of South Africa by ELCSA pastors to congregants are no doubt plentiful, there is a need for ELCSA at an institutional level to provide pastoral guidance to the temporal authority (the political leadership) through public statements, pastoral letters and meetings with the state.

This study involved a re-reading of Luther's treatise on temporal authority with a view to using it as a template for ELCSA's possible pastoral engagement with the state in an attempt to respond to the various socio-economic developments noted above. In brief, Martin Luther in the treatise on temporal authority was giving advice to Christian governors (princes) of his time on how to be both political authority and good Christians (Moyo, 2013). This thesis assumes that the principles and the approaches used by ELCSA to give pastoral advice to the current political authority could greatly benefit from a re-reading of this treatise.

The aim of this introductory chapter is to provide an overview of the study though discussing the background of the study. The background will demonstrate the necessity and motivation for the study. This chapter will also expose the research questions and objectives of the study. Further the chapter will introduce the theoretical framework and methodology of the study. In conclusion, the chapter will close by giving a summary of the structure of the whole thesis.

1.2 Background to and Motivation for the Study

The Lutheran Church is the product of the 16th century Protestant Reformation which was initiated by Martin Luther's attempt to restore the gospel of salvation - *justification by faith alone* - to a central position in the Christian faith (Reynolds, 2012:2). He wanted to return the church to a biblical understanding of *justification by faith alone* as opposed to justification through works (Luther Luther's Works cited in Reynolds 31, 1979: 297-306). Luther's controversial theological perspective caused an upheaval that eventually resulted in him and his supporters being excommunicated from the Roman Catholic Church. Luther's intention was not to form a new church but rather to reform the Roman Catholic Church. However, Luther's uncompromising attitude resulted in the formation of the Protestant movement out of which the Lutheran Church was formed (Thompson cited in Reynolds, 1976: 31-34).

Lutheranism in South Africa developed from two main sources. Firstly, from the work of Lutheran missionaries that ultimately led to the establishment of indigenous (black) Lutheran Churches and, secondly, from Lutheran settler congregations of German and Scandinavian background that also became independent (white) Lutheran Churches (Wittenberg & Florin cited in Garaba and Zaverdinos, 2011: 93).

1.2.1 Location of the Study

The study was conducted in South Africa Lutheran church as an exploration of the possible pastoral care role of the evangelical Lutheran church in Southern Africa in political developments through a re-reading of Luther's treatise on "temporal authority". Specifically, the target of the study was mainly the Lutheran churches located in South Africa.

1.2.2 Evangelical Lutheran Church of South Africa

Four predominantly black synods (Cape Orange Region, South Eastern Region, Transvaal Region and Tswana Region) from different parts of the country united to form the ELCSA (Evangelical Lutheran Church of Southern Africa), which was officially birthed on 18 December 1975 in Tlhabane, Rustenburg (North-West Province) during the constituting assembly which took place from 15 to 20 December 1975, (Mathye, 2012). The formation of the ELCSA is one of the most significant milestones in the history of Lutheranism in South Africa. Voges (1988) in his article, states that the dioceses of the ELCSA are organized on a geographical basis. This means Lutherans speaking different languages and of different cultural backgrounds are members of the same diocese (Mathye, 2012).

According to Scriba (1997: 4), ELCSA has a long history that is punctuated by fragmentation. A total of ten different Lutheran mission societies engaged in mission work in South Africa. Five were from Germany, four from Scandinavia and one from America (Scriba, 1997: 175). The various missionary agencies thus came from different church and national backgrounds and each one introduced those backgrounds and traditions to the particular indigenous groups with whom they came into contact. The Norwegians, Americans, and Swedes entered the province of Natal and worked among the Zulus. The Germans, from the Hermannsburg Mission and the Berlin Mission worked amongst the Zulus in Natal and Tswanas in the Transvaal respectively.

1.2.3 Historical Development of ELCSA

The Rhenish Mission Society began its work in 1829 in the Cape Colony and later expanded to the German colony of South West Africa. During the 1930s the mission stations in the Cape

were handed over to the Dutch Reformed Church, with the exception of the first mission station, Wuppertal, that was handed over to the Moravians in the early 1960s.

The Norwegian Mission Society started working in 1844 in Zululand, splitting off into the Schreuder Mission in 1873 which was in turn taken over by the American Lutheran Mission in 1927.

The German Hermannsburg Mission Society began working in Natal among the Zulus in 1854 and expanded its operations among the Tswana in the Transvaal Boer Republic in 1857. In 1911 a separate German SYNOD was formed and in 1963 an independent regional black church was established in Natal (the ELCSA-South Eastern Region).

The first missionaries of the Berlin Mission Society arrived in 1834 and established a mission station in Bethany in the Orange River Sovereignty. The Berlin Mission Society's first mission station in Natal was established at Emmaus in 1847, followed by another mission station in Christianenburg in 1854. In 1860 the Berlin Mission Society started conducting mission work in the South African Republic which became the main mission field for the Berlin Mission Society, centered at Botshabelo.

The Church of Sweden Mission started working in 1876 among the Zulus in Natal. Already in 1901, the Church of Sweden Mission's indigenous worker, Joseph Zulu, had been trained in Sweden and begun work in Natal as an evangelist and a teacher. In 1902, the Church of Sweden Mission started to work among the Zulu employed in the mines in Johannesburg. Southern Rhodesia (now Zimbabwe), was also a mission field for the Church of Sweden Mission early in the twentieth century (Maxwell, 1999).

1.2.4 The Current State of ELCSA

The indigenous churches comprised of four predominantly black synods (Cape Orange Region, South Eastern Region, Transvaal Region and Tswana Region) from different parts of the country, which united in 1975 to form ELCSA (the Evangelical Lutheran Church in Southern Africa) in Tlhabane, Rustenburg (Mathye, 2012). The formation of ELCSA is one of the most significant milestones in the history of Lutheranism in South Africa because it saw the

establishment of a unified national indigenous Lutheran Church. Voges (1988) states that the dioceses of the ELCSA are organized on a geographical basis.

The General Assembly of ELCSA in February 2015 elected Bishop MM Dithale as Presiding Bishop and Bishop AM Mnisi as his Deputy, and this made it possible to work together in the time of the financial crisis of ELCSA, consulting each other and deliberating on how to best deal with situations that affect both churches. Some newspapers reported on this crisis in our sister Church ELCSA (Müller, 2015). Müller, also stated that, in December 2014 all the reserves of its Head Office were invested into an organization which has not delivered on its promises, as a result, ELCSA head office is without any reserves, which impacts heavily on all areas that were funded by the investment returns.

1.2.5 The Contemporary Structural Leadership of ELCSA

In contemporary South Africa, socio-economic hardships exacerbated by political mismanagement and corruption are sources of growing anger among ordinary people. Governance challenges facing South Africa include in particular problems concerning the leadership ethics of politicians. It has been noted that democracy has had unpredictable consequences in a number of African societies, with leaders concentrating on how they can benefit from their positions, rather than on the socio-economic development of their countries, and the silence of the church on these realities had led many people to lose confidence (Nyirawung, 2010). Some church denominations have made formal responses to the ethical leadership issues in South Africa, but the Evangelical Lutheran Church in Southern Africa is yet to do so (Weeder, 2016). Why is the Evangelical Lutheran Church in Southern Africa officially silent? What theological grounds can the Evangelical Lutheran Church in Southern Africa use from its tradition or dogma to make a response to political developments in South Africa, for instance, the engagement in corruption by political authorities? From a Lutheran theological perspective or from the lessons in the life of Luther, should the Lutheran Church be speaking out on political developments at all? What particular issues should the church then be speaking out about?

From a pastoral perspective, pastors are figures representing the presence of God on earth and equally, the church as an institution is a representative community that is heralding the advent of the kingdom of God (Miller, 2007; Dumont, 1992). The Lord's Prayer asks for 'Thy [God's] kingdom [to] come, thy [God's] will [to] be done on earth -as it is done in heaven' (Burns,

1998). The church through its representative figures then has the role of guiding the temporal authority towards the will of God as they herald the coming of the kingdom. The questions which this thesis seeks to answer are what kind of pastoral care should be offered to the temporal authority, how this care should be offered, as well as when and why (Moyo 2013).

1.2.6 The Size and Expanse of ELCSA

The ELCSA practices, Episcopal polity, the presiding bishop elected from amongst the diocesan bishops, and retains his role as Ordinary of his diocese, whilst also exercising the authority of Metropolitan bishop. The dioceses of the church are: Botswana Diocese, Cape Orange Diocese, Central Diocese, Eastern Diocese, Northern Diocese, South Eastern Diocese and the Western Diocese. These dioceses are scattered across the Southern Africa region to include: South Africa, Swaziland, Botswana and Lesotho.

1.2.7 Examples of Socio-Economic and Political Challenges Facing Contemporary South Africa

The South African case encourages advocates of progressive transition not only to reassess completed transition to account more fully for the role of popular movements, but to explore current cases to identify progressive potentials that have been either overlooked or declared impossible by transition theorists and the labor movement played a central role in the transition process, development interventions and strategic radical reforms (Adler & Webster, 1995). These acts proved to be significant in the historical and economic development of the Southern African region as many changes resulted from the various movements.

1.2.7.1 Social Welfare of Society

Social welfare services are delivered as a concurrent function by provincial governments but has many challenges such as institutional, economic and political nature influenced the way the developmental approach was implemented, hence a lack of capacity in provincial governments to plan, implement, monitor and evaluate service delivery outcomes also hampered service delivery (Patel, 2016). So, arising from this, social welfare service in South Africa generally has been shaky and has not been fully implemented to the benefit of the entire population of South Africans and this state has given birth again to series of protests and violence across the country.

1.2.7.2 Poverty and Wealth in the Context of the Study

The economic gains made since the end of apartheid have enabled the government to use a variety of mechanisms through which it aims to reduce poverty and inequality and worked towards enhancing the wellbeing of its citizens by reversing the adverse effects of apartheid and broadening opportunities for all (May, Sulla & Zikhali, 2016). Although, the challenges of poverty, wealth distribution and gross inequality still exist all over the country, there has been efforts by the various governments – past and present – to forestall the impasse of poverty. The worst hit amongst the populace are those living in villages where some basic amenities are still lacking and roads are still in deplorable states. These rural dwellers also find it hard to access quality health due partly to limited finance, and are always ready to vent their anger over their conditions in protests and violence at the slightest provocations.

1.2.7.3 Corruption

The 2012, 2013 and 2014 Transparency International Corruption Perception Indices (Transparency International, 2014) ranked South Africa as 27th, 25th, and 27th respectively, out of a total of 175 countries surveyed. This indicates that the country is slipping into a state of increasingly endemic corruption. Rose-Ackerman (1999) defines corruption as the misuse of public power or office for private gain. Gumede (2011) also divides corruption into, so-called: high level of corruption among leaders, when public officials bend the rules to channel patronage to their relatives and quiet or silent corruption when public servants deliberately neglect their duties to provide public services or good. This may not involve an exchange of money, but for instance, students, teachers or nurses not turning up for work when they should. According to Gumede, (2011), big time corruption taking place without consequences invariably encourages quiet corruption. This means that many public leaders engage in acts of sharp practices leading to corruption.

1.2.7.4 State Capture

The principal obstacle faced by any effort to tackle corruption in South Africa is that the political system is geared towards rewarding corruption and not punishing it since the country's leaders are not leading by example (Gumede 2011). Madonsela confirms this in a paper entitled: *Corruption and Governance Challenges: The South African Experience*, presented at the National Conference on Corruption and Governance Challenges, held on 21 January 2010. She noted a concern that in post-independence Africa, certainly in South Africa, the

accumulation of riches, in most cases very sudden, is recognized and legitimized, even in the absence of transparency as regards the means whereby such wealth was gained. Corruption has become accepted as part of the culture of South Africa society (Madonsela, 2010).

This study is informed by personal experience with corruption and its negative impact, and is motivated by a desire to investigate Lutheran traditions, dogma and practices of social engagement in the South African context. As an African theologian and a member of the Lutheran Church, the researcher's aim is to provide fellow church members with a relevant theological perspective that will equip them to confront contemporary challenges. In addition, as an aspiring future leader in the Lutheran Church, the researcher feels a responsibility to provide fellow congregants with relevant life-giving knowledge of the Christian faith and practices of the church in order to appropriate them in their lived experiences.

Moyo (2015), sharing his personal experience in the Lutheran Church, argues that, "having studied practical theology in my training for ministry in the Lutheran Church, I learnt that the church can be a voice for the voiceless in its prophetic ministry". Practical theology engages with contextual realities in the quest for socio-economic and political transformations that can benefit everyone, especially the vulnerable (Stuart & Wilson, 2014). The context of the political developments in South Africa that I have described above requires a response for the benefit of society, in the light of the church's purpose to work to bring about the kingdom of God "on earth as it is in heaven" (O'Leary, 1996). The Lutheran Church, through engaging in practical theology, can and should critique these issues and develop a pastoral response (Astley & Francis, 1992: VII-VIII). In the light of the above, I noticed that there is currently no institutional response from ELCSA to all these challenging political developments. This motivated me to investigate whether there are specific Lutheran theological domains that can guide the church to offer pastoral advice to the state and to society at large. Moyo (2015) argues that the silence of the church on issues that affect humanity is tantamount to the silence of God. When the church speaks then God has spoken, a matter that is located in prophetic theology on church-state issues (Wald, Owen, & Hill, 1988).

When Luther's perspectives are applied to the context of South Africa, the need for ELCSA to be more critical of the state's transparency and accountability becomes clear, as does the need for the church itself to transparent and accountable in its stewardship role within the nation. Accordingly, this study argues for a broader understanding of the mission and identity

of ELCSA's vocation which incorporates witnessing to the socio-economic and political spheres of life.

Boesak (2005) offers a theoretical framework of critical solidarity and distance as a model of relations between the church and the state in the South African context where religion and politics have played both positive and negative roles within an environment plagued by social inequality. This has also motivated my critique of the current context in South Africa in terms of the role of the church.

1.2.7.5 Public Protests

Most public protests in developed, developing and underdeveloped countries are politically motivated, and public protests in South Africa are not in any way different. Valuable information is dispersed among citizen, this can be registered through petitions and protests, since citizens can signal their private information to the policy maker, who can then choose to use it or not (Battaglini - 2016). Public protests can further be seen as a way of ensuring that the government of the day meets the needs of the general public, as their activities are evaluated and criticized for effective improvement public services that is delivered to the general masses.

1.2.7.6 Opposition Protests in Parliament

Lawmakers from the Democratic Alliance, the country's biggest opposition party, lawmakers denounced President Jacob Zuma for alleged corruption, and touselled with guards who dragged them from the room (Torchia, 2017). These conditions were necessitated by the Public Protector's Report where the embattled president was accused of corrupt practice involving the Guptas. This condition even currently still rakes stiff fire among the parliament as many are of the view that the president be impeached and punished for the various financial offenses he has been linked.

1.2.8 Motivation for the Study

The study is motivated by academic intentions. Luther seems to contrast the Law and the Gospel in most of his discussions (Luther 1963, LW 26: 126; 208 and LW 27: 355-356), making the desire to grasp how Luther's treatise is understood and interpreted in ELCSA area further motivation for conducting the present study.

In sum, in order to make a meaningful contribution to the Church, there is a need to engage in such research. The need for critical theological reflection on how Luther's treatise on temporal authority is lived out in ELCSA's actions and thought makes it pertinent for theological educators and leaders to embrace the contextual approach in their theological engagement. Luther's treatise needs to be engaged with not as a historical text, nor even as a foundational text of the Lutheran Church, but as a contextually relevant and powerful source of guidance for ELCSA (Nünberger, 2005). This is what the present study aims to do in terms of its examination of the possible pastoral care role of the ELCSA with regard to political developments through a re-reading of Luther's treatise on temporal authority.

1.3 Research Problem and Objectives

The study sets out to investigate Martin Luther's treatise on temporal authority in a bid to find out whether it can be employed as justification by ELCSA for engaging in pastoral care with political leadership. In the treatise on temporal authority Luther offered pastoral advice to the Christian princes of his time (Moyo, 2013). The present study is a re-reading of the treatise of Luther on temporal authority. Luther (LW 45:89-92) offered conscientious Christians two modes of social governance: the kingdom of the world, ruled by the sword of civil authorities for restraining wickedness and the kingdom of God, ruled by Jesus, where believers, chastened by the condemnation of their sin by God's law, would simply endure the evils visited upon them. Since believers all over the world have received the word or Gospel, they do not need the Law, as they work hard to adhere to the code of the kingdom of God.

The study deals with Luther's treatise on temporal authority which falls under the discipline of theology. Therefore, the study will approach Luther's treatise from a systematic theological perspective. However, theology is not done in a vacuum but in a given context as it reflects on the meaning and relevance of the Word of God for us and our world today (Nünberger 2006: 4), in other words, it must be contextual.

1.3.6 The Research Problem

In sum, the research problem which this study attempts to address is the lack of an informed understanding and a life affirming appropriation of Luther's treatise on temporal authority by the ELCSA. Luther's treatise is a cardinal doctrine of the Lutheran Church (Luther, 1999: 1-

22). However, the understanding and appropriation of Luther's treatise varies from outright misunderstanding to an intentional religio-cultural and contextually biased understanding. Thus in ELCSA, both abstractionism of the treatise and a lack of proper understanding are present.

1.3.7 The Key Research Question

What can the ELCSA learn from Luther's understanding of the pastoral care role of the church in regard to secular governance, based on his advice to the Christian princes in his treatise on temporal authority?

1.3.7.1 Sub-Research Questions

1. What is the pastoral meaning of Luther's treatise on temporal authority?
2. In Luther's view, what is the role of temporal authority?
3. In a bid to respond pastorally to political developments in different contexts, what pastoral care lessons can ELCSA learn from Luther's treatise on temporal authority?

1.3.3 Objective of the Study

The above questions will guide this study to obtain the following objectives:

1. To expose the pastoral meaning of Luther's treatise on temporal authority.
2. To discuss Luther's views on the role of temporal authority.
3. To identify/draw out pastoral lessons that ELCSA can engage with from Luther's treatise on temporal authority.

1.4 Research Methodology and Methods

Mouton and Marais (1990: 191) insist that theoretical orientation in any scientific study is critical because no scientific research exists in isolation. This means that any individual research project forms part of a particular theoretical framework that determines its operation. Thus, it is natural that, in any given field of study, knowledge represents a link to a series of past interdependent studies and theories.

Martin Luther's two kingdoms doctrine is the foundation for the Lutheran Church's framework for the theology of relations between the church and the state. Nürnberger points out that Luther

has influenced generations of Protestant thinkers. He is of the view that many variations of the two kingdoms doctrine are found in different denominations across the world (Nürnberg, 2005: 244-45). According to Luther, there are two kingdoms: on one hand, there is the kingdom of God marked by the reign of God as revealed through Christ; on the other hand is the earthly kingdom which is secular with earthly forces at play by both believers and non-believers (Wedgeworth cited in Mabuluki, 2010). For Prill the two kingdoms are distinct due to their different ways of governance, but they are not separate. What links them is that God reigns over both. God reigns in the heavenly kingdom through the gospel while reigning in the earthly kingdom through the work and the governance of believers and non-believers. Thus, the two kingdoms are interdependent, with the heavenly kingdom is serving the purpose of preaching the gospel for the salvation of people, as earthly kingdom prevents the sinful world from degenerating into chaos (Prill cited in Maluluki, 2005:23) through leading ethically.

Since the present research seeks to study how the earthly kingdom's ethical leadership can be engaged with and promoted by the church as well as by secular leaders, the theoretical framework that will guide this study is that of critical solidarity as proposed by Allan Boesak (2005:3). Boesak (2005) employed the concept of critical solidarity as part of a critique of the position of the church in post-apartheid South Africa. The silence of the church in response to prevalent injustices is starkly different from its vocal, active and engaged position during the era of apartheid, when it took a strong stance in opposing the regime and calling for justice for all (Boesak, 2005). This means that after the collapse of apartheid, the church has ceased to be a prophetic church (Bate, Brain, Denis - Brain, & Denis, 1999). Boesak challenges the church not to co-habit with the government because it will result in suicide for the mission of the church. In this regard, Boesak (2005:3) concluded that the contribution of the church can only be meaningful and authentic if it is made from the heart of the Christian faith: the belief in the lordship of Jesus Christ over all life. This in turn requires the church to maintain its distinct identity as being called by God to be a prophetic, healing, critical and eschatological presence within a community (Boesak, 2005:169). He further, challenges the church to incarnate God into the context of ethical leadership and allow its prophetic role to prevail.

Finney's strong emphasis on the need for leadership today implies a sense in which leadership holds together both knowledge (the intellectual aspect of understanding what needs to be accomplished to attain justice) and practical expressions of servanthood and discipleship (1989: 23). Leadership is the process through which a person emerges as a leader firstly to serve others

since Jesus was a servant leader who led his followers by example (Finney, 1989:38). Finney argues that the goal of the servant leader, who embodies ethical leadership, is to hear the voice of those in need, regardless of the nature of the need. The servant leader should, therefore, be allowed to continually critique the power structures within the churches as well as non-church leaders and at all times to be an advocate for social justice (1989: 44). Hence, a true leader who leads with ethical leadership exercises authority through consciously exerting the power of servanthood as “leaders are not born but made” (1989: 69). Finney insists that the role of the servant leader is not that of an overpowering dictator, but rather that ethical leadership requires an understanding of mutuality in terms of the vision or understanding of the context in which they lead and in terms of the executive power they yield (1989: 40).

Christians are by their nature expected to provide pastoral care to others, including those in political authority. ELCSA is thus required to respond to the temporal authorities (the leadership of South Africa) under whose tenure the country is being severely impacted by socio-economic and political developments. However, the Lutheran Church is voiceless when it comes to the South African political situation, claiming that the role of the church is to preach the word of God to save souls for the heavenly kingdom, and thus, theologically, it cannot engage with earthy issues by indulging in politics (Khauoe, 2008). This indicates that ELCSA is engaging in a particular manner with Martin Luther’s two kingdoms doctrine (Moyo, 2013).

However, Moyo points out that Luther argued that the temporal authority has a divinely instituted right to be obeyed, but when it comes to matters of faith, it is only the gospel that is supreme, and temporal authority had no power. Hence, it is the duty of Christians to support the governance activities of temporal authority, which are instituted by God (Dalferth, 2009). Luther challenged secular leaders who confused their spirituality with their political authority. Thus, the princes would use temporal authority to promote their spiritual roles and at the same time use spiritual authority to protect their temporal authority (Lehmann & Atkinson cited in Moyo, 2013:109).

Moyo (2013) averred that pastoral care and theories relating to stewardship have to include and engage in issues of social care, which implies political advocacy. Hence, in no way does the teaching outline by Luther advocate silence by the church. Therefore, the Evangelical Lutheran Church in Southern Africa (ELCSA) has based its practices on a flawed understanding of Luther’s two kingdoms doctrine and has hence remained silent when it should have been in a

state of watchfulness and if required, warfare with the secular leadership (Lehmann & Atkinson cited in Moyo, 2013: 127-128). Moyo indicates that Luther's position was that Christians should obey political authority if it justly serves the people, however, if it abuses the rights of the people whom it is supposed to be protecting and serving, then the church should denounce these secular powers and obey God (2013). He points to Luther's example from the book of Psalms when King David said, "He has given heaven to the Lord of heaven, but the earth to the sons of men" (Psalms 113, 115-116)

In the present study, two theoretical frameworks - Boesak's critical solidarity approach, and Luther's two kingdoms doctrine – will be employed. In addition pastoral care theory will be engaged with so that an appropriate critique of the role of the church in regard to the state from a pastoral perspective, while offering an alternative approach grounded in the Lutheran understanding of pastoral care would be looked at. The pastoral letter to those in power written by Martin Luther in the context of the abuses by the temporal authorities of his day is at the core of this study (Kuenning, 1987). Furthermore, it is thus crucial to grasp both the Lutheran concept of pastoral care as well as the Lutheran doctrine on the relationship between the church and the state. This is the content to which the two theoretical frameworks are applied to throughout the present thesis.

Since the present study evaluates the impact of Luther's treatise on temporal authority on ELCSA, these approaches form an appropriate theoretical framework for this research.

1.4.1 Research Methodology

This study is a qualitative non-empirical research based on a textual analysis method with a descriptive design. Kombo and Tromp (2009:71) have pointed out that the objective of a qualitative and descriptive design in research is to describe and interpret the phenomenon under study while determining the reason for their existence. Moreover, regarding the research design, Terre Blanche, Durrheim and Painter (2010: 22) are of the view that the research design is a blueprint for the entire study process which extends beyond the proposal level and indeed shapes the entire study. The research design is, therefore, an overall plan that suits the pursuit of a particular research objective that outlines all practical considerations of the study.

A research design is a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research...research designs are plans that guide the arrangement of conditions for collection and analysis

of data in a manner that aims to combine relevance to the research purpose with economy in procedure (Terre Blanche et al. 2006:34).

In the other words, research design is the basis of the entire project (Mouton and Marais, 1996: 32). Reinforcing the view on the significance of the research design, Mouton and Marais affirmed that research design “helps to plan and structure a given research project for it to achieve maximum results” (cited in Durrheim 2010: 37). Design coherence and validity are the ingredients for maximizing research findings (Durrheim2010:37).

The research is structured in such a fashion that each step builds up to the next and to the conclusion of the research work. Essentially, research design embodies and exposes the whole research architecture, which includes, and not limited to the empirical method, the purpose of the study, context of the study, theoretical paradigm, and research techniques employed to collect and analyze data. Therefore, research design if well laid out from the onset guides the entire research process to its logical conclusion with focus and purpose.

Flick (2009: 40) states that in qualitative research there is mutual interdependence of the single parts of the research process and this should be considered. It is this understanding of mutual interdependence that makes qualitative research a suitable approach for the present study since it seeks to understand the particular phenomenon, its causes and its impact. Henning indicates that the use of evidence from data collected and from the literature on the phenomenon being studied both fall under qualitative research (2004:3). The aspect of drawing from a repository of literature that has engaged the various issues of concern in the present research is central to the research methodology employed to study ELCSA’s position on engaging in critical solidarity by holding the secular authorities to account, in view of the church’s understanding of the Lutheran doctrine on the two kingdoms. This understanding underpins the utilization of the in-depth literature review in this research. Given that this study aims to examine how ethical leadership can be engaged and be promoted, qualitative approach offers more promising and appropriate methods of data collection and analysis.

The research questions and the undergirding research objectives help determine the research processes and guide the literature search (Creswell, 2002). A systematic literature review requires clarity and rigorous examination of the literature available on a phenomenon. As

asserted by Arksey and O'Malley, it needs to be as comprehensive "as possible in identifying primary studies and reviews suitable for answering the [research] question" (2005:24).

It is from the foregoing that the researcher intentionally planned to search for primary materials from different sources including electronic databases and other repositories towards providing unambiguous answers to the main research questions and other sub-questions as indicated above. All literature searches were guided by the keywords of the main research question and the ancillary questions.

In order to identify and gathering the necessary data for this study, the following prominent search engines and relevant institutions with recognized academic libraries were used: EBSCOhost, ATLA Religion Database, Éro Union Catalogue, GlobeTheoLib Digital Library, CiteULike Digital References Library, Google Scholar, World Christian Database, Directory of Open Access Journals, the University of KwaZulu-Natal's Cecil Renault Library and the Lutheran Theological Institute Library. In the course of the literature search and data gathering, both online and hard-copy searches were adopted as simple but quality approaches.

The data collected from these sources were analyzed using thematic analysis where relevant themes were created in order to facilitate the analysis of the information obtained from the sources. Braun and Clark (2006: 78) state that thematic analysis is a qualitative analytical method for identifying, analyzing and reporting patterns (themes) within data. It basically organizes and describes sets of data in detail and interprets various aspects of data in the research project. Therefore, this is the analytical tool that was adopted in this study. Constar (1992: 68) insists that the central objective of the thematic analysis is to build a valid argument for choosing the themes.

In this study, the research methodology is based upon a critical analysis of literature that were selected through a systematic review by identifying relevant sources and data that could contribute in answering the key research question of the study. Following the methodological logic proposed by (Terre Blanche et al., 2010: 15-16), this literature analysis also presents the details of the study process that has been followed and justifies the data collection procedures and analysis (2010: 16). Also included in this study, in Chapter Two are the fundamental guidelines which are common in the various approaches to a systematic literature review

methodology, as well as the supplementary manual search methods used within the main methodology.

1.4.2 Method of Data Collection

Applying the methodological approach of qualitative non-empirical research to this research is appropriate and fits in neatly with the literature review method employed in this study. The choice to use the qualitative method was because its purpose is to pronounce observations regarding an on-going process. Creswell strengthens the view that qualitative inquiry is the methodology of choice when dealing with themes of this nature. It is useful when not much has been written about the topic or the population being studied, and the researcher seeks to listen to participants and build an understanding based on their ideas (2003: 30). Katzenellenbogen et al. (2007) note that the qualitative method permits a researcher to understand how the subjects of the research identify their situation and their role within the phenomena under study

The qualitative method was beneficial to this study since it helped to present data from the perspective of the silence and disinterest of ELCSA regarding the political and socio-economic context in South Africa which has resulted in injustice that needs to be addressed. The study proposes that the pastoral care model provided by Moyo can address this situation (Moyo 2012). The crux of the study is to investigate the practical theological implications for ELCSA, specifically about the need for the provision of pastoral care to leadership within the current South African context. The study also seeks to understand the dispute among the ELCSA clergy concerning the Lutheran confessions and doctrines that have rendered the church silent and inactive in response to political developments. According to Hunning, (2013: 36) the research methodology is “the coherent group of methods that complement one another and that have the ‘goodness of fit’ to deliver data and findings that will reflect the research question and suit the research purpose”.

Mouton notes that a non-empirical study such as this research can test and validate earlier analysis as well as present new interpretations (2004: 165). Hence, the methodology of this study will involve methods of textual criticism that take into account selected narratives that emerge from the state and from ELCSA, using an interpretative lens. The relevant literary resources will be harnessed from the databases and libraries mentioned above including websites, books, journals, theses and unpublished studies.

1.4.3 Method of Data Analysis

Having described the processes of data gathering during this research, I now present the processes through which the data collected was analyzed. Recognizing the importance of data analysis in any form of academic research, Swinton and Mowat (2007: 57) affirm that: data analysis is the process of bringing order, structure, and meaning to the complicated mass of qualitative data that the researcher generates during the research process. This argument brings to the fore the significant function of data analysis in order to make sense of the raw data gathered. Thus, the research does not end with data collection rather it is a means to the end. Hence, the purpose of remaining consistent with the structure and approach in this research is to develop the key interview sessions conducted by providing complementary reinforcement to the main literatures used in this work. Since the literature review methodology was adopted as the prime methodological research approach for data extraction and synthesis, the data analysis involved mainly the presentation, followed by the analysis, interpretation and application of the literature content to the research question and sub-questions.

According to Patton (1990), inductive data analysis is a process that involves analyzing, patterns, themes and categories that come out of the data being analyzed. In the process of conducting the data analysis the researcher continuously referred to what ordinary Christians said in the light of the current theology of ELCSA on the relationship between the church and the state. Practical pastoral activities of ELCSA will be proposed based on what members of the church want from their leaders. Therefore, the diversity of data collected will generate information about the feelings of South African Lutherans on the socio-economic situation in South Africa and the possible pastoral role of the ELCSA.

The study adopted as a tool in analyzing the raw data collected and the critical texts engaged with in the systematic literature review, the grounded theory analytical approach underpinned by the simple inductive approach (Strauss, 1987). The grounded theory analytical approach allowed the researcher to employ the content analysis tool in the research methodology, which was the most appropriate tool in the data analysis of the study as the analytical approach highlights all good interpretive inquiry which theorize and discuss and conceptualize data (Henning, 2004: 47). Henning (2004: 47) notes that this tool contributes to a good qualitative inquiry that is not theory driven but data driven. The researcher must however be acutely aware that the data collected may come from more subjective (personal or biased) sources or from more objective (distanced, observational) sources.

1.5 Scope and Limitations of the Study

One of the challenges of the study was access to data. Since the study needs to be aware of the complex nature of the social reality regarding the impact of the political and socio-economic context, it would have been profitable to also explore the sentiments of ordinary congregants. However, due to time and financial constraints, only academic works are explored.

The intention of the study is not to approach the issues at hand from a strict historical study perspective or a narrow biblical criticism study perspective, but rather from a theological perspective. This can then be used as a lens through which to analyze the factors behind the interpretation of the pastoral meaning of Luther's treatise on temporal authority by ELCSA

1.6 Structure and Outline of the Research

Chapter One presents a general introduction to the study which includes the background to the research problem, research questions, and objectives, and the methodological and theoretical underpinnings of the study.

Chapter Two provides a literature review in areas such as church-state relations, Lutheran pastoral ethics, the functions and sources of pastoral care, and pastoral care in relation to the state in a variety of contexts.

Chapter Three discusses the study's theoretical framework, namely Luther's two kingdoms theory and Boesak's theory of critical solidarity.

Chapter Four gives a reading of Luther's treatise on temporal authority. The focus is to view the text as a pastoral script by a pastor addressed to the secular leadership which can be used by the contemporary Evangelical Lutheran Church in Southern Africa to pastorally respond to political developments in its context.

Chapter Five includes a proposal for a model for pastoral care to political leadership by ELCSA. This is grounded on the re-reading of Luther's treatise on temporal authority. The chapter answers the question: What kind of pastoral approach should ELCSA employ in giving pastoral advice to the political establishment?

Chapter Six gives a summary of the findings, the conclusions reached and recommendations for further research.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

In the previous chapter, the background of the study was introduced and discussed. The overview of the thesis was also presented. The present chapter engages with the literature on Lutheran political ethics and theories informing Lutheran pastoral care practices. The chapter pinpoints possible factors of, sources for, and functions of pastoral care, as well as discussing pastoral care and state relations.

The current chapter is concerned with how ELCSA's interpretation of Luther's concept of pastoral care, treatise on temporal authority and the relationship of that authority with the church can be enhanced through its correct contextualization, given the role of the environment in developing theologies and given the incarnational nature of God as the foundation of Christian theology (Patte 2010: 277). The chapter examines the theological message of Luther's position on this concept and how he transmitted this to his audience, and further elaborated the focus of this study on the understanding, interpretation and appropriation of Luther's concepts by ELCSA.

2.2 Pastoral Care

When considering the role of the church in the state in general, it is necessary to examine certain peculiarities that make the church a social and political actor. The church is not only one of the world's oldest institutions but also one of the most ancient global players. Due to its structure, it possesses a higher degree of autonomy and stability (Bastian, 2007: 39). The church can make use of its own unique well-developed country-wide and international networks of persons and institutions (Bastian, 2007:42). This reveals how significant the church has been throughout its history, and how the church has contributed in many ways to the shaping of the world and to the development of people. It also denotes that the church cannot distance itself from politics in its broader sense. Above all, reveals the potential of the church for making a contribution to strengthening society (Bastian, 2007: 44).

The political engagement of the church includes the participation of the church in politics, and in social and economic issues and this is widely considered both a social and divine responsibility (Putnan, 2001). Ruwa (2009:10) explains that human beings belong to two kingdoms. One kingdom is the earthly kingdom and the other is the divine kingdom. This

indicates that politics forms an important aspect of human life. The public affairs of the earthly kingdom are what constitute politics. In general, one would say politics is about life since it impacts on all socio-economic aspects of human existence. Because politics is life and the church is a fundamentally pro-life institution, it must engage with politics in order to ensure that life is preserved and promoted (Ruwa 2009: 11-12).

Tanuwidjaja (2010:1) attests that the separation between the state and religion has been widely implemented throughout history. The general assumption is that state and religion should work separately (Warner, 1993). However, he further argues that throughout history, state-religion separation has appeared in different manifestations (Tanuwidjaja 2010: 4). On the other hand, in the state where the dominant worldview is a religious one, meaning that religion forms an essential part of the state's ideology and that secularism is less dominant, the state-religion relationship will be built around issues of pluralism, religious freedom, and ideology (Tanuwidjaja 2010: 5-7). Invariably, this perspective becomes a major determinant of the state-religion relationship that is visible today. Based on the context, there are two basic ways or forms (with a range of nuances in between the two) of the state-religion relation that have been manifest over history (Kuru, 2009). One is state religion which entails the situation where the state finances and regulates a specific religion and the other one is a free religion where religion is independent financially and administratively (Fahlbusch et al., 2008:188-190).

Tanuwidjaja (2010:2) points out that it is not clear when the state as an institution began to exist. In (Genesis 1-11) there is no clear discussion about the state as an institution. What is very clear is that the function of the state, which is governance, existed from the beginning of creation when God performed the governance over the earth and human beings. On the same note, Tanuwidjaja (2010:2) further stated that it is not clear when religion came into being as an institution, but God has been a source of moral principles from the beginning, hence, the importance of these arguments that the functions of state and religion existed as created and initially performed by God. However, the purpose of these two institutions was not to replace God as sources of governance and principles but to be God's representation on earth (Tanuwidjaja, 2010:2-3).

Muwowo (2010:4) also notes that the nation of Israel was religiously, politically and culturally regarded as a nation of God where the constitution and the laws of the land were the words of God. However, the tension between the state and religion came to exist over the argument

concerning what type of relationship between the two is sufficient and what kind of separation can serve the common good of the majority in the society (Muwowo, 2010: 6). There are times when secular authorities are suspicious about religious domination over the state and there are periods when religious authorities are suspicious about the state interference in religious freedom (Muwowo2010: 7-8). Whereas, from this biblical ground, it is clear that the Bible does not support a particular model of the church-state relationship but it indicates fundamental principles that must govern the state-church relationship which are justice, righteous and steadfast love for all (Muwowo 2010: 11-14).

Tarnas (1991:171) argued that Church-State dynamic evolved from the complex evolutions of the Western Mind which took over the Medieval Christian worldview. Here, Tarnas seems to imply that the classical societies of ancient Greece up to and including the Greco-Roman world did not experience Church-State dynamics or religion and politics as separate entities until the era of persecution (Marriot cited in Pokol, 1927:54; Baker, 1959:1; Boer, 1976:12-13; Kraut, 2002:208). This was because they were more like Nation-States, operating as theocratic societies (Marriot cited in Pokol, 1927:55) where the religious and political spheres were united in the governance of public affairs the church and state are in symbiotic relationship because the Church needs the State to create the orderly preconditions for the Church's proclamation and witness, and the State needs the Church to remind the State of its divinely appointed origin, limits and goals, therefore the State best serves the Church by remaining the State and the Church serves the State best by remaining the Church (Hunsing cited in Pokol, 2006:352).

The Church and the State live in uneasy tension and on the one hand, they can be mutually supportive of one another as long as the State fulfills its beneficent role as administrator for the common welfare; and on the other hand, the Church is obligated to discern the temptations to idolatry from the State and its lack of concern for the good of human communities it serves but rejects all idolatrous claims of the State as demonic (Pilgrim cited in Pokol, 1999: 184-187). Both institutions have been observed to engage in a cut-throat competition for power and influence with the intention of transforming the context in which they operate, a process that often can be destructive to the common good of society. Raiser's critique of Church-State relations identifies therefore that they constitute complementary and contradictory realities (Raise cited Pokol, 2013:103). When political or religious systems of governance seek to rule by themselves without accountability, it reduces the role of the other to the periphery of the society (Fox, 2000). Since religion tends to claim the fundamental source of power and

authority that goes beyond human authority, it has claimed at different periods in history to be the measure of the legitimacy of all forms and structures of governance (Haynes cited in Pokol, 1996:6-7).

Kumalo (2012:169) pointed out that South Africa is in the center of the return of God to the center of society. Therefore, the church has to continue with the mission of God. He further argued that the church and the government are always seen as partners and hence the church finds it difficult to criticize the government when it comes to issues of corruption, bad governance and even neglecting the poor. Thus, the church needs to disassociate itself from this model, but opt for a prophetic model which maintains the critical distance needed (2015:173). ELCSA need to be involved in the political life of the country and contribute to social cohesion and social development for the benefit of the country. And as a result, committed Christians must participate in the political leadership of the country (2015:175). However, churches need to act as part of the service of the church to the people not as servants of government. Hence, this is one of the biggest frustrations of Desmond Tutu who happens to be the only prophetic voice left in South Africa (2015: 176). Rwamunyana (2015:192) asserted that the church in her pastoral responsibility has to speak out on evils that affect the people either committed by the state.

Hence, Okullu also argued that by speaking out against social evils the Church is not claiming political power over society but appealing to their hearts and conscience to stop doing wrong things or evil things. He further argued that Luther was opposed to the pope being in control of the divine and earthly power. Thus, developed the concept of two kingdoms: celestial and earthly. They must be separated from one another, with no interference. In sum, both are under the control of God (2015:194).

According to Rwamunyana (2015:195), the church has the task of summoning the country to submit to the dominion of Almighty God. Thus, he must call upon citizens to believe in Christ for the sake of their salvation. The church must know that it is in obedience to Jesus Christ that the commission of Government is properly executed. He further stated in Bonhoeffer (2015:195) that government is the power which creates and maintains order; it refers only to the rulers. As a matter of fact, the government is a divinely ordained authority to exercise worldly dominion by divine right just as the church has its specific tasks which are different from the State's tasks, such as socio-economic development actions which promote the wellbeing of the citizen (2015:195). Ruwa cited in Rwamunyana argues that the church interpretations of politics as an important aspect of human life. Thus, human being belongs to the earthly kingdom as well as a heavenly kingdom. Therefore, public affairs of the earthly

kingdom are what constitute politics. As a result, Christians have a social responsibility in politics; so, the participation of the church in the political, social and economic life is a social and divine responsibility that cannot be avoided (2015:196).

Barth cited in Rwamunyana (2015:196) holds that the life of the Church should not be determined by the negotiation between church leaders and politicians; on the contrary, it should be determined by the Holy Scripture. Thus, the Church serves humanity and the state within the cultural setting; and it has to propagate God's message guided by the Holy Spirit. In sum, he cited that the State, as well as the Church, are both made by people. Therefore, man becomes the center of the work of both State and Church and their goal is to improve the well-being of the person; then the person empowered will bring health to both State and the Church. As a result, the church should maintain good collaboration with the state since both work for one and the same people (Rwamunyana, 2015:205).

Eberhardt (2015:216) states that the relationship between church and state cannot be explained without going back to the history of missionary work and colonialism in Africa. Missionaries who came to Africa got permission from the local chiefs and kings to start work among Africans. Their major aim was to spread the gospel and as a matter of fact, the missionaries played a crucial role in the weakening of Southern African states on the eve of the colonial conquest. He further contended that the relationship between the church and state in Africa goes back to the Berlin Conference of 1885. Eberhardt also stated that the religious policy which was set by the Berlin Conference was one of the major factors affecting and guiding the way the missionaries related to the colonial state in all the European colonies in Africa.

Eberhardt pointed out that there is always a kind of mutual dependence between the church and government in furthering development. Therefore, the State needs the Church to teach people to be good citizens in various ways for societal development. However, ELCSA also has a very similar comfortable relationship with the state and even tends in some areas at least to be a more government department with the responsibility of offering prayers for the leaders as Eberhardt has mentioned in his work. But there have been some tensions between the church and the state especially when the latter accuses state officials of continuing corruption and failing to control crimes in the society as in current South Africa. In the words of Eberhardt (2015: 222), it is for this matter, therefore, that the church is called to proclaim the gospel of freedom which liberates a human being by challenging human problems such as injustice and

the exploitation of one person by another. Thus, one found out that Eberhardt's argument can be applicable for the current situation that the state and church is facing in South Africa.

2.2.1 Lutheran Political Ethics

According to Nürnberger (2005: 244), Luther was a pivotal symbol in Christian political ethics. Hence, Luther's Christian political ethic in history has been so thoroughly misunderstood and abused by opponents and followers (Moyo 2013). He further pointed out that the impact of practical politics on Luther's thought already began during his lifetime. As a matter of fact, during this period (Romans 13) and Luther's doctrine of the two kingdoms were suitably retooled and used to legitimize the autocracy of the princes. This in turn, had far-reaching consequences for Lutheran political- ethical approaches in general, and on the development of Lutheran church structures in particular.

Allen (1984:269-271) noted that Lutheran political ethics emphasized that the vocation of believers lie in responding to divine governance with earthly minded initiatives, rather than in initiating heavenly minded ambitions so as to elicit divine responses. He also recommended that henceforth, governance would be preoccupied with the abuses to which the device of cooperative self-obligation can be put. As a result, it would emphasize that the occasions for building covenant relations are brought to us, rather than being designed by intentional human choice (LW 44: 46-47, 21: 175). According to Allen (1984: 273), the problem with subsequent Lutheran political ethics is that the workings of the two kingdoms have been insulated from each other because the law in its first use has been conceived mostly as a punitive instrument for empowering individuals, groups, and associations to construct social relations. Thus, the doctrine of two kingdoms has been an exceedingly crude model for understanding and explaining the complex inserting of conflict and operation in social relations (1984: 274).

According to Bloomqvist (2005: 27) the medium of ethical reflection and deliberation is not a transcultural or a historical universal morality; rather it is the living ethos of Christians, with cultural and historical features. Therefore, this ethos is characterized by a distinctive grammar, shaping its identity. Lutheran Christians are, thus, committed to the common ground of Christianity: to the Word of God as it is preached and communicated within the Church (Bloomqvist, 2005:27). He further pointed out that Lutheran ethics must not be captive to problematic interpretations and their impact on Lutheranism, hence, there will be significant

tensions between the grammars of Lutheran ethics, for instance, the grammar of its political ethics and actual convictions and habits.

Bloomqvist notes that Lutherans have placed an emphasis on Romans 13 (submission to human authorities), which led to a public practice of quietism and social conservatism. Hence, the church has a responsibility to speak God's word to the state: the word is both law and gospel. Therefore, through the church's confession and proclamation of law and gospel, the relative nature of the state is revealed for what it is, a human construct. As a result, the church reminds the state that its task is more than its power to harass and punish (1998: 82-83).

According to Nürnberger (2005: 251), Luther argued that a Christian suffers evil and does well, whether in private or public life. Christians live in this world, not in heaven. They are surrounded by sinners; the Christian society to which they belong consists of sinners; and they themselves are sinners. Hence, for Luther, many Christians feel that it is possible to be a good Christian in one's private life, but that is not possible in public life, politics and societal relationship. Therefore, the truth is that Luther wrote his first major treatise on political ethics, *On worldly authority* (1520) specifically to overcome this kind of dualism. In this treatise, he developed his teaching that God exercises his redemptive authority in two ways: one internal, the other external. (Nürnberger, 2005: 251).

Nürnberger pointed out that for Luther the norm of Christian living whether in private or public life is always the same: endure evil and do well. Therefore, for Luther, even in private life you should not allow yourself to be abused because it is against God's will that anybody should be abused. God's suffering acceptance of sinners does not imply that he allows evil to prevail, but that he accepts them with the aim of transforming them. Hence, Luther wrote abundantly about social responsibility, but he did not sufficiently clarify the link between eschatology and political ethics, nor did the Reformers (Nürnberger, 2005: 270-271). Nürnberger argues that, according to Luther, when Christians are faced with an unjust government, they should not question the authority of the state as such, because this would open up the way for anarchy. They should not become part of the injustice, but engage in civil disobedience and suffer the consequence. In sum, Luther's criterion in political ethics was not a fundamentalist use of biblical laws, but rather their underlying motive, that is, divine love that expresses itself in freedom and responsibility (Nürnberger, 2005: 276).

Bonhoeffer cited in Pokol (1955: 335) notes that Luther provided a reason for the existence of the state or government both as a coercive power and as protector of outward justice. Hence, according to Luther, the gospel, and the sword is needful in society. He further cited in Pannenberg (1977: 127), that Luther's theory should not be viewed as decisive and final for Christians in terms of a theory of politics because it does not seem to treat salvation as holistic. Therefore, Luther's theory seems to have influenced a pietistic approach to the state and closed all the doors for those believers who wanted to serve God in secular realm (Pokol, 1955: 337). In sum, Pokol continued that in Bonhoeffer, Luther pointed out that law and gospel are needed in the world and therefore no one should aim at ruling the world by the gospel or civil laws alone (1523: 103). Hence, if any state wanted to apply Christian principles alone in political governance, it must first fill the world with real Christians before doing so (1523: 104).

Lohse cited in Moyo (1999: 271) maintains that politics is to help maintain external order here on earth and to secure peace and justice. Another task of the law is to inculcate in people the divine commandments and to instruct their consciences, as well as provide the means to punish dowers of evil. He further pointed out that Luther does not limit the political use of the law to political governance but extends it to parents, to teachers, to institutions of learning and to judges. In his treatise *To The Councilmen of all Cities in German that they establish and maintain Christian schools (1524)* (LW 45: 339-378) Luther appealed to the political authority to establish Christian schools for molding good boys and girls so as to have learned citizens for the future of the nation.

According to Lulle (2005: 389) when Luther appealed to Pope Leo X to refrain from abusing his power, it can be argued that he viewed leadership as a privilege given to an individual by people for service to the society. Therefore, Luther was arguing that power is a gift and privilege conferred on the individual by the society. Thus, the whole idea was that people in a leadership position have a responsibility to serve those over whom they govern. Lulle pointed out also that for Luther, power is closely tied to his understanding of justice, and not only limited to the theological sphere. Hence, ethical and social spheres also use justice as a measure of freedom and wellbeing (Lulle, 2005: 394).

2.2 Lutheran Pastoral Ethics

Moyo (2015: 10) comments that pastoral care is done on behalf of Jesus Christ to bring the embodiments of the compassion of God towards everyday social needs. Nürnberger, (2005: 251) also asserts that the "mission of God as Christians understand it encompasses secular

responsibility. God wants us to carry His redemptive concern to all corners of the world in which we live and on which we depend. Our God has no favorites. When confronted with economic issues, Christians have to enter the economic discourse on the basis of observation and reason and act redemptive in this context. But they should do so in responsibility to God and in solidarity with all affected members of the human family (Nürnberg 1998: 240).

According to Kumalo the church has to get involved in the political arena and implement the values of equality, justice, integrity, honesty and service in the arena. However, the church needs to act as part of the service of the church to the people not as servants of government. Kumalo (2015:199), further argues that the church has a role in proclaiming God's love based on its faith. Thus, proclaiming peace, love, forgiveness, justice and shows God's presence among his people through the church's diaconal ministry.

Luther cited in Reynolds (LW 34, 1960: 153; 167) says that to be justified means "to be considered righteous on account of Christ." Hence, in line with this, he further sees justification as a healing from sin which slays the whole world externally and brings it to destruction with its infinity evils" (LW 34, 1960: 156). Luther further disputed that boasting of good works is ridiculous and so is boasting about the righteousness of law without exemplifying I as there is no one who as fully met the demands of the law, and that is one no one can boast of not having sinned (LW 34, 1960: 118).

Luther argues that justification is the greatest doctrine because it does not impute sin which remains in human nature, as if it did not exist, but rather it shows that righteousness exists on account of Christ (LW 34, 1960: 128). According to Luther, faith perceives that the love of God conceals sins (LW 34, 1960: 191). Thus, the primitive religious sense made it difficult for people to cope with and understand the reality of a relationship between human beings and God based on grace. This was difficult to grasp intellectually. They wanted more tangible forms of mediation to which heavenly grace attached itself (Frank 1995: 15).

Moyo (2013) pointed out that Luther offers pastoral care in form of a Bible study on good political governance. Luther implores politicians saying, "I hope... I may instruct the princes and the temporal authorities in such a way that they will remain Christians – and Christ will remain Lord- and yet Christ's commands will not for their sake have to become mere counsels" (Lehmann & Atkinson, 1962:83). Thus, Moyo argued that Luther goes on to issue the treatise on temporal authority as a form of pastoral care to the temporal authority and society at large

(2013:31). According to Moyo (2015) the first form of pastoral care to the political leadership was issued as a treatise on the *German Nobility* where Luther spelt out the role of a Christian prince and how they can run their office. Luther was a major pivotal figure in Christian political ethics. But there is a second reason as well. Seldom in history has a Christian political ethic been so thoroughly misunderstood and abused as Luther's as a result, the traditional picture of Luther's ethics is that conservatism, uncritical acceptance of state authoritarianism and ideological legitimization of totalitarian regimes (Nürnberger 2005: 244-245).

Luther disputed that people who belong to the kingdom of God have also need of the temporal sword because they have Holy Spirit that teaches them to do justice and warrant all injustice at the hands of others (1962: 89). So, people in the kingdom of the world are not prepared by themselves to do what the law demands, they need the law to instruct and compel them to do well (Lehmann & Atkinson 1962: 89-90). As a result, Luther insisted that both must be permitted to remain, the one to produce righteousness, the other to bring about external peace and prevent evil deeds. Neither one sufficient in the world without the other (Lehmann & Atkinson 1962: 92). The gospel and the sword are both necessary to God. The gospel for Christians and the sword (temporal authority) for non-Christians. This is the same argument about the law and the gospel.

According to Luther, a Christian prince is to exercise servant-hood leadership in political governance. Hence, leadership should be directed for the benefit of others who otherwise would not have benefitted anything had it not been for one's good leadership (Lehmann & Atkinson 1962: 118). Thus, he goes on to argue that a prince must act in a Christian way toward his God also; that is, he must subject himself to Him in entire confidence and pray for wisdom to rule well, as Solomon did (1 King 3:9). As a result, the church could have based its practical advice on Luther's advice on war by political leaders instead of silence as Lehmann & Atkinson has argue (1962: 126).

2.2.1 Sources and Functions of Pastoral Care

The focus of pastoral care is the care of persons. Pastoral care as it is emerging within the Southern Africa context is not only embracing authentic roots, but also giving attention to underpinning themes such as personhood and wholeness. Thus, the intention of this section is to identify pastoral care as spiritually potent agent of theology.

Pastoral care as a ministry in *Models of Pastoral Care* argues that where ministry is the underlying assumption, pastoral care is understood as the operation or activity of a particular person, viewed as an agent or intermediary (Lartey 2003). Five classic activities are engaged where pastoral care takes the form of ministry: proclamation in which the essentials of belief and their attendant practices are set forth for a community (Lartey 2003: 44). This includes the teaching and the prophecy that form part of the round of activities in most communities of faith. Service often takes the form of particular deeds of kindness done for others (Moyo 2013).

Deeks (1987: 67-68) in *Pastoral Care Functions and Resources* states that the pastoral is prepared to be what we all are in reality: human beings grasping challenges and discovering, exploring our personal identities, values, and purposes, discovering our context in nature and history and puzzling over that mysterious relationship we have with the world (1987: 67-68). For example, to become more specific in a chapter titled *Pastoral Care: Purpose and Aims*, he writes from a Christian perspective that the purpose of pastoral care is to assist men and women, boys and girls to live as disciples of Jesus (Deeks, 1987: 80).

According to Hulme, pastoral care is a larger discipline, under which the other two falls (Hulme 1970: 10). Clinebell also pointed out that the primary focus of pastoral care is on helping people handle their challenges meaningfully. Thus, people need pastoral care throughout their lives. As a result, pastoral care is a response to the need that everyone has for warmth, nurture, support and caring (Clinebell 1984: 26-46). Pastoral care is defined as an aspect of ministry, which is concerned with the wellbeing of individuals and communities (Campbell, 1987: 188).

According to Harries (1991:4), the church often focuses on praising God and winning souls for Jesus Christ. Harries calls this a thank you Jesus mentality that concentrates on salvation from personal sin. Thus, this kind of approach and focus overlooks oppression, injustice and a host of other social ills. Furthermore, Pattison pointed out that the problems such as illnesses and diseases that pastoral care deals with having their origin in socio-economic and political causes (2000: 85). Therefore, pastoral care needs to be oriented towards the empowerment of care-seekers so that they can change society; not towards adjustment of persons to existing situation (Furniss 1995: 61).

Pastoral care consist of helping acts done by representative Christian persons, directed toward healing, sustaining, guiding and reconciling of troubled persons, whose troubles arise in the

context of ultimate meaning and concern (Lartey 2003; Clebsch and Jaek 1964). Furthermore, Campbell (1987: 188) in Lartey (2003: 23) views pastoral care as the dimension of ministry which deals with individual and societal wellbeing. The church is therefore called to be a prophetic voice in this area of pastoral care (Campbell in Lartey 1987, 2003). Lartey states that no single person can really provide the necessary support required by individuals or groups in a crisis situation to regain their wholeness unless other personalities are incorporated. Hence, he reiterates that “many people testify that those who have been of greatest pastoral relevance for them have not been the most obvious (Lartey 2003: 27).

According to Maitland (2009: 128-129), pastoral care as a way the church engages the society so as to promote higher a functioning pattern. Hence, the aim is to envision the members of the society and move them towards a greater level of wholeness, wellness as well as a sense of personal and communal empowerment. Lartey also argued that the categories and practice of pastoral care in the church emerges as overwhelmingly about preparing, strengthening and attempting to change those conditions which prevent persons from choosing healthy crisis-coping patterns within a framework which is supportive. He was quoting from Wimberly’s later book *Liberation and Human Wholeness* (1986). Thus, Lartey insisted that “communal framework is very crucial because the success of pastoral care, especially similar in the context of ELCSA has to do with mobilizing the resources of the total society in caring for the needs of groups and individuals” (Lartey 2003: 24).

Hampson holds that pastoral care has been used in ELCSA sphere in a very narrow way, implying a purely sacramental and denominational method to care. However, pastoral care is that holistic approach covering soul, mind, and body. Hence, pastoral care goes beyond denominational frontier apprehension, so that society can be met and understood in his competence (2010: 19-20). Cook also suggested that pastoral care of the church which carries the name of prophetic voice has to open its rooms to society (1992: 53). As River stated, if we want to live biblically, we must move beyond simply identifying and understanding the individual moral judgment of the Scripture (2004: 4). Cardijn illustrated that it is inevitable for ELCSA to be involved in social issues because the earthly life is the foundation upon which eternal life can be built and thus our heavenly destiny is derived from the temporal life (1995: 12).

According to Willimon, pastoral care involves not simply caring for people where they are, but working with God in order that they may be moved to a new location. Thus, pastoral care is

linked by the Christian faith to moral transformation (2002: 100). Don Browning in *The Moral Context of Pastoral Care* noted that many people in our society today are troubled, not because of some entirely emotional reason, but rather because they are in moral confusion. Furthermore, he asserted that there is a place for moral confrontation in pastoral care. Again, he disputed that this must be a momentary and tactical suspension of pastoral judgment that must not be over generalized to apply to everyone in every pastoral care situation (2002: 100-101).

2.2.2 Pastoral Care and State Relations

Nolan argued that the church is defined and constituted by the gospel, hence, the role of the church is to preach the gospel (1988: 206). Therefore, the role of the church is to bring God into the political arena as postulated by the gospel. He further argued that the church comments on current events in terms of the good news, denouncing sin and announcing the hope of salvation, protesting about what is wrong and supporting what is right” (Nolan 1988: 209). Moyo (2012) also argues that the silence of the church in socio-economic and political situations can imply the absence of God in those spheres of life, hence the importance of the vigilance of the church in responding timorously to social developments.

Groome (2000) also asserts that all education is political hence there is nothing like neutral education. Therefore, if education is political it should take into cognizance the socio-economic and political situation of the recipients of the education (Mamphiswana, & Noyoo, 2000). As a matter of fact, education is a powerful tool that can be used to transform socio-economic and political situations to bring about desired goals depending on the nature of education (Groome, 2000). Biyela (1994) contended that the church should still be free to challenge the state whenever there is an abuse of human right. Hence, the church should also be free to associate with people who are brutalized by the state and be free to stand by the gospel of Jesus Christ in given situations without impediments from the state (Biyela 1994).

Hägglund pointed out that human right, freedom, and peace constitute the foundation for justice. Therefore, justice is the principal means for survival in a secular political penultimate world plagued by sin, evil, and death. Thus, ethicists speak of a “golden rule” saying that “Do unto as you wish to be treated” (TRE 12, 432-443). As a matter of fact, helping a neighbor in need to return to a balanced life after something has gone wrong is based on solid discernment. It should be selfless help for survival and a Lutheran social ethic must join with other moral efforts for peaceful survival. Christian social ethics must be guided by “servant-hood”: a

continual reality check regarding order and equality, with a careful eye on the neighbor who is a victim of inequality (Gustav Wingre in TRE 6, 642-645).

Waldron notes that human rights are legitimate claims that one person can have against others. Human rights deal with duties and responsibilities of citizens who live in society for the protection of human dignity. Thus, rights mark important limits of state interference in the life and activities of individuals (2007: 575-576). Furthermore, Magesa also insisted that rights and duties are most meaningfully expressed in terms of each other. And one can only enjoy rights because one respects the rights of others (1990: 101). Prove (2006: 11-13) defined human rights as a legitimate tool that the church can use "... in search for social and economic justice and the promotion of human dignity, as fundamental elements of a holistic Christian ministry and witness. He notes that human rights are a form of law that encompass civil rights, political rights, economic rights, social and cultural rights for individuals because they are human beings (Prove 2006: 11-13).

James (1985: 75-80) also argued that in the Lutheran institution there is still room for the use of human reason, thus the church can use its human resources to develop a contextually relevant political ethic that reflects that we are a society of people created in the image of God. He also pointed out that God brought order out of chaos in the beginning and continues to preserve order through law empowered by human reason. Therefore, if we are created in the image of God we are qualified to demand and advocate order in the socio-political sphere (James 1985: 78-80). Gritsch and Jenson pointed out that reason is the prime faculty used by humanity to deal with their life situation (1976: 150).

Luther disputed that the doctrine of the freedom of Christians is rich and lacks nothing since it has the word of life, truth, peace, righteousness, salvation, liberty, power and of every incalculable blessing (LW 31: 342). He, furthermore, argued that freedom of the Christian is freedom with responsibility to others (LW 31: 347). Therefore, freedom in current democracies in Southern Africa is being abused because it is not coupled with responsibility, people are silent out of fear (Luther LW 31: 345). Gritsch and Jenson also suggested that Christian pastoral care to the world must look for opportunities for peace, ranging from simple dialogue to complex negotiations for the reduction of arms (1977: 22-30). Luther shows that the church was once a democracy that understood freedom and responsibility (LW 44: 128). According to Nürnberger, Luther is driven by the social corruption of his time, therefore made a distinction in the functions of the church and the state as two institutions desired by God: the church is

responsible for proclamation the Word of God; the state is responsible for developing social structures. Thus, the church should not employ force and the state should not preach (2005: 257). He furthermore, suggested that the state must maintain law and order so that the church can accomplish its work of proclaiming the Word, and so that the church too must proclaim the Word so that the state may be governed in righteousness and peace (2005: 257-258).

The pastoral letters are based on the experiential stories of lay Catholic as they live in the political arena (Chamberlain, & Heffernan, 2000). Hence, this implies that for the church to be able to speak out in a pastoral manner it should initially minister pastoral care to its membership. However, it is from this pastoral care that the church can listen to the reflections of the faith stories of the entire Church of ELCSA (Guarani 2008). Berggren (2016: 154) also commented that ELCSA felt like a guest in South Africa with the political issues in the background, yet the ELCSA voice with the message of the cross has come more to the forefront, thus ELCSAs are bolder to voice their opinion as well in the society of Southern Africa.

Yoder states that to speak of the cross of the church is commonplace in ordinary pious language. Thus, the pastoral care language of the cross is readily used to help people (2003: 60). Furthermore, he suggested that both state and church are directed by God in different ways. Again, the state represents human activity outside of faith; through its word God acts. Hereafter, the church is the form of human action within the context of faith; through its cross, God acts as well. Only the Christian cannot do both of them at the same time, as God can. In sum, the state is there for the sake of the church and not vice versa (Yoder, 2003: 61-62).

According to Wallis, the State must always show respect for that basic worth of everyone because of the recognition that “the people” are made in the image of God and are the children of God; this narrative is rooted in the creation story in Genesis (2014: 183). Thus, a biblical theology of democracy leads us not only to the personal good but also the common good (2014: 184). Luther also offered pastoral care for a Bible study on good political governance. He suggested to politicians saying he hopes he may instruct princes and temporal authorities in a way that they will remain Christians and that Christ will remain Lord. Hence Christ’s commands will not have to become mere counsel for their sake (Luther, 1999). Thus, he could not have advocated for silence using the same treatise where he gives pastoral advice on good governance to politicians (Moyo, 2013).

2.3 Conclusion

This chapter introduced and gave a general overview of church and state in the ELCSA, particularly expressed in pastoral care and state relations as ‘The Church should be a voice for the vulnerable and weak in Southern Africa’ (Kuperus, 1999). However, the historical and contemporary relationship of ELCSA and state politics in South Africa raise questions as to how power structures within both church and state are critical towards each other. The church and state relationship in ELCSA has shown the ambivalent power in Southern African society and hence need for prophetic leadership is required (De Gruchy, 2014). ELCSA leadership should be nurtured in such a way that it allows for a prophetic voice that speaks and brings truth when it hurts rather than silence, hope when there are despair and memory where we have lost our way and vision.

Having discussed the literature review, the next chapter will focus on theoretical framework.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1 Introduction

The previous chapter was locating this study within existing literature around church-state relations and pastoral care by the church. This chapter is going to expose the theoretical frameworks used in this study. The study uses the two kingdoms theory which is attributed to Luther and Boesak's theory of critical solidarity between the church and the state.

This chapter will expose the two theories and then move on to show their relevance to this study. Having introduced the previous chapter which was about the literature review of the study, we now turn to the current chapter which will attempt to examine Luther's concept and his pastoral care will be discussed. In this theoretical framework, critical solidarity, as well as leadership, will guide the discussion which follows. One will aim in this chapter to explore the nature and circumstances that characterize how these theories promote or inhibit engagement and peaceful co-existence in pluralist contexts.

3.2 The two Kingdoms Theory

According to Luther, there are two kingdoms. On the one hand, there is the Kingdom of God marked by the reign of God as revealed through Christ, with peace, joy, truth, equality and salvation as its hallmark. On the other hand, there is the earthly kingdom which is secular with earthly forces at play ruled by Christian or non-Christian rulers whose task is to administer and punish. The terminology used to describe the two, such as the Kingdom of God and the Kingdom of Man or the Kingdom of Satan; the kingdom to the right and the kingdom to the left; the Heavenly Kingdom and the earthly Kingdom, give an impression of total separation (Wright, 2010: 116-117).

Luther's two kingdoms teaching is not about two separate and unrelated realms but rather about two different types of divine activity. God, who is the bringer of the one kingdom engages in two types of activity to oppose the kingdom of Satan. For this reason, I have found it extremely constructive when interpreting Luther's two kingdoms theory to refer not to two kingdoms but to two strategies. In God's contest with the kingdom of Satan, God employs two distinct strategies to thwart Satan's influence and bring forth the kingdom of God (Chung, 2011: 49). Therefore, if we are to re-appropriate Luther's two kingdoms theory as significant for theological ethics and social ministry of the church in our time, we might begin with this fundamental polarity between God and Satan as the framework that underlies Luther's own

thought as well. An understanding of the cosmic battle between God and Satan is a prerequisite for the proper interpretation of what Luther meant by the two kingdoms (Nessan, 2011: 48).

Segundo sees in Luther's two kingdoms theory the foundation for a strict separation of church and state, while Altmann argues that the two kingdoms can be distinguished regarding their duties and means, but they overlap in terms of space. Besides, they are together based on one foundation, God is the Lord of both and they have a common goal of all humanity. Church and state are therefore instrumentalized, limiting and binding themselves reciprocally. The state limits and regulates the church as a social institution. The church proclaims God's will to the state; for instance, criticizing its arbitrariness or calling it to work for social, political, and economic transformations (Duchrow, 2011: 37).

According to Moyo (2013), the Evangelical Lutheran Church of Zimbabwe's explanation for this theory is that, there is a separation between the church and state and therefore the church should not profane itself with issues of politics; which might be similar to ELCSA today in the current context of South Africa. For instance, when the State pronounced that the Church should stay out of politics (Zuma, 2016). The separation means that Lutherans should be silent about politics in church and the state should also be relatively silent about the church (Eberts, 1998).

Luther's two kingdom theory is an attempt to return to the state and its proper competence in administering secular affairs. In the historical period when the church had usurped massive political power, Luther turns very radical against the political power of popes and bishops, (who were often political authorities), against the system of feudal ecclesiastical properties, against the civil jurisprudence of the church, against its complicated and diversified fiscal system (Chung 2011: 26). Luther then objected vehemently that such political power was being wielded in the name of the Christian gospel (Chung 2011: 37). Hence, according to Duchrow, Luther's purpose was very clear; to stand against the corruption of the church which had become a temporal and political power (2011: 36).

Interpreting Luther's two kingdoms theory, Altmann emphasized that Luther's worldview was fully premodern (2011: 37). For Luther, secular authorities were still functioning within a temporal order under the direct rule of God. Hence, Luther offered without hesitation his counsel and advice to those holding office, especially if they were Christians (Nessan 2011: 38). The impacts of Segundo and Altmann raise numerous issues regarding both an adequate

understanding of Luther's two kingdoms schema in its original context and its appropriate contribution to a contemporary political ethics (Chung, 2011: 39). Phiri (2010: 23), in his work on Luther, stated that Luther presented his doctrine of church-state relations under the heading 'temporal authority': To what extent should it be obeyed (1523). Luther used several terms for the state; for instance, civil law, temporal authority, and sword (1523: 81). Luther referred to the church as the kingdom of God but set both church and state in God's plan. Luther divided humanity into two kingdoms: one of God under Christ and the other of the world under civil authority. Therefore, those who belong to the kingdom of God are those he called 'accurate believers', however unbelievers fit the kingdom of the world (1523: 83-85).

Moyo (2012) pointed out that Luther's treatise on temporal authority is the theological foundation for the Lutheran's political ethics generally known as the two kingdoms theory; however, it should be the foundation to ELCSA as well. Henceforth, the relationship between the church and the state supported by the church's interpretation of Luther's treatise is used as an excuse for fear of political involvement. Moyo furthermore, cited in Nürnberger, avers that Luther's influence on subsequent generations of Protestant thinkers is incalculable. Hence, the versions of the 'two kingdoms' theory, to quote as a well-known example, can be found scattered throughout the Christian church, even where their historical roots are not known. Therefore, it is not another statement to say that Luther was a pivoted figure in Christian political ethics. Nürnberger argues that at no point in history has a Christian political ethic been as abused and misunderstood as Luther's. Thus, Luther's ethics is traditionally, "that of conservatism, uncritical acceptance of state authoritarianism and ideological legitimating of totalitarian regimes" (2005: 244-245).

Moyo (2013) stated that Luther advocated the divine source of temporal authority; it is not needed for the Christian but was instituted by God so that evildoers might be controlled. He defined the limits within which the temporal power may act, pointing out that it has no power over conscience, although it does have power over men's property. Lastly, Luther disputed the manner in which a leader should exercise his power (LW 45: 79).

According to Luther, Jesus calls the gospel "a gospel of the kingdom of God, because it teaches, governs, and sustains God's kingdom" (LW 45: 84). Thus, for this aim, Luther says he came into the world, that he might begin God's kingdom and establish it in the world (Luther LW 45: 88). In view of this statement, the two kingdoms theory is still open to interpretation but it does not seek to silence the church where there are human rights abuses by the political

authority (Moyo 2012). Moyo further suggests that the Evangelical Lutheran Church in Zimbabwe explanation for this theory is that there is a separation between the church and the state and therefore the church should not profane itself with issues of politics (Moyo 2013). Which can also be applied to ELCSA.

The separation of church and state means that Lutherans should be silent about politics in church and the state should also be relatively silent about the church (Moyo, 2013: 208). Therefore, it is relevant for the ELCSA in the current South African political context to go back to Luther's treatise on temporal authority, which he delivered on January 1, 1523, in Wittenberg (Moyo 2013). For Luther, people have no obligation to obey politicians where there is an abuse of power and denigrating on human rights. As a matter of fact, what Luther acknowledged is comparable with what is happening in current Southern Africa and one would expect ELCSA to walk in the footsteps of Luther by given pastoral political advice instead of silence (Moyo 2013).

The story of ELCSA demonstrates that religion is directly and intimately related to the socio-political history of the country (Buffel, 2007). One may ask whether or not the church should have been involved in politics in the ways it has been and still is, but nothing can alter the fact that in South Africa, politics and the church have been, and remain, bound together in one historical drama and one persistent struggle (De Gruchy 1979: 217). The church itself does not escape, nor can it, for it falls within the polis. And insofar as the church is a vitally interested partner in the life of people, there must inevitably be some kind of relationship between church and state. This means that the church is involved in politics, whether it wants to be or not. The important consideration is the nature of that relationship (1979: 218).

The church has a unique contribution to make to the struggle for justice and peace. In order for such politics to be a reality, however, the church has to retain its freedom from ideological captivity, and at the same time become concretely involved in social issues and critically engage the ideologies that claim the allegiance of people and societies (De Gruchy 1979: 219). The church may receive some limited voice in the shaping of public policy, but the degree of such participation will vary according to the relationship the church has to those in power. This kind of relationship, however, irrespective of its extent, has so often resulted in the church supporting unjust causes that it has given rise to the popular cry: Keep the church out of politics! The complementary cry is for the church to become more "spiritual" (De Gruchy 1979: 220).

Bonhoeffer puts it very well when he wrote from the prison: “We are certainly not Christ; we are not called to redeem the world by our own deeds and suffering, and we need not try to assume such an impossible burden. We are not lords, but instruments in the hand of the Lord of history”. It is of the utmost importance for the ELCSA to realize its proper limitations if it is to fulfill its proper tasks (De Gruchy 1979: 223). This brings us to the witness of the church to the state. The New Testament portrays the state with two faces. On the one hand, the civil authority is affirmed as good, given by God, and necessary for order in society. On the other hand, civil authority is depicted as fallen, in the grip of principalities and powers, and seeking to be more than a servant of God and the people (De Gruchy 1979: 225).

The church must not expect too much of the state. The state is not the kingdom of God, nor is it run by saints. The state is fallen. To expect that evil will be defeated by any of these powers, by the action of the state, by the self-discipline of the conscience, or by the processes of nature, is to ask Satan to cast out Satan. Thus, the church should encourage those in power to take steps in the right direction, no matter how small they may be. This does not mean that the church should be politically naïve. Therefore, the church has to keep awake, recognizing the ambiguities of politics, the dilemmas of power, and especially the pretenses of politicians (De Gruchy 1979: 226). The church dare not expect too little of the state. The church is not a political party and does not have a blueprint for society, but it does have a vested interest in justice and the furtherance of peace. The church is the advocate of the powerless, and as such, she cannot rest until justice is done (De Gruchy 1979: 227).

The church has no right to be heard when it speaks without competence, or when it says nothing worth saying. Richardson makes this point as follows; “politics that does not solve the ultimate questions of life, will not bring salvation, and cannot make humankind happy. Its goal is more modest but no less essential. Politics allows persons and group that have different aspirations to live together in relative peace and co-operate in limited ways for the sake of specific finite benefits. Whenever politics seeks to be more than this, it must inevitably become far less” (De Gruchy 1979: 226). In the pluralistic context of South Africa, church and state relationship seems to function as a throwback to Luther’s two kingdoms theory that resulted in the exclusion of others and therefore produced instability within the state. Therefore, it could be argued that no single church-state theory could become normative universally, all must become open to constant critique (Ostien 2009: 16-18).

In South Africa, according to Hertz (1976: 111-118), Luther was transmitted firstly, through conservative missionary theology of the Nineteenth Century which counseled the primacy of heavenly state over the earthly vessel, and secondly through theology of apartheid, leaders who appealed to Luther's authority to justify a totalitarian political system that sought to keep the church and its pastors out of political matters. Thus, Luther does not only legitimate participatory politics, but transformatory engagement to open closed system.

A word of caution about Luther's language and today's: we need to be reminded that as used by Luther the term kingdom/rule is steeped in its medieval world-view in ways that may not have similarities with the use of the term in today's understanding (Kuitert 1986: 113). However, we cannot dismiss the validity of the two kingdoms theology simply on the basis that its language is passé. Our view is that the two kingdoms belief is not really an invention of Luther, but rather he simply gave expression to what is basic to human existence. Thus, as Duchrow reminds us, the traditions of the Two Kingdoms existed before Luther, and continues in our times, even though it may not be formally expressed as the Two Kingdoms Theory. He further observed that the theory of the Two Kingdoms is one of the great attempts in human history to provide a theological understanding for the totality of human experience (Duchrow 1977: 290).

Moltmann (1984: 63) reminds us that although Lutherans constantly appeal to Luther's Two Kingdoms doctrine and its use in Lutheran tradition, there is no one uniform doctrine, but many. Even in Luther's writings there are very many different conceptions of the two kingdoms. Thus, Strieter (1986: 6-7) prompts us that Luther's Two Kingdoms theology, if properly understood and delineated, constitutes a theology of struggle between divine and demonic forces and that this theology of struggle is an essential component for revitalizing Christian ethical thinking and promoting meaningful action in contemporary world of struggle.

3.3 Critical Solidarity

Boesak (2005) offered the theoretical framework of critical solidarity and distance as a model of church and state relations in the South African context where religion and politics played both positive and negative roles within the environment plagued by social inequality and violence. In his book *The Tenderness of Conscience: African Renaissance and the Spirituality of Politics*, Boesak discusses this idea. His theory of critical solidarity and distance was found relevant and indispensable for this research since it includes his critique of the South African apartheid context, where the denial of human rights and equality were glorified (Boesak, 2005).

Thus, Boesak call for critical solidarity and distance from oppressive structures is relevant for the Lutheran church today, if the church lives up to its mission-Dei (Boesak, 2005).

Critical solidarity challenges the church not to withdraw from its social responsibilities but instead should refrain from participating in all forms of injustice in the society (Boesak, 2005: 157). He is therefore grounded in the church's mandate to witness and promote justice and meaningful life for people. Boesak himself being a reformed theologian was passionately critical in his condemnation of the theological and moral illegitimacy of the policies of exclusion practiced by the church and state.

Under this theory, the two institutions are legally separated but not hostile to each other. In many countries, this operates under the principle of non-established religion, meaning that the church is not a state religion that is officially supported by and part of the state. This provides positive support for integrated church-state relations and for the independence of religious organizations. However, it implies that the state has to concern itself with public affairs while religion must concentrate on spiritual matters (Wogaman 1988: 189). Der Walt (2003: 307) cautioned that this should not strictly mean that because the state is secular it has nothing to do with religion and the Christians should "pietistically" confine themselves to personal spiritual matters and have nothing to say to the government. Der Walt (2003: 307). Further explains that this theory requires the church to not adapt to the state policies either by actively identifying with certain state goals or abstaining passively from any statement against the unjust state activities. The church, on the other hand, should not distance itself from the state because the church is part of the society.

The theory offers freedom in that the church should possess the right to engage in a critical and constructive way with the state, evaluating the decisions and programs of the state in light of the gospel. This attitude may sometimes necessitate resisting and opposing the state if it does not live up to its purpose. This agrees with Tertullian's argument that people should be free to practice religion as per their conviction while state leaders should be respected but not worshiped as gods (McClellan 1997: 17). This theory can also be linked to the view of Aquinas who insisted that the two entities are different but not independent since they are all rooted in God and they should work separately but together in balance (McClellan 1997: 32). This means that while the two are separate, however they should simultaneously recognize the multitudes of common tasks that they both perform which focus on common good for all (Fahlbusch, 2008: 193).

In order for this relationship to work Boesak (2005: 133) argues that there must be a critical solidarity between the government and the church. Critical solidarity is the process of asking fundamental questions about the government. For instance, questions that might be posed include: what are the benefits and who benefits from the national resources? Critical solidarity begins by recognizing whether the government is legitimate or not, knowing that any government that excludes some members of society is not legitimate. There is no government that needs to be permanently supported, rather the government needs to qualify itself why it should be respected. When the government is legitimate, the church is bound to honor it without becoming co-opted or becoming a servant of the government. The church must keep a critical distance to be able to see what the government does, how it exercises its power and to be able to speak out about these matters.

The main advantage of this theory is that the church will always be alert and see politics as part of its normal business and will hence be able to oppose what is wrong, to affirm what is good and criticize what is bad. Another advantage of this theory is that it keeps the autonomy of the church intact. The risk is that the church may keep such a long distance between itself and the state to the extent that it cannot see what is happening in the society or the state. As Bonhoeffer insisted in McClellan (1997: 87) the church should not undermine the capacity of a human being to do wrong/evil things especially on the issues of governance. In sum, as Christians, we have the role to make sure that the government we put in power observes human rights and particularly rights of those of the needy people in the society. If there are any structures which are not in favor of the rights of the needy, we must collectively struggle to change such undesirable structures. Consequence upon this, ELCISA is called to stand for truth in society because it is the truth which sets people free. Henceforward she must be united in saying NO to anything which seems to oppress poor people and abuse their rights. ELCISA must tell the truth of what is going on and call for change.

Boesak (2005: 169) argues that, the church must run away from incestuous co-habitation with the government, for not doing so would be suicidal to its mission as the church. Therefore, to be in alliance with a persecuted political movement is one thing, but to become its ally in government is another.... Is the church a useful tool in the hands of political rganization which remembers it only when it is needed, or does it have its own agenda? Thus, church and the state have maintained a relationship to what Tsele (2015) observes in the Southern Africa context today as a co-habitation with government. It is mandated to collaborate with and to be a critical

partner of the state (2005: 167-169). Boesak cited in Pokol also holds that the church has to speak out against political dictatorship and all threats to civil and religious freedom and co-existence of its citizens. Hence, it takes a model of religion-state relations that stands where God stands and sees humankind as one to do this objectively (2005: 169). Boesak furthermore cited in Gifford that the church must carefully monitor how power is exercised within the state, how accountable the political leadership is now transparent decision making is, whether it is constitutionality is observed, what subsidies are given to organizations and how equal opportunities are for internal advancement. Hence, these are important measures within its life and work to determine its missionary effectiveness (Gifford, 1998: 344-346).

ELCSA's political engagement in the society is of paramount importance in the process of building up a just society. The political engagement of ELCSA is the participation of the church in the political, economic and social issues. Therefore, the politics that ELCSA needs to engage is not partisan politics, rather it is all that which promotes the everyday life of the society, that which seeks common good for all (Rodriguez, 2012). The ELCSA's theological basis for its political engagement is the realization of the Kingdom of God. ELCSA has to participate in the process of the Kingdom of God where there is justice, peace, harmony, love and the realization of the well-being of all. As a contemporary prophet, the prime role is to denounce and announce whatever is happening in the society with the aim of ensuring that all structural injustices are eliminated and people live in an abundant life. In sum, critical solidarity appears to be the most effective theory in this regard since it allows the church to keep an eye on the government to make sure that what is done is for the common good of all.

When thinking about the role of the church in the society in general, we have to consider certain peculiarities that make the church a social and political actor. The church is not only one of the world's oldest institution but also one of the most ancient global players. Due to its structure, it possesses a high degree of autonomy and stability. The church can make use of its own unique well-developed country-wide and international networks of persons and institutions (Bastian 2007: 42). The political engagement of ELCSA includes the participation of the church in politics, social and economic issues as a social and divine responsibility. Ruwa (2009: 10) explained why this is necessary by arguing that the human being belongs to two kingdoms. One kingdom is an earthly kingdom and the other is the divine kingdom. This indicates that politics forms an important aspect of human life. The public affairs of the earthly kingdom are what constitute politics. In general, one would say politics is about life. Since politics is life the

church is a fundamentally pro-life institution, it has to engage with politics in order to ensure that life is preserved and promoted.

Mawowo (2009: 7) outlined how in 1954 Niebuhr put together various opinion regarding manifestations of the state church relationship throughout history. There was a time when the church was against the state. This occurred where the Anabaptists dominated since they drew a sharp distinction between the kingdom of this world which they saw as evil and the kingdom of God to which Christians belong. They emphasized that to put together politics and church was against the Gospel. There was also a time when the church was in tension with the state on the basis that although the two institutions are legitimate, they operate along very different lines. The church operates under the ethic of love while the state operates under the law. Sometimes the church was above the state on the basis that the church operates in two realms which are grace and nature. Although the two realms operate side by side, the church is on the higher plane than the state. Politics, economics, cultural and other social concerns belong to nature and Christians have the mandate to engage freely with those concerns since they belong to the higher authority. Christians' involvement in nature introduces God's grace into politics and other cultural concerns. In some areas, the church embraced the state, meaning that the church intended to uncritically adopt the symbols, philosophy, and policies of the state. A good example of this is in South Africa during the apartheid conflict. In this situation, the church was conceived as not of Christ but as belonging to the state since it is controlled by the state and used to legitimize the power of the state. In some areas, the church was a transformed of the state, in the sense that it strove to restore the national situation extending the call to serve the people of God faithfully. All these historical developments show that the church always has been involved in politics.

In our contemporary society, such as South Africa today, the church stands for and plays a role of the prophet. It means that ELCSA should speak from the perspective of God to the society. The church is God's instrument to measure whether the society, which is organized and ruled by politics is meeting the standards of justice and peace as it relates to creation. The church is there to oversee how the society's conducts affect the people's life in the present time, especially those who are most vulnerable, such as the poor, the marginalized, the widows, the orphans, and strangers, who in any society, constitute a major part of the population.

The church becomes a true prophet through being the voice which proclaims a holistic model of ministry based on the fact that the message of God deals with the total life. The prophetic

role of the church should be to challenge all powers and structures which promote inequalities in the society, and which serve the interest of the few at the expense of the majority who are marginalized. Korten argued that ELCSA should understand that Jesus Christ was a social prophet who criticized and challenged the elite's power by disputing the conventional wisdom. He devoted himself to breaking down all the social barriers that supported the imperial social structure of his time. The Roman Empire and the wealthy Jews thus ruled at the expense of the masses, through heavy and unjust taxation among other ills and so on, and it was this that Jesus was criticizing and undermining (2006: 261).

The central theological motivation for ELCSA's involvement in politics is the realization of the kingdom of God. Prophets in the Old Testament stood for the realization of the kingdom of God in which justice, peace, harmony and well-being for all will exist. Prophets did not only condemn and criticize the existing social challenges but they also imagined the alternative of the new order where people can realize the rule of God in their life (Folk, 1991: 84). Jesus' vision of the kingdom of God is the good news for the poor, oppressed and marginalized groups (Luke 4:16-20). This shows clearly that Jesus was not a mere religious reformer, but an eschatological prophet who predicted the coming of the destruction of the present unjust religious, social, and political order and the establishment of God's reign on earth (Folk, 1991: 100). It is often thought that the kingdom of God, as Jesus proclaimed it is a future entity and not something to be realized here and now. Some think of the kingdom of God as a supernatural reality which will be established by God's intervention at the end of history (Folk, 1991: 94).

However, for Jesus God's kingdom is the realization of all our authentic humanity which includes ethical, economic, political and spiritual aspects. The kingdom of God is breaking forth here and now, overthrowing oppressive religious, political, and social orders while establishing a new society of mutuality and solidarity (Folk 1991: 95). In announcing the kingdom of God, Jesus Christ did not give a description thereof and did not introduce a specific political programme to transform the society into the kingdom of God, rather his focus was on the values of the kingdom of God which are justice, righteousness, peace, and harmony that lead to the well-being of all (Folk 1991: 95). Hence, following the example of Jesus, ELCSA is called to participate in God's mission in the redemption and restoration of human life. ELCSA must thus think of God as the master of the house which is the society of South Africa. His activities continue in the works of the church and he has invited the church to take part in this mission through the acts of bringing about justice and peace. In order for ELCSA to play

its role effectively, the model of the church-state relationship should be that of *critical solidarity*.

According to Linthicum (1991: 21), for ELCSA to be involved in God's mission to the society of South Africa, it needs to strongly identify itself within the society of South Africa. First, the church has to see itself as being in the community. It should not see itself as something appended to the community, but as something physically present in that particular community. Second, she should see itself as an instrument of God for the community and as a body which needs to interact with the community, not to be isolated from it. It has to make its presence felt by the people around it and it has to be concerned with both evangelism and political or social actions. It is not enough for ELCSA to be concerned with saving the human soul alone; rather it has also to be concerned with the social and economic needs of the people with the community (Folk 1991: 22). Lastly, it should consider itself part and parcel of the society of South Africa. It comes to the flesh and bones of the community, by entering into the life of the community and partnering with the community in addressing its challenges. It should join the community in dealing with the issues that people have identified, knowing that they have the capability to deal with their challenges (Linthicum 1991: 23-24). After ELCSA has identified itself in this way, it will then be able to maintain critical solidarity with the state, where it will be able to see whether or not the government lives up to its purpose and whether or not the kingdom of God is being realized in the community.

In summary, the main reason why political engagement for ELCSA is vital is that it has a prophetic role to play which is to denounce and announce whatever is happening in the society of South Africa and to ensure that all structural injustices are eliminated and that people live life in abundance.

3.4 Understanding Pastoral Care and Leadership

Pastoral care in this study is referred to as the sum total of the ministry of the church in terms of catering for the needs of its members and society at large. Pastoral care is known as the "ministry of the cure of soul" (Clebsch and Jaekle 1975: 1). The two scholars further assert that pastoral care does not belong properly to that specific ministry (1975: 7). Thus, pastoral care is an on-going, life-long relationship. According to Oden (1983: 65), pastoral care is the practical aspect of pastoral theology "since it focuses on the practice of ministry, with particular attention to the systematic definition of pastoral office and its function".

According to Clinebell (1984: 46), pastoral care is a response to the need that everyone has for nurture, support, and caring. Oyedele as argues that pastoral care is every pastoral activity that involves teaching, supporting and leading aimed at spiritual growth and healing (1983). Pastoral care “consists of helping acts, done by representative Christian or leaderships, directed towards the sustaining, guiding and reconciling of troubled people whose troubles arise in the context of ultimate concerns and meaning” (Clebsch and Jeakle 1964: 4).

Berner argues that pastoral care is the establishment of a time-limited relationship that is structured to provide comfort for troubled people by enhancing their awareness of God’s grace and thereby increasing their ability to live their lives more fully in the light of those realizations (1992: 32). Lartey argues that the categories and practices of pastoral care in the church emerge as overwhelmingly about strengthening and attempting to change those situations which prevent people from choosing healthy crisis-coping patterns within a framework which is communal and supportive (2003: 24). This theory relates to this study in the sense that it will enable the researcher to explore the nature of the church’s concept of management and see how it can be integrated into the current political situation in South Africa and the effective caring processes to be established.

Lartey (1997: 5) in his review of the history of pastoral care, gives full expression to the principles and processes of the discipline of pastoral care. Lartey’s suggestion is that the concept goes well beyond the duties of ‘representative Christian persons’ to a deeper gratitude for a role that draws on Christian tradition. The approach enables Christian insights and thinking to be brought to bear upon difficulties. So, for Lartey, pastoral care is first, essentially an expression of human concern. This suggests that the care process does not come into play at the point that the care-seeker and caregiver face each other. Hence, pastoral care is a concern, which exists as prior content and capacity which the caregiver, in particular, is expected to cultivate. Therefore, the range of pastoral care activities that will apply at any given point in the counseling relationship is directly related to the context, which might evoke exchanges of “celebrating, commemorating and rejoicing” (1997: 5).

Pastoral careers live with the burden of knowledge of transcendence. Lartey, therefore, predicts that recognition of transcendence exposes persons to “mysteriousness about life which is not reducible to sociological, psychological analysis and explanations, important though these may be” (1997: 6). He further assesses pastoral care in terms of *multivariate forms of communication*. Thus, the importance here is on communication modalities which do not only

demonstrate sensitivity to the context and culture but also know how to utilize "symbols such as works of creative art and sculpture" which have not been sufficiently taken into account as legitimate pastoral care resource (1997: 8).

Lartey noted that pastoral care aims at preservation and fostering. This he disputes "is an educative exercise of pastoral care which enables people to explore and examine situations imaginatively before they occur in order to be prepared if they were to happen" (1997: 9). Hence, the note is taken of the fact that the *pastoral care* concept has useful currency as secular usage where the emphasis is on guidance and care without overt application of Christian beliefs and practices. Therefore, one could say that pastoral care by definition, offers a readiness for guidance and caregiving that sets the stage for the shaping of therapeutic relationships, whether they are mediated through the Christian pastor or therapist (Lartey 1997: 9-10).

At the outset of his suggestive book, *The Moral Context of Pastoral Care* (1976) Browning appears to do just this. He argued with Max Weber that in times of social uncertainty, caregivers like ELCSA take on a role of enlarged influence for organized religion and society of South Africa. Thus, ELCSA becomes spiritual and moral guides who not only influence those visiting them with some needs but impact on the wider society of South Africa through their cultural vision. Therefore, in Browning's interpretation of the Freudian and Eriksonian practice, ELCSA in using these therapies are not merely orthodox specialist of the mind, but a cadre of disciples who create a therapeutic and moral culture. Hence, according to him, pastoral care must establish un-identity separated from psychotherapy and a corrective is to call ELCSA to recognize the ecclesiastical moral context of care where stabilizing values is an important as working with emotional problems (1976: 42-45).

Browning attempted a creative overview of the history of pastoral care through the use of the social philosophy of Weber to get to the heart of the Christian tradition of pastoral care. In his view, pastoral care has had two main functions, firstly incorporating members into the life and discipline of the church and secondly, assisting persons who were handling crises and conflicts and personal and spiritual problems (*The Moral Context of Pastoral Care*, 1976: 43). Therefore, ELCSA needs an ecclesiastical moral context and she must take seriously her task as "shapers of values and maintainers of meaning" (Browning 1976: 33) of the distinctly ethical Judeo-Christian faith. Browning introduced us to his well-known method of practical moral reasoning as his distinctive contribution to the revised correlation method. He further noted that in current South African situation, care is a complex activity. Browning pictured ELCSA

as founded on praxis and whose activities are interrupted by problems which force the community to reflect on the current praxis.

In the discipline of pastoral care traditionally one of the disciplines in the church, the departure from a modernist epistemology and paradigm in favor of a postmodern paradigm resulted in the very popular narrative therapy presented as participatory ethical care (Kotze & Kotze 2001: 7), which is a "move away from paternalistic care and undue protection towards care as well as a social practice, where it is socially constructed by caregivers as well as care receivers". Pastoral care as ethical care is a commitment to doing pastoral care as participatory ethical care immediately challenges the church and state not to care for but to care about people who are in need of care (Graham 1996: 53). Ackermann also disputed that pastoral care as ecological is a pastoral therapy and should involve not only participatory ethical care but also ecological care.

Campbell (1986) makes an important point about pastoral care identity that should be rooted in mutual humanity, a desire to share rather than to be in a superior position. Yet, this desire for a healthy relationship is not always enough as Lynch (2002: 61) explained: "Where such power imbalances exist in human relationships, it is useful to think in terms of limits that are placed on the actions of the more powerful partner to protect the vulnerability of the weaker one". Lynch furthermore stated that "Indeed there is a growing awareness in the literature on pastoral care that pastoral relationship has the potential to be extremely damaging" (2002: 59). Hence, those who provide pastoral care should recognize the importance of their own devotional life as the foundation of Christian pastoral care (2002: 69).

According to Maxwell leadership is both an art and science by which everyone can have influence over others (1993: 5). Leadership is a moral enterprise, with the challenge being to better the lives of the people within the society (Greenleaf 1977: 85). Finney disputed that leadership is a process through which a person emerges as a leader firstly to serve others. He contended that this is based on the fact that Jesus was a servant leader who led his followers by example (1989: 38). Hence, he insisted that leadership is not that of an overpowering dictator, but leadership requires an understanding of mutuality in vision and power (1989: 40). He further asserted that the goal of the leadership is to hear the voice of those in need, regardless of the nature of the need. Therefore, the leader should be allowed to continually critique the power structures and also be an advocate for social justice (1989: 44). Engström also argued that leadership should be nurtured in such a way that allows for a prophetic voice that speaks

and brings truth when it hurts, hope when there are despair and memory where we have lost our way and vision (1976: 32).

Wilkes asserted that leadership should be to all powers and structures which promote inequalities in the society, and which serve the interest of the few at the expense of the majority who are marginalized (1998: 60). Therefore, leadership needs to be restored to the society within South Africa as it is greatly hurt by self-seeking leaders. Leadership within church and state in South Africa has been corrupted by the adoption of non-scriptural leadership methods (1989: 37). Thus, the greatest need within state and church in current South Africa is biblical leadership that is acquainted with and expresses principles of servanthood and discipleship (1989: 55).

Groenewald cited in McCarthy (2010) says that leadership is all about love and choice. Therefore, as a leader we choose how we want to behave and let our egos rule our arrogance or love for the people we lead. Hence, Groenewald, said that one should throw their ego away and seek to improve one's character. Furthermore, he stated that he was forcing people to do his will, even if they chose not to. And all that he need to do, though was build influence and authority, the skill of getting people to willingly do his will because of personal influence (Hunter, 2008). The power of the definition lies in the detailed definition of each word: Patience is about showing self-control. He also learned that it is important for a leader to create an environment that is safe for people to make mistakes without worrying about some crazy person going off half-cocked (McCarthy, 2010). According to Groenewald, many people wrongly assume that listening is the passive process of being silent while another speaks. As a matter of fact, humility is being authentic without arrogance (Hunter, 1998). Groenewald observed that no one likes a know-it-all, and arrogant leaders are a real turn-off for most people. People relate to humble leaders as authentic and real with people. As a result, a committed leader is dedicated to growing, stretching and continuously improving, committed to becoming the best leader they can be and one the people they lead deserve (McCarthy, 2010).

As pointed out earlier Finney's strong emphasis on the need for biblical leadership amongst church and state leaders today implies a sense in which leadership holds together both knowledge and practical expressions of servanthood and discipleship (1989: 23). Maxwell also exhibits this concept of leadership when he argues for servanthood leaders to have a pure heart as they lead their followers towards the higher calling (2008: 33). Therefore, according to Finney the notion of leadership is also manifest in various forms of spirituality which enlighten

leadership. As a result, understanding that leadership is a dynamic state brings us to a radical redefinition of how we think about, enact, and develop leadership (Quinn 2004: 45). In sum, no one was born as either a leader or absent of the abilities that would enable him or her to be a leader. Everyone can, and everyone does, become a leader at some point (Maxwell 2008: 33; Aultman 1960: 3).

3.5 Conclusion

Luther gives pastoral advice on good political governance to political authority. According to Luther, there is no room for silence by the spiritual authority in relation to the temporal authority. ELCSA should be propelled to intervene where there is an abuse of human rights because of the love of neighbor. Therefore, the church can give advice to Christians in government as well as non-Christians who are in danger of being dispossessed. In sum, Luther advocated that temporal authority is meant for evildoers, those who belong to the kingdom of the world. According to Moyo (2013), Christians do not need temporal authority for their own benefit but for the love of the neighbor. Consequently, in temporal matters, the temporal authority has a divinely instituted right to be obeyed, but when it comes to matters of faith, it is only the gospel that is supreme and temporal authority has no power. The following chapter will discuss the methods of data collection and analysis.

CHAPTER FOUR: RE-READING LUTHER'S TREATISE ON TEMPORAL AUTHORITY

4.1 Introduction

This chapter will discuss and expose Luther's views on temporal authority and how ELCSA has interpreted it. The temporal authority of Luther was to give advice to the Christian princes on good governance. Therefore, I will reread Luther's temporal authority which is the basis of the ELCSA understanding of the role of the church in politics.

4.2 The Historical Background to the Treaties on Temporal Authority

On the basis of its historical background, I focus on the prophetic witness of ELCSA today. In particular, I ask why we Lutherans, with our powerful theology and a strong emphasis on temporal authority, have often been weak in practice. According to Bloomqvist, it is ironic that Lutherans, who in their central confessional document condemn others for being apolitical and "quietistic", themselves became largely apolitical and quietistic in actual practice (2009: 149). Consequently, ELCSA has to express itself prophetically against the state and in solidarity with those being discriminated against by a racial restriction on who could be a member of the church.

Bloomqvist asserts that in any political situation, the Lutheran church's most important task is simply to tell the truth. At the same time, she should say a resounding and clear "yes" to the state and give full support to those initiatives that may lead to a new, more just social order. In other words, ELCSA as part of the Lutheran church, can also become an active agent in the reconstruction of the state, while at the same bearing witness to values that are transcendent and critical of any misuse of power (2009: 150-151). During the years of struggle of apartheid, church members had been challenged to adopt a position of critical solidarity with the liberation movements. Now that the liberation movements have become political parties the situation has changed. What is needed now is not critical solidarity with political parties, but critical solidarity with the poor and critical participation in the ongoing process of building a more democratic society through engagement at the local, regional, national and global levels, it is not enough to think globally and act locally. Today Lutheran churches have to think and act locally and globally (Bloomqvist, 2009: 152-153).

Luther's critical theology of political authority can provide the dynamic for theologically imagining publicity in relation to ELCSA's vocation of being public companions with God in today's global civil society. Luther is deeply interested in how God holds political authority accountable (Bloomqvist, 2009: 153). Luther did not, of course, know a democratizing ethos as ELCSA have come to know it. His theological reflections on God's publicity, however, offer one key to a contemporary critical theory of democratization, with global civil society as a key component (2009: 155). Publicity together with solidarity from the core dynamics of the emerging age of global civil society and its democratization ethos relative to both the political state and the market economy (2009: 167). Luther's critical public theology of God's publicity might just help us today to imagine global civil society as God's preferential arena for prophetic speech, reflection, and pacific action, and for ELCSA's public vocation to be public companions with God in global civil society (2009: 167).

On the South Africa front, Boesak (2005: 221) disputes that what is needed in South Africa is a renewed "spirituality of politics": what South Africa is facing is not a just crisis of identity; it is a "God crisis". The social and political frigidity towards the disadvantaged, the poor and the humiliated is an expression of frigidity towards God. Boesak also calls for the prophetic witness that can reignite and foster such a "tender-hearted and tough-minded" spirituality (2005: 235). He calls the church to break its silence and speak out against oppression. The decision of the oppressed to break free from the slave mentality enforced on them like Apartheid is, according to Boesak (1977: 10), a key theme in the philosophy of Black Consciousness. Thus, South Africa needs a process of "decolonization" which will help them undo the domestication of Jesus, Paul and the writings of the New Testament (Boesak, 2009: 6).

The contention is that ELCSA leaders must resist being made irrelevant by the political parties and elite that have mushroomed in religion pluralist South Africa, and instead, focus their resources on teaching and challenging members and leaders of these organizations to integrate the Golden Rule into their political practice (Phiri cited in Pokol, 2000: 783). Mother Teresa, once remarked that "if we have no peace, it is because we have forgotten that we belong to each other and to each other" (cited in Wallis, 2014: 129). Maluleke (2010: 150) also argues that when the church is too involved in government politics, its voice would not be heard in the social landscape of the country. The Church has 'jumped ship' and become politicians, civil servants, and business people. As a matter of fact, ELCSA that was prophetic is now in bed

with the government. The leadership appointment of ELCSA has connections with politicians so that ELCSA has become a training ground for politicians to use and abuse. Henceforward the Church should have nothing to do with government, but such involvement should not be one that leaves others disadvantaged or compromises its prophetic vocation (2010: 5-7). ELCSA must, therefore, stand for social values that are consistent with the good news that it proclaims, and to put the concrete needs of humankind before abstract causes (Ball, 2006: 362-363).

According to Bosch (1977: 12), no political solution has any revelation background, not even democracy. ELCSA has to direct critical questions at all suggested political solutions. Jesus, who was motivated by compassion in all his dealings with humanity, offers the church a criterion for determining whether a particular government is good or bad. Luther says Christ wrote nothing and spoke everything. The Apostles wrote little and spoke much. The office of the new covenant is not built on tables of stone that are dead but on the sound of the living voice (WA 5: 537). As Nürnberger reminds us, it is the living address of the living God to living people through the words, the fellowship and the behavior of a living community of believers (2006: 4; Asendorf 2000: 229).

ELCSA demonstrates that religion is directed and intimately related to the socio-political history of the country. One may ask whether or not ELCSA should have been involved in politics in the ways it has been and still is, but nothing can alter the fact that in South Africa, politics and the church have been, and remain, bound together in one historical drama, one persistent struggle (De Gruchy, 1979: 217). Therefore, ELCSA has a unique contribution to make to the struggle for justice and peace. To detract from this uniqueness is to make ELCSA redundant and to allow political philosophies and ideologies free rein, unchallenged by prophetic critique (1979: 218). In order for such politics to be a reality, however, ELCSA has to retain its freedom from ideological captivity, and at the same time become concretely involved in social issues and critically engage the ideologies that claim the allegiance of people and societies (De Gruchy, 1979: 218).

The ELCSA is very silent in being the conscience of the state and society on economic and political issues. It has been argued that the church can safely participate without being in defiance of its doctrines; it will be fulfilling the demands of the doctrines. Thus, ELCSA seems not to have been aware of this ideology or it is afraid of speaking out as it was silent about it (Moyo 2013).

4.3 Luther's Context in the Treaties on Temporary Authority

In an effort to empower ELCSA theologically to respond to political injustices, the study has decided to revisit Luther's treatise on temporal authority. Luther's assignment in the treatise on temporal authority was to give advice to his Christian princes on good governance. According to Moyo, Luther reflected on the questions of political governance at height of the explosive drive of the Reformation in the 16th century by giving political ethical pastoral advice to the Political Authority on good governance (Moyo 2014). Furthermore, he asserts that Luther wrote his 1523 treatise on *Temporal Authority: To What Extent It Should Be Obeyed*. Thus, he was responding to contextual religious and socio-political challenges (Moyo 2014).

God has ordained two governments: the spiritual, by which the Holy Spirit produces Christians and righteous people under Christ; and the temporal, which restrains the un-Christian and wicked so that they are obliged to keep still and to maintain an outward peace. Hence, does St. Paul interprets the temporal sword in Romans 13: 3 when he says it is not a terror to good conduct but to bad conduct (www.isn.ethz.ch). Furthermore, Peter also says it is for the punishment of the wicked (1 Peter 2: 14). Just so would the wicked under the name of Christianity abuse evangelical freedom, carrying on their rascality, and insist that they were Christians subject neither to the law, not a sword, as some are already raving and ranting (www.isn.ethz.ch).

Together, they must be allowed to endure; the one to produce righteousness, the other to bring about external peace and prevent evil deeds. Neither one is adequate in the world without the other. No one can become righteous in the sight of God by means of the temporal government, without Christ's spiritual government. Christ's government does not extend over all humankind; rather, Christians are always a minority in the midst of non-Christians. Today where temporal government or law alone prevails, there sheer hypocrisy is inevitable, even though the directives be God's own. On the other hand, where the spiritual government alone prevails over people, their wickedness is given free rein and the door is open for all means of rascality, for the world as a whole cannot receive it (www.ist.ethz.ch).

If Christians then do not need the temporal sword, why does Paul say to all Christians in (Romans 13: 1), "Let all souls be subject to the governing authority", and St. Peter, "Be subject to every human ordinance" (1 Pet. 2: 13)? Since, the sword is most beneficial and necessary for the whole world in order to preserve peace and restrains the wicked, the Christian submits

willingly to the rule of the sword, and does all he can to assist the governing authority, that it may continue to function and be held in honor and fear as Paul teaches in (Ephesians 5: 21-6:9). Christ does not say, “You shall not serve the governing authority or subject to it,” but rather, “Do not resist evil” (Matt. 5: 39), as much to say, one should behave in ways that do not require an authority of government to assist or serve them, but instead, one should be the one to assist and serve it, and be of use to it. (www.isn.ethz.ch).

Having learned that there must be a temporal authority on earth, and how it is to be exercised in a Christian and helpful means, we must now learn how far its arm extends and how widely its hand stretches, lest it extends too far and encroaches upon God’s kingdom and government. David summarized all this long ago in an excellent brief passage, when he said in (Psalm 113: 115-116), “He has given heaven to the Lord of heaven, but the earth he has given to the son of men.” That is, over what is on earth and belongs to the temporal, earthly kingdom, man has authority from God; but whatever belongs to heaven and to the eternal kingdom is exclusively under the Lord of heaven. Neither did Moses forget this when he said in (Genesis 1: 26), “God said, ‘Let us make man have dominion is ascribed over the beasts of the earth, the fish of the sea, and the birds of the air’ (www.isn.ethz.ch).

4.4 Luther’s Views on Temporal Authority (Romans 13: 1-7)

The temporal authority has existed from the beginning of the world. For when Cain slew his brother Abel, he was in such great terror of being killed in turn that God even placed a special prohibition on it and suspended the sword for his sake, so that no one was to slay him (Gen. 4: 14- 15). For this reason, a good tree needs no instruction to bear a good fruit. Temporal Authority is what is commonly known as the two Kingdoms Doctrines. The ELCSA explanation for this doctrine is that there is a separation between the church and the state so Lutherans should be silent about politics in church and the state should also be comparatively silent about the church (Moyo 2013). Furthermore, Moyo points out that politicians use Romans 13: 1-7 to silence any criticism from the church while demanding unquestioning allegiance (2013: 208).

4.4.1 The Nature of Temporal Authority in Luther’s World View

The temporal authority seems to be misunderstood and misinterpreted, and mostly so in current South Africa to the disadvantage of the involvement of the ELCSA in matters of political governance, human rights, and justice. The misunderstanding is that the doctrine or theory is

clarified out of Luther's context, and most cases dissimilar from many current economic, religious, social and political situations in current South Africa. So, it would be fair to the Church to understand Luther's situation and the need for the concept in Luther's time before moving the theory to the current economic, religious and socio-political difficulties. Thus, Luther's situation and his understanding of temporal authority needs to be contextualized it to contemporary South Africa (Moyo 2013).

4.4.2 The Purpose of Temporal Authority as Propounded by Luther

Luther supports the divine origin of temporal authority; it is not needed for the Christian but was introduced by God that evildoers might be controlled. He then defines the limits within which the temporal power may act; pointing out that it has no power over conscience, although it does have power over men's bodies and property. He also disputes the way in which a prince should exercise his power, a bit of pastoral advice (LW 45: 79). Temporal authority was a response to several concrete challenges, whereby there was a need for Luther to clarify his position regarding the relationship between temporal authority (politics) and spiritual authority (church) (Moyo 2013).

Luther denied that spiritual authority is exempt from the jurisdiction of temporal authority in 1520 in *An Open Letter to the Christian Nobility* (Atkinson & Lehmann 1966: 123-127; Estate 2005: 7-8). In 1521 Luther declined to obey the order of the highest temporal authority when he was asked to recant the many books he had written and published (LW 45: 77). He chose to listen to God rather than humankind and this was a form of politics of resistance whereby the political authority is not in agreement with the spiritual authority (Moyo 2013). As a matter of fact, there were also princes who were Christians who were not sure of how to relate their office of temporal authority to their Christian life. The challenge was deteriorated by the interpretation, for instance, of Romans 13: 1 & Matthew 5: 31-41, seen as being in direct contradiction (Moyo 2013).

Luther disputes that temporal authority originates from God so it is holy and should be obeyed. He then supports his declarations by giving biblical basis for temporal authority. The purpose of scripture in this study is to show that Luther used the Bible and struggled to explain texts in the ambit of his situation. Thus, the texts are used according to Luther's understanding of his situation (Moyo 2013). The central scripture is in Romans where Luther says: "Let every soul be subject to the governing authority, for there is no authority except God; the authority which

everywhere exists has been ordained by God. He who resists the governing authority resists the ordinance of God, and he who resists God's ordinance will incur judgment" (Romans 13: 1ff cited in Moyo 2013).

Furthermore, Luther cited Peter saying, "Be subject to every kind of human ordinance, whether it be the king or governor, as those who have been sent by him to punish the wicked and praise the righteous" (1 Peter 2: 13-14 cited in Moyo 2013). In sum, Luther seems to be advocating unquestioning obedience to political authority. This was attractive with the political situation of his time. This is hence different from being silent; he was interpreting the Bible from the basis of his situational experience.

Romans 13: 1 was directed to all the ordinary Christians whereas the second set of scripture (Matt 5: 38-41 & Romans 12: 19) of enduring injustice was directed to those with a special calling to religious orders (LW 45: 88). According to Luther, Jesus came to the world to establish the kingdom of God and Christ made it clear in his sermons that His kingdom was not of this world. The gospel also teaches about the kingdom of God which is different from the kingdom of the world. However, Lutherans should engage in political situations and that is what Luther was doing. We cannot hence, as the ELCSA, go on to dispute Luther's process of responding. He was, in essence, formulating a doctrine that forced the church not to participate by responding. The two kingdoms theory is still open to interpretation but it does not seek to silence the church where there are human rights violations by the political authority.

4.4.3 The Ethics of Temporal Authority in Luther's View

According to Luther, people who belong to the kingdom of God have no need of the temporal sword since they have the Holy Spirit that teaches them to mete out justice and ensure all injustice at the hands of all and sundry (LW 45: 89). Luther further argues that it is impossible that the political authority should find any work to do among Christians, since they do according to their will much than any teachings can enforce, just as Paul says in 1 Timothy 1: 9, "The law is not laid down for the just but for the lawless" (LW 45: 89). Luther would like to conclude that those who belong to the kingdom of God are inclined in their nature not to seek revenge but at the same time are prepared to endure evil and suffer injustice such that there is no need for a system to control or force them to behave this way (Moyo 2013). In sum, Luther disputes that Christ does the same thing in Matthew 5: 39 whereby he teaches that we

must not resist evil; by this, he is interpreting the Hebrew-Mosaic law and teaching what ought to be and must be, the state and temper of true Christian (LW 45: 90).

Luther argues that temporal authority helps to maintain outward worldly peace. By citing Romans 13: 3 Luther says that temporal authority is not a threat to good conduct but to bad behavior. Luther refers to (1 Peter 2: 14) to substantiate that temporal authority is for the punishment of the world and never in the kingdom of God which is ruled by Christ. Luther asserts that the temporal authority “is neither necessary nor useful” (LW 45: 94) for personal use by Christians. Christians do not need temporal authority for themselves but they can serve temporal authority as public figures for the benefit of others and not for personal gain. So, the Church should support the political authority for the services it renders to society. Luther goes on to say that although the Christian has no need for these things, they are necessary for the benefit of others (Ephesians 5: 21-6:9).

Luther insists that Christ does not say, you should not serve or subject oneself to a governing authority, instead, he asked one to resist evildoers (Matt 5: 39), as much as to say, one should behave in ways that do not need governing authorities, that one should be noble and honorable to an extent of not needing such authorities (LW 45: 95). Luther furthermore acknowledges that Christians should serve the state when it upholds peace and justice. Henceforth, the implication is that, if the political authority does not uphold peace and justice, the Christian has no obligation to serve such a political authority.

Luther points out that it is important for Christians to know the limits of temporal authority also, otherwise it encroached upon God’s kingdom and government (LW 45). Temporal government punishes too much while in the latter case the temporal authority punishes too little. The temporal government and the spiritual government, according to Luther, have two different kinds of law. Every kingdom must have its own laws and constitution for the regulation of its affairs (Moyo 2013). Since the kingdom of God deals with the soul and the heart, political authority has no power to control the internal because it cannot see the heart. Therefore, Luther thinks that it is illogical for the political authority to be concerned about the soul because it cannot give it life and since the temporal authority has no control over the soul. Temporal authority cannot destine souls to heaven or to hell. As a matter of fact, the political authority cannot govern the spiritual realm even if it so wished,”...how dare the mad temporal authority judge ad control such a secret, spiritual, hidden matter as faith” (LW 45: 108).

The political use of sword, according to Luther, is exercised through political authority. He does not limit the political practice of the sword to political governance only but extends it to teachers and to institutions of learning. In *To the Councilmen of all Cities in Germany that they Establish and Maintain Christian schools (1524)* (LW 45: 339-378) Luther appealed to the political authority to establish Christian schools for molding good boys and girls so as to have well-learned citizens for the future of the state. Luther furthermore challenged princes who confused their spiritual leadership with their temporal authority. Such princes would use temporal authority to promote their spiritual roles and at the same time use spiritual authority to protect their temporal authority (LW 45: 109).

Scriptures clearly show, and according to Luther, that the external dimension is given to men but the spiritual dimension remains under the ruler-ship of God. Acts 5: 29 says, “We must obey God rather than men” (LW 45: 111). Furthermore, Luther gives power to those who are being governed to denounce temporal authorities who encroach on the kingdom of God. Thus, it can be disputed that Luther has indeed left us with a dualistic theology and interpretation of dualism, taken by those in the ELCSA, is justified. Though Christians should obey political authority as it justly serves the people, yet if authority temporally abuses the rights of the citizens it is supposed to be protecting and serving, then the church should denounce it and obey God (Moyo 2013). This is where governments, despite abuses of human rights, appeal to Romans 13: 1-7. This scripture instructs Christians to obey temporal authority since it is instituted by God.

4.5 Aspects of Luther’s Pastoral Views that can be used by the Contemporary Church Leaders.

The church as the people of God means that Christians are called to express in their lives the fact that they have been designated a “royal priesthood” and “holy nation”. Therefore, it is a prophetic sign of the fulfillment that God will bring about through Christ by the power of the Holy Spirit (Bloomqvist, 2009: 143). ELCSA as the church is called and empowered to share the suffering of all through advocacy and care for the poor, the needy and marginalized. This entails critically analyzing and exposing unjust structure and working for their transformation (Bloomqvist, 2009: 145). ELCSA today needs to discuss these matters since it is unacceptable for the church either to conflate religion and politics or to keep them totally separate. It should

propose instead that critical participation in transforming social, economic and political realities is essential to the church's prophetic witness and service.

4.6 Conclusion

In sum, as discussed above, a good tree needs no instruction to bear good fruits. Therefore, temporal authority is still open to interpretation, but it does not seek to silence the church where there are human rights violations by political authority. So ELCSA has to express itself prophetically against the state and in solidarity with those being discriminated against by a racial restriction on who could be a member of the church. Thus, what is needed currently is not critical solidarity with political parties, but critical solidarity with the poor and critical participation in the ongoing process of building a more democratic society through engagement of the whole society of South Africa. Having discussed the reading of Luther's treatise on temporal authority in this chapter, the next chapter will focus on presenting a proposal of a model for pastoral care to political leadership by ELCSA.

CHAPTER FIVE: LESSONS FROM LUTHER TO THE CONTEMPORARY LUTHERAN CHURCH

5.1 Introduction

In the previous chapter, Luther's views on temporal authority were to give advice to the Christian princes on good governance was explored, as well as ELCSA's understanding of the role of the church in politics. Consequently, it becomes evident that Luther could not have advocated for silence using the same treatise where he gives pastoral advice on good political governance. In this chapter, I will deliberate the lessons from Luther to the contemporary Lutheran Church; the lessons for understanding the role of the church in politics, and his implications of pastoral care and leadership.

5.2 Lessons for Understanding the Role of the Church in Politics

In the Bible, power and authority do not stem from the mere will of the people but ultimately from God. This can sound worrisome to modern ears and is usually described as some 'theocratic' hangover. But it is not a threat to freedom: it is the foundation of freedom. Divine authority is always mediated through human beings in politics as much as in churches. Yet the fact that political authority stems ultimately not from the popular will itself, nor from the government will, but from God shows that the church and the state have no inherent right to do whatever they might want (van der Walt, 1996: 16).

As French President, Jacques Chirac stated: "Politics is not the art of the possible, but the art of making possible what is necessary." Perhaps the church should alter this to say "democratic politics is the art of gaining support for and making possible that which is right" (van der Walt, 1996: 22). He furthermore emphasized that politics is a Christian calling and that constitutional democracy is a good expression of Christian faith in the modern age. Thus, politics is a complex and ongoing calling (1996: 22).

According to Pityana and Villa Vicencio, the church is a community of believers in Christ, bound together by his saving work on the Cross and also a community of solidarity for guidance, care, and loyal criticism (1995: 9). There is a debate today about whether the church should continue or discontinue its prophetic role of social criticism; whether it should not rather concentrate on its pastoral, caring, affirming and non-critical role. This seems however to be a

false question rooted in a dualistic scheme of theological reflection. The church should be prophetic and pastoral simultaneously (1995: 10).

In relation to the current situation in church-state relations, the church is challenged to follow Pityana and Villa-Vicencio in saying that the church needs to say both 'yes' and 'no' in their dealings with the current government of South Africa (Pityana and Villa-Vicencio, 1995: 11). The church must say 'yes' to the common good. But the church must not hesitate to say 'no' where corruption and distortion of the truth exist. As Hlope B. Bam (1996) urges, the church needs to establish and propound a community ecumenism, often called "grass-roots ecumenism". This will tie in strongly with the concept of *Ubuntu/botho* (Pityana and Villa-Vicencio, 1995: 11).

Van de Walt and Swanepoel state that the time has now come for Christian leaders in South Africa to allow dramatic change to take place in the church. The church should no longer blindly follow political leaders and accept their views as correct and true. Hence it is the duty of the Christian leaders in South Africa to preach the Word of God and specifically to the government as the only rule and measurement (1996: 24). They also points out that in the current democratic South Africa, Christians, should not blindly follow any church organization or group, but they should rather measure the views and beliefs of the different groups by the standards set out in the Bible. The time has come for Christians, regardless of their political beliefs, to have the Word of God as the only guideline in their relationship with God, with their neighbors and with their enemies (van de Walt and Swanepoel, 1996: 25).

Der Walt (1996) points out that there are many churches who opt for a position of silence. Some are convinced that the task of the church is primarily spiritual. They also quote Romans 13 out of context- Everyone must submit himself to the authorities, for there is no authority except that which God has established. Therefore, one who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For this reason, the church should take a passive role in relation to state affairs, leaving politics to politicians and maintaining an obedience and submissive relationship to the powers that be (1996: 95).

The most important role that the church can play is to help Christians and the public, in general, to be aware of the meaning of citizenship. The church should take the initiative in educating the people about their constitutional rights. The church should also help people to form intelligent public opinions on issues which may affect their lives. In addition, the church should

at all times seize the opportunity to promote critical, constructive and creative participation (van der Walt, 1996: 96). In Romans 13, Paul saw the state as an instrument in the hand of God, the state preserved the world from chaos; the governing authorities were playing their part in that great task. Whether they knew it or not, they were doing God's work and it is the Christian's duty to help them not to hinder others (1996: 98). Thus, having gained independence only as recently as 1994, South African Christians should learn from the mistakes which they have made. Politics is so important that it should not be left to politicians alone. The church must not be a spectator in the political arena. Instead it must be actively and positively involved in determining the destiny of a nation (1996: 99).

The theological challenge facing the church is to know when to say 'yes' to meaningful change, even when such change does not satisfy all the demands of the poor, let alone the ideas of God's impending reign on earth. The church must learn afresh when to say 'no' to such acts of commission or omission by the state, which undermine the good of the people (Pityana, 1995: 50). Pityana and Villa Vicencio points out that the position of 'critical solidarity' with a democratic government is ultimately the greatest service that the church can render either government, service that claim to service the common good and above all the poor; who remain the primary constituency which the church is obliged to serve (1996: 51).

According to Pityana and Villa Vicencio, the election of South Africa's first legitimate government calls for a re-reading of Romans 13. The church can no longer say that Paul's injunction to obey the government does not apply since the South African regime is illegitimate and its laws are unjust (1995: 151). The church can now, therefore, read Romans 13 and recognize that their current government, though imperfect, is in the words of Paul "God's servant working for their own good". Thus, church and state relations will then have to be revised in theory and practice (1995: 151). But since it is the need to remain critical, that Christians are now talking about the church in South Africa developing a "critical solidarity" with the state. Nonetheless, this is not enough; the prophetic role of the church involves much more than critical solidarity with the state (1995: 152). Thus, in the relation to the state, the church in South Africa today should be supportive in some matters, while in other areas play a complementary role by changing the hearts of people. Yet in other respects it should be boldly critical (1995: 152).

It seems clear that in order to gain and nurture an approach to democracy characterized by the element to which both Hallowell and Elshtain refer, it is essential for Christians go forward

with the enlargement and reformation of a Christian democratic vision, rather than giving it up in the name of undifferentiated, humanistic solidarity (Der Walt, 1996: 107). Moreover, today we have the opportunity to advance a Christian approach to democracy by means of international cooperation among people who, in Christian solidarity, can reach across all the political borders of the world (1996: 107).

South Africa is going through a political transformation of significance for people all over the world and not only for South Africans. And the challenge facing South African Christians, in particular, is truly immense: how to make a contribution reflecting obedience to God's call for justice in this society at this point in history (van de Walt and Swanepoel, 1996: 150). Therefore, Christians must work to resist every temptation to demonize political opponents and to presume that they are the messianic bearers of salvation for South Africa in which they hold their citizenship. And not only does this attitude and rhetoric obscure clear thinking about the task of government, it also further encourages the reduction of politics to a civil-religious end in itself rather than developing politics as a means to good government (1996: 158). Nevertheless, Christian politics does not aim for special public advantages for Christians, or a privileged position for the church, or for the imposition of Christian ideas on citizens by government force. Yet Christian politics aims for a well-governed, justly integrated public order. Thus, there is no neutral definition of such a state (van der Walt, 1996: 165).

According to van de Walt and Swanepoel, state policy and the politics of political parties ought to be connected with public or common interests. Thus, politics as such is concerned with the outer or external aspects of society and societal relations (1996: 204). In ordering society, externally, politics has to do justice for all humankind, and to every human religious conviction and religion. Politics, by ordering public life, makes societal life possible and even stimulates it in such a way that Christians may speak of a just, peaceful and righteous direction (204). In human history, there has been some very serious religious war. Currently, Christians in South Africa speak of a fundamentalist state if religion and politics are intertwined in such a way that the contents of a religion are propagated and stimulated by the government of the state (van der Walt, 1996: 204).

Freedom of religion is no longer guaranteed, and public justice becomes public injustice disputes van de Walt and Swanepoel. Unrighteousness is a consequence if politics is made to be as radical as religion always is (1996: 204). The rejection of this fundamentalist position, which identifies religion with politics, has led more than once to the opposite extreme of people

saying there ought to be no relation at all between religion and politics. So, the state ought to be neutral in relation to religion (1996: 205). Furthermore, van de Walt and Swanepoel argue that the Bible teaches us that no one becomes a Christian by political force. It is not through coercion, but through the Spirit of God that one becomes a Christian. The church has the duty to preach the Gospel. The state never has that duty, but the state needs to guarantee the freedom of the church to bring the Gospel. Thus, there ought to be a distinction or even a division between the task of the state and that of the church (1996: 205).

The program and platform of a political party are politically and not religiously qualified, as we have seen in current South Africa. But since religion is the starting point of all the political proposals of a political group, it cannot be denied that their coherence and consequences are marked by religion (van der Walt, 1996: 207). In my opinion, it is even a duty circumstances permitting to organize a Christian political party since its influence is much greater than when Christians as individuals are members of a party which have no clear, all-encompassing political view consistent with the Christian belief (1996: 207). Thus, it would be a profound misunderstanding to think that a Christian political view expresses itself only in connection with such serious ethical issues.

A comprehensive view of the relation between life in society, the development of culture, and the role of the state is necessary. Then the Christian as a politician is recognizable, and responsible for all his needs, Christian political engagement strives to expose and overcome injustice in this world since it is the liberation work of Christ, which sets church free to think critically and reform the current creational situation (van der Walt, 1996: 208-209). Thus, it is necessary to organize Christians in a political party in order to mobilize all Christians and enlarge their political influence and, eventually, political power (1996: 210).

According to van de Walt and Swanepoel, the state should promote a political culture in which every citizen is a responsible steward and the principle of solidarity between people and nations honored (1996: 210). Obviously, Christian political party does not claim too much for itself that it will always do what is right. Hence its actions serve in part, as a critique of opposing tendencies, yet it does more than point to a future world of peace and justice (van der Walt, 1996: 210). James Skillen once said rightly that Christian political action should be critical and prophetic as an action that is fit for this world, as action grows from and belongs to this age of God's creation (van der Walt, 1996: 210).

Yoder points out that the political existence of the incarnate one that is the decision of Jesus in the face of his political problems are a revelation of God's command in the realm of politics (2003: 54). Thus, political leaders have become themselves Christians. The divine mandate of the state consists in using evil means to keep evil from getting out a hand. And on the other hand, the divine mandate of the church also consists in overcoming evil through the cross (2003: 18-21).

5.3 The implications for Pastoral Care and Leadership

Moyo points out that religion and Christianity cannot be ignored by either politicians or economists in determining the direction of the society especially in the current South African situation (2015: xx). Christianity is the key factor in civil society and can be regarded as one of the most vibrant assets, energies and tools for further social and political developments in South Africa (2015: xxi). Therefore, the church should play a role in bringing about agreements, tolerance, and cooperation for the sake of influencing the quality of life in the society of current South Africa (2015: xxii). The church should begin to err by being inclusive rather than err on the side of excluding others. Put another way, the church should allow itself to err by loving rather than to err by hurting. The church is expected to play the role of healing broken relationships through its pastoral care leadership (2015: xxiii). So, in this case, the church becomes a voice of the voiceless seeking life in fullness for all South African society (2015: xxiii).

According to Moyo, church leaders are those who represent the will of God on earth and continue to pray for the will of God to be done on earth as it is done in heaven (2015: 5). Therefore, the office of a church leader called by God is an act of God through self-sacrifice demonstrating what self-giving love is as envisaged by the word of God (2015: 5). Thus, pastoral care for a church leader is to be in solidarity with those who are facing challenges in their lives at the expense of one's own needs which might be more than the needs for being helped (2015: 5).

Louw notes that pastoral care is a theological theory, known historically as *curaanimarum*, the cure of the soul. It is about pastoral hermeneutics, which tries to link the story of salvation to the story of humankind's misery and hope. It aims at addressing the human search for meaning and the quest for the ultimate. Its objective is to develop faith, in order to establish a mature approach to life and to foster spirituality which enfleshes God's presence and will in everyday life (2000: 6 & 396). Henceforth, pastoral care is done on behalf of Jesus Christ to bring the

presence of God to the needs of society and to Christians as embodiments of the compassion of God towards everyday social needs in South African (Moyo, 2015: 10).

According to Moyo, the socio-economic and political ethics and realities in the current South Africa are a direct opposite of the envisaged ethics of the kingdom of heaven (2015: 11). For instance, taking opportunities when others fail, acts of corruption and exploitation of others which is seen as business acumen is directly opposite to the doctrine of love for the neighbor 'as you love yourself'. As a matter of fact, in the current South African society, the rich and powerful are caught up in bad governance which encompasses manipulation of the vulnerable that are voiceless and powerless (2015: 11).

William observes that a prophetic church leader is poised to cross the line of interest for politicians who may not take that lightly in the view of the endemic corruption that is bedeviling the state of current South Africa and states in Africa today. Nevertheless, on the other hand, a good church leader is a politician who should understand the politics of the secular state as well as the politics of heaven (2000: 23). Therefore, as people face socio-economic, political and religious challenges that affect both the physical and emotional aspects of life church leaders become agents of healing (Moyo, 2015: 18).

Pastoral leadership is promised in the leadership style of Jesus. In this manner, the leader is a shepherd, a disciple, a servant of the church and society. So, the church leader is a prophetic leader who is shepherd should be a visionary so the sheep cannot get lost, stolen, abused, oppressed due to lack of green pastures (Finney cited in Moyo, 2015: 25). The church leader should teach about political developments in society especially in current South Africa where we still have some communities with very high illiteracy rates (2015: 25).

The pastoral care shepherd promotes progress, development and success of good endeavors by the flock. Yet servant leadership is the key in pastoral leadership (Moyo, 2015: 26). Consequently, the opposite is what the church leaders are learning from political leaders in current South Africa. Politicians have special tables with special food, and church leaders have adopted that model of the earthly kingdom. Church leaders should remember to represent the leadership of Jesus which is heavenly and holy before God. Servant leadership is leadership that serves the needs of the sheep by shelving sacrificially one's own needs (2015: 27). South Africa have experienced so much invasion, exploitation, and disempowerment in the name of the gospel. Therefore, they need to develop a theology that comes from this experience of

suffering and use this as a theology that liberates, empowers and gives life. But if the church continues with the business as usual by rehashing the traditional forms of theology as we have seen, then it does not have a future in rapidly globalizing and secularizing society (Kumalo cited in Moyo, 2015: 172).

Politicians have realized the importance of the church and have been proposing that they assist in the development of the current South Africa. So, the church will benefit from the support of the state since it has the resources that it needs to implement its mission of caring for people, though, on the other hand, the state needs the support of the church to legitimize its rule (2015: 172). The problem with this is that the church has neglected the prophetic approach which is needed to speak the truth to the power that be. Elsewhere Kumalo points out that the church and state are always seen as associates and so the church finds it hard to criticize the state when it comes to matters of corruption, bad governance and neglecting the poor (Kumalo cited in Moyo, 2015: 172). Thus, the church needs to split itself with this model but opt for a prophetic model which preserves the critical distance needed. The church has to get involved in the political arena and implement the values of equality, justice, honesty and service in that arena. This is one of the biggest frustrations of Tutu who happens to be one of the prophetic voices in South Africa (2015: 173).

There is need for the church to promote comprehensive theological education in order to develop good leaders who will give a prophetic vision and direction to the church and South Africa. The church must go beyond teaching church and state theology which justifies the *status quo*. The Kairos Document taught us that the church needs prophetic theology and unfortunately most of the churches are not comfortable with this theology since it does not only speak to political leaders but also to church leaders. Church Theology tends to be narrow, ecclesial and moralistic instead of seeking to understand and address society as a whole leading it to transformation (Kumalo cited in Moyo, 2015: 176).

Christian leadership tends to be abrasive since it is service to the Body of Christ rather than to popularity, and celebrity; goals that have tended to corrupt and demean leadership within some communities in the word and especially in the current South Africa (Willimon, 2002: 276). Thus, leadership is best thought of as an aspect of the mission since the church itself is a prophet for the world and for South Africa (2002: 277). Some of the literature on leadership in the past took the "great man approach" to the subject, implying that leaders are "born, not made," focusing on those personality traits that make people leaders (2002: 277). The leadership tended

to foster delusion and irresponsibility in the lone leader, as well as implying that, once it comes to leadership, one either has it or does not. Then leadership theorists began to note that good leadership tends to be contextual, that different situations require different styles of leadership (2002: 277).

Leadership is a common process; leaders not only influence their citizenry but are under its influence as well. This aspect of leadership is very true of church leaders in the churches, whose leadership is, in great part, a gift of the church (2002: 278). Leaders are servants of societies, providing the best sort of leadership for the society that is appropriate at that time and place. Mostly in the church, where the church leader often leads by convening and empowering lay congregational leaders, leadership is something that is done in concert with others, rather than as an expression of the traits of the lone leader (2000: 279). Consequently, good leadership requires a leader who is willing to learn the specifics of the leadership context, who is willing to address the conflicts between the values people say they hold and the reality they face (2002: 280). As a result, church leadership is leadership in service to a dynamic, synergistic God named Trinity. Leadership in the name of Christ is called to risk being at the heart of transformation in the current South Africa (2002: 281).

5.4 Conclusion

The chapter has shown theologically the lessons from Luther to the contemporary Lutheran Church. The church can now, therefore, read Romans 13 and recognize that their current state, though imperfect, is in the words of Paul "God's servant working for their own good." The ELCSA today should be supportive on some issues, while in other areas playing a complementary role by changing the hearts of people. The church must say 'yes' to the common good. The church must not hesitate to say 'no' where corruption and distortion of truth exist. Politics is so important that it should not be left to politicians alone. In sum, ELCSA must not be a spectator in the political arena in the current South African political situations. Having deliberated in this chapter what kind of pastoral approach should ELCSA employ in giving pastoral advice to the political establishment, the following chapter will focus on giving summary of findings, conclusions reached and recommendation for further research.

CHAPTER SIX: SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

6.1 Introduction

As shown in the previous chapters, this final chapter gives a summary of the findings of this study, the conclusions and the suggestions for further study. Though the example of my study is very slight, the summaries and conclusions are based on the findings of the different chapters of this study taking note of the fact that the ELCSA should do pastoral care in solidarity with the state as well as against the state depending on the prevailing situation. Hence, having recognized the problems that emerged from this study, the objective is to identify suggestions that will help in addressing the gaps acknowledged as well as to enhance future research in this area.

6.2 Summary of Findings

The first chapter discussed background information of the study including the research question, motivation for the study, methodology and theoretical framework. The chapter constitutes the research design, the nature of the study, qualitative method and how the study is organized were highlighted and discussed. Hereafter, it also discussed the sources of data, namely the analysis of existing literature including the process of the data analysis by creating themes, and the study's limitations and ethical considerations.

The second chapter discussed the problems identified in the previous chapter with the aim of investigating them individually. Henceforth, these problems serve both as challenges and gaps that need to be addressed. And the center of these are the issues of Lutheran pastoral and political ethics, functions and sources of pastoral care within the state in a variety of contexts. The third chapter is mainly based on the outcome of the study. Whereby Luther's theory of two kingdoms and his pastoral care were explored as brought out by contemporary writers on Luther's work. Henceforward, Boesak's (2005) theory of critical solidarity was also explored. In sum, the chapter provides elaborate perspectives on the theories and their relevance to the research with a clear indication of their intersection and convergences as independent but interdependent theories in this research.

The fourth chapter attempts to expose the research methods employed in this study. The study has employed qualitative non-empirical strategies with descriptive and interpretive dimensions which the collection of detailed information relevant to the study. Data collected from various

sources have been subject to a contextual interpretation to fit the context, with special reference to the Evangelical Lutheran Church of Southern Africa (ELCSA).

The fifth chapter has critically discussed and exposed Luther's understands of the pastoral care role of the church to secular authority. Furthermore, the chapter has discussed and analyzed Luther's views on the role of temporal authority as an institution elected by God using Romans 13: 1-7.

The sixth chapter focuses on lessons from Luther to the contemporary Lutheran church. As stated above in Moyo (2013), the Lutheran church's understanding of the role of the church in politics must be re-read in Luther's treatise on temporal authority. As a result, Luther could not have advocated for silence using the same treatise whereby he gives pastoral advice on good political governance. Therefore, the Lutheran church has a calling of exercising responsibility on how to be governed. In consequence, government leaders are held accountable to Christians.

Lastly, the summary of findings, conclusions, and recommendations of the major points of the study were discussed in the current chapter. It also highlights the conclusion and the way forward as well as further research on other related areas covered by this study.

6.3 Recommendations

In the current South Africa, the choice of a political government system highly depends upon the values and principles held by the leadership. Constitutional democracy seeks to enact responsible government. This agrees with Romans 13: 1-7 that responsible government is given by God. So, responsible government should be accountable to God and God's people. This is where governments, despite the abuse of human rights, can appeal to Romans 13: 1-7. Thus, ELCSA is commanded to pray for and respect political authority.

The pastoral care of the ELCSA is silent about the current socio-economic and political situation in South Africa which is dehumanizing many people. In that sense, the church has become irrelevant to its membership hence the cry by the victims of the political situation for a meaningful pastoral care by the church in the current South Africa. Thus, ELCSA should start preaching sermons that speak to the realities of the situation of South Africa today.

The above form of pastoral care by the ELCSA is too limited and is a disservice to the membership of the church who are a victim of the socio-economic and political situation today. The situation today in South Africa implies that the ELCSA should redefine its pastoral care.

Thus, pastoral care should mean that the church looks after the people of God in their times of need. According to Campbell, pastoral care should be that aspect of the life of the church that concerns itself with the well-being of individuals and societies (1987: 188). Therefore, if the church fails to take the socio-economic and political situation in South Africa today seriously, it might not be able to achieve the well-being of individuals and societies since it is different socio-economic and political situations that lead to specific living conditions. Every situation needs to be addressed pastorally by the church from an informed position. The proposed model assumed that there is no human situation that should be left outside the realm of God hence the involvement of the church in all human situations especially in South Africa today.

The role of the church is to bring God into the political arena as postulated by the gospel. The silence of the church in socio-economic and political situations in South Africa today can simply be the absence of God in those spheres of life hence the importance of the vigilance of the church in responding timorously to social developments. Therefore, the church preaches the gospel in all situations so as to remain a conscience to society including the political establishment without fear. The church council should produce sermons in the form of a pastoral letter to all Christians to be read during sermons and that should constitute the official position of the church on the given situation as articulated by the letter.

The ELCSA is very silent in being the conscience of the state and society on economic and political matters today in South Africa. It has been pointed out that the church can safely participate without being in defiance of its doctrine; it will be fulfilling the demands of the doctrines. The argument that the non-involvement in political developments is based on Luther's treatise on temporal authority is a smoke. Furthermore, ELCSA in particular should have a program that empowers societies on matters of politics and human rights to stop them from being cheap victims of socio-economic and political authority. The church, therefore, should educate to empower South Africa. As a matter of fact, the life of Luther, the two kingdoms theory, and the freedom of the Christian, can be re-read to empower the church to participate in socio-economic and political development in the current South African situations. In sum, it can be argued that if one reads Luther one can become estranged from the Lutheran church. The guardians of the Lutheran doctrines do not understand Lutheranism or they are deliberately misinterpreting it so as to excuse themselves and the church from involvement in political developments that maybe dangerous. In this case, the church is not engaging with the political authority especially in the actual political situation in South Africa.

Luther's two kingdoms theory, pastoral care concept and critical solidarity offer an appropriate critique from a pastoral perspective by offering alternative suggestions. In this way, ELCSA will remain the bearer of the vision and mission of the Kingdom of God, as outlined in Romans 13: 1-7.

The church plays its prophetic role effectively. It should boldly denounce all structures of injustice and oppression in the society as well as give constructive criticism on matters touching the socio-economic political order. This can be done through teaching and providing guidance to the society by means of Pastoral Letters. It is the Church's responsibility, therefore, to eliminate corruption from within and from without. As the light of the world (Matthew 5: 14) it has to show the way in situations where society has been blinded by corruption (Katongole 2002: 116).

Christians should therefore initiate a culture of self-criticism and maintain a critical stance towards African socio-political and economic institutions. Maluleke (2010: 157) has used the example of certain aspects of the formation of the South African Christian community, in which ecumenical church leaders have engaged with political institutions, on the basis of the concept of critical solidarity with the state, to argue that the church has trained her image in society embarking on such a mission.

Maluleke (2010: 157-159) further argues that this posture of the church towards the state explains the complicity of the church during the apartheid era and in the post-apartheid context in which the church could not speak for, identify with, nor act decisively in favor of the poor and oppressed. He therefore urges the church to be in solidarity with the poor who alone deserve this support. In my view, Maluleke makes a crucial point that should be taken seriously by church leaders not only in South Africa in context, but also in other part of Africa.

6.4 General Conclusions

Throughout this study, it has been pointing out that the socio-economic and political decline in South Africa today seeks a pastoral theology that is situational for the church to remain relevant to its society at large. The church should always re-read its theological foundations, doctrines, and confessions on a situational basis. However, the source of silence is multi-dimensional. Theologically, the church should be acting in response to the prevailing situation in South Africa today. Christians are crying out for pastoral care by their church. Hence the need for a pastoral care that empowers Christians to develop caring societies that are equipped and

empowered to do a multi-faceted pastoral care that can respond to a variety of challenges facing people in different situations in South Africa today.

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