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Centring gender transformation in African seminaries

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Abstract

The obstacles encountered by women in the field of theological education extend beyond their historical underrepresentation and encompass the definition, formation, and structure of theological education. This is because existing theological education is biased toward men and is founded on androcentric theology, with a patriarchal culture that is dominant in African history. To effectively incorporate women's concerns into theological education, a paradigm shift is necessary. While gender equality is acknowledged as a fundamental concept in higher education, steps have not been taken to change the way accredited theological institutions are set up to achieve this goal. This article outlines some options for institutional transformation to centre gender issues in Protestant theological education, including gender-sensitive perspectives in curriculum design, content, pedagogy, and the necessary institutional support.

Keywords

gender sensitivity; African theological institutions; gender transformation; theological curriculum; inclusive pedagogies

1. Introduction

To propel innovations for the African century, the African Union Agenda 2063 and the SDGs aim to achieve gender parity in both public and private organisations. Religion remains a significant influence, considering its importance in Africa. Yet despite these continental agendas, there are still enduring obstacles to gender equality and women's human rights, which emphasises the necessity of ongoing feminist activism (Sen 2019:30).

To foster a sense of community within African theological training institutions in the Protestant tradition, women's participation and perspectives in theology must be brought out of the shadows. Women are given a lower priority in conventional theology, biblical criticism, and theological pedagogy, and they are even rendered invisible during the theological process. A significant amount of modification of traditional theological perspectives and practices is required to accomplish the critical task of incorporating women and gender concerns into theological discourse. Theological education has a transformative mandate and Karecki states, "the outer work of social transformation is not disjoined from the inner task of personal transformation; they are intimately related and work together for the development of the human person and society" (Karecki 2003:75). It requires thoughtful and intentional long-term institutional change and most challenging of all, it necessitates fundamental personal transformation to see, hear, and include female faculty as key subjects in the engendering process.

While gender equality is acknowledged as a fundamental concept in the institution, steps have not been taken to change the way institutions operate. If there is value in women's involvement and theology, then there needs to be a commitment to change processes and structures in how theological institutions operate to reflect gender sensitivity. Theological institutions ought to critically examine procedures that seemingly promote equality but instead perpetuate deeply ingrained misogynistic ideologies through the trivialisation of women's interests.

Centring women's issues aims to reformulate theology in a manner that supports and enhances life for everyone (Singh 2002). This strategy involves participating in theological discussions on gender issues to explore how societal perceptions of gender have influenced understandings and interpretations of Scriptures, church teachings and practices, and interpersonal relationships between men and women. It also recognises that the task of gender transformation in tackling gender equality requires the participation of both men and women.

Efforts to achieve gender equality, however, must be reframed considering modern cultural realities to foster true gender awareness and mutuality; this, in turn, necessitates a partnership of empowerment between men

and women (Yavorska et al., 2024:21). This is a key feature of gender transformation that proposes a new way of thinking about men's responsibilities in achieving gender equality, one that emphasises inclusion rather than competition. Neuenfeldt states, "it is positive to have men as mutual partners, addressing the issue of how gender roles are embedded in social systems and institutions and reproduced in daily life, creating inequalities" (Neuenfeldt 2015:19). But this is something that can only be accomplished by the close collaboration of both men and women, via the integration of their individual experiences and unique ways of thinking in a novel way.

It is important to note that the ecumenical movement has made great strides over the years, with major international conferences and publications (Anglican Communion 2018; Neuenfeldt 2013; Singh 2002) towards gender justice. Within Africa, consecutive conferences of the All-Africa Conference of Churches (AACC) in 1963, 1974 and 1980 have contributed to facilitating discussions on the role and position of women in the church (Phiri &Mombo 2009:60). Locally a significant contributor to the advancement of a feminist worldview within theological education is the ecumenical and multi-faith group, the *Circle of Concerned African Women Theologians*, which is comprised of women from throughout the continent (Mwaniki 2019). This *Circle* addresses all issues that impact women's experience while studying theology and provides a supportive network for female theologians (Phiri & Mombo 2010:60). More recently, the Evangelical tradition has made strides through various initiatives, realising the need for female empowerment and engagement with gender issues (Priest, Schafroth, Naidoo 2025).

This article argues that for women's involvement and theology to become central, theological institutions must be committed to a change process, with new structures, epistemology, practices, and pedagogy to reflect gender sensitivity and become gender responsive. As equal representatives in Christian service, liberating praxis is fighting for dignity and for one's right to be heard and seen. To deconstruct the androcentrism of the dominant tradition and to question these portrayals of social and cultural standing, practical theological analysis should assist in making these gender power relations evident. This article will consider some attempts to make the intentional inclusion of gender perspectives a reality in the following

ways: by revisiting the normative male theology towards inclusion, by considering strategies and methods towards curriculum adaptation and design, by focusing on womanist pedagogy to give voice to women and finally by the work of institutional support through the vision of gender transformation.

2. Normative theological education

The predominance of the masculine gender in theology has negatively influenced theological frameworks and beliefs. Traditionally, it has been known "that the male is normative; that male theology and male experience can speak equally for women" (King 2002:369). As Fiorenza (2001:170) maintains, "consequently women … still have to adopt the language and discourse of those clerical and academic communities that have silenced us … marginalised us and relegated us to the status of social, religious, and intellectual non-persons."

Christian theology and church history have marginalised women and their perspectives. Women depicted in scriptures or Christian traditions were frequently disregarded or their significance diminished to conform to patriarchal norms. Traditional theology neglects to regard women as complete individuals (Nadar 2009:38). Thus, as Chopp states (1995:60) "the problem of women in theological education is not merely women's historical lack of participation, but how theological education is defined, formed and structured." This "exclusion of women from the theological enterprise is a theological problem" (Chopp 1995:62) because women's contributions have been obscured or submerged. According to Stenger, "the philosophy of religion highlights the falsely universalised and decontextualised notion of the human subject that erases its gendered nature" (Stenger 2002:147). This means that over time, academia has eliminated the gendered aspects of the human person. This has resulted in theological education influenced by a theology that centres on men and a culture that is characterised by patriarchy and historical norms.

Even though feminist and womanist theologies have influenced biblical and systematic studies, these theologies have not been fully integrated into the curriculum; many times, they are met with reluctance. Njoroge reminds us that "the challenge of theological institutions is that they are

not willing to meet the practical needs of women, their experiences that shape their theologies, teaching and research methodologies and ways of doing ministry" (Njoroge 2000: 62). What we instead find is that gender stereotyping is widespread, leading to the belief that women are inherently incapable of assuming leadership positions. It is typical for women to notice discrepancies between the official discourse and their real experiences in many contexts. As Neuenfeldt observes, "Sometimes the discrimination is open for all to see; but sometimes it is a tiny line of subtle and elusive discrimination that is hard to name because it is camouflaged in such a way that it seems it is just your individual feeling" (2015:19). Female leaders continue to face sidelining, dismissal, and scepticism over their abilities. Teaching theology from a gender perspective is challenging due to the limited number of female academics at African theological institutions. Singh (2002:17) notes that various obstacles negatively impact female empowerment, like issues of tokenism, fear, the quota system, limited financial resources, competition for jobs, lack of published resources in the vernacular, dominance of the English language, lack of cultural critique of theological education, lack of faculty and the existing paradigm of the scholar.

Because of this imbalance of power, women have faced persistent subordination in many fields (Phiri 2009:7). Women are often perceived primarily as spouses and mothers, which is believed to hinder their professional responsibilities. Despite this, women are engaging in theology by reflecting on their experiences, challenging discrimination, exclusion, and marginalisation, and critically analysing conventional theological sources and teachings. Female faculty are acquiring essential abilities to analyse traditional theology, aiming to uncover and highlight the overlooked histories and accomplishments of women. More recently, women in various church traditions have been ordained and accepted into seminaries as students and faculty due to improved educational access.

Looking back, the connections between women's emancipation and literacy are obvious. The connections between women, religion, and education have had a significant role in shaping the status of women. Phiri and Mombo are clear that "the introduction of theological studies in state-owned universities has opened doors for more African women to study theology

as their enrolment there tends not to be limited to that supported through church sponsorship" (2010:57). Nevertheless, the theological educational system usually remains unchanged, leading women to simply occupy roles traditionally held by men.

3. Inclusive theology

Within the traditional curriculum, classical Christian theology generally exhibits a predominantly unfavourable inclination towards women in its teachings. Traditionally, evangelical churches resist the act of granting women the status of ordained clergy due to their belief that the role of leadership should be exclusively held by males (I Timothy 2:11–12 and I Corinthians 14:34–35). The main argument is that the Bible instructs all women to remain silent in church; thus, women are not permitted to preach in a congregation that includes men. Here, women have been included in a secondary role, but only "from the perspective of men and in relation to men" (Kinsley 2002:3). Individuals who uphold male privilege, particularly those in positions of power, not only control the knowledge and beliefs within a society but also can shape ideas about fairness that are fundamentally unfair.

Given its approach and content, the current dominant Christian theology is androcentric; a move is needed towards inclusive theology valuing all gender perspectives in theological interpretation. One way in which theory might be applied is through the practice of engendering theology. According to Singh, "engendering theology does not mean supplanting men's way of knowing with women's way of knowing, thereby merely inverting the hierarchy" (2002:15). It is rather about reforming education that is meaningful and encouraging to people of all genders. It would seem there is confusion between "women's issues" and "gender issues" (which includes both men and women). Both men and women are equally influenced by their gender socialisation and should acknowledge the constraints of their perspective, which is determined by personal, societal, and symbolic factors (Haddad 2003:70). Consequently, each gender is reciprocally reliant on the other's worldview. The societal construction of gender is something that needs to be questioned.

Engendered theology builds on the experiences of people as gendered beings, empowering both men and women to acknowledge their gendered encounters. Throughout history, women have engaged in the study of theology, yet the field has not integrated their unique experiences into its framework and subject matter (Olusola 2013: 30). Thus, engendered theology resulted in an emphasis on the significance of considering specific circumstances. Engaging in engendered theology becomes a key tool, and it involves recovering forgotten and concealed narratives and customs, while also challenging societal assumptions and power structures. This approach presents innovative methods for interpreting the Biblical scriptures and aims to liberate individuals from the constraints of patriarchal traditions. Furthermore, it places importance on preserved stories, narratives, traditions and texts that have been marginalised. It is about engaging in conversation, being receptive, showing kindness, and being eager to acquire knowledge and understand God's intentions and truths in each given situation (Phiri & Mombo 2010:58).

Engendered theology is based on the concept of gender justice. Yet the purpose of theological education extends beyond the concept of justice to actively engaging in the practice of justice. Therefore, a primary objective of theological education should be to ensure fairness and equity. Neuenfeldt (2015:20) explains, "in the effort to put in practical terms the theological concept of an inclusive communion, we need to problematise the access (or not), the use (or misuse) of power manifested through the hierarchical and androcentric structures of the church."

Theology can put an end to the ongoing unequal relationship between genders by critically examining itself and changing its specific methods of thinking, representing, and structuring practices (Goto 2017:178). Feminist and womanist theology is concerned with an epistemic shift in theology to effect change in theological education. In Africa, womanist theology is about women's lived experiences, culture, self-definition, and self-determination, while African women's theology encompasses a broader range of women's activities within church communities, promoting inclusivity (Oduyoye 2001:62). African women's theology encourages women to critically examine traditional interpretations and theological frameworks that perpetuate gender inequalities (Kanyoro 2001:32). They seek to reevaluate all theological doctrines and concepts considering the

increasing recognition of women's systematic oppression in the church and society. "Naming in these discourses further exposes the socio-political, cultural and religious differences of the struggle" (Wright 2019:180). In theological reinterpretation, Longkumer (2010:70) speaks of three steps towards deconstruction and reconstruction:

> The first step is to carry out a critical deconstruction of texts, translations, personalities, discourse, perspectives, practices, and socio-historical conditions. The second step is reconstruction through rereading, rediscovering, revaluing, and reinterpreting the texts, discourse, and social realities to liberate women and other marginalised sectors. The third step is redemptive appropriation of our voice and status in society. It means making women's faces visible by creating spaces to raise our voices in church and society.

Even in cases where theological institutions are not prepared to utilise this gender analysis, faculty should be self-aware enough to see their power and impact and that this awareness has an immediate impact on the context. The role of women in theologising cannot be ignored anymore; however, this "doing of theology" is perceived.

4. Curriculum adaptations

Seminaries could be spaces for reimagining leadership, ecclesiology, and pastoral care through inclusive and justice-oriented frameworks. The curriculum is utilised as a powerful resource to educate and bring awareness; it is the dominant ideological and political force that shapes learning. However, the current traditional four-fold curriculum (of bible, doctrine, history, practice) is patterned after the Berlin university model (Farley 1984). This disregards the local contexts and heritage of the African people (Ntismane 2010: 220), particularly the experiences of women and the marginalised. Consequently, the current structure of theological education can be disconnected from the dynamic socio-religious life of the people.

Regarding the focus on gender in seminaries, it is very common to find a curriculum with a course on 'women's issues' which reflects a tokenistic approach rather than a deep integration of gender as a critical lens in theological education. Many times, feminism is misunderstood or

demonised by male students and lecturers. It is frequently equated with Western ideologies that are seen as disruptive to traditional values or ecclesial authority. These courses are frequently treated as supplementary to traditional theological studies, often appearing as elective courses and designed for female students. This kind of intervention includes, yet does not change, traditional ways of thinking. There is a lack of intersectionality overlooking how gender intersects with culture, race, class, and even spirituality. The risk associated with this approach is that it fails to address the societal construction of gender roles that play a crucial role in shaping the dynamics between men and women. "Women's issues" are classified and subsequently addressed as an afterthought, sometimes making them invisible or even erasing them from theological considerations (Naidoo 2021:27).

To reform and make space for gender perspectives would involve critically examining the conventional ways in which the inherent characteristics of a curriculum are manipulated. The first step in curriculum design is to identify gender biases and gaps in the current curriculum. This can be done through a thorough review of the curriculum to assess whether it deals with gender issues, engaging the diverse perspectives and experiences of both men and women. This also involves re-evaluating course objectives and content to ensure that they are inclusive of gender perspectives and experiences. It also involves promoting gender diversity and inclusion through the selection of course materials and the recruitment of diverse faculty members. Dube (2003) described the use of practical guides for classroom discussion on gender perspectives within HIV/AIDS curricula, targeting ministerial students and laity across multiple courses and continuing education. In these efforts, initiatives have targeted diverse groups including women theologians, postgraduate and ministerial students, and local church communities.

It will also be important to offer a foundational gender course that integrates knowledge and perspectives from the discipline of gender studies that focus specifically on gender, including issues of power, privilege, and oppression (Singh 2002). Using gender as a concept in theological analysis means examining how ideas about masculinity, femininity, and other gender identities influence, and are influenced by, religious beliefs, texts, practices, and institutions. Phiri (2009) documents sustained advocacy for

the integration of African women's theology, gender justice, and womanist perspectives into theological education. By incorporating this course into the curriculum, it is possible to establish a clear definition of "gender issues" and prevent any ambiguity. Institutional cultures shift toward greater gender awareness, even as challenges like institutional resistance and limited resources persist.

As part of a comprehensive approach that properly integrates gender issues, the concept of gender should intersect with all theological disciplines (King 2002:369). Some have used health crises as entry points for broader gender discourse as seen by West (2018:126), detailing the evolution of the "Church and AIDS" postgraduate module at the University of Kwa-Zulu Natal. In addition, at the same location, Kaunda (2014) provided a detailed account of a pilot program that foregrounds masculinity studies and male engagement as strategies for gender justice. Other examples of engendering within the traditional theological curriculum, for example, in systematic theology, could be when theological subjects can be analysed through deconstruction using critical questions that reveal power dynamics inherent in the formulation of a certain theological topic. Within the study of the Bible, it will be necessary to establish specific ways to uncover and highlight the active role of women within the texts and cultures that are centred around men. All parts of exegesis can benefit from a gender analysis, which reveals the power dynamics at work in the Scriptures and their original context. Investigations and fieldwork centred on gender should be used to connect classroom learning with real-world applications in practical theology.

It is also important to recognise the role of the null curriculum or the hidden curriculum, based on the notion of 'the way things are done', which are about the untold or hidden rules about behaviour and attitudes within the institutional culture. It is not enough to redesign the formal curriculum without considering this unspoken curriculum. Everything that the institution and educators communicate and act on is educating students on what is valuable (Nnaemeka 2003). It is part of the formation and socialisation process, and hence, educators need to be clear about their convictions and what they model to students regarding gender relations. When institutional policies provide scholarships for women students as redress, this communicates the priority of female empowerment within

the institutional culture (Trisk 2015: 60). These examples contribute to changing the implicit curriculum away from a male-dominated model. By questioning the unspoken norms of the curriculum, the unconscious curriculum is unearthed.

The above examples of adaptation can dismantle the discourse that normalises masculine dominance and positioning. This ensures that the curriculum reflects a range of perspectives and experiences, including those of women, and encourages a culture of inclusivity in theological education. African denominational training institutions that have done well with integrating gender programmes have been St Paul University in Kenya and Trinity Theological Seminary, Legon, Ghana (Mombo & Chesworth 2013: 895).

5. Inclusive pedagogies

Regarding teaching and learning, the banking model of education still dominates with a teacher-centred focus (Naidoo 2021:16), establishing a hierarchical structure in which educators exert influence and control over students. Also, the emphasis is placed on intellectual growth rather than the whole development of the individual. There is a tendency for a rationalistic, clinical, and dispassionate way of theologising. Traditional theory has been viewed as abstract and separate from the lived experiences of people. It was viewed as objective with a fixed interpretation, but this goes against theological reflection, which is about the encounter with the revelation, presence, and grace of God. Engaging in this activity requires one to use both their rational and emotional faculties; it is both practical and existential. Thus, objectivity in theological theory is not always certain when it does not engage the lived experiences of people or is detached from real-world examples.

Feminist pedagogy is based on a different way of understanding knowledge, which rejects the objective and abstract perspective and instead emphasises the subjective and embodied aspects (Collins 2000:46). In this approach, knowledge is linked to values of liberation and personal experience. Here, experience is an important category and "deemed a form of knowledge and a source of authority that informs a different sort of theorising that is grounded in real life" (King 2002:370). It begins with subjective and

embodied experiences, and this type of learning helps students to critically analyse their attitudes and assumptions, and assimilate fresh perspectives about themselves, others, God, the Bible, and theology. Rakoczy (2004:45) reminds us that "it attempts to promote gender justice by bringing the women's experiences from the periphery to the centre of the education process."

Womanist pedagogy focuses on a democratic style of teaching and learning that goes against traditional hierarchical models. Instead of abstract learning and knowledge, feminist pedagogy enables students as well as teachers to thoughtfully participate in theological expression and establish collaborative partnerships. This participatory approach is liberating and empowering for students because there is a mutual sharing of knowledge using critical thinking instead of the old model where the teacher is the expert. Nadar (2009:40) states that this democratic model "destabilises the hierarchy between teacher and student and gives the student a voice". There are different learning styles in terms of learning and human individuality that can be used; the use of group work, role-playing, and case studies can unearth the subjective knowledge creation so that women students can give their perspectives. It would be helpful to institute gender-segregated study groups that ensure that all students' perspectives are heard, which promotes gender equality in the classroom. These teaching methods promote active participation, collaboration, and dialogue. Engaging in this type of education from the standpoint of praxis results in learning from a diversity of perspectives, as it involves the specific socio-economic and personal experiences of women from various communities in Africa.

Consideration must be given to the way women and men interact during class time. There is currently a wealth of research and understanding of unique ways that men and women express themselves (Gouthro 2009, Wright 2019:178). It is widely recognised that the frequency of involvement in conversations is often unevenly distributed, with greater attention being given to arguments based on the gender of the speaker. Female students may have a predisposition to submit to men and their opinions. Men, on the other hand, are reluctant to embrace the acceptance of women, especially women in religious leadership roles, on an equal footing or to acquire knowledge from feminine leadership and ministry styles. Students need to consider how their own educational experiences have influenced their

views on gender (Haddad 2003:66). Recognising how gender operates will enhance the process of learning itself and increase awareness of similar dynamics in the students' future professional lives, such as in churches and other religious organisations.

In shaping theological thinking and experience, language is also an important factor as a cultural and social institution. It is essential that the language that is used is inclusive both about God and humanity, as theology recognises that there are no distinctions between men and women (Gal. 3:28). The use of inclusive language includes using gender-neutral language, avoiding gender stereotypes, and acknowledging the diversity of gender experiences.

6. Institutional support

As much as institutions speak of institutional transformation towards gender, institutions themselves need to model and live out these values. For institutional gender justice to be effectively implemented, the theological programmes and the internal operations of institutions must be in harmony. As Longkumer (2010:71) states, "theological colleges need to reconsider administrative structures, admission policies, membership to their committees and boards, scholarship grants, and faculty recruitment to have gender justice in all these areas." To create capacity, it is required to evaluate the resources that are accessible within the theological institution. Engaging gender perspectives can be achieved through networking with non-governmental organisations in gender, through information sharing, providing persons with analytical tools and educating faculty members.

Mission statements and policy guidelines, or their absence, offer valuable insights about the position an institution takes in the gender and theology discourse. According to Neuenfeldt (2015:19), "strategies and policies provide a frame to orient the work on gender, to express values, and to project visions of how to better implement inclusiveness." Policies serve as a structure through which objectives regarding gender, values, and the implementation of inclusiveness can be outlined and projected. Creating policy documents focused on specific concerns for open discussion may ultimately increase awareness of the importance of including them. For

example, a policy target can be to boost the number of female students by securing funding to provide scholarships for women students.

By modelling behaviour, men and women academics can start to envision new methods of working together that are more responsible and transparent. Collaboration and accountability in partnerships, even amongst women in the same institution, are necessary if coworkers are to demonstrate an alternative model of theological education. A practical and helpful method can be to team-teach a course with a male colleague to demonstrate a balance of perspectives. In situations where gendered absences are glaring, the faculty must initiate conversations with their peers about them. Faculty members may also consider initiating lobbying efforts and undertaking advocacy work concerning specific concerns, such as sexual harassment and inclusive language.

Professional development is required for educators, especially to engage the mandate. One of the approaches could be to organise gender sensitisation workshops for academic staff, where they can reflect on their positionality, which can begin the reflective process that can impact teaching and learning and even curriculum transformation. Operating out of a coherent, authentic identity is key to leadership performance. Female faculty also need to "first unlearn the voice that they thought was their own and then they have to discover their subjectivity, overcoming the ability of not seeing themselves through the eyes of another" (Naidoo 2023:9). Empowerment has come to mean realising one's inner strengths and abilities, such as the power to change situations and social relationships, as well as the power to shape personal life and the world around us. Female faculty represent a minority and need redress to attend to issues of career advancement. Support should be provided to women towards professional development. Those who require assistance from their peers to enhance their sense of self-esteem, openly express their beliefs and exercise influence should feel safe to ask for assistance.

In engaging a gender stance, safe spaces should be created for open dialogue, respecting diverse perspectives, and being conscious of language, representation, and assumptions about gender roles and identities. It may be necessary to provide a secure location outside of the institution where educators and students may find a forum in which they can voice their

discontent with the way gender issues are addressed within the institution. Also, within seminaries, there will always be resources accessible, whether it is from one or two female colleagues, female students, or external resource persons, even if an institution is not prepared for a process that includes everyone. More gains need to be made on these resources, where women's stories are heard in both classroom settings and off-campus intimate gatherings. As a result, women working inside a single institution will have more agency to tackle the trickier, longer-term challenges of organisational reform.

Churches, as well, should provide equal support and mentoring opportunities to both men and women who are pursuing theological education. In this way, competition will be reduced, and mutuality will be encouraged. The challenge to the churches is to move from being hierarchical to worshipping communities.

These transformative initiatives can impact individual mindsets and create a more egalitarian organisational structure. This can be observed not only through the increase in female representation in leadership positions but also through the critical examination of the roles that these women are assuming, thereby challenging conventional and frequently prejudiced gender norms.

Conclusion

The article acknowledges the challenge of gender transformation, a much-neglected issue at a seminary level in Africa and contributes new insights to the issue. The theological institution and the church denomination risk jeopardising its Christian mission and its political effectiveness if it remain trapped in patriarchal paradigms and mentalities. It is crucial to address and surpass the fundamental and historical foundations that support hierarchies and repressive behaviours that have been traditionally upheld by theology. Practical theology must offer a criticism of knowledge and practices that are oppressive in the local setting, with strategic interventions that centre gender issues towards constructive educational change.

This article highlighted that theological education can be resourced through the participation of women, the gift of women's experiences,

intelligence, imagination and their theology; theological education itself will be transformed from male dominance. Female faculty must transition from being symbolic figures or tokens in institutions to becoming agents of transformation. We need to consider gender in all that we do – be those programmes, curricula, policies, or activities of a theological institution. In this way, seminary education can bring about the fullness and holiness that God intended.

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