

THE SCOPE OF THE STUDY

1. THEME

Theme: Towards a narrative theological orientation in the *global village* from a postmodern urban South African perspective.

The theme captures the direction of the study which is a narrative theological orientation within the “global village” but limits the study by placing it in the urban South African context.

In this first chapter of the study I will not be making use of references or quotes as this first chapter is a description of my subjective experiences and impressions which led to the development of the study. I will in the following chapters substantiate all the arguments that I will be making in this first chapter.

The dominant economic process within today’s world is globalization which culminates in the global economy. Thus today’s world has often been described as a global village which conjures up images of unity, intimacy and of a globe united into a quaint little village, but this image is in stark contrast to the daily experiences in our world. This image of the global village is based on the unification of the world through information and communication networks and the interrelatedness of the world through the global finance and trade markets. The global village is a constructed image of the world united by global trade, global finance markets and through the communication and information networks yet the world has never before been so fragmented and divided as in this century. The communication and information technologies and networks bring the whole world into our living rooms via satellite TV not as a united global village, but as a fragmented world torn apart by wars, ethnic conflicts, the rise of nationalism and dictatorships and the extreme suffering of billions because of poverty. This is a paradox as on the one hand there is a united, connected and interrelated world and on the other a world fragmented and torn apart by wars and poverty.

The image of the global village is thus a misnomer as it only captures half the truth and is no reflection of the other reality that is experienced daily. In this study I will use this image as I believe it to be a useful image for our world since it captures the dominant ideological story of our day which is a story motivated and driven by the global trade markets and the global finance markets.

Globalization and the global village is only one of many perspectives or descriptions of the world today and in the study I will focus on this perspective thereby not denying the possibilities of other perspectives. I will use the image of the global village in this critical sense and engage with the village within a narrative theological context. The narrative approach will guide the study in the discovery of the stories of need within this village, the

dominant stories and the power relations behind the stories, the effects of these stories and how the different role players affect each other and the problems within the stories and will consequently seek to find unique outcomes within these stories all within the context of the story of the urban congregation.

I chose the narrative approach as I believe this approach to be appropriate within the postmodern context in which I find myself. I will in the second chapter reflect on postmodernity and motivate why I chose the narrative approach.

The narrative approach sees the study as a dialogue with the various realities and levels of reality of the context. This approach will not seek the *correct* response, answer or conclusion, but rather a *deeper* understanding of the context and the situation so that the dialogue can continue. The narrative approach will be in dialogue with the various levels of the story of the village such as economic, social, philosophical, psychological, political and theological. I will explore these realities and their interrelations with each other, in other words I will be “*mapping*” the problem story by describing and interpreting the problem story in dialogue with these various levels. The theme also indicates that the study is not just a narrative study, but that it is a narrative **theological** study thus placing the study within the theological narrative and thereby limiting the narrative approach. The study being a theological study limits the narrative approach on various levels:

- 1) The motivation for the study is the ministry experience, thus rooting the study within the context of Christian ministry (urban South African). The study is written within this context and for this context as the leading questions arose out of this context.
- 2) The subject of this study is rooted in a theological narrative and is purposefully placing this study within this narrative.

I place the study within the postmodern urban South African context and root the study within a concrete ministry context – a Lutheran congregation in the centre of Pretoria (capital city of South Africa). This context becomes the main dialogue partner of the study. This congregation will be the co-travellers on the journey of this study. It is within this ministry context that the study will unfold. I included the postmodern situation in my theme as I believe that no research today can ignore the realities of postmodernity. Not only is the method of research affected by postmodernity, but the context of research - the urban congregation and urban community - has also been affected, but I will address these affects on the context as a challenge to the church’s respond within such a context in Chapter Two. In Chapter Two of the study I will reflect on postmodernity and seek an appropriate theological model and research methodology within postmodernity.

The purpose of the study is to find an appropriate ecclesiological praxis within the

narrative theological orientation that can respond to the challenges of the global village within a postmodern, urban South African context.
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The purpose specifies the direction of the study even more as it places the study within the story of the church (ecclesiology). The specific ministry context (postmodern, urban and South African) forces me to search for an appropriate praxis of being church and this limits the study again by placing it within the field of ecclesiology. This ecclesiological praxis needs to create the framework for the economically divided community in the urban South African context to be reconciled and thus offers the world an alternative to the exclusive tendencies of the global village. The sub-theme emphasises my interest in the church as the context in which theology is done and I indicate my belief that the Biblical narrative, within a narrative theological approach, can unite a diverse community and guide this community on an imaginative alternative journey into the future.

2. BRIEF DESCRIPTION OF THE STUDY

The study as a narrative theological study begins with my personal ministry story. This story is a story of ministry within various urban contexts where a division was experienced and discovered between the ministry needs of the congregants and the needs of the growing poverty-stricken communities surrounding the congregation such as homeless individuals begging from the congregants on the way to church. In this journey of discovering the division within the urban community between those who actively partake and in some ways benefit from the economic system and those who are excluded, the concept of the global village seemed to capture something of this dichotomy and unity which is experienced in the urban context. In the urban context this dichotomy and unity of a world united as a global village, but simultaneously being torn apart by increasing poverty and competition, is experienced daily. The idea of the global village describes a united urban world where one can buy shoes made in Taiwan, bulbs designed in Holland and produced in South Africa or anything else from all over the world. It also describes the multicultural context of urban centres where the different cultures and people of the world meet - the migrant labourers, economic or political refugees or just immigrants who responded to job opportunities. This experience of globalization that one can buy products from all over the world and the world's cultures coming together in the cities is only half of the reality. The other reality that is experienced is rising unemployment, tremendous suffering and poverty in the *developing* cities of the world as well as rising unemployment and racial tension in the *developed* cities of the world. The image of the global village remains appropriate because the term '*village*' describes a small community and not a global Megalopolis, in other words there is limited space causing competition, conflict and eventually exclusion from the village.

While the world is united culturally and economically in the cities into a global village there are at the same time strong exclusive forces at work as the labour market becomes tighter and competition for jobs rises and ever more people and communities are excluded from the village. This process of exclusion and fragmentation creates **villagers**, who partake and benefit in some way from the economic processes and the information and communication networks and **marginalised**, who are marginalised from the economic processes¹. The story of the global village promises development, progress, unity and global connectedness as a kind of solidarity yet the experience is that of fragmentation on various levels in daily life. The story of the global village promises connectedness yet the reality experienced is the exact opposite namely a fragmented world. This fragmentation is experienced for example:

- 1) professionals who work in specialized fields with very little connection to the final product and thereby losing contact to the other phases of the production process;
- 2) the labour market which is highly competitive creates such stress and pressure at the work place that it fragments the team as they compete with each other and live in constant fear of losing their employment;
- 3) the companies who can demand long over hours in a context of a highly competitive labour market and thus fragment families and marriages and thereby fragmenting the whole of society.

I will approach the global village in a narrative context by listening to the stories of the villagers and the stories of those excluded from the village (marginalised) thereby identifying the problem stories of the global village. This problem story will then be unpacked and described on the various levels thereby identifying the ideological story which is portrayed in advertising, films and various other forms of media of the global village. The problem story will be described and mapped, in other words bringing into dialogue, the various realities of the problem and discovering the connections and the powers behind these connections. In this section of the study the various levels of global reality (economic, social, political and psychological) will be described to gain a deeper understanding of the problem and why this problem does not offer a hopeful view of the future.

The study being a theological study places the narrative approach within a certain understanding of God and God's relation to history and thus needs to incorporate this

¹I will make use of the term *global village* as a metaphor used to describe a certain aspect of the world. I extend this metaphor by the use of the words '*marginalised*' and '*villager*', but in no way do I intend by this division to be exhaustive nor do I believe there to be a distinct line between villagers and marginalised. I do not intend to categorise people or communities into villagers and marginalised, but uses these terms as a useful extension of the global village metaphor for the purpose of this study.

understanding into the study.

I believe that God is a God of history and the STORY of salvation is a unique outcome within the history of humanity. When listening to the STORY of God within history, the study will be guided to unique outcomes in the story of the global village just as God has within history responded to various situations of need. In the Old Testament is the story of God's response to the need of His people as He liberated them from slavery in Egypt and how the relationship between God and His liberated people unfolds within history. This story of God can be described with the concept of "incarnation" as God is revealed within history. God (the Liberator who is in a covenant relationship with His people and is involved in history through His people) enters the world as Christ (God incarnate as a Servant to all) and after the resurrection and ascension He is incarnate in the community of believers as the Holy Spirit (God incarnate in the Body of Christ - community of believers).

The story of God within history can be described as the story of incarnation which is characterized by images of humility and servanthood or diaconia as God takes on the plight of the lost, hopeless, marginalised and excluded. I believe that the Biblical narrative will guide the study in the search for unique outcomes within the story of the global village. Is it coincidence that Africa, the most excluded continent from the global village, has the highest population of Christians in the world? The study will reflect on such questions as it seeks unique outcomes.

The study will theologically reflect on the cross and the theology of the cross (and especially as it culminates in the celebration of the Eucharist) as the guiding theology for a community where the outsiders and villagers can meet and be united into one community - a community which is a unique outcome, a community guided by the *Story of Christ*, a community of reconciliation and a community which imagines and lives in the hope of an alternative world.

I will conclude the study by reflecting on Pastoral Redemptive Communities² as a transformative ecclesiological praxis within an urban postmodern global village context.

The theme of the study can become rather extensive so I have chosen an urban congregation in Gauteng to be the main context of study. By limiting the study to this context the research will be placed within certain boundaries and rooted in a concrete ministry situation. The urban congregation which is the context of this study has a membership which is made up mainly of people who indirectly or directly benefit from the global village, yet the congregation finds itself within a context where there are literally

² The term 'Pastoral Redemptive Communities' is a term that I coined during a series of workshops that I conducted in the Evangelical Lutheran congregation Pretoria – St. Peter's.

thousands of people (homeless, unemployed, etcetera) who are marginalised from the village and who exist in the areas surrounding the congregation.

I will reflect on the postmodernity as a challenge to theology and seek a possible model of doing theology within the postmodern context. In Chapter Two a possible model of doing theology within the postmodern context will be proposed and tested throughout the study. The study concludes with a critical reflection on this process and model.

3. BACKGROUND AND MOTIVATIONS FOR THIS STUDY

In Part Two of this study (Descriptive Theology - Chapters Three, Four and Five) a more detailed description of the context of the study will be given. In this section I will be indicating the motivation for the study. It is my personal journey/story which is the main motivation for this study. This study is the result of a search for answers on questions that arose out of this journey. This study is firstly motivated by the search for a theology that gives meaning to my experiences of God, reality and ministry which is riddled with questions and the study will help me discover a deeper understanding of these questions and this search. Secondly this study was motivated by a search for an appropriate ecclesiology which can seek to respond to the challenges of a concrete ministry situation.

3.1 Concrete South African reality

The first question that motivated this study and arose from my journey into the ministry in South Africa was: how can the church effectively minister to the urban community in South Africa today?

This question is very wide and open, but is limited by the following:

- 1) the question is asked in the context of the church,
- 2) in the context of the urban church
- 3) in the context of the urban church in South Africa today.

Motivation 1: How can the church effectively minister to the urban community in present day South Africa?
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The South African urban context however is not a uniform context and therefore, from the various different aspects of this context, different questions motivated this study.

3.2 A divided context

In my personal ministry journey I became aware of two very different aspects of the ministry

and this challenged me. The first aspect was the congregation itself and its pastoral spiritual needs, and the second was the social condition and diaconical needs surrounding the church in the urban context.

One could describe the congregants in the various congregations into which my personal ministry journey took as economically middle to upper class and thus benefiting in some way from the global village and therefore the congregants can be described as villagers.

The congregants and I were confronted by increasing unemployment and homelessness. The homeless community is in no way benefiting or partaking in the global village and therefore are marginalised or even excluded from the village. In the urban context the ministry would always be challenged by villagers and marginalised. These two groups create two very distinct areas of the ministry, to which the story of God obliges the church to respond. The question that kept coming to mind was, how can the church do justice to both and listen to both their stories? It is in this ministry context that the image of the global village became a useful concept to make this distinction between villagers and marginalised although this distinction cannot be seen as conclusive and the line of distinction is not clear. This distinction is a useful image to explain the rising number of individuals and communities who are being marginalised and excluded from economic development throughout the world, especially in the urban centres.

3.2.1 The story of the global village

Most of the congregation would have medical aid schemes, pension funds, insurance funds or investments therefore they are in some way connected to the global finance markets. A large part of the congregant's financial security is dependent on the global village.³ The congregants are connected to the communication and information networks of the global village via TV, satellite television, internet, media, etcetera. The communication and information networks of the global village expose the congregants to the globe and while relaxing in their living rooms they are connected to the whole world as images from all over the world are shown on TV. This connection enables them to follow the war in Iraq closely as it is portrayed by CNN or get hourly updates on the markets. Many conversations and shared stories in meetings and discussions are stories that arise from living in the global village.

These shared stories are stories of being in touch with family via the Internet or some other of the latest telecommunication developments, who has immigrated to countries all over the globe. Congregants can closely follow the war in Eastern Europe, talk about the children who have immigrated to Europe for better job opportunities, and talk about how the financial markets are affecting personal savings in international unit trusts. These are the

³ The global village is understood in this context as an economic entity.

stories that tell the story of the global village.

These are not the only stories that are being told as these stories reflect only half the reality of the global village, but there are also totally different stories. The different stories are stories told by villagers, but which challenge the story of the global village.

3.2.2 Other stories that challenge the story of the global village

Concerned parents are complaining that their children are struggling with the pressures at the workplace. Young professional adults tell the story of coming home late at night after working long hours over time at the office and of the continuous demand to work weekends as well with only minimal extra pay. These kinds of demands can be made by management because there is always somebody somewhere who is prepared to work under such conditions thereby making the individual who is not prepared redundant. Young married couples and parents complain that their families are falling apart as they do not have time for their partners or for their children. Young mothers suffer from feelings of guilt as they bring their few month old babies to the day care centre. Families break up because they see each other, if they are lucky, only on Sundays or very late at night.

These are some of the challenging stories of the global village which are stories of overworked and stressed individuals and of marriages and families breaking apart. These stories **challenge the church** to respond to the pastoral needs of the congregants as they struggle with the global village and its demands.

Motivation 2: How can the church respond to the villager's stories of need?

But not all the stories of the global village have been told. There is yet another reality and more stories need to be told.

There is the story of sitting in the study 'surfing' the World Wide Web and being connected to an amazing world of information, but sitting behind security doors and trusting in the armed response if something should happen. Security is high on the agenda of the stories told in congregations and rightfully so if one realises the increasing crime rate in traditionally white suburbs, hijacking and increase in rape and violent crimes. These stories are no longer told from the distance of headlines, but have for too many congregants become personal stories.

Another favourite story that is often told is the story of the well-known picture of people standing at traffic lights with a piece of tattered cardboard begging for money or support of some kind. There are also the stories of the car watch groups and individuals offering to

wash the car while the customer does his or her errands.

These are two very different kinds of stories - the one of a united world, where we can communicate within seconds at ever cheaper rates all around the world, send information and know more about developments in China than in our own country and the other of a world falling apart because of rising fragmentation as the division between rich and poor increases and unemployment rises internationally.

The urban congregations are very aware of rising social problems. Not one congregant in an urban congregation can deny the reality of homeless people begging at traffic lights, homeless individuals guiding one into parking bays at every shopping centre and the increase in informal settlements on the outskirts of the city.

The social reality of South Africa, rising unemployment and homelessness, is daily confronting congregants. The congregant cannot ignore this situation, because his/her Christian background tells him/her that these people are our Christian responsibility. Yet they have no idea how to deal with this growing problem.

<p>Motivation 3: How does the church respond to the stories of need of the marginalised?</p>

Daily more communities and individuals are marginalised and excluded from “normal” society.

From the above I understand there to be two aspects and **these two aspects seem to form the problem of the ministry in a global village**. This problem is not unique to South Africa. Books, articles and studies tell stories of similar problems in all the cities of the world. It is a global problem of a world where the reality of the global village is not a reality of unity and solidarity, but rather of fragmentation and competition and where an increasing number of people are excluded from society and economic development because of economic reasons.

I will now reflect on ministry experiences in other parts of South Africa and the world where the global village challenges the church.

3.3 A global reality

The problems that motivated this study, described above, are not unique to South Africa, but very similar problems are identified all over the world, for example in Germany.

Germany – Berlin

After my studies I did my internship in the inner city of former Eastern Berlin in a congregation called St. Bartholomäus. Bartholomäus is situated in the center of three very interesting yet diverse urban communities, namely: Berlin Mitte which is the central inner city of Berlin; Prenslauer Berg which was an older part of Berlin where the buildings were very dilapidated and where various alternative communities found a home and Friedrichsheim where the socialists built the residential flats (Plattenbauten). I came into this congregation five years after the fall of the Berlin Wall and very soon realised that the euphoria of the united Germany had disappeared and was replaced by disillusionment with the so called “freedom of the market”. The past and everything individuals, families and communities had believed in was destroyed and broken down piece by piece like the Berlin Wall.

In the same way the ideology of the past is being torn apart until nothing is left of it. The people found themselves incorporated into an economic system that had promised so much. They had once dreamt of the West and now the West was here and they were disillusioned. The people from the East had dreamt of a different world as they received images of the West on Western TV (the TV transmitters did not respect the Berlin Wall). In these five years a very different reality had replaced the dream.

In Berlin I could not help but notice the increase in unemployment, the rising number of foreigners entering Berlin in search of employment and the rising racial and cultural tensions. The congregation I was working in, got involved in various projects with refugees and young homeless youths.

The global experience reflects the reality of South African cities and indicates that the problems of the global village are indeed global.

3.4 The post-apartheid postmodern South African context

In the search for deeper understanding to the above mentioned questions which were born in the various ministry contexts and experiences, I soon realised that the church is faced with a challenge beyond the various stories of the global village. The church could no longer give ethical guidelines based on universal accepted truths, or absolute value standards in a postmodern world. The postmodern context aggravates the problem as it makes the response to the challenges of the global village all the more difficult. Postmodernity challenges the church to find new ways to respond to the various stories of need of the villagers and those marginalised from the global village. The postmodern pluralism and relativism adds to the fragmentation experienced in the global village. The study will reflect on this aspect of postmodernity.

The South African experience

The first ministry experiences that I had in South Africa were all in the New South Africa and in various urban centres (Port Elizabeth, Johannesburg and Pretoria). My experience was that people were struggling with the new South Africa not because they supported racial discrimination, but because of the loss of securities. Apartheid was not only a divided society which was divided along racial lines, but for white South Africans it was a protected society, for example job reservation protected the white community economically and socially.

Christianity had a special place of privilege in the old South Africa and this protected the Christian community. The country was governed on so-called Christian morals which the censorship board and legislation protected and ensured. In this protected environment issues such as abortion, homosexuality and death penalty were not debated. In other words the authoritative standards of values were so-called '*Christian*' values and by these values the various aspects of public and private life were judged.

For most South Africans the New South Africa is extremely different from the old as so much has changed with the end of apartheid. South Africa has become a different country within a very short period of time. When South Africa elected its first democratic government this meant that the privileged position of Christianity disappeared which was seen very clearly at the inauguration of President Mandela as various religious leaders offered prayers and blessings.

South Africa in a very short period of time moved from a protected modern state to a postmodern democracy and a country with new laws, a new developing culture and new value systems. The constitution, as a guide for public and political life, has fundamentally changed and this has been the cause of much debate about certain rights that seem to disagree with traditional religious values, for example the debate on abortion, the death sentence, etcetera. The church's role during the apartheid years has eroded her credibility. For many the world has been turned upside down and South Africa has been thrown into postmodern relativity overnight with no new standard of values and truth.

This new situation affects the lives of the congregants as they struggle to find their identity, meaning, values and a purposeful life within this new postmodern South Africa. The daily reality within the global villages is one of extreme competition, the fear of rising unemployment, high violent crime rates and tremendous poverty and this situation requires an ethical response. The question is: on what basis are ethical responses founded within this postmodern context of relativism? Postmodernity challenges the villagers and outsiders as they seek meaning, purpose and justice in a world without universal standards or absolutes, but it also challenges the church to seek a way in which to respond to the needs

of the congregants within this postmodern context.

Motivation 4: How does the church minister in a postmodern context?

3.5 Personal interests

This study is not only motivated by certain ministry experiences, as I am sure that others would have made different experiences in the similar contexts as they would have interpreted the context differently. I will need to clarify my personal interest in order to do justice to this study and how my interest and personal journey led me to listen to this context in a specific way.

3.5.1 Philosophy

I have always had an interest in philosophy ever since school years and took philosophy as an extra subject during my training for the ministry. It is this interest in philosophy that made me aware of the postmodern as a philosophic and hermeneutical problem. The postmodern context challenges the church to find new ways in which to respond to the stories of the villagers and those marginalised from the global village.

3.5.2 Economic justice

I participated in an action-group in Germany on economic justice, globalization and Third World issues which sought ways in which to combat the increasing number of people who are marginalised and excluded from the economic developments and the world markets. Today's world is a world where the majority of the population is excluded and doomed to poverty. In this study I describe the world as a global village which I understand as a village powered by global trade markets and the global finance markets connected via communication and information networks. Inside this village there is rapid development as information can be sent around the world in seconds. All this makes the global village an exciting village with numerous possibilities, yet millions of people are excluded from this village. They are excluded because they do not have the means to trade on the global trade markets, or they are not connected to the developments and because their labour might not be competitive enough just to mention a few possible reasons. They also do not have the money to trade on the finance markets, nor do they have the high-tech developments that connect them to the communication and information networks, thus they are excluded ever more as they do not participate in the high speed developments of the world wide information and communication networks.

I worked with the homeless community in the inner city of Pretoria which is a community

that is excluded from the global village and its developments. This period created in me an awareness for the homeless communities and for the plight of the homeless people in all the different ministry contexts I have worked in since. I realised that it is not a matter of rich countries and poor countries, but that there are people who partake in and benefit from the global village (*villagers*) and those who are excluded from and marginalised (*marginalised*) everywhere in every country and every city.

If I look at the concrete South African context, the middle to upper class congregation is part of the global village. The members directly or indirectly benefit from the global village. Their insurance funds, pension funds, medical aid schemes and investments rise and fall with the fluctuation of the global finance markets. The villagers are connected to the communication and information network or at least enjoy the benefits thereof. Yet the person standing at the traffic light is excluded from this village or lives off the scraps of the village.

Motivation 5: How does the church respond to both villagers and those marginalised from the village and unite them into the one body of Christ?

3.6 Personal position

I need to place myself within the global village as I am a white, middle class, educated, South African male, who has access to a computer and the internet and is exposed to various forms of media, communication and information networks. I benefit and must honestly say that I enjoy certain benefits of globalization and the global village. Yet I am aware of and frightened by the thought of the billions of people who have no access to or any benefits from the global village, but rather suffer unemployment and ever growing poverty because of the process of globalization.

I have been exposed to various ministry situations in South Africa and Germany and it is in these situations that I realised that the church needs to find creative ways to respond to both the villagers and outsiders.

3.7 Spiritual and Biblical understanding

The various contexts to which I was exposed have raised numerous questions, but also a deep conviction that within the Christian narrative a deeper understanding is to be found with which to respond to the challenges. In my training I was exposed to the contextual theological approach which has had a great influence on me. The contextual approach not only taught me to take the context seriously, but also made me aware of the marginalised and excluded communities and their stories and need.

From my understanding of the Bible God has a very special place for the poor and marginalised as He journeys with them towards healing, empowerment and justice. Thus the Bible calls us into the world with this special focus – a focus for the ones the believer will encounter as we accompany Christ (Matthew 25).

Motivation 6: How does the church take the Biblical bias for the poor and marginalised seriously?

I also came across narrative theology as a field within theology and this led me to a new understanding which I believe can respond effectively to the challenge of postmodernity.

Motivation 7: Is narrative theology a possible response to the postmodern?

The Bible invites us on a journey of understanding and interpreting our own journeys and on this continuous journey contextual truth, meaning and purpose are to be found. This is a journey of salvation which is guided by Biblical metaphors and themes – an understanding of salvation which is holistic, in other words, it encompasses both spiritual and secular, public and private, and the individual and the community / society. I believe that ministry is a calling to accompany individuals on their journey of life. Yet we journey not as individuals but as communities of believers who are accompanying the world on its journey just as Christ walked the streets of this world.

I believe that God gives meaning to our existence and purpose to our lives and that His journey with us - interpreted and guided by tradition and the Biblical witness - can sustain us.

I also believe that the Story of Christ unites the world into one body namely the Body of Christ.

3.8 A theology for the postmodern world

The context of a congregation in the inner city of Pretoria challenges me to seek a theology that responds to the *pastoral and ecclesial needs* of those searching for meaning and purpose and the *diaconical needs* of those suffering on the margins of existence, yet a theology that unites us into the one body of Christ. I hope to find in the Biblical testimony, the tradition and history of the church as well as in the contemporary theological thinking, the roots and signposts that will guide this journey towards a theology and ecclesiology appropriate to the global village in a postmodern urban South African context.

Motivation 8: Is there a theology which pastorally responds to the needs of the

villagers and at the same time responds to the needs of the marginalised and thus uniting the two into one body of Christ?

Summary of Motivations:

- How can the church effectively minister to the urban community in present day South Africa?
- How can the church respond to the stories of need of the villagers?
- How does the church respond to the stories of need of the marginalised?
- How does the church minister in a postmodern context?
- How does the church respond to both villagers and marginalised and unite them into the one body of Christ?
- How does the church take the Biblical bias for the poor and marginalised seriously?
- Is narrative theology a possible response to the postmodern?
- Is there a theology which pastorally responds to the needs of the villagers and at the same time responds to the needs of the marginalised and thus uniting the two into one body of Christ?

These seven motivations - formulated as questions which arose out of my personal journey into ministry, personal interest/study, spirituality and Biblical understanding - motivated this study. This study will be guided on its journey by these seven questions. As I journey into the various levels of reality these questions will guide and accompany me in this study.

4. FORMULATION OF THE CHALLENGE /PROBLEM

In this section I will seek to formulate the seven questions that motivated the study into a challenge with various sub-challenges.

The challenge that motivated this study is that the world has been united into a single global village by the process of globalization and the consequences thereof. Globalization is a process that connects the world via communication and information networks and financially connects and interrelates the world into a village through the global markets and finance markets. The global village is the result of this process where the communication and information networks and the global markets connect the globe to such an extent that never before has the world been so united. If there is an oil crisis in the Middle East the whole world is affected as the petrol price increases. A war in Eastern Europe affects the financial markets all over the world thus affecting personal investments, pension funds and medical aid schemes. We are living in a global village of interconnectedness, intimacy and interdependence. The global village is experienced when we watch TV in our living rooms, or buy products from all over the world and are exposed to different cultures on the street

and when we 'surf' on the internet.

However, not everything fits into this picture of the global intimate village.

A war in certain parts of the world such as Central Africa, for example the conflict in Rwanda, will not influence the global finance markets. This means that certain parts of the world are excluded from this global village. Yet this is not only the situation between continents and nations. Even within countries and in urban centres there are excluded communities.

In the global village the labour market has become global which means a rise in the competitiveness of the labour market and not just for menial labour, but for all levels of employment. An engineering firm in Pretoria does not only compete with other firms in South Africa, but competes internationally thus placing extreme work pressure on the young engineer who drives through to Midrand every day.

The global village that seems to be this village of intimacy and connectedness is in reality a village of exclusion and the villagers daily live with fear. They live with the fear to be excluded, to be unemployed, to lose the connection to the finance markets and eventually end up on the street being homeless. This is the story of too many homeless individuals in our urban centres who have lost their employment because of the pressures on the labour market.

Challenge 1: The world as a global village is excluding and marginalising more and more people.

The church exists in the global village and is confronted by the reality of the village mainly through her members.

The congregation is confronted with the whole spectrum of villagers ranging from those who have employment or pensioners living off their pension fund (invested in the global finance markets) to those who have lost their formal employment seeking alternatives and living off social security or retirement packages paid out and increasingly to those who do not have sufficient social security and need help from the congregation. Even congregations in affluent neighbourhoods have been confronted with the reality of unemployment. The church and her congregants are increasingly confronted by the marginalised who are excluded from the village and no longer have any benefit from or connection to the village besides the advertising billboard of a trans-national company with which they build their shack or the boxes and newspapers with which they cover themselves at night.

The marginalised confront the congregants at the traffic lights or in the church premises where they seek a compassionate Christian heart to help them with some immediate need

such as money to buy bread or alcohol.

Challenge 2: The church is called to minister to this whole spectrum which ranges from the villagers to the marginalised.

The ministry needs of the villagers and marginalised differ. The villagers are struggling to cope with the fast developments of the global village and the social-cultural context of the village while those marginalised are struggling with basic survival and seeking empowerment just to be able to live.

Challenge 3: The needs of the villagers and the marginalised are different.

This study is motivated by a search for an effective Biblical ministry to both villagers and marginalised. This must be a ministry that unites villagers and marginalised into the one body of Christ. It needs to describe and interpret the various needs of the villagers and marginalised to be able to seek an effective ministry in response to them.

4.1 The struggles of the villagers

4.1.1 The story of the village

The story of the village is a story of being part of, being with it and being connected and informed. The driving image of the global village is the image of intimacy and belonging that is portrayed in the idea of a quaint village of progress and prosperity. This image is screened into our living rooms, on the way to work along the highways on billboards and in the magazines by the trans-national companies' aggressive advertising programmes as they compete in an oversaturated market. The growing YUPPY (Young Urban Professional Person) culture – which is the culture of young adults who are employed or self employed, who are connected to the world via Internet and the cell-phone and who are speculating on the finance markets – is the portrayed goal of life in the global village.

4.1.2 The reality of the village

The day to day story of the village looks a lot different from the dream. The professional young adults' personal lives and marriages are breaking up as they struggle to cope with the pressure at the work place and the pressure of living up to the village dream. The employer demands that overtime be worked and the competitive market demands that businesses must be open over weekends as well as on Sundays which means that many couples and families only have one Sunday a month where they can be together.

Daily they live with the fear of exclusion and ending up like the unspeakable other - the Outsider who has been marginalised. This fear is very real and is exploited by the management, and the insurance and investment companies flourish in this context of fear.

The growing number of those who are marginalised from the village increases the social problems within the cities as individuals seek alternative forms of income and some of these alternatives are illegal. This increase in crime aggravates the fear of exclusion because added to this fear is the fear of losing that for which the individual has worked.

4.1.3 The postmodern story of the village

The postmodern absence of universal truths or universal standard of values opens the door to all sorts of ideas/theories and practices which are all relative and therefore the questions of what is right and what is wrong becomes impossible to answer in a pluralist society. In the absence of universal standard of values it becomes difficult to establish what is right and just in the competitive economic environment of the global village. Violent crimes become relative to the economic, political and social context of the crime. In South Africa crime has become relative to so many factors: crime in the townships is relative to crime in the traditionally white suburbs; crime is no longer just crime, but is seen relative to it being politically motivated or being a consequence of the legacy of apartheid, in other words crime is dependent on so many factors that are relative to other factors. For the individual within this postmodern village context it is difficult to know what is right or wrong. In a postmodern world there is no longer a universally accepted standard by which one can decide what is right or wrong in business or in the back streets of the inner city.

The church is challenged by this situation. In the past the dominant church had no difficulty in making decisions on what is right or wrong, but in the postmodern religiously plural society this becomes much more complicated.

Challenge 4: The need for direction and guidance in a postmodern village.

4.2 The struggles of the marginalised

This global village does not include everybody. Not everybody has access to global trade and global finance markets that drive the economy of the global village. Nor do they have access to the World Wide Web or the media and telecommunication networks and therefore they are excluded from the village. A global reality determined by global trade markets and global finance markets can be described as the global market economy. The social reality of this global economy is an ever widening gap between rich and poor. This economic gap is growing between rich and poor countries, rich and poor communities

within one country and in this study rich and poor communities within one city.

The world today is a divided world between the *villagers*, who benefit and partake in the global village, and the *marginalised* who are excluded. The whole world, countries, cities and communities are divided into *villagers* and *marginalised*.

4.2.1 Globalization

Globalization is the process by which the world is becoming ever smaller and more connected into a global village. This is a process determined by global markets, global finance markets and global communication networks.

4.2.1.1 Global markets

The global market economy has revolutionised global trade as it has gone through a historic revolutionary development. Today the global trade market is no longer the import and export of goods, but trans-national companies which move around the globe seeking favourable conditions to produce their goods. A decisive factor in the trans-national companies' choice of where to produce its products is the availability and cost of labour. If the trans-national companies travel around the globe in search of cost effective labour, the labour market becomes global creating global competition for the lowest wages.

4.2.1.2 The global labour market and unemployment.

The rising competition on the global labour market causes an increase in unemployment and thus increases the number of people excluded from the labour market, global market and global village. This exclusion from the labour market causes higher unemployment rates and this is experienced in the reality of everyday life with the numerous people standing by the traffic lights begging for money or support.

4.2.1.3 The global village an exclusive village

The global market economy drives and unites the global village with the information and communication networks. As mentioned above not everybody is connected to this network and are thus excluded from the village.

Two things exclude from the global village. Firstly there is the exclusion from the labour market because of unemployment and secondly exclusion because of lack of access to the communication and information network. The global market economy can be seen as causing numerous social problems and is challenging the church to respond to the injustice.

Communities are excluded from active participation in this economic system because of

historical, social and material reasons. The excluded communities are ostracised ever more as the economic system develops and they are excluded from this development. The story of the global market within the global village is a story of exclusion.

Challenge 5: More and more people are excluded from the global village.

4.2.2 The concrete context

The main context of this study is an urban congregation which is surrounded by the social challenges of growing poverty within the city. The churchgoing members are confronted with crime as cars are being stolen as they attend church and therefore church elders are requested to stand outside and keep watch. Congregants are also confronted with the homeless community (those marginalised) begging for money after and before the service. This reality with which the congregation is confronted is a reality which they do not know how to deal with. The two worlds in one city confront each other outside the church and sometimes even in the church as one of the homeless gets into the church and “disturbs” a few members.

Challenge 6: The church does not know how to respond to the marginalised.

These communities, who are excluded from the church, are also the communities excluded from the global village. They are the forgotten communities that exist on the margins of society and are calling out to be heard, seen and noticed.

4.3 The church’s response to the global village

The church’s response to the global village is divided as some churches have sided with the excluded and others are at home in the global village.

Many churches find themselves trapped between the needs of the excluded or the marginalised and the needs of the villagers and therefore struggle to respond to either. The church is losing credibility in both areas.

4.3.1 The church’s response to the villagers

Among the villagers the church has lost many members due to secularisation during modernity and now in postmodernity the church is losing more members as they search for meaning and truth in the pluralism of truths and systems of meaning available to them. What the church has to offer has become a commodity on the religious market competing with other ideologies and religions. What is the Good News to the postmodern individual? The Good News that the church is offering has to be good news that is acceptable in the

postmodern paradigm.

Some churches have responded by returning to a pre-modern time of fundamentalism and authoritarianism, while other churches are seeking creative ways to respond to postmodernity.

In Berlin, Port Elizabeth, Johannesburg and Pretoria I realised there is a hunger for meaning or spirituality which can accompany the families as they seek to come to terms with the new situations and the various crises they are experiencing in the global village. I encountered many who were very outspoken that they did not “get anything” from coming to church. The church service had become empty and did not “feed” the community the spiritual bread for which they hungered.

4.3.2 The church’s response to the marginalised

The response to those marginalised is just as varied. Some churches close their doors to the outsiders and make sure they do not enter while other churches have responded in providing various services, for example clothing or food hand-outs or a soup kitchen. It seems as if there is no clear interpretation and description of the problem or a clear theology of how to address such social problems.

The diaconical and social problems in the South African cities are growing and yet the church which is Biblically called to reach out to those in need seems to avoid or only marginally respond to this challenge. In the specific congregations in which I worked it seemed that it was not the lack of conviction or will, but the lack of knowledge and faith that reduced the ministry of the church to a hand-out ministry. I wondered if it is not the lack of a theology which is founded on the faith that in Christ there is transformation, healing and empowerment.

4.4 The Theological Challenge

When the context of the urban congregation asks questions that are directly related to globalization in a postmodern context then postmodernity and globalization becomes a theological challenge to the church. The church is losing members in the postmodern age because it cannot effectively respond to the needs of the individual villager. Nor does the church seem able to respond to those marginalised and their specific needs for economic and social justice.

THEOLOGICAL QUESTIONS

Questions from the individual (villager or marginalised):

- The villager asks questions about the meaning and purpose of life within the

global village.

- The villager seeks guidance in the many choices he/she needs to make in business as well as in the private spheres.
- The villager asks questions about the criteria for ethical actions in a time where values structures and authorities have disappeared.
- These ethical questions lead the villager to ask how she/he should respond to the marginalised begging at the traffic light or knocking at the door.
- The marginalised living off the scraps of the global village is denied economic justice and development and asks where is God in his/her situation. *Is God the God of the villagers only?*
- Does God care for the marginalised need for daily bread?

Questions directed at the church as community of believers:

- Can the church provide the villager with a community that gives meaning to his/her life and can this community offer a value framework from which to make ethical judgments?
- Can the church as community be a community of healing and empowerment, where people can experience the presence of God and the truth of the resurrection?
- Can the church offer an alternative community to the exclusions and thus the dehumanisation and confusion of the global village?

Questions directed at the church and her diaconical social responsibility:

- Can the church, guided and accompanied by the Biblical narrative, ignore the exclusions and dehumanisation of millions of people by the global economic powers?
- Can the church in a postmodern context fulfil a prophetic ministry?
- Can the church offer the global village an alternative community, an inclusive community, thereby fulfil the call to be the light to the world and salt to the nations and thus transforming the pattern of exclusion of the globalisation?

These questions can be divided into three distinct categories:

- 1) Questions concerning individuals and his or her spiritual pastoral needs.
- 2) Questions concerning the church and her function as community of believers, in other words ecclesiological questions.
- 3) Questions concerning the church's role within society.

These are questions that arose out of the context of the ministry which stimulated a theological search for answers. These three categories of questions coincide with Heitink's understanding of practical theology being "integratieve praktische theologie" (Heitink 1993:93). He identifies three perspectives or three different forms of Christian mediation -

individual, ecclesiological and social. Heitink sees practical theology as integrating these different forms or perspectives of mediation. Practical theology according to Heitink (Heitink 1993:93) needs to understand the role that Christian faith plays in the life of the individual, in the church and in society. From the above these are exactly the questions that this study is seeking to understand. I will separate these three perspectives and seek better understanding of each of them, in other words the study will have an individual approach (anthropological), faith community approach (ecclesiological) and a social approach (diaconical/public/prophetic) and seek to integrate these three into an appropriate ecclesiological model.

4.5 The Challenge

The challenge of this study is the global village in postmodern urban South Africa seen within the context of an urban congregation. The challenge is twofold:

1. Globalization unites the world into a global village with the communication and information networks and creates global financial interdependencies on the global markets, but it also excludes and fragments the world. The global village has exclusive tendencies and in the extreme divides the world into villagers and those marginalised.
2. Both groups, marginalised and villagers, are a challenge to the body of Christ, the church - the spiritual hunger for meaning and purpose caused by the confusion and fragmentation within the global village and the existential survival of those on the margins of the global village. The challenge of the global village is aggravated by the challenge of postmodernity.

Summary of the challenge:

- The world as a global village is excluding and marginalising more and more people.
- The church is called to minister to this whole spectrum ranging from villagers to marginalised.
- The needs of the villagers and those marginalised are very different.
- The need exists for direction and guidance in a postmodern village.
- More and more people are excluded from the global village.
- The church does not know how to respond to the marginalised.

5. DIRECTION OF STUDY

5.1 A narrative theological orientation responding to the economically divided community in postmodern urban South Africa and uniting the divided community into a community of the cross as modelled in Pastoral Redemptive Communities

In this study I would like to investigate the possibility of a theological approach that responds to the spiritual and diaconical needs of the urban community in South Africa today. The challenge of the study is to seek a theological framework where the Gospel can be the bread of life that can be figuratively and literally broken and shared to nourish the ones who physically hunger and those who spiritually hunger.

Three questions:

- 1) Can the church be a home, in the global village, for the physically homeless as well as the spiritually homeless?**
- 2) What theological framework is necessary for the church to become such a home, uniting a divided community?**
- 3) What role would such a church play within society?**

5.2 Narrative Theology

I believe and will seek to show that the Christian-Jewish faith has deep narrative roots and within this narrative tradition does not only find meaning and faith, but also ethical direction. This direction is given by various Biblical themes and characterisations pointing into a distinct direction. Thus narrative theology can provide the narrative framework in which the villagers find meaning, purpose and community, a narrative that - when brought into dialogue with the stories of the villagers - begins a new journey with a distinct direction.

6. DIRECTIVES OF STUDY

6.1 Narrative approach

- 6.1.1 The narrative approach allows the study to engage in a dialogue with the global village within a postmodern urban South African context.
- 6.1.2 Within this dialogue the study will listen to the various stories of the global village.
- 6.1.3 The problem will be identified and named and described from various levels of reality.

6.1.4 A unique outcome will be sought which could lead to a new future, a story of a different community.

6.2 Narrative Theology

6.2.1 The study being a theological study will be guided by the Biblical narrative in the search for unique outcomes.

6.2.2 A narrative theology could be an appropriate theological framework within a postmodern context.

6.2.3 The Jewish-Christian faith community has deep roots in the narrative tradition therefore the church has a narrative tradition based on the Biblical narrative.

6.2.4 The Biblical narrative is the story of God with His people and thus of God within history and within our world.

6.2.5 God reveals Himself within history in the lives of His people.

6.2.6 This narrative of God's revelation and incarnation, when brought into dialogue with the stories of individuals and families, points towards truth and meaning.

6.2.7 The Biblical narrative calls all those who are in dialogue with this narrative into community.

6.3 The Biblical Narrative's call into Community

6.3.1 The context of dialogue with the Biblical narrative is a community context.

6.3.2 The Biblical narrative draws believers into the continuing story of Christ with the world as He is present in the body of Christ - community (Church).

6.4 The Collision of the Narratives in the Eucharist

6.4.1 The celebration of the Eucharist is a celebration where the individual's (community's) identity narrative is confronted with the Story of Christ and is sacramentally incorporated into the story of Christ, thus allowing for a re-authoring of the individual's and community's narrative.

6.4 Diaconical Community

6.4.1 The Biblical narratives which are the guiding metaphors for the community (body of Christ) are diaconical.

6.4.2 The community is drawn into this diaconical narrative in relation to the world.

7. DELIMITATION AND FOCUS OF STUDY

The study is extensive as it seeks to address major challenges of the global village in a postmodern context. This challenge is connected to numerous other processes and factors that will need to be brought into consideration.

To limit the study some choices needed to be made - choices that seek to confine and limit the study, but also focus the study.

- The study is a **theological** study, and the focus will be to seek a deeper theological understanding of the context's challenges.
- The study sees itself as an **interdisciplinary study** within the field of theology bringing into dialogue various disciplines within theology, yet the main focus being a theological framework for ministry in the urban South African context and therefore the study will mainly place itself within the field of **practical theology**.
- The study is also **intradisciplinary** as it brings into dialogue various other disciplines beyond the field of theology such as sociology, psychology and philosophy, but they enter into the dialogue from a theological perspective.
- Within the sphere of practical theology the study tends towards a **narrative theological** approach. The study will also seek to develop within this narrative approach.
- The study will seek to respond to the social economic challenges of the context and thus lean towards being a **diaconical study** as it understands the Biblical narrative as a guiding narrative for the servant community of God's people. The study believes the Biblical narrative to have a certain bias towards the poor and marginalised. This bias also finds expression in the character of Christ's incarnation as a model for the body of Christ (the church) within society.
- The study's approach will be a **narrative contextual** approach as the study will be in dialogue with the various realities of the context, bringing these realities into dialogue with each other as well as with the theological tradition.
- The study will unfold within the framework of the **fundamental practical theology** of Don, S. Browning.
- The context of the study is limited to the **South African urban congregation**, with references being made to the global picture.
- The study is limited by two challenges that have been identified within this context namely the challenge of **postmodernity** and the challenge of the social economic consequences of **globalization**.
- The study is directed by a search for an **ecclesiastic model** for being a community church within the specified context.

8. CLARIFICATION OF TERMS USED IN THE STUDY

In this section I will clarify some of the terms that I will be using in this study. This is my initial understanding of these terms but as the study progresses the understanding of these terms will be developed.

Postmodern

- 1) Postmodern can be understood as post-modern, in other words as that which comes after modernity.
- 2) Postmodern in this study is understood as the questioning of the modern and Enlightenment tenets

Global Village

I will use the concept of “global village” as a narrative concept describing the dominant narrative setting in which society today constructs their stories of personality and reality. This narrative setting is constructed by the dominant economic ideology today. The global economic system excludes certain communities and individuals therefore the study will refer to those who are included, thus partaking or benefiting from the global economy as “villagers” and those who do not directly benefit, but make a living of the scraps of the system as “marginalised”

Narrative

- 1) Narrative can be understood as the Oxford dictionary describes it: “a tale, story, recital of facts” (The Concise Oxford Dictionary 1982:673)
- 2) In this study I will describe narrative as storytelling.

Narrative theology

- 1) In this study I understand narrative theology to be theology that takes the narrative character of scripture and soteriology seriously as well as the narrative understanding of humans. Humans are story-telling people.

Community

- 1) The Oxford dictionary describes community in the following way: “joint ownership or liability; state of being shared or held in common; fellowship (community of interest); organised political, municipal, or social body; body of people living in the same locality; body of people having religion, a profession in common (Oxford Dictionary 1982:190).
- 2) I understand community in this study as a fellowship which is organised through a common understanding of faith.

Community as Body of Christ

This concept comes from Paul in his letter to the Romans and in his letter to the Corinthians. (1 Corinthians 12:12, Romans 12:4f)

9. STUDY OUTLINE

In this section, I will provide an outline as to how the study will be developed.

Part 1: Orientation

Chapter One defines the **scope of the study** and provides the motivation, background and the purpose of the study. It also highlights the challenges that the study seeks to understand and indicate the direction of the study that is a narrative theology which seeks to bring people together from the economically divided South African context and unites into the body of Christ, becoming a humble servant within the South African community. This general direction is indicated by certain directives that will guide the study.

Chapter Two introduces a **theological orientation in a postmodern world**. In a postmodern world it is difficult to offer ethical responses to the challenge of the social economic reality of our world. On what universal norms or values would one base such ethical challenges? In a world of relativism, pluralism and value disorientation with the loss of universal truths and absolutes, new ways need to be found in which individuals and communities can find meaning, purpose, truth, and form values. This chapter will introduce the theological roots of the study and the theological challenges. It will present my personal assumptions, the nature of narrative theological approach and the theological method proposed by the study.

Part 2: Theological Process

Chapter Three introduces the first phase of the theological method proposed in Chapter Two, namely **descriptive theology**. The first step in the descriptive theological journey is insertion and in this step I will introduce the various stories of the South African postmodern urban global village – stories of the global village, of villagers and marginalised. The study will listen to the **stories of need** within the global village and seek to illuminate and describe the first level of reality of these stories as understood and interpreted by myself. This section of the study will be made up of interviews, experiences and stories of individuals from the context.

Chapter Four is the descriptive exploration of the stories of Chapter Three, in other words the **description** of the various levels of reality of the marginalised and villager. The study

will listen to the **stories of the past** by reflecting on historical processes that led to the globalization and the global village, hearing the **darkened story of the future** describing the hopelessness of the situation and the lack of an outcome.

Chapter Five is the **concluding chapter of the descriptive theological journey**. In this chapter I will bring together the thoughts of Chapters Two, Three and Four and describe the *postmodern global village*. I will also be describing the story of the church and her involvement in the development of the *postmodern global village*.

Chapter Six is a **historic and systematic theological journey**, where the study will confront the classic texts with the questions emerging from the theory-laden practices of the ministry. In this chapter the study will bring into dialogue the questions and challenges of the concrete ministry experience with the Biblical narratives.

This chapter will also be a systematic theological reflection as the horizons of the theory laden questions will fuse with the horizons of the historic texts. In this chapter I will reflect on the church as a language community guided by the Biblical narrative. I will be looking at the individual member (anthropological/ personal faith) and how she or he finds meaning and purpose (truth) within the Biblical narrative and the community gathered around this narrative. The guiding themes within the Biblical narrative will be highlighted and how these themes will affect the community (ecclesiological). Lastly the study will investigate the role that such a community would play within society (social / political / prophetic / diaconical). In the stories of the Biblical narrative the study will seek to discover themes (**unique outcomes**) that will lead to a **re-authored story of the past**.

Part 3: Theological Guidelines

Chapter Seven is the **strategic practical theology** where I will be reflecting on the theological journey of strategic practical theology within the specific ministry context of the Evangelical Lutheran Church Pretoria, St. Peters. The re-authored story of Chapter Six is then brought into this specific ministry context. It is a story of transformation and a story of hope where a new imagined future is anticipated in a proposed praxis for the church in the postmodern urban South African context within a narrative theological orientation.

Part 4: Summary

Chapter Eight will be a critical reflection of the process of the study.

Part 1:	Orientation
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Chapter 1	The Scope of the Study
Chapter 2	Towards a narrative theological orientation in a postmodern world
Part 2:	Theological journey: descriptive, historic and systematic theology
Chapter 3	Descriptive theological journey, phase one: Insertion; listening to the stories of need
Chapter 4	Descriptive theological journey, phase two: Unpacking the story of the past and the clouded story of the future.
Chapter 5	Conclusion of the descriptive theological journey
Chapter 6	Historic and Systematic Theological journey
Part 3:	Theological Guidelines/Strategic Practical Theology
Chapter 7	Imagining the story of the future within the context of Pastoral Redemptive Communities
Part 4:	Summary
Chapter 8	Critical reflection on the journey and research model