Missional readiness: A postfoundational, practical theological analysis of the role of mission in leadership training within The Salvation Army in Canada

By

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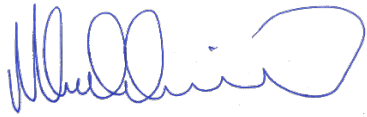
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DECLARATION

I, Michael Wade Puddicombe, declare that Missional readiness: A postfoundational practical theological analysis of the role of mission in leadership training within The Salvation Army in Canada is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signature

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ABSTRACT

Training leaders for long term Christian ministry is becoming an increasingly complex problem in a post-Christian world. At the same time, there has never been a more exciting time to train for Christian ministry. In a world that is increasingly superficial, Christianity can offer a deep meaning to life. Added to this is the fact that mission is no longer a matter of unimaginable travel to the ends of the earth since the world is in fact coming to our doorstep. The question is "what should future pastors and church leaders be taught to meet the needs of the current cultural reality?"

The research is a postfoundational practical theological analysis of the curriculum used to train Salvation Army leaders within a postmodern Canadian context. The research also includes the contributions of research partners, recently commissioned Salvation Army officers, through their responses to questions about the missional aspect of their training.

The research engages in an interdisciplinary dialogue with social science, philosophy, educational sciences, and theology to enrich the study and thicken the research narrative. This brought to light the history of theological education, the effects of postmodernism on society, the ethos of The Salvation Army, and new directions that theological education and the training of ministers of the Gospel has taken in recent years. It also stressed the importance of the theology of mission within the curriculum of theological institutions and showed how the lack of mission teaching has become the norm in many of these institutions.

The research shows that The Salvation Army College for Officer Training in Canada is one such institution. The lack of theology of mission in the curriculum has adversely affected how the College for Officer Training teaches missiology to future ministers and ultimately this has influenced the local church's ability to effectively engage in mission within their context.

Based on the findings, this research offers a possible way forward, based on a missional hermeneutic, enhancing the training of Salvation Army officers' competencies and capacities to enable them to fully engage in mission within their context.

KEYWORDS

Practical Theology

Postfoundational

Theological Education

Leadership

Mission Theology

The Salvation Army

College for Officer Training

Context

Church

Missional

Missio Dei

DEDICATION

I would like to dedicate this work to my grandchildren Jedda, Hadley, Rhett, and Rhylo. May you always ask questions to discover why things are the way they are.

I would like to acknowledge the following people who made this work possible…

- My wife Karen, thank you for your continuous support in my endeavours, I love you.
- The staff of The College for Officer Training for the incredibly important work you do for the Kingdom.
- The Salvation Army for affording me the opportunity to pursue higher education
- The congregations of New Hope Community Church in Orangeville, Ontario and Burlington Community Church in Burlington, Ontario for allowing your pastor the time for completing this work.
- Dr. Johann Albrecht Meylahn for your guidance and insights that brought this work to completion.

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Chapter 1: Introduction

1.1 Formation of the Problem and the Challenge

How to train leaders for long term Christian ministry is becoming an increasingly complex problem in a post-Christian world. With an ever more diverse community in a multi-cultural society facing unprecedented social and cultural factors and the increase of hostility towards Christian ministry, it is clear to see that to prepare for ministry adequately seems to be an impossible proposition.

At the same time, there has never been a more exciting time to train for Christian ministry. A world that is increasingly superficial is longing for a deep meaning to life that Christianity can offer. Added to this is the fact that mission is no longer a matter of unimaginable travel to the ends of the earth since the world is in fact coming to our doorstep. Also, with the continued advances in technology come vast possibilities for knowledge and learning. The question is "what should future pastors and church leaders be taught to meet the needs of the current cultural reality?"

The Niebuhr Report of the mid-twentieth century (Niebuhr et al, 1957) which surveyed theological education across the United States and Canada, acknowledged the need to retain such classical disciplines of bible study, church history, theology, pastoral theology, and homiletics, but also pointed out the need for psychology, sociology, world religions, and literary criticism so the students could better relate to the contemporary world. The issue was that ministers were leaving seminary with too much cerebral and narrow of an education; their biblical knowledge might be considerable, and their sermons well crafted, but they were unable to deal with the real world of people with their messy problems, and a church that needed running. This call to broaden theological education to include more modern disciplines has continued to this day.

Edward Farley launched a vigorous debate among theological educators in North America about the nature and purpose of theological education with his book, "Theologia: The Fragmentation and Unity of Theological Education" (1983). Since that time numerous authors

have made significant contributions to addressing the fundamental raison d'etre of theological education, a conversation that has yielded many significant insights. Farley argued that theological education has been fragmented and lacks fundamental cohesiveness due to an unresolved conflict between two incompatible paradigms. First, 'the clerical paradigm' emerged as a consequence of understanding theological education to be grounded in the research university, whose academic disciplines provide the intellectual foundation for the clergy profession as this knowledge is applied to ministerial practice. Second, Farley proposed the recovery of an ancient paradigm that he names 'theologia', the formation of a person in sapiential wisdom in order to interpret the world through theological lenses as matter of habit.

The Handbook of Theological Education in World Christianity (Werner et al, 2010) reflects the worldwide trend in Christian ministerial education to include ecumenism, contextualization, praxis, and spiritual formation. Markham (2010:158) contends that "Leadership in theological education should involve a commitment to producing a stronger and more creative graduate who can make a difference to the nature and size of a congregation within whichever tradition the seminary is linked with." His diagnosis is that there is currently not enough commitment to engagement with the real issues that people in churches are dealing with. One of the reasons for this criticism is because local congregational cultures and society in general are changing at an ever-rapid rate and theological schools are unable to keep up. On the surface it appears that the complexities of knowledge and praxis from the 'field' have had little or no effect on the construction of the theological curriculum, on faculty pedagogy, or on the spiritual formation of theological students (Wong et al. 2019). Powers (2011) concluded that some students may experience a disconnect between what was taught in the classroom and what they experienced outside the classroom when they learn the materials and pass the course but are unable to integrate that knowledge into life and ministry within various contexts.

The Cape Town Commitment, produced by The Third Lausanne Congress, states that the purpose of theological education is two-fold: first, it is to train men and women to lead the church as pastor-teachers so that they may be competent in teaching the Word of God with faithfulness, clarity, and relevancy. Second, it equips clergy for the missional task of being able

to understand cultural contexts and to effectively communicate God's truth within those contexts (The Lausanne Movement 2011:69).

1.2 Reason for the Research

1.2.1 Personal Story

The researcher has been in full time ministry within Salvation Army congregations for twenty-nine years. For six years he and his wife were youth pastors (non-ordained) serving two different congregations on the west coast of Canada before going to The College for Officer Training (CFOT) to complete their two years of study to become a Salvation Army officers. At the time of his training, CFOT was in Toronto, Canada and as Canada's largest city it provided a multitude of ministry opportunities during the training process. Upon completing the required training, the researcher and his wife, along with their three children, were appointed to Yellowknife, Northwest Territories to assist with the ministry of that northern community. After one year in Canada's arctic, the researcher and his wife were appointed to St. Albert, a wealthy community in central Alberta, to take on leadership of a recent church plant as the senior pastors. After three years of ministry in Alberta, they were asked to plant a church in Niagara Falls, Ontario by amalgamating four congregations in the Niagara Region. This appointment lasted eleven years before they were tasked to revitalize a dying congregation in Thunder Bay, Ontario, a work that they completed in five years. This led them to their current appointment in Orangeville, Ontario where, since 2017, they oversee The Salvation Army church, Thrift Store and Community and Family Services ministries.

What these varied ministry experiences have taught the researcher is the importance of contextuality and relevance. Although the mission was the same in all these appointments (Share the love of Jesus Christ, meet human needs and be a transforming influence in the community), the way in which that mission was accomplished varied with each community. The people of the Northwest Territories have very little in common with the residents of Toronto and the communities in British Columbia and Alberta and Ontario all have their own idiosyncrasies

unique to each. All they can claim to have in common is that they are Salvation Army ministry units and that they are Canadian but beyond that there is little commonality.

To minister in these varied contexts, the researcher embraced a missional mindset; a mindset that he saw in the early leaders of The Salvation Army. The essence of that mindset was to meet the community in a place they feel comfortable and engage them in any way possible to influence them for the Gospel. So, for the researcher this meant maintaining The Salvation Army missional ethos but not engaging the community using methods that worked in the 1800's, the 1950's or even the 1980's. The methods used fit the context the researcher was currently ministering within, and those methods have changed over the course of his ministry. The result was the evidence of growth in every church the researcher and his wife were asked to lead.

However, as the researcher interacted with other Salvation Army officers, it was apparent that not all were experiencing the same growth patterns in their congregations. In fact, the trend for attendance in Salvation Army congregations was in decline and continues to be in decline. How is this possible for an organization with such a strong missional ethos? The researcher discovered the answer when he and his wife, over the span of sixteen years, planted a church with the remnants of four failed congregations and then revitalized a dying church. The answer was that the congregations they were working with had no concept of what mission was. The congregations had grown insular and non-missional and consequently they saw their numbers dwindle to the point where the church was in danger of closing, and in fact, four of the five congregations did officially close.

Much of the teaching ministry of the researcher over those sixteen years focused on the concept of the *missio Dei*, the missional ethos of The Salvation Army, the personal mission of all believers, and the call to be a missional church. This teaching continues at his current church because they too have no concept of what it means to be engaged in mission for the Kingdom of God.

So, it is apparent that the officers appointed to these locations, prior to the researcher, did not teach about the missional responsibilities of the Christian and the church or the congregants

chose to ignore the missional teaching they did receive. However, with the declining numbers indicated in the official statistics of The Salvation Army, it is evident there are a number of congregations that do not understand the missional ethos of The Salvation Army and it is possible that this can be attributed to the lack of teaching on the subject by Salvation Army officers.

Is it possible that a vicious cycle has taken root within Salvation Army catechesis that has led to this situation? The initial training for any church leader takes place within the local congregation. It is here that they learn the basics of Christianity and the polity of the church and the structure of the denomination, including its formal, espoused, and operant theology. For some leaders, they will go on to formal theological education with the intent of being ordained within the denomination, but the theological institution expects that the student has a basic understanding of faith which was developed in the local church context. If that theological institution does not teach on missional theology, then the student must rely on their basic understanding of mission learned in the local church. Now if the local church did not teach about mission either, then the student has no understanding of the subject except what is learned by their own initiative. At the end of their training, this new pastor is installed in a local church, and they teach what they know and do not teach what they don't know. The local church is again deprived of missional teaching and a new batch of leaders is unaware of a fundamental aspect of what it means to be called "church." And the cycle perpetuates with each generation progressively falling away from the missional intent of the founder.

Therefore, the researcher wants to understand the missionality of the curriculum being taught to future Canadian Salvation Army officers at the College for Officer Training.

1.2.2 Purpose of the Study

The purpose of this study is to find an adequate ecclesiological praxis within the practical theological orientation that can respond to the challenges of training Christian leaders within a post-modern, Canadian, and Salvation Army context.

By limiting the study to the context of The Salvation Army College for Officer Training in the Canada and Bermuda Territory, the research will be placed within certain boundaries and rooted in a concrete ministry situation.

The question this research seeks to answer is "Are Salvation Army officers in the Canada and Bermuda Territory being trained to develop models and methods of missional ecclesiology that is both faithful to scripture and to the ethos of The Salvation Army?"

1. This question is asked within the context of leadership training.
2. This question is asked within the context of The Salvation Army leadership training.
3. This question is asked within the context of The Salvation Army leadership training in postmodern Canada

I will reflect on postmodernity as a challenge to theology and seek a way of practicing theology within a postmodern context.

The Canadian context is, however, not a uniform context and therefore different questions are needed to inform this research. Canada is a large country with the second largest land mass in the world. It stands to reason then that there is not one specific context that can be identified as purely Canadian. Canada has been divided into provinces and territories by the federal government and into different regions by the provincial and municipal governments and by the populace at large. Each of these divisions has their own unique expression of what it means to be Canadian. An example: Western Canada tends to be politically conservative and Eastern Canada politically liberal. Northern Canada is rural and Southern Canada is urban. Western Canada is prairie farmland and mountainous west coast while Eastern Canada is made up of industrious Ontario and Quebec and the natural resources of the Maritimes of the east coast. Each of the ten provinces has its own unique Canadian culture as do the three northern territories. Added to this is the rich indigenous culture that has its own characteristics amongst the many tribes that have called Canada home long before Canada existed. Then each city within each province can also be identified by a unique culture – like "laid back" Vancouver and "harried" Toronto and "friendly" St. John. Then each city has its own communities, which are

uniquely different from other communities in the city, which in turn can be further delineated into yet smaller neighbourhoods. How can a church leader be trained to effectively minister to such a wide range of culture within a culture within a culture?

Bosch asserts that the clergy of the church are not "prior to or independent of or over against the church; rather, with the rest of God's people, they are the church, sent into the world" (2014:485). And he continues to explain that the "church-in-mission is today facing a world fundamentally different from anything it faced before" (Bosch 2014:375). Roxburgh and Romanuk argue that the way church leaders have been trained in the past is not wrong, but their training has rendered the leaders to be ineffective in today's world. They illustrate it this way, "It is as if we are preparing to play baseball and suddenly discover that everyone else is playing basketball. The game has changed, and the rules are different" (2006:11).

One cannot automatically assume that the existing training model is the best way to develop future leaders of the church.

1.3 Positioning of the Research

This research is positioned within the discipline of practical theology and adopts a postfoundational concept of practical theology. For the purposes of this research, Don Browning's (1996) four movements of theology which he describes as descriptive theology, historical theology, systematic theology, and strategic practical theology (1996:42) will be used. A strategic practical theology is not only concerned about the missional education of the leaders but also with how that education would be beneficial in the community (Browning 1996:57).

1.3.1 Epistemology

There are four responses in the search for truth: foundationalism, non-foundationalism, anti-foundationalism and postfoundationalism (Macallan & Hendricks 2013:136). Before fully explaining the epistemology of this paper, it is relevant to give insight to what constitutes and gives meaning to the other approaches.

1.3.2 Foundationalism

Many believe that Descartes' attempt to establish a firm foundation for knowledge is the origin of foundationalism; in an age of new discoveries and anxiety about cultural change, Descartes "sought for clear and distinct ideas based on truth which could not be doubted" (Newbigin 1989:17).

> Descartes creates the field of epistemology by inventing 'the mind.' This 'inner space' becomes the cinema for 'ideas' and 'representations' that play on the screen of consciousness as images of a world that is 'outside' the mind (a "veil of ideas"). The key to certainty is to 'ground' or 'found' ideas or representations of the outside in the foundation of the mind itself. Hence it is Descartes's invention of 'mind' that also gives rise to the foundationalist project – namely, securing our knowledge of the 'outside' in something 'inside' (Smith 2014:79-80).

It could be argued that we all are foundationalists when we attempt to root our knowledge in something basic or on other presuppositions. Grenz and Franke (2001:29) note:

> In its broadest sense, foundationalism is merely the acknowledgment of the seemingly obvious observation that not all beliefs we hold (or assertions we formulate) are on the same level, but that some beliefs (or assertions) anchor others. Stated in the opposite manner, certain of our beliefs (or assertions) receive their support from other beliefs (or assertions) that are more 'basic' or 'foundational.'

However, the foundational agenda goes further than this by asserting that our knowing can provide us with a certainty and deliver us from error. Foundationalism always implies the holding of a position in an infallible and inflexible manner believing that "all our beliefs can be justified by appealing to some item of knowledge that is self-evident or indubitable" (van Huyssteen 1997:2). Foundationalism provides the basis for the idea that doctrinal statements, "from Nicea and Chalcedon, for example, may be reconstructed and transmitted in their integrity from one generation of Christians to the next" (Guarino 1993:39).

Theologically, foundationalism implies a biblical literalism which isolates theology from other sciences because they believe "Christianity is a religion that has foundations in God as the supernatural and ultimate source of explanation. Notions that God is at the foundations of the universe cannot be definitively confirmed or disconfirmed" (Watson, et al. 2011, 111). Foundationalism believes that the other's point of view needs to be assimilated with the aim to achieve and strengthen a universal rationality. Universal rationality is based on the idea of a universe of knowledge that functions as an overarching frame of reference where only one theoretical truth must be pursued (Muller 2011:2).

Foundationalism also has a normative implication since ultimate faith in the Christian God makes biblical interpretation the norm and this defines who does and who does not belong within a particular community of understanding.

Perhaps the best representation of foundationalism is the image of a house. The foundationalist proceeds in their theorizing from an allegedly unshakable foundation which they invoke to legitimately claim to know. This foundation can be compared to the foundation upon which a house rests. The process of acquiring and legitimizing knowledge resembles the process of building the house. The home builder begins by pouring the concrete foundation, complete with structural rebar, before any other work on the house begins. These foundations do not have any flexibility but are firm and they do not alter over time because if they did the whole building would collapse.

1.3.3 Non-Foundationalism/Anti-Foundationalism

Non-foundationalism has eclipsed the Enlightenment idea that knowledge rests upon some base, or "foundation," that is indubitable for being self-evident. The belief that knowledge is built up from immediate experience available and equivalent across cultural divides now seems implausible. Non-foundationalism, as an epistemology, denies any alleged strong foundations for belief systems and argues that "all our beliefs form a groundless web of interrelated beliefs" (Park 2010:1). It believes that there is no indubitable support on which to

construct human knowledge; "knowledge is a web or fabric, vulnerable at the edges due to the force of experience, yet obstinate at the center due to the persistence, and relative invulnerability, of our core convictions" (Scriven 2014:529). This means that non-foundationalism takes it for granted that absolute truth does not exist and that there is only a diversity of opinions. This tends to result in relativism and a general lack of direction. It is within this relativistic context that meaning is created. "It aims at discovering God's knowability, but it does so by influence, from within the context of faith" (Jesse 1987:374).

When the constrictive nature of doctrinal language is loosened, the body of experience and the experience of the body are allowed to speak into the text and in turn the text is allowed to speak into experience. The question that theologians need to address is not if their statements are true but if they are meaningful. Therefore, "theology has by necessity begun to understand itself as a postcritical hermeneutic of immediate experience, textual traditions, and history" (Winquist 1987:30).

Non/anti-foundationalism permits failure. In foundationalism there is little room for error because truth has been set firm and any deviation from truth is understood to be infidelity at best and sin at worst. But a non/anti-foundationalist epistemology allows for a theology of failure to develop that encourages leaps of faith that may lead to experiential falling. That falling is not seen as a sin, per se, but rather as an experience that thickens the theology being tested. Whitehead contends that falling in this way leads to maturity when he explains the mature person "is not one who never errs, but one who has learned to fall gracefully" (Whitehead 1987:52). The danger of taking leaps of faith in nonfoundationalism is the uncertainty of the landing zone. It is possible that the landing zone may be well outside "the authoritative givenness of God's revelation in the Scripture, or its interpretation in sanctioned religious traditions" (Park 2010:1).

If the image of the house is the best representation of foundationalism, it can be suggested that the mobile may be a good representation of non-foundationalism. The non-foundationalist's way of acquiring and legitimating knowledge can be compared to the way a mobile functions. Rather than the unshakable foundations, they acknowledge that every element of the mobile is in constant flux. And their basic concern is to keep the different elements as

well-balanced against each other as possible. The integration of new evidence or theoretical formulas or even moral standards will inevitably reflect on the greater whole and the mobile will have to be readjusted in order to maintain maximum balance. This means that changes to the elements at the bottom of the mobile have a direct bearing upon the elements at the top of the mobile. The process of reasoning is therefore not unidirectional as it is in the foundationalist's case. The top elements are not fixed once and for all in a static space but can undergo changes in the process of rebalancing the entire mobile.

The image of a mobile is not meant to suggest that there would be no elements that are more foundational than others. The foundationalist may well acknowledge that there exist elements within the mobile on which hangs more than on others; the elements that are closer to the mobile's top may indeed be higher-order statements or general moral principles. But there are no such things as absolutely foundational elements, elements that remain motionless through all times, unaffected from the ways in which the rest of the mobile is construed. In other words, the non-foundationalist can concede the possibility of foundational elements as long as those are not construed in foundationalist ways.

1.3.4 Postfoundationalism

So, if foundationalism and nonfoundationalism are no longer a viable way of constructing reality that gives meaning and purpose to our experiences, what is needed is a third option. That option is postfoundationalism because, as van Huyssteen claims,

> Postfoundationalism fully acknowledges contextuality, the epistemically crucial role of interpreted experience, and the way tradition shapes the epistemic and nonepistemic values that inform our reflection about God and what some of us believe to be God's presence in the world. At the same time, however, a postfoundationalist notion of rationality in theological reflection claims to point creatively beyond the confines of the local community, group, or culture towards a plausible form of interdisciplinary conversation. (van Huyssteen 1997:4)

A postfoundationalist epistemology recognizes the perspectives of all explanatory narratives as being important for rationality rather than advancing one explanatory narrative as capable of representing reality in its fullness and as a corrective against the tendency of nonfoundationalism to universalize local narratives.

On a postfoundationalist view of rationality the narrative quality of one's experience therefore is always going to be rationally compelling. And in this sense a postfoundationalist notion of rationality is never going to function as a superimposed modernist metanarrative but will always develop as an emerging pattern that unifies our experience without in any way totalizing it. (van Huyssteen 2004)

This means that postfoundationalism listens to interpreted experiences about praxis, God and traditions from a local situation, but it does not confine itself to the local. Rather, it promotes a move "beyond the local into the public interdisciplinary realm" (Van der Westhuizen 2010:2). This move into the interdisciplinary realm moves away from the universal rationality of foundationalism and the multiversal reality of nonfoundationalism into a transversal reality in postfoundationalism. A postfoundationalist notion of reality thus "enables us to communicate across boundaries and move transversally from context to context, from one tradition to another, and from one discipline to another" (Muller 2011:3).

In a pluralistic world where widely divergent viewpoints exist, certain epistemological overlaps of belief among various domains of human knowledge may provide a space for beginning dialogue. Van Huyssteen (1999:113-159) identifies these overlaps as "the shared resources of human rationality in different modes of reflection". He notes five activities that are the ingredients of rationality across the spectrum of all different modes of reflection. The first activity is intelligibility, that is, the ubiquitous quest for understanding our world and ourselves optimally. Van Huyssteen contends that rationality is the means by which we aim for maximum understanding, despite our various reasoning strategies. He believes as part of our evolutionary heritage, rationality, as a quest for maximum understanding, is the most important means humans have of coping with their world. All fields of knowledge seek intelligibility. The second activity is reason because the quest for understanding hinges on the giving of good reasons. Being

rational is not having just any reason for our actions or beliefs but is rather having the best or strongest reasons available to support the comparative rationality of one's beliefs within a concrete sociohistorical context. Believing, doing, judging, and choosing is rational if such activities can be supported by the best reasons available.

> Rationality therefore involves this capacity to give an account, to provide a rationale for what we believe, do, and choose, and as such has an inescapable rhetorical dimension: through our persuasive discourse and action we try to demonstrate to others the reasonableness of our thinking, judgments, choices, values, and actions.
> (van Huyssteen 1999:133)

Thirdly, rationality requires the universal intent of the quest for intelligibility. Since rationality is not just a matter of having some reasons for what one does, but of aligning one's actions with the best available reasons in a specific context, then all the different domains of rationality are held together in the common quest for finding maximal intelligibility. To be rational, one cannot be content with incommensurable rational communities, but we must try to seek some way of integrating these various conversations to attain maximal intelligibility. Thus, the integration of theology with other disciplines and indeed the pursuit for the integration of all we know in our various rational contexts is a part of what it means to be a rational creature. The grandeur and complexity of God's creation and human finitude will prevent final integration of all knowledge, but that limit on integration does not allow us to abandon the goal of integrating as much of our knowledge as we do possess. The fact that we cannot integrate all knowledge does not mean that we cannot integrate some of it, nor does it mean that we cannot make at least some progress in integrating some of our knowledge. It is the quest for the goal of integration rather than reaching the goal that is a marker of human rationality.

Another of the shared resources of rationality is the importance of personal judgment and intersubjective accountability. Theory choice, in whatever field of inquiry, involves a sophisticated form of value judgment. What the shared resource of rationality discloses is not that these extra empirical factors should be ruled out of bounds, but rather that these influences are a necessary part of personal judgment and hence a necessary part of the rational enterprise.

Lastly, the process of rationality is embedded in the living context of our evolving and developing traditions. Intersubjective judgment occurs only in community and is therefore dependent on the rationality embedded in traditions of dialogue. When we give good reasons, they must resonate as good reasons for a community whose standards of rationality are constituted by their own tradition. This means that rationality is a practice, an activity of finding the best reasons, striving for optimal understanding, seeking intersubjective agreement among disciplines, in the midst of an ongoing tradition. It is not a set of rules, procedures or propositions that must be believed if one is to be rational. Although, such rules, propositions and procedures will certainly accompany the practice of rationality, but they are not part of its nature. Thus, the nature of rationality is stable across the various fields, but the standards of rationality are socio-historically and socio-culturally malleable; they are paradigm-dependent and field-specific.

To summarize, the quest for intelligibility, giving good reasons, universal intent, personal judgment, intersubjective accountability, and the importance of living traditions form a web that transcends all of our various rational disciplines. Each discipline, for example, seeks good reasons and strives for universal intent for its particular claims. This is the nature of rationality. In contrast, what counts as a good reason for a claim in say, physics, may not meet the same standard of what counts as a good reason for claims in literary criticism. As rational enterprises, the two fields share the nature of rationality, but the standards for rationality in the respective fields may be quite different.

The postfoundational task of theology should center on an ongoing dialogue with the intellectual complexities of contemporary culture. Indeed, one way for a theology to prove its rationality without appeal to different kinds of foundationalism is to demonstrate its richness in interdisciplinary dialogue. If Christian theology is able to integrate various fields of study and if it can offer a better explanation than its rivals, this adequacy would be a marker of rational superiority of the tradition. In other words, we do not simply assume the correctness of Christian theology; rather, we demonstrate that superiority by showing how the Christian worldview integrates the disparate fields of human learning. In postfoundational theology, then, rhetoric takes on increased significance. As van Huyssteen says, as one of the most important facets of rationality, rhetoric actually illustrates the rationality of our judgments and fitting responses by

giving an account of the reasons why we hold certain beliefs and indulge in certain actions. As such, moving across the many and varied expressions of human rationality, rhetoric provides an integrating force and function in our interpersonal communication and interdisciplinary reflections (van Huyssteen1999: 132). Theology's important task in our day is to engage fully with the very best that is being claimed in all fields of human knowledge. Once we have abandoned the modern quest to discover a necessary, logical, or metaphysical foundation in history and in our theological traditions that is supported by an infallible authority, we are free to see our traditions as "fields of concern" within which consensus and dissent, continuity, and discontinuity, acquire coherence and intelligibility (van Huyssteen 1999:254).

The primary task of the theologian is not just to repeat the tradition but to critically examine it and explain its usefulness for current issues. By critically examining the tradition in order to continue to speak to current issues and by constructing models, we are able to advance in our understanding of the Christian faith and to make that faith more understandable to our current context. The stable element in Christian theology, then, is not a set of divinely revealed, self-authenticating propositions that must be successfully passed on to subsequent generations. Nor is it an elusive essence that is automatically contaminated the moment it is articulated. But, rather, it is the activity of trying to articulate our faith, intellectually and systematically, for our present needs, while at the same time maintaining continuity with our tradition. Such articulation will always include creeds and doctrines; however, these are not the nature of theology but the standards of current theology. Our current theology, then, can be understood as the best articulation so far of what we believe and of what one must believe today if one is to be a member of our community. Concepts such as revelation and important Christian creeds, such as the Apostles Creed and the Nicene Creed, will continue to have authority, not because they are self-authenticating but because the Christian community, in an ongoing dialogue with all fields of human knowledge and experience, will continue to find these concepts and creeds as useful tools for explanation and discipleship.

How are we to understand the ancient creeds or the confessions of denominations? Are these authoritative today? They can be, as long as Christians continue to have the best available reasons for "holding on to" their faith against the background of ongoing interdisciplinary

conversations. Our doctrinal statements and confessions are fallible but necessary articulations of what we currently believe, and what we believe is the best account, so far, of our faith.

If the image of a house is a good metaphor for foundationalism and an image of a mobile is a good metaphor for nonfoundationalism, perhaps the metaphor for postfoundationalism would be a crossword puzzle (Murphy 1989). For this metaphor to work requires one to imagine that all of human knowledge could be represented as a giant crossword puzzle with the innumerable claims of the each of the sciences making up the answers to the various clues given, across and down. The clues would represent un-interpreted human experience since all of our knowledge is an interpretation of our individual and corporate experience. The sections of the puzzle represent various areas of knowledge. Different areas of knowledge may be further or closer apart but there would be some connection because those fields belong to the same puzzle. So, no field is hermetically sealed off from any other and indeed all of the fields are related to each other, although some more closely related than others. Thus, in those fields where there is more overlap, there is likely to be more dialogue since the answers given for one clue are going to have an impact on the answers given in adjacent areas.

What of the place of theology? Christian theology makes the claim that Christ is the key that unlocks all the areas of knowledge. He is the Logos behind the logoi of the various fields of knowledge. The claims of theology then, to continue the crossword image, must occupy the center of the puzzle. Certain of its claims must be very long solutions to clues, solutions that stretch over several sections of the puzzle. Such theological claims might include "God is creator," "humans are fallen creatures," "Christ is Saviour," "Jesus is fully human and fully divine." Because Christianity claims central place in the puzzle, its claims are going to have the most impact on other areas of the puzzle, although not all connections will be direct. For example, the Christian claim that humans are sinful should affect or explain claims in anthropology, sociology, and history. There will be less overlap with fields such as geography, chemistry, or physics. This is why there is no such thing as Christian chemistry, but there may very well be a Christian anthropology or Christian sociology. But even in those fields where this is no direct connection, the central place of Christianity in the puzzle means that all of the fields are connected to Christian thought, even if by a meandering route.

This metaphor might help us to understand the nature of religious authority. One way of understanding religious authority would be to recognize that the answers given by Christianity in the puzzle have proven to fit with one another and they have proven to be fruitful for leading to solutions of other clues in other fields. Also, the claims made in other fields can have an impact and may even alter theological claims. An example of this is the influence that psychology and sociology have had on the Christian understanding of sin. Due to fine work being done in these fields, Christianity has a far richer understanding of the depth and scope of human sin—its conscious and unconscious dimensions, its social causes, and its resistance (Carter 1994).

When the theologian receives the puzzle, the various fields have already written in many answers; it is the theologian's task to fill in what is left by using the answers provided by their traditions and new clues. Is it permissible to change previous answers, even in theology? Yes, all answers are written in pencil. The answers given in the past continue to be accepted as long as they help the respective fields to make sense of their ongoing individual and corporate experience. It is important to remember that vast regions of the puzzle have not been filled in. This means theology has clues of its own that it has not answered. Part of the task of theology should be to articulate as clearly as possible those areas of the theology where it and its tradition have arrived at definitive (if fallible) conclusions and where it has not.

This theologizing work would encourage dialogue across the disciplines because it highlights that one of the central tasks of theology is to show how theological claims are related to and affect other areas of knowledge. By doing so, theology would demonstrate that its answers to clues are rationally defensible. Such an interdisciplinary conversation at the same time provides the opportunity for Christian thinkers to justify their choice of this tradition over its rivals. The puzzle also demonstrates that dialogue can be a two-way operation. Just as a solution at the edge of a crossword puzzle can help solve a 20-letter word in the center, so a discovery in physics, say, can illuminate and perhaps provide the hint needed to solve some problem in theology. If the ultimate goal of theology is to understand the Logos of all creation, to understand and praise the triune God through his creation, then an important task for the theologian is to

show how the various logos of each field relates to the Logos and to one another (Oldham 2006:201).

1.3.5 Practical Theology

It is important first to define practical theology. Some may assume that practical theology is simply the practical application of biblical and theological convictions. While it is easy to assume as much, practical theology goes beyond the realm of the practical; first and foremost, it is a theological discipline concerned with a right understanding of God and divine things with an eye toward understanding and shaping life and culture. Simply put, practical theology invites congregational and ministry leaders to place into conversation the Bible, theology, and current contexts with an eye toward implementing good practices. It is a conversation between the historic texts of the church and the contemporary cultural context. Practical Theology can be very spontaneous, informal, and local. It can also be very formal, systematic, and organized. It can be part of ministerial activities on the congregational level, or it can be highly academic on university level. In any case, it is always guided by the moment of praxis (always local, embodied, and situated).

Practical theologians aim to make a difference in religious understanding and practice. Practical theology is not just a discipline concerned with the norms and practices of academia that seem remote from the concerns and experiences of ordinary people. Nor is it study for its own sake. Ultimately, practical theologians want to make an impact on the way things are understood and done in order to encourage more thoughtful, healthy, and authentic forms of living in the church and in secular society.

Friedrich Schleiermacher called practical theology the "crown of theological studies" that deals with the "method of maintaining and perfecting the church" (Campbell 2000:78). Schleiermacher attempted to establish practical theology on its foundation as a science within the realm of theology. He divided theological disciplines into three categories: philosophical theology (apologetics and polemics) dealing with religious beliefs in relation to culture and society, historical theology (scriptural, history of the religious structures, dogmas, and their

development etc.) presenting the essential nature and development of the church, and practical theology (life and activities of the church) which sums up the praxis of the religious community. Schleiermacher considered practical theology as the peak of theological disciplines, emphasising that it was not just praxis but the theory of praxis, thus carving out for it a prestigious place in the academia.

"Practical Theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to, and for the world" (Swinton & Mowat 2006:6). James Fowler (1981:149) states, "Practical Theology is theological reflection and construction arising out of and giving guidance to a community of faith in the praxis of its mission. Practical Theology is critical and constructive reflection on the praxis of the Christian community's life and work in its various dimensions."

There are numerous definitions of practical theology as a discipline, but the researcher believes that all theology is practical. "Far from being a secondary interest or sub-discipline within theology, all theology must be 'practical' in the sense of bringing us to a renewed praxis of Christian faith in the world" (Groome 1987:63). This means that every theologian must be as concerned about orthopraxis as they are about orthodoxy. Don Browning (1991:15) writes that practical theology "must be more than methodological; it must actually do theology and it should do it in such a way as to illuminate Christian practice in religion to life's concrete problems and issues." In the context of congregational ministry, whatever practices we utilize in the local church are the natural consequence of assumptions, whether they are theological, developmental, cultural, or educational. In following Browning's thought, practical theology entails looking underneath the ministry practices of the church to ascertain the theories behind them. Practical theology must be more than simply practical application; it must deeply engage theology in a way so that theology speaks through action into the world. This understanding is embedded in Cahalan and Nieman's (2008:64) contention that practical theology is a "form of theology that occurs within multiple contexts carried out by a variety of people: as theological discernment by Christians seeking faithful ways of life, as a theological action and reflection by ministers and church leaders."

The reality is that practical theology is often relegated to the sidelines as a discipline and is almost completely unknown within the local church. Academic forms of theology tend to be highly abstract and can appear to have little relevance to the day-to-day experience of the ordinary believer, but "theology at its best and its most authentic is deeply embedded in the practice of faith" (Ward 2017:24). Pauw asserts that "practices shape religious beliefs, but religious beliefs also shape practices" (2002:36). However, the average congregant would not connect their practices at church as having theological importance even though "as the Christian community engages in the practices of prayer, study, hospitality and forgiveness, we begin to deepen our understanding of what the Kingdom of God is all about and what it means to be a people of God" (Veling 2005:4).

Practical theology, and its reflection, does not take place in a vacuum. It arises out of, and gives guidance to, the community of faith and the individual Christians who comprise that community. If this community is stated to be missional by nature, derived from God's missional nature, its reflection should also be missional. Therefore, it discovers its mandate in the unique missional reality in which it finds itself. Practical theology is at the service of God's mission, and God's mission is local. Essential to understanding the local nature of theology is to admit from the outset that an applied practical theology – a theology from above that is trans-historical and simply downloaded onto a local situation – is indeed a thing of the past. For, as Hendriks notes, "If Christianity really wants to engage the hearts and minds of believers, it must seriously regard the context that shapes their lives and in which their communities are rooted" (2004:27). This means that theological reflection must begin with the "stuff" of people's lives.

Bevans rejects an understanding of praxis that equates it simply with practice, rather he sees praxis as "action in reflection" and defines it in the following manner: "It is reflected-upon action and acted-upon reflection – both rolled into one. Practitioners of the praxis model believe that in this concept of praxis they have found a new and profound way that, more than all others, is able to deal adequately with the experience of the past (Scripture and tradition) and the experience of the present (human experience, culture, social location, and social change)" (2002:72). The starting point begins with the practice of real life. It cannot start by taking

abstract ideas and seek to work them out in local realities. Theology that is divorced from local realities remains irrelevant and is also subject to potential ideological captivity. To realize God's presence in history and to begin with local issues means that we can begin the process of dialogue from the correct starting point. However, for a theologian to be local, he or she must identify, participate in, and give voice to the experience of the local situation out of which his or her theology arises.

Practical theology gives methodological primacy to reflection upon lived contemporary experience. Whatever the focus of a particular practical theological study, there is an assumption that its starting point is some kind of experience of that particular issue. This might be the theologian's own experience. Or it may be experience that they have learned about through talking to other people (sometimes through structured empirical research projects) or through reading other accounts of people's experiences. Experience, "the text of the present," provides the starting place for theological inquiry and against which its findings and value must be tested.

It is normally within a time of crisis that the Christian community begins to reflect and ask questions about what Browning (1991:6) calls "theory-laden practices." By theory-laden practices, Browning means that all our practices are meaningful because they have theories "behind and within them" (1991:6). He contends that we may not know that the theories are there because they are so embedded in our practices that we take them for granted, but they are there just the same. In the time of crisis, it is those practices that become the focus of practical theological inquiry because "practical theology is concerned with the study of specific social structures and individual initiatives within which God's continuing work of renewal and restoration becomes manifest" (Campbell 2000:84). Practical theology studies the entire mission of the church. It is as Graham notes, "the critical discipline interrogating the norms that guide all corporate activity by which the community enacts its identity" (Graham 2000:109).

Practical theology engages in reflective, critical, communicative, interpretive, hermeneutical and correlation dialogue in order to achieve its purpose of bringing new meaning to specific contexts. In fact, practical theology is only possible as contextual practical theology. The moment that practical theology moves away from a local, concrete, and specific context "it

regresses into some sort of systematic theology" (Muller 2004:296). It should be noted that practical theology focuses and concentrates not only on the church and its congregation but also on the actions of society as well. It is a "theology in active mode, grappling with the contemporary culture. It does not pretend to rise above culture but recognizes that it is deeply implicated in it – just as, on the level of practice, worshipping communities and professionalized faith-based organizations are implicated in the culture and faith context in which they operate" (Cameron et al. 2010:13).

However, a challenge facing practical theology as a discipline is the perception that the contemporary, practical emphasis of practical theology can make its findings seem transient and quickly dated. Another challenge is for the discipline to continue to demonstrate that it actually can make a difference in church practice and so is worth pursuing.

> These challenges can be summed up by saying that practical and pastoral theology needs to become more academically sophisticated and more theologically illuminative, at the same time as becoming more relevant, more practical, and more helpful to practitioners. (Pattison & Lynch 2005:422)

As with many other academic disciplines, practical theologians are being faced with questions of the implications of globalization for contemporary human experience. The events surrounding the COVID-19 crisis in the first six months of 2020 provide a reminder that we are a global community in which the attitudes, perceptions, and beliefs of groups in one place can have a dramatic impact on people elsewhere. Everyday life is not a purely local affair. It is influenced by intricate networks of relationships, structures, multinational organizations, and practices that span the world. For this reason, the focus of practical theological reflection cannot rest at the level of local experiences and concerns alone but must ask how human well-being is promoted or hindered by these current international structures and relationships. The growing recognition of the significance of the global dimension of human existence has led to a renewed understanding of the significance of local experiences and interests. While the presence of global capitalism's symbols, structures, and institutions may be increasingly felt around the world, human life has not become standardised across all contexts and cultures. Rather, human

existence is better understood as now lived in the context of the "glocal": the complex and unique environment produced through the interrelationship between our local culture and the emerging global culture. This has implications for practical theology because while practical theology will need to retain a global focus, the notion of universal theories and models of practical theology is inappropriate since it negates the uniqueness of the local context. This means that we will need glocal practical theologies that recognize global issues and relationships, yet explore these in relation to the particular experiences, beliefs, symbols, and values of our own local cultures and traditions. The notion of glocal practical theology might also draw our attention to the significance for practical theology of the cultural differences between, say, the United States and Canada. What difference does it make for the theory and practice of practical theology, for example, when this discipline is practiced in the context of an American culture that remains overtly religious, in contrast to a Canadian society that seems increasingly secular?

Global trends in belief and religious adherence raise basic questions about how we value and engage with our religious traditions. Should practical theology be primarily concerned with communicating the divine truths of the Christian tradition to the contemporary world? Or should practical theology try to become the means by which religious tradition is renewed and reshaped in the light of contemporary experience? Does practical theology have any useful role to contribute beyond the church? The way in which these questions are addressed will play a part in how practical theology will shape faith communities and wider societies as we enter a new and uncertain future.

1.3.6 Postfoundational Practical Theology

Van Huyssteen (1999:69) asks the question, "Is there a positive and constructive way of appropriating postmodern nonfoundationalist critique for theology without succumbing to the epistemic hazards of nonfoundationalism?" The answer is found in his argument for the postfoundational notion of rationality, which includes transversal reason, interdisciplinarity, interpretation of experience, and contextuality. Practical theology, which employs social science for 'thick' description while maintaining Christian norms intact, feels comfortable within the postfoundational theological and philosophical frame. Narrative understanding of human

experience and social construction of reality can also find their place in postfoundational practical theological research when they are used properly in the process of theological inquiry.

Postfoundational practical theology finds its identity in a balance and dialogue between theological tradition and context. One of the key principles in postfoundational theology is contextuality. The starting point for theological reflection is never an abstract idea of vague context but a real, concrete, and definite context. This compels the researcher to listen to the stories of people in real life situations because "embodied persons and not abstract beliefs should be seen as the locus of rationality" (van Huyssteen 2006:10). Within the context of a church community are also stories of tradition that must be considered because "religious beliefs and faith commitments always already include in themselves important values and value judgements that shape the rationality of theological reflection" (van Huyssteen 1997:22).

Although postfoundationalism is always contextual, it also reaches beyond the local context to transdisciplinary concerns. Rationality in postfoundationalism is "an awareness of the shared cognitive, pragmatic and evaluative dimensions" (van Huyssteen 1999:239). Through this transversal reasoning, rationality provides a common ground for dialogue between different contexts. Van Huyssteen also claims that "in a postfoundationalist notion of reality, the narrative quality of one's own experience is always going to be rationally compelling" (van Huyssteen 1999:177).

Practical theology is continually constructing realities that give meaning and purpose to experience by constructing a new reality, adding to an existing reality, or protecting a reality. And, according to Meylahn, there is always an eschatological reality that "breaks into the present as hope and therefore motivates research" (Meylahn 2006:984). The research this paper is based on is motivated by the eschatological reality that the work of the Holy Spirit operates within the concreteness of specific contexts but also with a "horizon of looking toward the fuller revelation of God and the formation of the church to participate fully in the mission of God in the world" (van Gelder 2007:35).

Postfoundationalist practical theology should be seen as a way of understanding within the broad paradigm of the hermeneutical approach. It can be noted that the hermeneutical approach does not provide a positioning in between the foundationalist and the nonfoundationalist approaches and as a result hermeneutics can be abused towards both extremes. Postfoundationalism, on the other hand, positions itself firmly opposite both of these paradigms. (see Müller 2005:75) and argues for a very specific view of understanding which not only includes the local context as one of the hermeneutical circles, but an understanding that can only develop within and from a local context. The postfoundationalist approach makes space to listen to the stories of people struggling in real life situations. It does not merely aim to describe a general context, but a specific and concrete situation.

This approach to practical theology, although also hermeneutical in nature, is more reflexive in epistemology and methodology. According to van Huyssteen (2006:10) "embodied persons, and not abstract beliefs, should be seen as the locus of rationality. We, as rational agents, are thus always socially and contextually embedded." Although always concrete, local, and contextual, it at the same time reaches beyond local contexts to transdisciplinary concerns. It is contextual, but at the same time in acknowledgement of the way in which our epistemologies are shaped by tradition. Van Huyssteen (2006:22) refers to the postfoundationalist notion as "a form of compelling knowledge", which is a way of seeking a balance between "the way our beliefs are anchored in interpreted experience, and the broader networks of beliefs in which our rationally compelling experiences are already embedded."

A postfoundationalist notion of rationality should open our eyes to an epistemic obligation that points beyond the boundaries of our own discipline, our local communities, groups, or cultures, toward plausible forms of interdisciplinary dialogue.

A postfoundationalist approach helps us realize that we are not the intellectual prisoners of our contexts or traditions, but that we are epistemically empowered to cross contextual, cultural, and disciplinary borders to explore critically the theories, meanings, and beliefs through which we and other construct our worlds. (Van Huyssteen 2006:25)

This means that the theologian does not possess the only valuable and valid perspective on the context. On the contrary, the theological perspective can be a very thin description of concrete situation. The story is thickened when various perspectives are entertained in the practical theological process. This is indeed an interdisciplinary process, which can be conducted on an informal and non-academic level, or on a professional level where experts from other disciplines are invited to participate in the conversation. These perspectives can be brought in by inviting a skilled professional into the conversation; through research that is done by either the pastor or the conversational partner; or through the collaboration of people concerned with the problem.

The postfoundationalist approach is in the first instance contextual, but it is at the same time also an acknowledgement of the way in which our epistemologies are shaped by tradition. Therefore, interaction with tradition is necessary to gain a thick description of the situation under investigation. Reflection on tradition gives a feeling of situatedness and belonging, a sense of being part of a long tradition of understanding and interpretation.

1.4 The Use of Narrative

We understand and live our lives through stories. The stories that circulate in society constitute our lives, and our daily experiences also influence the stories that circulate in society. Narrative is one of the main characteristics of postmodernity, following Wittgenstein's "The limits of my language mean the limits of my world." (1961:115) However, van Huyssteen (1999:177) claims, "In a postfoundationalist notion of rationality, the narrative quality of one's own experience is always going to be rationally compelling." Therefore, narrative research is inline with postfoundational ideas of rationality. According to Müller (1999:1), the "narrative approach has made the discovery that people do not tell stories only for interest's sake or for entertainment, but that life's grain is exposed through these stories."

The researcher can only claim what they see at the moment of observation, the "what is" of the now. Sampling the next moments, weeks, months, and years will likely generate a different finding and description. The vehicle that delivers theological guidance to the church is

language and that language tells a story. Various branches of theology, along with the philosophical and social sciences constructs and methodology will thicken the narrative. This narrative approach to research is guided by the following observations.

First, faith communities live, move, and have their being through the formative experiences their members have with God. The community interacts with various texts, scripture, prayers, hymns, and worship events which characterize the faith story and makes God real to them. The members of the community draw meaning out of these texts that help construct their identity as their story and God's story have increasing congruency. The community is thus formed in faith and spoken into being. The community draws both spiritual orientation and ethical guidance from their encounter with God as seen in Jesus Christ and experienced continuously in the Holy Spirit. The Spirit weaves the human story with the texts of the community to affect a transformation of the individual's story towards the faith system of the community.

> Community relationship dynamics and order are based on the faithfully grasped evidence of their rightness, or fit, with the biblical narratives of the life and work of Jesus and his forbears in the tradition, especially from the biblical teachings of love, justice, and care of creation made manifest in the actions and relationships of the faith community. (Savage & Presnell 2008:69)

Second, the valuing of gifts, variation of contextual circumstances, mutuality, and consensual practice is consistent in community life. Acts of devotion and service are organized around these meanings and are continuous. In these ways the authentic community's story is borne forward by language, a distinctive discourse, and by symbols that transmit and give continuity to the community's religious meaning system over time. "These theological meanings are ever-changing, not static, and continue to emerge as long as interaction with the divine is maintained" (Savage & Presnell 2008:69).

More evident, at first, in the unfolding of the community's story are the internalized, culturally conditioned parts of the whole containing the images and discourse of the dominate

culture in which the community resides. But buried within the story are also the unspoken meanings, faith aspirations, and hopes of the marginalized within the community context. It is these stories of the marginalized that represent an opening for God's transforming power to take hold. "Old rigidities and stagnation can yield to a new and dynamic order in community, based not on hierarchical notions of power and status, but on gifts, variety of circumstances, fellowship, and consensual practice of ministry" (Savage & Presnell 2008:70).

Human beings seem to sail along under the power of one set of guiding thoughts and are not likely to change until they are presented with credible and promising alternatives. Faith communities are often strangely unaware of how their defining, dominate discourses serve to obscure a latent, more functional, faithful, and hopeful story. Those who represent and identify with the dominate story do not understand that within the marginalized story exists, meaningful, more exciting, and promising yearnings for a knowledge of faith practice that represent the captive potentials of God's new story for them. Atwood (1996:16) contends that these shadow scripts of the marginalized are those alternative internal (though not conscious) plans that do not square with the dominate story, and are often opposite from it. They contain the things not said, behaviours not attempted, and gestures that have not been made. It follows that if these marginalized shadow stories are revealed and acted upon that they represent the seeds of change and of a more authentic community. Such realizations can be painful but can also lead to change and renewal.

When discussing narrative research and practical theology, Ganzevoort (2001:219) notices that,

> Many practical theologians show a preference for qualitative, biographical research, but they differ in the degree to which they reflect the different dimensions of narrative approaches ... Some use narrative methods to describe and improve practical ministry and religious communication, without necessarily challenging existing praxis. Others use narrative research as an analytical and deconstructive tool, accounting for the narrator's subjectivity and the story's location in relationship to the audience. Still others see

narrative research as a way to allow marginalized stories and voices to be heard, firmly placing their practical theological endeavor in the tradition of liberation theology.

Ganzevoort (2001:221-222) offers what he understands to be the promises and critiques of narrative approaches. The first promise is that narrative research produces the possibility of interaction with biblical theology because narrative highlights the parallels between written texts and meaningful human praxis. "This connection invites practical theology to employ methods and insights from biblical theology and to explore their relation with human documents." Second, narrative serves as a "metatheoretical framework." This means that narrative helps the researcher understand the connection between theology and social science and the discussion of opposing approaches within both fields of study. "In differing theories and approaches the underlying story lines can be discerned, with their implicit normative assumptions. Because of this metatheoretical character, and the growing body of literature on narrative in social science, there is a strong potential for interdisciplinary communication and research." The third promise of the narrative approach is the use of a hermeneutical stance in which the "individual biography and religious construction are valued over general descriptions and statistical averages." The hermeneutical stance is required if the voices of the marginalized are to be heard and the religious individual is acknowledged. From a social scientific point of view, given the reality of a more and more fragmented and plural society, the hermeneutical stance is warranted. Ganzevoort states, "Individuals construct their own bricolage of elements from various religious traditions and worldviews." Fourth, a narrative approach has the advantage of proximity to the practices being studied. "Where people are inclined to talk and interact in a narrative mode, probing a narrative theory and method for our practical theology helps us avoid theoretical alienation." It is understood that observable human practices involve a narrative discourse.

There are critiques as well promises to the narrative approach. Narrative approaches have the potential of being too cerebral, verbal, and cognitive. Narrative includes rituals, practices, and physical and emotional movements but "the model itself is more on the level of words and meanings, which may give undue preference to verbal knowledge." Similarly, narrative approaches show limited attention to power issues and vested interests when a narrative approach may serve well to highlight power dynamics rather than hide them. The third critique is

that "narrative approaches forgo normativity issues, especially in accepting human subjectivity and assuming human stories as equally normative as biblical stories." The narrative turn brings about a revaluation of human subjectivity and a narrative analysis of praxis can "uncover the hidden normativity within these practices and in relation to the tradition in which they are embedded." Ganzevoort (2001:222) concludes,

> Regardless of scholarly differences, however, it seems plausible to assume that narrative approaches will remain an important perspective in practical theology. They offer a different approach to religious knowledge and a fresh way to analyze practice.

1.5 The Use of Christian Classics

Browning (1991:141) claims that "practical theology depends heavily on other theological disciplines," which means Christian classics are crucial for practical theology. The Christian classics are represented by both the Christian Scriptures and the church's tradition. It is essential that practical theologians engage with Scripture and tradition in a rigorous way in order to understand the divine revelation and how it has been used historically.

But certain questions are sure to arise: Which resources do we consult? Which Scriptures? Whose interpretation of Scripture? Whose tradition? Given the complex and ever-changing context in which the church finds itself, there is a constant challenge to appreciate just how classic texts might provide theological illumination and insight. Quite rightly, Ballard and Holmes (2005: xvi) ask, "How can a collection of ancient texts speak cogently to the twenty-first century?"

Hastings (2007:32) argues for an approach for practical theology that he calls a "Missional-Ecumenical Model". Hastings model remains suspicious of our own confessional starting point and must allow itself to remain open to critical revision from within the broader faith community. He writes,

The members of the 'one-body of Christ' are called to commitment and consciousness of (1) the mission of God within a situated Christian Community; and (2) the ecumene of other Christian communities who equally share in the operation of divine grace across space, time, and social boundaries. This missional-ecumenical communal ideal is simultaneously local and global.

Responsible use of the Christian classics would seek to listen to the divergent voices from within the tradition. It would seek to hear what the Methodists, Catholics, Anglicans or Orthodox would state regarding the situation being researched. It would seek to consider how various approaches to Scripture and its interpretations yield different views on the situation within the church. What have the liberal voices said? How do Evangelicals understand the Scriptures? Hastings believes this ecumenical approach to the Christian classics honours the Christian tradition in its many forms and seeks to bring different perspectives into dialogue with one another. They are being appropriated to a unique contextual concern arising out of real people's reality and experience. These reflections become a further resource for new experiences into the future as new pastoral concerns arise.

1.5.1 Foundationalist View of Scripture

As the sacred book of the Christian community, the Scriptures are a source for theological reflection. Many would claim it to be the only source and norm for Christian theology. Others would not only claim it to be the only source for theological reflection, but also propose a specific view of Scripture which ought to be normative. Geisler (2014:66), speaking of the inerrancy definition outlined by Evangelical Theological Society, says "Unlimited inerrancy affirms that the Bible is true on whatever subject it speaks - whether it is redemption, ethics, history, science, or whatever." In this instance, "all the words in Scripture are claimed to be completely true and without error in any part" (Grudem 1994:90).

Grudem (1994) outlines what he sees as four characteristics of scripture: authority, clarity, necessity, and sufficiency. To explain the authority of scripture he writes, "The authority of Scripture means that all the words in Scripture are God's words in such a way that to

disbelieve or disobey any word of Scripture is to disbelieve or disobey God" (1997:73). This does not mean that every word of the bible was dictated to the author but rather they are the "result of the process of bringing the Scripture into existence" (1997:80-81) be it through dictation, vision, dreams, hearing the Lord's voice, direct observation of Jesus' life, or in instances where "the manner used is not disclosed to us." If all words are God's, then to disobey the words of God is to disobey God; a claim preachers use to give "authority to preaching."

The clarity of Scripture means "that the Bible is written in such a way that its teachings are able to be understood by all who will read it seeking God's help and being willing to follow it" (1997:108). Although there may be sections that are difficult to understand "no believer should think himself or herself to foolish to read Scripture and understand it sufficiently to be made wise by it" (1997:106). Since all Scripture is understandable, it is the role of the scholar to teach Scripture clearly, explore new areas of understanding, defend the teachings, and supplement the study of Scripture for the benefit of the church (1997:110-111).

The necessity of the bible can be defined as

The necessity of Scripture means that the Bible is necessary for knowing the gospel, for maintaining spiritual life, and for knowing God's will, but it is not necessary for knowing that God exists or for knowing something about God's character and moral laws. (Grudem 1997:116).

While it is possible to know that God exists and we can know something of him apart from Scripture, "it seems that there is no possibility of coming to a saving faith" or maintaining faith apart from a specific knowledge of Scripture (1997:118).

The final characteristic of Scripture outlined by Grudem is the sufficiency of Scripture which he defines as meaning "that Scripture contained all the words of God he intended his people to have at each stage of redemptive history, and that it now contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly" (1997:127). He claims this doctrine enables the Christian to "focus our search to God's words to us on the Bible

alone and saves us from the endless task of searching through all the writings of Christians throughout history, or all the teachings of the church, or through all subjective feelings and impressions that come to our minds from day to day" (1997:128). In moral and doctrinal questions, the Christian can find what they need to do and think within the pages of the Bible alone. He concludes "Simply stated, the doctrine of the sufficiency of Scripture tells us that it is possible to study systematic theology and ethics and find the answers to our questions" (1997:129).

1.5.2 Postfoundational Approach to Scripture

The foundationalist view of scripture negates the need for the human sciences or unique local context to be part of the practical theological discussion. It would make nonsense of the use of the human sciences, except perhaps to confirm revelation, and would diminish the power of experience as a starting point.

Moving beyond foundationalism in practical theology will require an appropriate way to engage with the Christian Scriptures as a source. This is crucial for a postfoundationalist approach because, as Ganzevoort (2006:1) notes, there are of course strands of practical theology in which a straightforward reference to revelation is accepted, often resulting in deductive or foundationalist approaches. How do we use Scripture in an appropriate way if it is not understood to be inerrant and the sure foundation for knowledge? Macallan (2014) gives some guidelines on how to approach Scripture in a postfoundational way.

First, Macallan says we should approach Scripture with humility. All interpretation of Scripture is an interpretation made by finite human beings with confessional and ideological bias impacting interpretation. "Being aware of our own frailty might not give us the right answer, but it certainly places us in the correct position to be open to further insights and guard against potential bias" (2014:146). A practical theological engagement with Scripture approaches the text with due awareness of its own bias and is suspicious of simple readings and obvious conclusions.

Second, Scripture should be approached ecumenically. This is related to a humble appropriation of Scripture because it believes that no specific confessional approach has a monopoly on understanding what Scripture teaches. It is reasonable to deduce if there is no inerrant biblical foundation, then there is no inerrant biblical interpretation. The practical theologian should attempt to listen to all interpretations of the biblical text – liberal and conservative, Catholic and Protestant, emerging church and indigenous. Macallan (2014:147) believes,

> The various insights and interpretations that each brings are held together in a web of belief, or a web of interpretation. We believe that this is consistent with a chastened rationality. This web of interpretation must also heed the marginalised voices and interpretations of Scripture.

The ecumenical approach to Scripture takes the postmodern criticism of the correlation of knowledge and power seriously. Hastings (2007:29) belief that an ecumenical approach to practical theology has vast implications, including epistemological, for the discipline as a whole and not simply in our approach to Scripture.

The third issue is coherency. "The principle of coherence becomes vital for any approach to understanding Scripture. A non-foundational approach to Scripture asks itself whether the insights of Scripture, with reference to a given pastoral concern, cohere with other forms of knowledge" (Macallan 2014:148). Grenz believes that Wolfhart Pannenberg is one theologian who has sought to move beyond foundationalism in his theological approach and it was important for Pannenberg that theological truth coheres with other forms of knowledge.

> Pannenberg faults the Protestant doctrine of inspiration for making the claim of divine activity in Scripture a presupposition of theology, rather than its goal. He finds this move historically problematic, because it served to place the Bible in contradiction to every new discovery of truth, rather than integrating scientific discoveries into the truth claim of the Christian faith. (Grenz 2005:16)

This means the doctrine of biblical inspiration failed to facilitate theologians in demonstrating the coherence of Christian doctrine with human knowledge. The very nature of the correlational hermeneutic aids this principle of coherence. By allowing the knowledge base from other disciplines to be in dialogue with Scripture, the practical theologian can ask whether the insights of the different disciplines cohere with the perspective of Scripture. It is important to note if there is no coherence, Scripture is not automatically wrong. "What it does, however, is give us pause for thought and further reflection and, if need be, revision" (Macallan 2014:149).

Critical realism, the fourth guideline offered, is important as a way of moving beyond foundationalism. Van Huyssteen (1997:129) reminds us that, "Personally I am convinced that no theologian who is trying to determine what the authority of the bible might mean today, and to identify the epistemological status of the bible in theological reflection, can avoid the important issues raised by some qualified forms of critical realism for theology." Believing that approaching the bible in a modernistic enlightenment paradigm is no longer viable, N.T. Wright states that critical realism is, "a theory of how people know things, and offers itself as a way forward, over against other competing theories that have appeared in several fields and that now seem to be in a state of collapse" (1992:32). Wright continues by claiming that critical realism makes a path between the positivist and phenomenalist epistemologies (1992:33-37). Van Huyssteen (1997:135) mentions how the Bible provides all the models that we might use for understanding our faith and while they might not be literal pictures, they are more than useful fictions. An approach to the bible that affirms the reality to which it speaks is important since the bible "has always fulfilled – and today still fulfills – a central role in the Christian Tradition" (van Huyssteen 1997:124). This does not mean that it is infallible. Quoting Peacocke, van Huyssteen (1997:161) reminds us that our theologies can never be infallible, but some of them can be surer. A critical realist understanding of the Scripture will help us with this. Scripture that is read humbly, ecumenically, and in a way that seeks to cohere with other knowledge forms, will help us with the "critical" side of things. Knowledge, although in principle concerning realities independent of the knower, is never itself independent of the knower (Wright 1992:35). Ganzevoort (1996:56) argues that the reliability of Scripture is the best way of understanding it, "Christian insights are characterized by the fact that they show that God is trustworthy, and that the bible is a reliable source for knowing Him."

1.6 Practical Theological Methodology

1.6.1 Browning's Fundamental Practical Theology

Browning (1991:10) believes that it is the task of practical theology to answer the questions "what should we do?" and "How should we live?" He believes that these questions are answered through practical reason exercised by the religious community (1991:4).

The practices of religious communities are theory-laden and therefore useful for theological reflection. Browning believes that theological reflection begins in the present context, moves to normative theory-laden practices, and then to the creation of more critically held theory-laden practices (1991:7). This movement from "context to theory to context" allows other narratives and traditions to speak into the process and thus reconstruct the context with practical wisdom (1991:34).

Browning proposes a critical correlation approach to research in practical theology, a view he adopts having been influenced by Tracey's work. Tracey (1975:43-46) believes that practical theology has its genesis when there is a mutual correlation between an individual's faith and the cultural experience or practice. That is, when what one believes and what one experiences start a dialogue that leads to questions and answers. This means that the Christian message and the contemporary experiences interpret each other allowing answers to be found in the Christian message and the contemporary experience. So, Tracey defines practical theology as "The mutually critical correlation of interpreted theory and praxis of the Christian faith with the interpreted theory and praxis of the contemporary situation" (Browning 1991:47).

Browning then combines Tracey's definition of practical theology and his understanding of fundamental theology to arrive at what Browning calls "fundamental practical theology." In fundamental practical theology, descriptive, historical, systematic, and strategic practical theology all act together to determine the conditions for the potential of doing theology.

Descriptive theology is the description of theory-laden and cultural praxis, and it provides a thick description of religious and cultural practices of a religious. Browning (1991:48) states,

> Practical theology describes practices in order to discern the conflicting cultural and religious meanings that guide our action and provoke the questions that animate our practical thinking. Because practical theologians already are embedded in their own preferred practices and theories, descriptive research is necessarily a historically situated dialogue.

Historical theology is concerned with what the normative texts that are part of a particular Christian community "really imply for our praxis" (1991:49). To understand the meaning of the texts, fundamental practical theology uses all the hermeneutical technical disciplines at their disposal to ascertain what the text meant for the original audience. The purpose of this is because "their technical, explanatory, and distancing maneuvers are temporary procedures designed to gain clarity within a larger hermeneutic effort to understand our praxis and the theory behind it" (1991:49).

For Browning, systematic theology is "the fusion of horizons between the vision implicit in contemporary practices and the vision implied in the practices of the normative Christian texts" (1991:51). These fusion tries "to examine the large encompassing themes of our present practices and the vision latent in them. The systematic character of this movement comes from its effort to investigate general themes of the gospel that respond to the general questions that characterize the situations of the present" (1991:51).

Strategic practical theology's aim is to answer four questions:

1. How do we understand this concrete situation in which we must act?
2. What should be our praxis in this concrete situation?
3. How do we critically defend the norms of our praxis in this concrete situation?
4. What means, strategies, and rhetoric should we use in this concrete situation?
(Browning 1991:55-56)

It is in strategic practical theology where "the interpretation of present situations joins the hermeneutical process begun in descriptive theology and continued in historical and systematic theology" (1991:57) to advance justification for new practices and meanings.

1.6.2 Osmer's Four Tasks

The researcher has added parts of Osmer's methodology to Browning's methodology to make it easier to understand and make it reproducible in the researcher's context.

Osmer's methodology similarly is comprised of four tasks he names the descriptive-empirical task, the interpretive task, the normative task, and the pragmatic task (Osmer 2008:4). Each of these tasks asks a specific question and it is these questions that the researcher has incorporated into this study.

The first question associated with the descriptive-empirical task is "What is going on?" and it requires a specific context to investigate (Osmer 2008:33). This question corresponds with Browning's "Descriptive Theology" which aims describe a situation in its thickness, so the answer requires the researcher "to make contact with them in their fullness" (Browning 1991:94). Osmer says just as the leaders of congregations learned how to exegete different kinds of texts, practical theology invites us to use the same diligence to "interpret the texts of contemporary lives and practices" (Osmer 2008:33).

"Why is this going on?" is the second question and is associated with the interpretive task. Osmer feels this can best be answered by drawing on the "theories of arts and sciences to understand and respond to particular episodes, situations and contexts" (Osmer 2008:83). This question helps Browning's historical theology because they draw on the same resources to answer the question. Both authors also claim the necessity of "wisdom" to fully understand the interpretations necessary for practical theology. Browning sees the need for "practical wisdom" that arises out of memory and tradition (Browning 191:2). Osmer stresses the need for "sagely wisdom" that he sees as being "thoughtfulness, theoretical interpretation and wise judgement" (Osmer 2008:82).

The third question is "What ought to be going on?" which Osmer believes is the question for the normative task. He contends that there are three acceptable approaches to the normative task: theological interpretation, ethical reflection, and good practice (Osmer 2008:161). Any one of these or a combination of the three can help answer what is going on in a specific situation. The normative task of Osmer is similar to the systematic theology movement of Browning and both answer the question of "what ought to be done?" Systematic theology's role in practical theology is a "sub-movement" within the larger practical framework in Browning's methodology and involves "searching Christian tradition for common themes" that address the question and "developing criteria for testing the practical validity claims of the Christian faith" which is the task of theological ethics, a subdivision of systematic theology (Browning 1991:52-53).

The final question is "How might we respond?" This is the question Osmer asks of the pragmatic task, which corresponds with Browning's strategic practical theology. Both are interested in "determining strategies of action that will influence situations in ways that are desirable and entering into reflective conversation with the 'talk back' emerging when they are enacted" (Osmer 2009:4). Browning believes that the end of the process is praxis because "transformation follows the dynamics of dialogue in a practice-theory-practice rhythm" (Browning 1991:279). The end result of strategic practical theology is one of three results: "the breakup and reconstruction of the old structure of practical reason," "a deepening and consolidation of practical reason," or a new practical reason (Browning 1991:282).

1.6.3 Muller's Seven Movements of Postfoundational Practical Theology

Julian Muller has developed what he calls "a framework (Seven Movements) that can be used to do practical theological research" (Muller 2011:1). The following is a brief description of the seven movements (Muller 2004:300) and the place of the current research within each of the movements.

The first requirement for a postfoundationalist practical theology is being locally contextual and involves the context and interpreted experiences within that context. Three movements were developed for directing exploration of this requirement:

1. A specific context is described.

The context of this research is the training of Salvation Army officers in Canada at The College for Officer Training (CFOT) focusing on the missional content of that training. The co-researchers are recent graduates and commissioned officers who are now engaged in ministry in different contexts across Canada. Each co-researcher was asked to share their experience of CFOT in regard to their training.

2. In-context experiences are listened to and described.

The research is focused on the curriculum used in the training of Salvation Army personnel so the syllabi from the various core courses were collected and categorized. Surveys from the participants were also collected.

3. Interpretations of experiences are made, described, and developed in collaboration with co-researchers.

A literature review is conducted on the syllabi collected to determine the missional content of the courses and a matrix is developed to help the researcher better interpret the findings. As well, the results of the surveys are analyzed to discover any similarities and differences in the co-researchers CFOT experiences.

The second requirement is that of being socially constructed and refers to the traditions of interpretations. This requirement is explained and engaged in movements four and five:

4. A description of experiences as it is continually informed by traditions of interpretations.

The history of The Salvation Army is examined as is the missional ethos of the organization. The history of officer training is also investigated to see how the training of leaders in the organization has changed over the life of the organization.

5. A reflection on God's presence as it is understood and experienced in a specific situation.

The research seeks to gain an understanding of the presence of Mission Theology within the pedagogy of CFOT/Booth University College (BUC). Mission theology is primarily about God – "mission" originates in the Trinity and "theology" is the study of God. The co-researchers are asked about the working of God within their specific contexts.

After reflecting on God's presence, this reflection and developed understanding must be thickened through interdisciplinary investigation, where the practical theological researcher must explore interdisciplinary meaning:

6. A description of experience, thickened through interdisciplinary investigation.

The training of church leaders is not unique to The Salvation Army. Each denomination has their own means and methods to train their leaders and that training occurs in the university, seminary, college, or some other institution. Mission is also not unique to The Salvation Army. So, the Theology of Mission is introduced and explored as is other concepts of the ideal way to train and educate pastors from a variety of sources outside of the espoused mission theology of The Salvation Army.

The last requirement asks for a movement beyond the local and is directed by the seventh movement of doing postfoundational practical theological research:

7. The development of alternative interpretations that point beyond the local community.

The end result of this research is the introduction of a possible missional training model for use at CFOT/BUC to train missional officers for The Salvation Army in Canada. However, CFOT is not the only Salvation Army institution that trains leaders. There are a number of similar training colleges around the world tasked with the training of Salvation Army officers that may benefit from this research. And beyond the Salvation Army the need for missionally trained church leaders is apparent in almost all denominations and their theological institutions.

1.7 Conclusion

Within postmodernity, all things may be considered equally valid so previously unrelated things may be employed to create a new whole. Previous context is unnecessary to meaning; meaning comes from the new context. The individual, as a postmodernist, creates the narrative. One does not simply read a script; a script would indicate a required structure, plan, or framework imposed from outside the emerging story. The postmodern narrative vision is that there are no boundaries between past and present, and only vague borders between objective and subjective. Postmodernity is skeptical of the presentation of information by traditional sources.

What does this mean in our present context? It means the current reality is simply the result of selective interpretations of the past. The way things are is not the way they have/had to be/become. Derrida leads us to the conclusion that the refutation of the notion of a singular meaning of a text, situation, or reality (Grenz 1996:146). Every text is fluid with no fixed origin, identity, or end. Each act of reading is a preface to the next interpretation, which is why dialogue with the text is necessary. "Text" can have a dual meaning of literary creation and societal structure. The way that we say things are depends on our context. So, our present is not simply the next in a progression of other presents, or a linear history; our present is our interpretation conditioned by means of our conceptual system, our ahistorical truth system.

Central to postmodern perception is that there are no universals. There is a parallel sense that truths can be separated ahistorically from a cultural context. This is a kind of phenomenological approach to truth which states that "the experience of perception is our presence at the moment when things, truths, values are constituted for us; that perception is a nascent *logos*; it teaches us, outside all dogmatism, the true conditions of objectivity itself; that it summons us to the tasks of knowledge and action" (Merleau-Ponty 1964:25). In a way it also mirrors the approach one finds in the rabbinic literature. "The Talmud is not so much an historical record of the development of rabbinic thought as it is an explanation of their phenomenological derivation of the true interpretation of scripture. It develops in the current community's appropriation of the past…selectively" (Savage and Presnell 2008:39).

Grenz (1996:159) notes that the goal of postmodernism is unforced agreement blended with tolerant disagreement. This goal, measured by postmodern effectiveness, may be just as oppressive as the modernist goal of unified knowledge.

Community is the locus of meaning because it provides the context of the experience, which is the framework that interprets. What community, or tribe, we belong to influences everything, although "tribe" need no longer be thought of in terms of geographical location. One is free to find interpersonal connection of a kind and to create a constructed self. But is that true community? Rodney Stark (1996:14-15) suggests that Christianity grew primarily on the basis of its community and not because of its ideas: "the claim that mass conversions to Christianity took place as crowds spontaneously responded to evangelists assumes that doctrinal appeal lies at the heart of the conversion process… but modern social science relegates doctrinal appeal to a very secondary role, claiming that most people do not really become attached to the doctrines of their new faith until after their conversion." The primary factor to affect conversion is "bringing one's religious behavior into alignment with one's friends and family members" (Stark 1996:17), that is, into one's effective community or tribe. Ideas rarely convert, interconnecting relationships transform. Community is the locus.

The individual lives in a structure that is partly imposed on them and partly created by them. It is a dynamic structure that unfolds, evolves, and changes. It is partly composed of the individual's words and actions and partly changes neural pathways. It incorporates the definitive notion that self, community, world is relational and storied. The structure permits the incorporation of a story from another structure. These intersecting narratives may be operative among different layers of interconnectedness. These layers form in the individual, the family, the church, the denomination, the tradition, and so on.

Postmodern theology is descriptive theology. Practical theology is the product of "abductive hovering over the faith-storied experiences human beings find meaningful, and discerning and describing these meanings so that they make sense" (Savage & Presnell 2008:67). The way faith communities realise and share what they hold dear and meaningful to them is through the generating of stories. These stories capture their ever-changing faith experience and

embody the words, symbols, rituals, and other actions that have formed them and will form new generations of believers.

Practical theology always questions the relationship between theology and practice. A cursory look at the way faith is practiced in many church communities will expose a somewhat casual relationship between theological ideas and praxis. Religious practices "are done for all kinds of reasons – some having to do with habit or tradition, others with style or aesthetic preference. Indeed, more than a few religious practices seem to have little, if anything, to do with the stated theology of the group" (Moschella 2008:39).

This research is an attempt to understand the missional ethos of The Salvation Army and how that is communicated to those being trained as officers. The aim is to question the relationship between missional theology and practice in the Salvation Army context so to strengthen both and construct a new missional context.

In the next chapter we will explore the meaning of postmodernism and how the postmodern paradigm has and is affecting the current world context. We will also discuss how the church is responding to the postmodern context after so many years of operating within a Christendom paradigm.

Chapter 2: Culture and Context

In the previous chapter we discussed the epistemology and the method being used in this research, specifically a post foundational practical theological approach.

In this chapter we will explore the present context that the church finds itself in. This is necessary to understand the theory-laden and cultural praxis of descriptive theology. Descriptive theology employs the human sciences to describe the contemporary theory-laden practices that give rise to the practical questions that generate all theological reflection.

2.1 Understanding Culture

The term "culture" has evolved over its long history of usage. It began as an agricultural metaphor for the "cultivated mind," implying a spiritual, artistic, and intellectual refinement of an individual. Culture was once associated with "high culture" in opposition to the common way of life which were judged to be inferior and superstitious in comparison. Over time the concept of culture was transformed into an anthropological term as anthropologist began using the word in the plural to describe distinct ethnic and geographic groups. Culture later came to be associated with the meaning dimension of social life and related to group's values and norms for living (Tanner 1997:3-6).

Post modern anthropological perspectives interpret culture with greater historical sensitivity and more attention to the actual dynamics of culture on the ground. They criticize the ethics of the modern interpretations, as to closely bound to an intellectualist, colonizing bent, in which the wester interpreter become the privileged interpreter of the ideational aspects of "other" cultures. For the postmodern understanding, culture is viewed not as a shared ideational substance, like a "value" or "belief," but as a shifting, unstable, and ambiguous set of "common stakes," as a forcefield of materials who's meaning is essentially contested. The meaning of these materials is manifest as much in their "use" as in their ideational value." In this view, "all parties at least agree on the importance of the cultural items that they struggle to define and connect up with one another" Tanner 1997:57).

Every person lives and interacts as members of a culture because culture denotes a comprehensive set of behaviors and framework for understanding shared by a particular community or society. Culture is the acquired knowledge that people use to interpret experience and generate social behavior. Culture is not some innated knowledge that humans possess. It is required (Linwood 1981:173). The acquisition of culture is a process that begins before an individual can remember and continue until death. The nature of this knowledge includes language with its functions of classifying knowledge, holding it in memory, and using that language in communication. It includes world view, presuppositions, values and priorities, patters of relationships, technology, and all the appropriate paradigms by which these are related. All learned information must be classified and processed into this system to become part of the acquired knowledge. The acquired knowledge become useful to the individual once they learn to interpret one's ongoing experience and to generate appropriate social behavior. "This acquired knowledge tacit knowledge that the insider uses but can not talk about, since it is not his/her conscious awareness. It may be explicit knowledge, which the insider can discuss and describe" (Linwood 1981:173). If this acquired knowledge is shared upon members of a community, to that degree of sharing they have a common culture. This shared cognitive orientation props other individuals to share similar interpretations of experiences and generated behaviour that can be anticipated. Over time appropriate behaviour is recognized by the community but also the monitoring of behaviour of others as benefitting a situation or not. Thus, a cycle exists in which people make culture and culture makes conforming people; it is a centripetal force with no escape.

2.1.1 Culture and the Christian

As the Christ became a Jewish person in Jewish culture in a given period in history, so the Christian is a human being in a given culture at a given time in history. As Jesus lived intention with his Judaic culture because he conformed to will of God so the Christians in any culture will experience tensions in their respective culture when they seek to conform to the will of God.

The good news is that as Jesus broke through the centripetal force of the vicious cycle of alienated humankind and human culture even so Christians by the will and power of God can expect to break through that same centripetal force. This is one powerful manifestation of the kingdom of God coming to pass. (Linwood 1981:174)

From a Christian perspective there is objectivity to the world. Christians do not see the world as a socially and linguistically constructed reality nor do they see the world as it is. Instead, Christians see the world through the lens of the gospel which allows them to see the world as God wills it to be. Since the world God wills is not present, the Christian sees the world as a future, eschatological world. "And because this future reality is God's determined will for creation, as that which can not be shaken it is far more real – more objectively real – than the present world, which is even now passing away." As a community of Christ, Christian have been given a divine mandate to be participants in God's work of constructing a world that reflects God's own will for creation, "a world in which everything finds its connectiveness in Jesus Christ who is the logos, the ordering principle of the cosmos as God intends it to be" (Grenz &Franke 2001:53). In this ongoing, world constructing process, the holy spirit works in, among, and through the church and the spirit's primary tool to accomplish this task is the biblical narrative. It is the spirit's goal to bring the church to view all reality in accordance with the *missio Dei*.

Perhaps one of the defining works of the church's response to culture is H. Richard Niebuhr's Christ and Culture. He defined culture as

That total process of human activity and that total result of such activity to which now the name culture, the now the name civilization, is applied in common speech. It comprises language, habits, ideas, beliefs, customs, social organizations, inherited artifacts, technical process, and values. (1975:32)

However, Christ and Culture is a work entirely based on the assumption of the Christendom paradigm. Within the framework of Christendom, Niebuhr provided five options on how Christ and culture may be related: Christ against culture, Christ of culture, Christ and culture in

paradox, Christ transforming culture, and Christ above culture (Carter 2006:15). Niebuhr's ideas are important because they deal with a real and practical issue, but they belong in an old paradigm. According to carter, "the problem with Niebuhr's approach is that leads to Christian accommodating themselves to society around them. That was bad enough in a Christendom society that was supposedly Christian, but in a post-Christian society that is increasing non-Christian it is a recipe for Christianity losing its biblical and historical identity completely" (2006:111).

As Hiebert points out, "On the one hand the gospel belongs to not culture. It is God's revelation of himself and his acts to all people. On the other hand, it must always be understood and expressed within human cultural forms" (1985:30). Vanhoozer adds, "if I am to love my neighbor as myself and thus fulfil what Jesus calls the second greatest commandment (Matthew 22:39), then I will have to work hard to understand him. For I can not love my neighbor unless I understand him and the cultural world he inhabits" (2007:19).

Vanhoozer defines culture as a work and world of meaning. "Culture is a work because it is the result of what humans do freely, not a result of what they do by nature. Culture is a world in the sense that cultural texts create a meaningful environment in which humans dwell bot physically and imaginatively" (2007:26). Culture, then, is the lens through which a vision of life and social order is expressed, experienced, and explored; it is a lived world view.

To understand culture rightly, one needs to grasp what it is and what it does. Culture is continually communicating messages, both overt and covert, in a variety of ways and by a variety of means but with the ultimate goal of communicating a vision of the meaning of life. Culture, therefore, is a "hermeneutic or interpretive framework through which we understand the world and read our own lives" (Vanhoozer 2007:27).

Cultural texts are the intentional human actions that communicate meaning and call for interpretation.

Cultural texts include everything from the Sears Tower and Stravinsky's 'Rite of Spring' to soccer moms, The Simpsons, and shaving cream. Each of these signs has meaning to the extent that it communicated something about our values, our concerns, and our self-understanding. (Vanhoozer 2007:26)

Cultural text orient life and give it a sense of direction.

Culture spreads beliefs, values, ideas, fashions, and practices from one social group to another. Sometimes one culture can be imposed upon another as we see in colonialism, political ideologies, and even school. However, culture is also transmitted by the "mechanical and memetic" (Vanhoozer 2007:30) as modern technology and media given individual access to cultural text from virtually any place and any time. People are always exposed to cultural text; prolonged exposure produces various types of effects for good and bad. Yet many people are unaware of the effect culture is having on them physically, emotionally, and spiritually. Christians have awakened to the need of engaging culture as part of Christian mission and theology. The reasons for this is because "popular culture – more so than the academy or the church – has become the arena where most people work out their understanding of the true, the good, and the beautiful" (Lynch 2005:73).

2.1.2 Reading Culture

Vanhoozer (2007:44-54) purposes that cultural text be read on their own terms and considering the biblical text. "The goal of such reading is the understanding of faith: discerning the meaning of cultural texts and trends in light of the Gospel of Jesus Christ" (2007:44).

Understanding requires grasping what cultural text are doing and what they are about. Ricoeur (1981:38) says hermeneutics is "the art of discerning the discourse in the work." To make sense of culture as a complex whole requires one to see culture from a macro rather than a micro perspective. Vanhoozer suggests an approach that is multiperspectival, multilevel, and multidimensional to ensure the wide-angle view of culture is adequately represented. A cultural hermeneutic that is multiperspectival uses a variety of academic disciplines and approaches to

illuminate what is happening in a cultural discourse. A multilevel approach "beings order into the plurality of possible methodological approaches by arranging hierarchically the various levels of complexity that characterize cultural reality" (Vanhoozer 2007:46). Arthur Peacock (1993:39) Contends, "corresponding to the different levels in these hierarchies of the natural world there exist the appropriate sciences which study a particular level." He sees a progression from the physical world to living organisms, another progression from living organisms to human persons, and yet another progression from human persons to culture" (1993:217). Each of these levels draw on the lover levels yet maintains integrity on its own. The theological interpretation of culture takes place at the highest level of description. Vanhoozer claims on this level "we describe cultural discourse in terms of biblical discourse: we say how the world wrought by culture relates to God and to his purpose for the world that is summed up in Christ" (2007:47). Descriptions of culture that do not take theological consideration into account will always be thin descriptions. The thickest possible cultural discourse available relates to God and the gospel. By making use of the contribution from various disciplines and by ordering them according to increasing levels of complexity culminating in the theological, a thick description of cultural discourse is possible.

A hermeneutic of culture which seeks a thick description of cultural discourse within a particular culture moves theology from being a "universalized theological expression" (Bevans & Schroeder 2004:386) to a local theological expression. Understanding culture as a set of meanings and values that inform a way of life allows theological dialogue with any culture in the world. Bevans and Schroeder add, "Doctrines such as the incarnation, the sacramentality of the world, the nature of divine revelation as personal encounter rather than a propositional truth, the catholicity of the church and the nature of God as Trinity (self-diffusive in the world, a community in dialogue, a community of unity in diversity) all were discovered to point to the fact that contextualization or enculturalization is a theological and missiological imperative."

2.2 Understanding the Postmodern Condition

"Ours is a world that, for better for worse, has been labeled postmodern" (Lakeland 1997: ix). Postmodernism remains an imprecise concept eluding our understanding. Or, as James Smith

(2006:19) claims, "postmodernism is a chameleon taking on whatever characteristic we want it to: if tis is seen as the enemy, postmodernism will be defined as monstrous; if seen as saviour, postmodernism will be defined as redemptive." Not matter how ill-defined and unsatisfactory it may be, it has become normalized to call our world postmodern.

> If the Modern Era was a rage for order, regulation, stability, singularity, and fixity, the Postmodern Era is a rage for chaos, uncertainty, otherness, openness, multiplicity, and change. Postmodern surfaces are not landscaper but wavescapes, with the waters always changing and the surfaces never the same. (Sweet 1999:24)

It is because the world is conceived as being postmodern that theologians, Christian and churches need to take postmodernism seriously and address the reality that presents itself.

Commentators on postmodernism seem to agree that postmodernity can be engaged in different ways, although they failed to agree on what those ways are. Lakeland observes that "one seeks to deconstruct modernism and resist the status quo while the other repudiates the former to celebrate the later" (1997: xi). Andreas Huyssen (1990) identifies critical and affirmative varieties of postmodernism. David Harvey (1989) sees postmodernism as advancing totalizing modes of discourse while at the same time being unable to assume any political posture. Alex Callinicos (1990) finds postmodernity at the confluence of the architectural revolt against international style, poststructuralist theory, and a theory of post-industrial society. Stephen White (1991:4) lists four phenomena that he believes to be essential postmodern issues: growing incredulity towards traditional metanarratives, new awareness of the costs of societal rationalization, rapid grow of information technologies, and the emergence of new social movements. "Postmodernity signals the death of all metanarratives" (Lyotard 1984: xxiv). In making this claim Lyotard was not just referring to the theological metanarrative of the divinely created world but also to grand metanarrative of human progress articulated by modern science and technology, and the other metanarratives of human emancipation, justice, and prosperity advanced by capitalism on the one hand and socialism on the other. Carl Raschke (2004) sees postmodernity as a necessary check to the autonomous individual and the over-reliance on human reason. Postmodernity is not necessarily the total abandonment of the correspondence

theory of truth, inevitability leading to philosophical nominalism, rejection of all absolutes, and finally, total relativism and nihilism. Rather, postmodernity is calling out for more room for mystery, a deep longing for community and a reawakening of the modern consciousness to the power of story and narrative.

Postmodernism, for some, means not just the death of metanarratives but indeed the end of all foundational thinking and the questioning of all meaning. Every truth is seen as no more than a construct that needs to be deconstructed. Every believe is stripped of its foundation. Every assertion of fact provokes automatic challenge. All notions of good and evil become no more then moral institution given to us by our culture and time and as such they can lay no claim to universality. The postmodern sensibility takes a hard look at the modern era and asks what went right and what went wrong, what can be preserved and what needs to be rejected. Above all, it asks, how shall we live in such a world?

There is no standard postmodern attitude. There is no single proven model for living meaningfully in the modern world. In their self-absorption, unable to look to something beyond themselves, and operating without a steady compass, many people, especially the young, sink into despair and self-destruction. "The modern world has prompted many to abandon their faith, yet today they find themselves trying to work their way back to the old metaphysics that had inspired their elders, but which they themselves could no longer accept" (David 2013:30).

Ultimately, the potential of postmodernism is in its critiques of, and challenges to, the legacy of modernity. Postmodernism offers a frontal attack to the Cartesian ego of the Enlightenment that puts its faith in human reason as the power of mastery over nature and fate. It is deeply suspicion of notion of universal reason and rejects all metaphysical or religious foundations, all theoretical systems, and all grand theory. All that postmodern study can do is offer a description of a subjective condition that has been constructed within a certain context.

2.2.1 Postmodernism and Context

The root metaphor of postmodernity is "the other"; the root fascination is with difference. The modern turn to method, the search for a universality centered on our common nature as knowers, is now itself contextualized. The sophisticated knowing ego as universal arbiter, which had so successfully decentered the "loaded" theories, traditions, and institutions of the past, is now itself decentered. Postmodernity is not the end of modernity but the self-critical transformation of modernity.

Stanley Grenz (1996:21) uses the word "bricolage" when describing postmodernism. Bricolage is defined as the "reconfiguration of various traditional objects (typically elements from previous stages in the tradition of the artistic medium) in order to achieve some contemporary purpose or make an ironic statement." Grenz uses bricolage to explain the nature of diversity that is celebrated in postmodernity. It is synergistic in nature because all things within postmodernity may be considered equally valid so previous unrelated things may be employed to create a new whole. Previous context is unnecessary to meaning since meaning is derived from the new context. Within postmodernity, the individual/community create the narrative rather than reading from a script. A script would indicate a required structure, plan, or framework imposed from outside the emerging story.

Grenz also points out the centerlessness is a characteristic of postmodernism. There is no longer a community that occupies the centre of all reality. The church, for example, is no longer the centre of community as it was in Christendom. The church is no longer the dispenser of truth and knowledge for the community because that is like giving a script to all the actors with the director enforcing that no improvisation is permitted, which is anathema in postmodernity. Rather, the postmodern narrative's centerlessness blurs the spatial and temporal distinctions by merging the past, present, envisioned future, as well as the local and distant, so that every place and time is an "ever-present." This blurriness leads to a skeptical interpretation of all information from traditional sources. All things that are considered "facts" are seen as merely the selected data and propaganda reflecting the perspective and political agenda, however covert or innocent,

of the one presenting the facts. Nothing is truly neutral, so all transmission of information or tradition is biased. One could think of it as a sacrament of the present moment.

So Grenz (1996:136) postulates that the present is not the inevitable working out of the past but rather that there is more discontinuity than continuity in the modern historical construct. The concept of "history" is suspect as a paradigm and is flawed because of its pursuit of an objective body of knowledge that is neutral and value free that benefits all society and not just a specific class. For the postmodernist, the present is birthed by the past and is not simply a result of cause or consequence (Foucault 1977:145). The present freely responds to many stimuli of interpretation; it is not programmed by casual determination.

What this means is that our present context is not simply the result of selective reading and interpretations of past stories. The way things are is not the way they have had to become. Tradition is formed by the reading and the interpretation of a particular text in a particular way and traditionalism is the propagation of that tradition as fact and no further interpretation of the text that produced the tradition is needed. Derrida, however, leads us to the conclusion that there is no singular meaning to any text, situation, or reality (Grenz 1996:146). Every text is fluid with no fixed origin, identity, or end. Each act of reading the text is a preface to the next interpretation, which is why dialogue with the text is necessary. So, our present context is not simply the next in a progression of other present realities, as represented by linear history, rather, our present context is an interpretation conditioned by means of our conceptual system. This means, from a postmodern perspective, an individual can only describe a certain text as they understand it within a particular context and if the individual were placed in a different context, they would probably offer a totally different description of the text.

This explains why it is possible for members of the same denomination, say The Salvation Army, can have different expressions of tradition based on which texts are read and how those texts are interpreted within a certain context. By way of example, one Salvation Army church can read the text concerning the early Salvationists in Victorian England use of brass bands to draw crowds and interpret the text to mean that all Salvation Army churches should have a brass band to reach the masses if they are to be true to Salvation Army tradition. Yet

another Salvation Army church can read the exact same text about the early Salvationists use of brass bands and interpret the text to mean that in order to reach the masses Salvation Army churches should use instruments and music native to the context and culture of where their church is located and doing so is being true to Army tradition. These two example churches do not have agreement on the truth or metanarrative about brass bands in Salvation Army worship. Postmodernism says that there is no universal truth on the interpretation of the text, however, there may be agreement on the condition of being interconnected through the same denomination. Instead of seeking individual self-sufficiency, one seeks meaning and wholeness within community and relationships. God may be manifest in the interconnectedness. The two congregations that look at each other with suspicion that the other is not true to Salvation Army tradition, based on their individual interpretation of the use of brass bands, are unmoored from a single tether of music to an ultimate reality and are therefore open to new interpretations of the text. Seeking a new interpretation of the text shows that they both can achieve their common objective, which is to reach the masses with the Gospel.

The interconnectedness of the two churches actually extends beyond themselves into the context of the community where each individual church is located because there exists a universal interconnectedness of all – we are in this together. So, the churches should discover, in conversation with others in their larger community context, how the tradition of The Salvation Army brass bands should be interpreted. A contemporary example of how this is achieved can be witnessed by watching any Star Trek movie or television series. Although Star Trek is science fiction, in the Star Trek universe very little "science" is actually done. Everything in Star Trek revolves around "seeking out new life and new civilizations," not with the intention of dominating the alien, but in learning more about themselves in the "alien." The discoveries made by the Star Trek personnel come in learning new interpretations and not necessarily is obtaining new knowledge. Community becomes the locus of meaning in the postmodern sense. Community provides the context of experience, which is the framework that interprets text. The community an individual belongs to influences everything, although community no longer needs to be a geographical location. We live in an age where communication is possible to all places and at all times, which means that an individual is able to find interpersonal connection on their own terms – including using a constructed self.

The world we inhabit is a world of interpreted data and not a world of mere facts. The question is no longer, "Is it true?" rather the question asked is "In what way is this useful?" This is a fundamental switch from "Does this observation match reality?" to "Does this observation bring more understanding?" So, the community context the church is in conversation with about a certain tradition, like the ecclesiastical necessity of The Salvation Army's use of brass bands, no longer asks if the tradition is "true" but rather, is the tradition "useful" in the current context? The conversation seeks to understand if the event/action (the use of brass bands) was an incident or an event; was it accidental or did it have intent? The church wants to know if the story of the brass band is still valid and how/if that story can be incorporated into the story of the community. History is aimed at the past, but a story is aimed at the future. Story, not history, renders reality. Postmodernity understands that reality is always under construction because the narrative is always being subjected to new interpretations of the text. So, The Salvation Army church that has had a brass band for decades as part of its ecclesiastical story may need to abandon the tradition if the greater community no longer sees it as useful in the current context. Conversely, a Salvation Army church without a brass band may need to incorporate its use if the community deems such a tradition would enhance the greater community's story.

There is a missing piece to the example of the story of the two Salvation Army churches and the stories of the communities they belong to and that is the Story of God. Part of the narrative being created has to include God because the new narrative is about the interconnectedness of the church, the community, and God. The church speaks of the bible as God's word, more than that, as God's living word – God's living in the past, present, and future story. It is because it is God's story that we interlace our stories with the bible stories to shape us and our worldview. It is what makes God's word authoritative. By entangling the various stories of the contexts, we connect to with God's story, we hope to become more closely adjusted to and formed by God's story in the world.

So, the tradition of the brass band is no longer viewed through the interpretive lens of the local church or of the community, but it also needs to be interpreted through the lens of God's story. What does the narrative of God's intention for the world have to say about The Salvation

Army church's use/non-use of the brass band in the greater community? The answer is "plenty" because the tradition of the brass band, the story of the church, and the story of the greater community are found in the story of the *missio Dei*. The *missio Dei* story is a story of mission and bringing all people into a relationship with God. The new narrative is about how the church engages in mission within its community in a way that is contextually relevant. The "why" of the narrative is mission and it never changes because God's mission never changes. The "who, what, when, where, and how" of the narrative is always in flux as the context changes and the context is always changing.

2.2.2 Postmodernity and Faith

Christ explained that his followers were in the world but not of the world (John 17:14-16). As part of God's creation, Christians can not flee the world but find themselves a part of daily life, part of family, political and societal structures by which God sustains his work. Christians cannot avoid being in and part of culture.

What then is postmodernity's impact on faith? Postmodernity is creating more space for religious sensibility than was permitted by conventional modernity. Sociologist Randolf David believes that the "postmodern consciousness is yearning for which it cannot seem to find in conventional religion. It yearns for commitment to an infinite demand, something that exceeds our ordinary human striving" (2013:31). James Smith (2006:71) argues that postmodernism is intimately concerned with the relationship between faith and reason, not as a mutually exclusive binary (as modernity does) but as informing, interacting with, and constituting each other. Smith goes on to say, "Modernity's metanarratives cannot disengage themselves from narratives as their ultimate ground and thus cannot divorce themselves from myth, orienting belief that they themselves are not subject to rational legitimation." Reason itself is a myth, Smith claims, and postmodernism represents the retrieval of a fundamentally Augustinian epistemology that is attentive to the structural necessity of faith preceding reason, believing in order to understand, and trusting in order to understand (2006:72).

Is it possible that what postmodernity is looking for can be found in the Christ Story? In the love that Christ demands of his followers. This is not the easy love that is reserved for those who are near, but in the harder love that extends to neighbours including enemies. The yearning of the soul cannot be quenched by radical political ideologies or by conventional religion. Unfortunately, many churches are trapped in obsolete vocabularies that offer no credible ethics for living in a postmodern world. As such, they do not speak the language, to the anxieties, and to the needs of the postmodern individual.

The collapse of meaning has unleased a deep cultural malaise which has left an entire generation suspicious about authority and lacking confidence in the entire possibility of the very category of truth and therefore the possibility of objective revelation. Without God, revelation, and authority, we are left adrift on the sea of tiny personal narratives. In this understanding of postmodernity, modernity, with all its faults, still clung to an epistemological concern to objectively ground the world, whereas postmodernity is only concerned with what McKnight calls "imaginative and constructive descriptions of an infinite number of personal worlds" (1983:66). Peter Berger (1967:133) observed that in postmodernity "religion has become privately meaningful and publicly irrelevant." It is privately meaningful because it is an artificially constructed edifice of meaning, not because of any objective revelation. It is just one story among others "about a distinctive compartment of our imagination and desires."

Christianity flourished prior to modernity so we must believe in the potential that Christianity can flourish in the absence of modernity. The task before Christians, according to Timothy Tennent (2014:298), is to reimagine the great metanarrative for a postmodern world that proclaims anew the Christ story. By taking advantage of postmodernism's awakened consciousness to the power of story and narrative, it is possible to tell a grand metanarrative of the redemptive story of God – the *missio Dei*.

2.2.3 A Postmodern Metanarrative

Tennent (2014) outlines four recommendations on how the reconstruction of the metanarrative is possible. First, all soteriological discussions must be more intentionally

embedded into the Trinitarian context. It is the Trinitarian context that will be the greatest ally in reconstructing a metanarrative for postmoderns. God the Father is the source of all revelation. This connects 'exclusivistic particularism' with the doctrine of creation and helps maintain a robust view of general revelation. God the Holy Spirit as the agent of the new creation helps to place particularistic views within their native eschatological context. Salvation involves becoming full participants in the new creation which is already breaking into the present order; this touches every aspect of culture. The new creation, which is the climax of the great metanarrative, allows a vision of hope for the future that is lost when disconnected from the God Story. God the Son, Jesus Christ, is the apex of God's revelation and the ultimate standard by which all is judged. Jesus Christ is building his church and the church does not merely have an instrumental function, it has ontological identity in the metanarrative. Jesus is the embodiment of the new creation, but he calls people to be the community of the new creation and to demonstrate to the world that salvation is not something declared of the individual, it is something wrought within the individual.

Second, there needs to remain a canonical principle which declares that the bible is central to the Christian understanding of God's self-disclosure. God addresses fallen humanity not only in the Word made flesh, but in the words, which has been inscribed into biblical text. Scripture must, therefore, continued to be affirmed that it is God-breathed and useful for teaching, discipline, and training in righteousness. The Gospel is Good News to be proclaimed.

Third, revelatory particularism positions a theology of religions within the context of the *missio Dei*. It is only through the lens of the *missio Dei* that a theology of religions can be fully related to the whole frame of biblical theology. Central to the *missio Dei* is our understanding that through speech and action, God is on a mission to redeem and bless all nations. Redemption is understood as God's unfolding metanarrative, to which Christians are called to participate. God's self-disclosure is theo-dramatic, that is, God enters into and interacts with the human story and is, thereby, set within a dramatic, missional context (Vanhoozer 2005:30). God is the primary actor in creation and redemption and in the new creation. Human histories and narratives are the response, in various ways, to God's actions and words. Therefore, it can then be argued that theology should always be set within the larger context of the *missio Dei*. That is why the

postmodern reawakening of the power of story and narrative is so critical. All propositional truths are, ultimately, related to the grand metanarrative of the *missio Dei*. Also, narrative structures are not antithetical to the correspondence theory of truth.

Fourth, the approach must be simultaneously evangelical and catholic. Evangelical in that it needs to be committed to the centrality of Christ, Christian orthodoxy, and an urgency to proclaim the gospel in word and deed. Catholic in that it also allows unity with all members of the body of Christ throughout the world. The global church brings untold experience and perspective on how to articulate the faith within the context of religious pluralism without being hampered by the governing philosophical assumptions of modernity.

What appears to be a glaring omission from Tennent's proposal for a postmodern metanarrative is the role local context plays. A metanarrative that will ultimately speak to postmodernity will need to understand and incorporate the local context into the story to make it relevant for the hearers. The postmodern individual needs to reflect on how God's story impacts their own story in a way that is meaningful and brings meaning. Newbigin (1989:144) states, "We must start with the basic fact that there is no such thing as a pure gospel if by that is meant something which is not embodied in a culture." To say, 'Jesus is Lord' has its meaning in how the culture defines 'lord.'

The challenge before the church is to maintain a firm commitment to God's revelation within scripture as being authoritative for all of life, while also recognizing the mediated and perspectival character of this revelation with culture and through culture. Newbigin (1989) makes the following points about our Christian human existence:

1. The bible tells God's story. It is a story that we need to indwell on its own terms such that God's story begins to indwell our story; we need to allow God to be God in God's story, and by doing so, begin to allow God to be God in our story.
2. The bible presents a gospel that is rooted in the scandal of particularity. God chose to introduce the universal application of salvation through the particularity of the

incarnation and therefore God's truth can be located in our particularity without losing any of its truthfulness.

3. All understanding and knowing is communal in nature and related to believing. We learn the Christian language in and from the community of God's people. The act of knowing for the Christian community is deeply embedded within their faith of what they are seeking to know. Knowing and believing are part of the same reality.

4. The gospel is good news that presents a wider rationality. God's story as presented within the particularities of biblical cultures, provides people, within their particularity, with a deeper and fuller understanding of all of life that any other alternative story. As such, there is a self-authenticating character to the bible.

5. The church is the hermeneutic of the gospel. It is the reality of God's people living in faithful love and obedience to God that becomes the compelling evidence to a postmodern world that God is the living and true God. In this sense, although salvation may be accepted individually, it must be understood in social and corporate terms. God is at work in the world in and through a community that is a sign, foretaste, and instrument.

The bible itself speaks from different contexts and therefore is received differently in different contexts. Jesus' words do not need to be read in his own language but instead is to be translated into every language. Christianity has no holy city or holy places that the gospel obliges Christians to observe. This serves to emphasise that the gospel takes every context seriously and is intended for a plurality, or polycentricism, of contexts (Gunther 1997:429).

The rise in interest in narrative theology has coincided with the demise of modern paradigms of rationality. The Cartesian model for knowledge challenges rational beings to accept only absolute proof. It stresses classical foundationalism, individualism, and rationalism. Where moderns think language describes experience after the fact, postmoderns see language as shaping human experience before the fact. Language arises from its use within a particular web of belief or conceptual net. The meaning of the language, and indeed meaning itself, is unique to that particular web. So, the experiences of the world for those who adopt one network of belief do not correspond exactly to experiences of those who see the world through another/different language-shaped paradigm. David Clark (1993:504) states that "postmoderns agree that learning

a language is also learning from language." Clark believes that one does not simply learn a new set of symbols corresponding exactly to the words of one's native tongue. Instead, one enters a different conceptual world embedded in the vocabulary of the new language. A sports analogy explains this well. Consider baseball and cricket. Two sports with similar aims where one team throws a ball and the other team hits the ball with a bat, points are scored by running to specifically designated locations on the field of play, outfielders catch and throw the ball back towards the infield of play. However similar the games appear; they are so vastly different that it would frustrate a baseball player to step onto a cricket pitch and for a cricket player to step onto a baseball diamond. The rules are so foreign to each other that you can not think of cricket as baseball nor baseball as cricket. It is literally learning a new language; even the words used for the similar positions are different (bowler vs pitcher). To enter the world of cricket, as a baseball player, requires one to forget baseball.

A community shares the language that embodies its common conceptual net or web of beliefs. The community gains its identity and cohesion in part by using the same language. The Christian church is such a community. The Christian church adopts a language that forms it into a community; a community where believers everywhere in the world are considered brothers and sisters.

So "narrative theology is at home in the postmodern milieu" (Clark 1993:504). It is not necessary for the Christian narrative to prove a pure theology or a general moral truth. Christians need not interpret the meaning of the narrative because narrative embodies truth since it does not point to anything outside itself. Christian theology is relevant because it 'short circuits' the search for the text's 'real' meaning. Christians may live practically in light of their story. They may immediately begin to build the church by listening to and responding to the Gospel. Christian praxis does not need to wait for intellectual justification or historical proof. Christians live as aliens in the world.

Christian faith is distinct from modernity because the life and thought of the church stands on foundations entirely different from the footings that support secular society. So, the church makes no attempt at integration with the secular world. It intends, instead, to be itself, an

outpost of an outsider community. The church lives its own life before the world, inviting the disenchanted to join their ranks. Christian thought is practical to life as Christians live it. Christian theology is relevant because it fulfills its mission: shaping a community of reconciliation. Above all else, the church seeks simply to be itself.

Narratives have a way of forming community and through the master story of the *missio Dei*, Jesus brings us into the community of God. Jesus forms and treasures the stories of his people, leading them to a new creation where people of every tribe, language, and nation are gathered before his throne. Individuals do not lose their identity, instead when they are brought into God's kingdom, they find their identity as the people of God. In all their individual and communal complexity, they are made a part of God's purpose and mission in the world. Each person is made part of a community who live by God's proclamation and have a holy purpose in the unfolding of God's kingdom in this world.

Whenever and wherever men and women began the journey of faith, it was in the context of mission already in progress. Jesus recruited and trained disciples while he engaged in mission. New Testament Christians were always missionaries in on-the-job training. While the disciples were granted some time to observe and listen, they were soon put into mission themselves as extensions of the ministry of Jesus (cf. Luke 10). This occurred long before they had experienced the maturing enlightenment of the transition to life in the Holy Spirit. Mission engagement is an obligation for the Christian in every phase of the journey of faith.

2.2.4 Postmodernism and the Church

The Reformation's 'priesthood of all believers' required a shift in the locus of authority from all revelation coming from a select few to a scriptural inerrancy attainable by all through the faculty of reason. This is where religious and cultural transformation intersects resulting in modern Christianity to borrow too much from modern epistemology. Phyllis Tickle (2008:145) contends that the church, generally, has always been sucked along in the same belief currents as culture during what she calls "hinge" times of Christianity.

Christianity in a postmodern context needs to rend this particular understanding of authority – one that is informed and perhaps propped up by a modern epistemology – from this way of thinking about Christianity and especially God. Tickle's account of the question of authority for postmodern Christianity then centres on Scripture and community; both tempered by postmodern skepticism. Further, she defines the emerging church as a "self-organizing system of relations… in interlacing levels of complexity" that employs "total egalitarianism, a respect for the worth of the hoi polloi that even pure democracy never had, and a complete indifference to capitalism as a virtue or to individualism as a godly circumstance" (2008:152). Tickle suggests a church vision apart from the trappings of modernity and instead more sensitive to postmodern impulses: adaptive, relational, and complex.

A commitment to enabling individuals to engage in theological reflection on the meaning and implications of their own religious practices and the sacred practices of their communities is essential if the church is to assist in shaping individual lives and communities toward holiness. Such a balance of critical reflection and committed praxis will also provide pastors with a firm and open place to stand as they engage in dialogue with those of other faiths, or those with no faith, without retreating to the illusion of certainty that is held with passionate intensity, and often rationalistic dogmatism, by many stripes of foundationalism.

Ecclesiology needs to rethink how church is done in a decidedly postmodern context. In doing this, many emerging churches are unabashedly deconstructing historical practices in an effort to uncover the events – creation, fall, redemption, and reconciliation – that substantiate the Gospel narrative. These emerging churches are asking questions of mission, the centrality of Jesus, and what it means to live in community. Many of these theme's centre on what historical practices are simply adaptations that occurred at other times in history and what comprise the inherently 'undeconstructible' message of Jesus – love, justice, forgiveness and peace. Gibbs and Bolger sum up the church's mission as a humble attempt to "de-absolutize its sacred cows in order to communicate afresh the good news to a new world" (2005:19).

The church is still called to be salt and light and a reordering agent overcoming cultural fragmentation. Only those who acknowledge a source of objective truth higher than, and

independent of humanity, have a sure word for the postmodern mind. The Christian worldview does exactly that by affirming revelation as an epistemological reality from an ontological reality (God) who provides objective knowledge relevant to the large questions of this life and beyond. But in order for the Christian worldview to have an influence on the postmodern mind, two things must be true. First, Christians must resist the influence of postmodernity on their own minds. Second, they need to purpose in their hearts to think, act and minister within the framework of a Christian worldview perspective, recapturing the high ground in the current epistemological and ontological chaos (Little 1997).

Brian McLaren (2007:87-92), a prominent voice in the emerging church conversation, suggests framing a 'new' Jesus as an essential starting point. Relying on Jesus' message as a form of counter-narrative opposite that of the Roman one, the story of Jesus and his vision of a 'new kingdom' becomes particularly relevant and also overtly political. McLaren relies heavily on the New Testament scholarship of N.T. Wright when he states the kingdom does not entail an otherworldly God acting as a benefactor for the hereafter, but rather a God that is working in the world already and seeks to enjoin humans in the task. In this manner, the mission of the emerging church (or its understanding of the *missio Dei*) does not resemble an inward-looking cloister of Jesus 'inviters' but rather an outward-focused community of 'motivators.' Put succinctly, Jesus invites his followers to participate in God's redemption of the world. "The *missio Dei* preceded the church, and so the issue is not where to bring or take God but to find out where God is working and to participate in redemption according to God-given skills and abilities" (Gibbs & Bolger 2005:52). The centrality of Jesus, Jesus' ministry in the narrative of his day, and his insistence that God's kingdom is here on earth, motivates people to join in God's outward movement to humanity.

Identifying with Jesus and applying the kingdom message as the framing of an 'alternative social order' implies a radically new way of being and acting in the world both locally and globally (Gibbs & Bolger 2005:61). If God's redemption of the world is already present and bids people to take part in its radical transformation, then God's work knows no categories or boundaries. Appropriately, then, transforming secular space is the second core practice noted by Gibbs and Bolger. Here again the emerging church takes as a refence point the

malicious effects of modernity in relegating religion to the private sphere and positing a secular space as a space without God. The dualisms of modernity, especially the sacred/secular, private/public, transcendent/immanent variety cripple the church and placate the transformative potency of the gospel.

2.3 Contextualization

The process of proclaiming and embodying the gospel and culture is most often referred to as contextualization. Ashford (2011:119) claims that scripture provides examples of contextualization, that contextualization is inevitable, and "that in order to contextualize well, one must proclaim and embody the gospel in ways that are faithful, meaningful and dialogical." Ashford presents Acts 17 as an example of contextualization in the New Testament. As Paul preaches on Mars Hill, he is "faithful to God's revelation;" he speaks in a manner that is "meaningful to the socio-cultural and situational context;" and he communicates in a dialogical manner by "using some categories familiar with the Athenians and answering some questions they likely would have raised. He followed through by also introducing them to biblical categories and answering questions they had not yet raised."

Be it the Apostle Paul's sermons and speeches or how the four gospel writers shaped their books for engaging a particular community of readers, "the Gospel is always expressed in cultural forms and cannot be otherwise" (Ashford 2011:119). This means that contextualization is inevitable, and every Christian is actively involved in contextualization. Therefore, contextualization should be done correctly and faithfully. Contextualization done correctly and faithfully requires the that the Christian "express and embody the Gospel in cultural forms that are faithful to the scriptures" (Ashford 2011:120). This necessitates understanding the biblical passage's immediate context (what is the author's intent) and the passage's broader context (what is the Divine author's intent). Vanhoozer writes, "if we are reading the bible as the word of God, I suggest that the context that yields this maximum sense is the cannon, taken as a unified communicative act" (1998:265).

In addition to being faithful to scripture, contextualization requires proclamation of the Gospel in a way that is meaningful for the socio-cultural context. Effective communication involves the speaker being able to get their message across in a way they intended so the hearer understands their intent and acts accordingly. "This type of proclamation takes hard work; learning culture is more complex than learning language because language is only one component of culture. Pastors and professors must work hard to teach their audience not only how to read the bible, but also how to read culture" (Ashford 2011:121). No single socio-culture or language is the universal norm for the Christian faith. This means that the Christian scriptures may be proclaimed and embodied meaningfully from within a socio-cultural and linguistic context (Walls 1996:3-54).

Finally, appropriate contextualization must also be dialogical allowing the Gospel to critique the culture in which it is embodied and proclaimed. Contextualization does not mean allowing the Gospel to be transformed by a particular culture, rather, it is the culture being transformed by the Gospel. "The Gospel does not condemn all of a culture, but it is always and at the same time both affirming and rejecting. If the Gospel we preach does not have a prophetic edge, then we are not fully preaching the Gospel" (Ashford 2011:122).

2.3.1 Mission and Contextualization

From its inception, the missionary message of the Christian church has incarnated itself into the life and the world of those who embraced Christianity. According to Schleiermacher, who believed all theology was determined by the context in which it had evolved, "the Christian church is always in the process of becoming; the church of the present is both the product of the past and the seed of the future" (Bosch 1991:432). Grenz and Franke (2001:50) state, "the theological enterprise consists in setting forth in a systematic manner a properly Christian interpretive framework as informed by the bible for the sake of the church's mission in the contemporary context."

2.4 Mission in a Postmodern Context

How does the community of faith engage in mission within a culture that rejects metanarratives? Alfsvåg (2001:69) rightly asks, "Is it possible in an epistemologically consistent way to insist that one represents truth, as Christian mission has traditionally done?" Given the postmodern recognition that culture exhibits an irreducible plurality of viewpoints and the rejection of viewpoints that are un-revisable and universal, mission cannot consist in engaging in pluralistic discourse with the intention of persuading others to one's viewpoint. Mission engagement must, therefore, be with the intention of reaching consensus through conversation – conversation in which something is at stake. For the mission conversation to be taken seriously within a postmodern context the conversation must take place within the context where the church exists and not in an eschatological reality the church hopes to lead others to embrace. Lakeland (1997:102) believes that this is difficult for the Christian faith community because they are "persuaded of the truth of its narrative of salvation, and its responsibility to proclaim the gospel to the four corners of the earth." So, to enter into an open-ended revisable conversation with people whose own narratives have little or nothing in common with the Christian narrative would be difficult to accommodate. "a clue to the way we might address this problem is afforded by identifying the church as a community of faith which is the locus of revelation, while recognizing that Christian theology ineluctably to the conclusion that the world, not the church, is the locus of redemption. The corollary of this, of course, is that while the church is within the world, the world is not within the church" (Lakeland 1997:102). This means the question of mission requires understanding the responsibility of the church as the 'community of revelation' to the world as the 'community of redemption.' The face of mission is not a set of absolutes but rather love as the compassionate outpouring of affection.

To investigate the characteristics of a church community devoted to love as the face of mission, Lakeland (1997:103-107) borrows the ecclesiastical notion of the church being a priestly, prophetic, and royal people. He believes that these three terms can be reworked to be easily applicable in a postmodern context because they provide the church with a self-understanding and keeps the church from relinquishing its specificity as it contextualizes the gospel and engages the world.

2.4.1 Church as a Priestly People

To call the Christian community a priestly people is to identify them as sharing the priestly role of the Great High Priest Jesus Christ. In Christ, God is present in a way that genuine reciprocal human relationships are possible with God, with people, and with creation. The church, as a vessel of the Holy Spirit, is always freshly, historically, and a distinctly human presence of the Spirit. Therefore, the church will be a community of the Spirit under the sign of the cross. Being called a priestly people highlights the church's sense of purpose as having a mission to the world to communicate the love of God in Christ to and for the world. This communication of God's love is accomplished by loving the world for God through praxis rather than just verbally communicating that God loves the world. To be involved in mission is not to claim to be a privileged servant but to be driven to be a servant whose mission is to show love rather than just talk about love. The mission of the church is to involve itself in the redemption of the world, not to lead the world to the recognition that the church is the instrument of salvation. To be involved in redemption requires kenosis – an emptying of self for the sake of the world.

In a postmodern context, the church's principal objective is not "to tell a story, but to help awaken that which is not the church (and sometimes that which is) to the interpenetration of the cosmos and the divine, and to quicken the particular sense of responsibility to the cosmos and this God that it behooves the consciousness of the creation to express" (Lakeland 1997:104). Even though it is the task of the church to always face outward, it cannot realistically understand itself to be the only avenue of God into the human story nor the only manifestation of the Spirit.

2.4.2 Church as a Prophetic People

Historically the prophet is the one who speaks truth to the world regardless of if that truth is accepted or not. Brueggemann believes "prophetic ministry consists of offering an alternative perception of reality and in letting people see their own history in light of God's freedom and his will for justice" (1978:110). The church as prophet seeks an open and candid encounter with the world, that is not the church, in a fully truthful manner. The truth is to be expressed as far as the church is able in a manner the world can receive as true. In other words, prophecy in our current

context is not a matter of presenting a substantive message to an uncomprehending multitude, but rather, acting out an "uncompromising openness to the future revealed through unconstrained discourse" (Lakeland 1997:105).

2.4.3 Church as a Royal People

In a postmodern context, there may be nothing perceived more distinctly premodern than the notion of royalty. Monarchs today no longer act as tyrants and despots as they did in earlier times but, neither are they exemplars of morality. Monarchy today is mostly ceremonial with little actual influence in the life of their subjects and consequently they are often seen as being out of touch with 'common folk.' So, to understand the church as a royal people in a postmodern context requires a dramatic rephrasing of the idea of royalty. Lakeland proposes that the phrase that best captures what is intended by the "traditional Christological and ecclesiological symbol of kingship and royalty is that of servant-leader" (1997:105). The servant-leader image describes the ideal of Davidic monarchy of ancient Israel and the life pattern of the promised messiah who would suffer and die for humanity. Therefore, true discipleship of Jesus Christ shows itself most clearly in ecclesial communities that exercise leadership through service. For the church that wishes to impact a radically pluralistic political, cultural, and religious world, servant-leadership is vital because it attempts to cooperate with culture from a humble position. The church as a royal people, expressed through servant-leadership, commits to building a sustainable and worthwhile future for the world.

In modernity, ecclesial structures are inward focused towards the life of the church community. In this structure, mission and evangelism are promoted as ways of bringing more people into this inward-looking community and deeds of service to others is seen as a secondary and subordinate ministry to sacrament and word. This type of structure will not engage the postmodern context in a collaborative way to eliminate problems and confidently oriented toward a radical future. The church in the postmodern context needs to see the worship of the church as a subordinate to and instrumental to the central work of the church which is to minister to the needs of the world. The ministry of the church is accomplished by all the people of the church community and supported by the ordained/professional minister. This indeed will be a

radical transformation within some Christian traditions that hold ordination as occupying a special place that is reserved for only certain individuals within the church community.

If the crisis of the traditional understanding of church is relevancy and identity (Moltmann 1974:7), then this crisis will challenge the institutional formation and thus shape and form the identity of the institution and the relevance of that institution in the world. What kind of identity does the theological institution have if she is no longer created by the fundamental truth and the subsequent correct praxis? What relevance will it have if it cannot proclaim her fundamental truth?

Theological institutions have seen their identity as an institution that forms church leaders to lead the church in the truth – truth proclaimed through the sermon, the pastor being the dispenser of truth, and an emphasis on teaching and explaining the truth and identifying false teaching. The question needs to be asked: Is this a valid identity for the theological institution today? Within the postmodern context, the church is no longer an institution created and sustained by the proclamation of the truth and the correct administration of the sacraments. Rather, it is a hermeneutical space of listening and discerning and is fully aware that it is continually changing as it is open to the work of the Holy Spirit. How then does the theological institution prepare leaders/pastors to minister in this new context?

2.5 Postmodernism and Church Leadership

The leader in this new context is someone who facilitates space for listening and interpreting. To do this they employ hermeneutical skills from the theological and non-theological disciplines to task of interpretation. The leader no longer comes into a community with the truth because 'the truth' is believed to be something that is discovered in dialogue between the Story of God and the story of the community. There is no 'one size fits all' reality. Rather, each community has its own understanding of reality based on a shared revelation of truth. God is doing something unique in the community. It is unique to the community because the community itself is not like any other community and therefore God has to speak into those particular realities. So, space needs to be created to listen to the story of the community and the

church leader becomes the one who creates space for this dialogue to happen. The community may not even be aware that there is a God narrative in general or of its impact on their community in particular. It is the church leader who may be the one to give words to the God Story that is present and at work in the community story. The leader, together with the community, then tell and live the story so as to be a witness of the Kingdom to come beyond the barriers of the local community.

2.6 Postfoundational Hermeneutic Space

Meylahn (2012:52-62) uses the metaphor of dance to describe the facilitation process moving toward a postfoundational hermeneutical space in and with, but not of, the community. The dance has four movements that move to a particular rhythm of the community so one can step between the movements until the appropriate space has been realized.

The first movement requires the leader listening to the community. To listen to the community means to enter into the community and actively listen to the narratives being told. There are a number of stories that make up the narrative and all are valid. The stories that originate in small talk, what may be considered banter, informs the leader of the common language of the community. These are the stories that give an idea of what is considered to be normal for the community in general and the people of the community in particular.

An example of this would be a leader entering a community for the first time and seeing older homes, which are showing their age, suggesting a lower income population in the community surrounding the church building. It also suggests an aging population who have owned these homes for decades, raised their kids in the neighbourhood, and are familiar with the church. Up the street from the church is a business area with various restaurants, convenience stores, and specialty shops owned and catering to people of East Indian descent, suggesting that the community also has a population of immigrants and/or first and second-generation Canadians.

Along with the small talk, stories are the deeper level narratives that come from deeper relationships within the community. These deeper narratives are the shadow stories that question the common language understood through the small talk narratives. As the leader gets to know the community better, she discovers that the 'small talk' impressions did not tell the whole story. While there are some older people who have lived in their homes for decades and raised their children, the leader discovers that many of the homes are owned by young professionals and there are very few immigrants residing in the community. Although there are businesses owned and catering to an East Indian populace, the business owners live in a different community and commute to work.

The second movement is all stories need to be interpreted as part of the process. The interpretation requires placing the individual stories within the wider narrative context which will often require the help of other disciplines. The interpretation is not seeking to develop a metanarrative, but rather a legitimization of these stories. The legitimacy and justification of the various actions of the community helps express the beliefs of the community. Again, our example of the new leader; the narratives told her that the church is in an older community made up of immigrant families but by digging deeper and getting to know the community, she discovered that while there are some older people and immigrants, the majority of the community is comprised of young professionals with no children. By accessing government census records online, the new leader discovers that many of the people in her community are listed as having no religious affiliation or are affiliated with a non-Christian religion. The census also shows that the mean age of the population is between 30-50 and that they have a larger than average income. The real estate index shows that the older homes in the community are significantly cheaper than similar sized homes in the suburbs and they are significantly closer to the downtown area of the city. The local paper lists the business area in the community as a 'must visit' for those seeking authentic Indian and Mediterranean cuisine and merchandise. All this information gives the church leader a better understanding of the community as she interprets what the stories have told her.

The third movement is discernment. Discernment requires deciding which stories tell the real story of the community and which stories do not. The discernment of the stories comes from

the cracks of the dominate language. This is because it is the shadow stories of the marginalized in the community that speak into what is really happening within a community. It is the excluded, marginalized stories that help discern the myths and question the myths that hold individuals and communities captive. Discerning also determines the degree and extent that the church was/is part of developing the dominate language. The discernment process requires that the church take a critical look at its praxis and how these practices keep the dominate language alive and well. The new leader listened to the stories of the community and as part of the discernment process looked at the practices of the church. She discovered that the church offered a number of programs to help the less fortunate in the community: a food bank, soup kitchen, and ESL classes. All these programs have had limited success. The church also conducted Sunday morning and evening worship service and although they were open for all to attend, few people from the community actually attended. There was a women's bible study that met on Wednesday mornings that has been attended by the same six ladies for a number of years. The church for years believed the dominate language of the community was one of an aging, lower income, and immigrant population and so they offered programs that reflected this false narrative. The actual dominate language of the community was that of a young, affluent, population and gentrification was making the community the "it place" in the city.

A fact that came through the discerning process done by the new leader, was that there was a group of people in the community that were falling through the cracks – parents with young children. Parents with young children were a marginalized group in the community whose story was not being represented in the dominate narrative. These people bought homes in the area because they were affordable and so decided to raise a family in the community. The parents, single and dual, were working to make ends meet which meant their young children were in daycare and the older kids were often left at home by themselves after school until the parents returned from work. Since their income was tied up in mortgage, car payments, and childcare, they had little if any disposable income to upgrade their aging home or make the necessary repairs that their childless neighbours were doing.

The fourth and final movement proposed by Meylahn is the re-authoring of the common language to include the God Story. Within the new story is how Christ identifies with the

marginalized, the outcast, and the shadow stories of the community. Because Jesus identifies with these shadow stories, he can make those stories the place where the Kingdom of God can be proclaimed and realized.

The kingdom can be proclaimed in these shadow stories because the story of the cross offers a frame of reference needed to understand and interpret the world. The cross is the story of the ultimate criminal who was crucified because he challenged the imperial myths/stories of his time. After three days he rose and with the resurrection comes the story of new life where the dominating story has been broken. The dialogue between the Triune Story, the Christ Story, and the eschatological kingdom to come needs to be brought into the current context to adequately discern what is happening. In this new dialogue, traces of God's involvement in the stories need to be proclaimed and expressed in words of prophesy and hope. The historical story of Christ needs to be proclaimed in the context of the cracks in these stories and the dominate myth. The story of Christ's incarnation is proclaimed through the church's identification and association with the marginalized. The story of the crucifixion is proclaimed through the dominate myths that destroy and bind the individual and the community under the law of death. The story of the resurrection of Christ opens new possibilities once the dominate power has been broken. This is all inspired and enabled by the hope of the kingdom to come. It also invites the church to follow Christ into the cracks of the community.

When the involvement of God is realized as being present within the stories of the community, a kingdom space is created within the community story that can be filled with the impossible possibilities of the true transformation, true life, and liberation from the dominating myth. This kingdom space needs to be embraced and lived to the full. Once minds have been liberated from the dominating myth of what is and is not possible, new ideas will emerge about community that is in the world with the marginalized but not of the world because of the new life made possible by the Christ story. This allows the marginalized to find meaning and purpose within the community. Their identity (homeless, immigrant, LGBTQ, etc.) is no longer based on the identity placed on them by the dominate myth because there is no longer a dominate myth and therefore no cultural norm because the new norm is hospitality and friendship.

Over time, this new life and new space will manifest as new practices within the community. These new practices will eventually become 'correct practices' that will be authorized and legitimized by the dominate story, being the founding story of this new, liberated, and transformed community. To keep this new story from degrading to become a story that excludes, marginalizes, wounds, and hurts, then the community must continuously listen to the shadow stories, and if necessary, begin the process anew.

Once the new reality of the kingdom is embraced, it must humbly realize that it is vulnerable, and one must start listening to the new untold stories of exclusion and marginalization. We do this because the kingdom is eschatological and therefore it is not yet but still to come. The eschatological kingdom breaks down any story by asking the question: "What have you done for the least?"

2.7 Bridges to Postmodern Culture

Craig Van Gelder (2002) proposes eight possible bridges that can connect the church to the postmodern culture.

1. Spirituality. Although the emerging generations may be highly secular, they are really spiritual secularists. A wide range of spiritual views are woven into the fabric of postmodern culture so the possibility of God and the supernatural are taken for granted an thus presenting a bridge to the Gospel.
2. Community. Persons shaped by postmodernity tend to be on a journey that is seeking community. An inviting Christian community, that knows how to accept people where they are, is a natural bridge for emerging postmoderns.
3. Story/Narrative. The postmodern culture is skeptical of principles, rules, and laws that are abstracted into truths that must be obeyed or followed. Postmodernity sees the embeddedness of human knowledge and perspectival character of all knowing rooted within narrative or a story. The God Story is about life and its meaning, within which everyone can come to know their identity is the bridge.

4. Experiential. The current culture trusts its feelings as much or more than it does its thoughts. The postmodern person wants to experience life as much as, or more than, they want to understand life. The church proclaims that an experiential encounter with God is central to the faith experience.

5. Holism/Relatedness. The social order of modernity paralleled the cause and effect principle of Newtonian physics and so emphasised the individual to construct purpose and meaning through a social contract. The postmodern worldview, while placing emphasis on diversity, the local, and the particular, also emphasises the interrelatedness of all life. "A natural bridge exists for presenting the gospel that understands life from the interconnectedness of God's created order and intent for re-creation" (Van Gelder 2002:499).

6. Particularity. The privileging of the particular in postmodernity actually fits well within Christian thought because truth of God's message can become real within any context and any particularity.

7. Irony. Irony is an interesting characteristic of the postmodern worldview because surprise, contrast, contradiction, and collage are all expected and appreciated. The God Story is full of irony, surprise, contrast, and even contradiction shows up in the way people expect God to communicate and act.

8. Wider Rationality. Rationalism and positivistic scientism of modernity is seen as a bankrupt worldview in postmodernity. However, rationality is important to our human condition and the God Story provides a wider rationality for explaining human existence.

2.8 Conclusion

This chapter has explored the present postmodern context that the church currently finds itself within. We have employed other disciplines to describe the contemporary theory-laden practices to form our descriptive theology by asking questions that require theological reflection. We have reflected on the postmodern culture and its affects on the Christian, faith, theological education, and the church in general. In the next chapter we will seek to understand the theory-laden and cultural practices of The Salvation Army.

Chapter 3: Overview of The Salvation Army History, Theology, and Training Practices

Having looked at the present culture that the church currently finds itself in and how the church is responding to its context, this chapter will look specifically at The Salvation Army's holistic ministry from its earliest days into the 21st century. By exploring its history and theology, an understanding of the ethos of the organization will emerge.

3.1 History of a Movement

> While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor girl lost on the streets, while there remains one dark soul without the light of God, I'll fight – I'll fight to the very end. (Watson 1964:15)

These were the words spoken by General William Booth, founder of The Salvation Army, in his last public address at the Royal Albert Hall on May 9, 1912. These words show the heart not only of Booth, but it is also the ethos of the organization he started in 1865

In 1865, William Booth, an itinerant Methodist preacher, was invited to hold a series of evangelistic meetings in the east end of London. He set up a tent in a Quaker graveyard and his services became an instant success. This proved to be the end of his wanderings as an independent traveling evangelist which he began in 1851. Booth is quoted as saying, "When I saw those masses of poor people; so many of them evidently without God or hope in the world, my whole heart went out to them. I walked back to our home and said to my wife, 'Kate, I have found my destiny!'" (Railton 1912: 56). His reputation as an evangelist soon spread throughout London.

Booth's followers were an enthusiastic group dedicated to fight for the souls of men and women. By preaching hope and salvation, thieves, prostitutes, gamblers, and drunkards were

among Booth's first converts to Christianity; but it was never Booth's intention to start a church from the converts. His aim was to lead them to Christ and to link them to an established church for further spiritual guidance. However, even though they were converted, churches did not accept Booth's followers because of what they had been prior to conversion. So rather reluctantly, Booth started regular church services for those who came to faith under his ministry. Booth gave their lives direction in a spiritual manner and put them to work to save others who were like themselves. They too preached and sang in the streets as a living testimony to the power of God. This proved to be a dangerous activity as Railton recounts, "The enemy constantly displayed his hostility at the meetings held in the street. Dirt and garbage would be thrown at us and blows, and kicks would come, especially on dark evenings" (1912:69).

In 1867, Booth had only 10 full-time workers but by 1874, the numbers had grown to 1,000 volunteers and 42 evangelists serving under the name *The Christian Mission*. Booth assumed the title of a General Superintendent of the Mission and his followers called him 'General.' Booth and the converts spread out of the east end of London into neighboring areas and then to other cities. One day as Booth was reading a printer's proof of the 1878 Annual Report, he noticed the statement, 'The Christian Mission under the Superintendents of the Rev. William Booth is a volunteer army.' He crossed out the words 'Volunteer Army' and penned in 'Salvation Army.' From those words came the basis of the foundation deed of The Salvation Army which was adopted in August of that same year. Converts became soldiers of Christ and are known as Salvationists.

Booth and the newly named Salvation Army launched an offensive throughout the British Isles. At the first International Congress (convention) in June 1886, Booth told the delegates that "in the nineteen countries and colonies in which the Army's flag had been unfurled there were 1,552 corps (churches) and 3602 officers; that 28, 200 meetings were held weekly; that in building purchased, leased or erected by the Army seating was provided for 526,000 people" (Sandal 1950:300).

The work of The Salvation Army began in the United States of America in 1881 under the direction of George Scott Railton. Having completed his assignment in the USA, Railton was

on his way back to London, England when his ship stopped in Halifax, Nova Scotia, Canada. As he walked around the streets near the dock, he stopped and began to preach on one of the street corners and became so engrossed in his work that his ship left for England without him. Since he was now stuck in Halifax for ten days, Railton used that time to preach the good news to all who would listen.

The official work of The Salvation Army in Canada didn't start at that time; it began a year later when two Salvation Army immigrants, Jack Addie and Joe Ludgate, held an outdoor meeting in Victoria Park in London, Ontario one Sunday in May 1882. Soon they were holding regular meetings both indoors and out and

> In the Booth tradition, Ludgate and Addie took their message right to the altar of sin – in London's case, a stretch of twenty-two saloons known as Whiskey Row. They stuck to it through the hoots and jeers and curses of drunks until the town's biggest boozer, Whiskey Mason, joined the Army. Then scores of others crowded forward. (Collins 1984:37).

The Salvation Army grew quickly and by the end of 1883, just one year later, "more than 200 corps and outposts were being worked by over 400 officers. During that year alone 20,000 persons had been recorded as having knelt at the penitent-forms of the Army" (Sandal 1950: 260).

The International Salvation Army currently has almost 18,000 active officers, more than a million senior soldiers, and serves in 131 countries (The Salvation Army 2018). In Canada, there are currently 314 community churches, 817 active officers (ordained ministers), and The Salvation Army is the largest non-governmental direct provider of social services in the country, serving over 1.8 million people each year, in 400 communities across Canada (The Salvation Army 2019).

3.1.1 William and Catherine Booth's Mission

The Salvation Army owes its focus on mission, especially to the poor and marginalised, to the passion of the Booths. William and Catherine Booth agreed that their mission belonged amongst the poor, who had been rejected by the other churches of their time. Though from very early days this mission included a number of efforts aimed at the relief of poverty, their primary motivation was to rescue souls. When William Booth signed the autograph book of King Edward VII, he wrote: "Some men's ambition is art. Some men's ambition is fame. Some men's ambition is gold. My ambition is the souls of men" (Barnes 1975:72). At the time the Christian Mission first proclaimed the transition from being a 'volunteer army' to a 'Salvation Army' Booth wrote,

> We are a Salvation people – this is our specialty – getting saved and keeping saved, and then getting someone else saved, and then getting saved ourselves more and more, until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side the river. (1899:15)

Catherine wrote, "Go ye and preach the gospel to every creature… would it ever occur to you that the language meant, 'Go and build chapels and churches and invite people to come in, and if they will not, let them alone' GO YE" (1883:25).

Converts were offered more than just heavenly reward. There was an expectation that their lives would be changed and that they would become part of the solution to the miseries that they had once shared. The social activism of the Army, combined with the potential for every soldier to play their part in the salvation war, made it a sure-fire success. Salvationist evangelism had made both a spiritual and practical difference to the lives of people. This is what made it so attractive to ordinary working people. Salvationist religion had a real practical dimension to it. In the first decades of The Salvation Army, social programs grew organically out of the life of daily mission with the poor. A multitude of programs to feed the poor was only the beginning. They were followed by efforts to rescue 'fallen women', shelters for the homeless, a ministry to ex-prisoners, employment programs and a number of entrepreneurial schemes designed to raise the

fortunes of the least, last and lost. These new programs sprung up initially in order to reach new converts, but also progressively as the innate character of the Booths' growing understanding of Christian mission. General Frederick Coutts comments on this period, "The Army's social services were not born out of any doctrinaire theory but out of the involvement of the Salvationist himself (sic) in situations of human need." (1981:102).

3.2 Theology of a Movement

3.2.1 Theology of a Movement: Redemption

An organization like The Salvation Army does not come about without theology playing a role in its formation. For William Booth, redemption was the controlling theme of his theology. Although there are many images of atonement in the bible and in the history of the Christian church, "the image most clear to William Booth was that of redemption, which included images of rescue" (Green 2016:42).

Booth was born into Anglicanism but early in his teen years he started to attend the local Methodist church in his hometown of Nottingham, England. Acting on the Wesleyan theology he heard from the Methodist classes, Booth left his own ambitions behind to answer God's call to serve full time in the church (Green 2005). His early preaching as a minister of the Methodist New Connexion focused on individual redemption. "However, with the maturity of his theology as well as his enlarged vision of the work of the gospel came the realization that there was a corporate aspect to the biblical theology of redemption, demonstrated in three ways: redemption as sanctification, redemption as social ministry, and redemption as millennial theology" (Green 2016:45-46).

Redemption as sanctification, especially as it relates to the individual, is primary to understanding Booth's theology of redemption. Booth wrote,

Are you in love with Purity, my Comrades? Perhaps you possess it. Perhaps you have been to Jesus for the cleansing Power, laid yourselves at His feet, given up your doubtful

things, offered yourselves to do His Will, living or dying, and believed that the Blood of Jesus Christ has made you clean. Oh, if that experience has been yours, happy are you, and happier still if you are walking in the power and peace of that experience today. If it is so, I congratulate you; I delight in you, and praise God on your account. (1902:3)

Over time his theology of sanctification evolved to include a corporate vision whereby the Army as a whole was sanctified for the purpose of winning the world for God. Green (2016:46) outlines three reasons why Booth interpreted the corporate dimension of sanctification. First, since sanctification is the final answer to the problem of evil, connecting sanctification with the ultimate conquest of evil means that only a holy people can do a holy work. Second, a corporate doctrine of sanctification gave his movement legitimacy. "Corporate sanctification, or institutional sanctification, became an important sign that The Salvation Army was of divine, and not merely human, origin." Third, this wider understanding of sanctification "became fundamental because this work of God in believers and in the Church was preparation for the final redemptive purpose of God – the establishment of the Kingdom of God." This concept of sanctification prevented monastic holiness, that is, a separation of the holy from an evil world until God redeems himself. Rather, the holy engages the world, with God, as part of their mission to help make the Kingdom of God a reality.

Redemption as social ministry developed over time as the social problems which plagued Great Britain became more evident. The Booths always believed that preaching the gospel was the primary goal of the movement, but "there dawned an awareness in some of Booth's officers and soldiers that it was not enough to preach the gospel to the poor, but that preaching had to be complimented by taking care of the physical needs of the poor" (Green 2016:48). In 1890, the movement was officially engaged in redemption that manifested itself in two ways – personal salvation and social salvation. Booth (1890:16) said,

Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, while never a helping hand is stretched out to save them from the inferno of their present life?

The theological foundation for this new mission was based on a text that Booth would refer to often in his later ministry – the Great Commandment of Jesus to "Love your neighbour."

The third aspect of Booth's theology of redemption was his postmillennial vision for winning the world for God. Postmillennialism is the expectation of Christ to return in judgement after a millennial reign of one thousand years. Booth believed, "reform activity was in part to prepare the way for the millennium, which was in turn a reflection of the vision of the 'state of the perfect society' that drew Evangelicals into reform" (Dayton 1976:126). "For Booth there was a natural transition from the doctrine of sanctification as a means of preparation for redemption, and the doctrine of the kingdom of God as a result of the work of redemption by God's holy people here on earth" (Green 2016:53). Sanctification and winning the world for God cannot, in Booth's thinking, be treated separately. He wrote,

> If you are a holy man or woman, you will help forward the War and spread the glory of Christ's name far more effectively than you will if you are not fully saved. Holy people are the great need of the world. I am sure they are one of the great wants of the Army. (Booth 1902:70-71)

3.2.2 Theology of a Movement: Soteriology

The early Salvation Army was primarily an evangelistic mission since "the Booths had always maintained that 'full salvation' was an essential aspect of the gospel they preached" (Pedlar 2016:29). The Booths aligned themselves with a historical Wesleyan understanding of salvation which meant that "sanctification was a second, definite work of grace in the heart of the believer" (Green 1989:35). The focus on a second crisis led to a two-tiered view of salvation where "conversion, new birth, and justification were identified with 'salvation', and sanctification was thereby conceived as something additional to salvation, rather than an integral aspect of salvation" (Pedlar 2016:31).

There was a shift in Salvationist soteriology in the mid-twentieth century under the leadership of General Frederick Coutts. "Coutts discussed holiness in a way which shifted the

focus away from a strictly crisis-focused understanding of the second work of grace, and toward a more relative and process-oriented view" (Pedlar 2016:32). Coutts wrote that, "Holiness is both a crisis and a process for there can be no experience without a beginning, but no beginning can be maintained without growth" (1957:34).

Entering the twenty-first century there was another shift in Salvationist holiness theology that "brought the Army's soteriology to a more fully-integrated perspective" (Pedlar 2016:34). The organization's new handbook of doctrine states that conversion, "inaugurates a journey during which we are being transformed into Christ's likeness. Thus, salvation is neither a state to be preserved nor an insurance policy which requires no further investment. It is the beginning of a pilgrimage with Christ. This pilgrimage requires from us the obedience of separation from sin and consecration to the purposes of God. This is why 'obedient faith' is crucial; it makes pilgrimage possible" (Salvation Army 1998:85). This means that sanctification is set within the framework of salvation as a journey toward Christlikeness. Additionally, the ongoing work of sanctification is "the same grace at work in our lives both saves and sanctifies. We advance toward the fulfillment of that which our conversion promises – victory over sin, the life of holiness made actual, and all of the graces of salvation imparted by the presence and action of the indwelling Holy Spirit and his sanctifying power" (Salvation Army 1998:87). Holiness is, therefore, the work of God which makes it possible to live according to the purposes we were created (Salvation Army 1998:88).

3.2.3 Theology of a Movement: Holiness

The tenth doctrine of The Salvation Army states: "We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." Holiness is not only a possibility, it is "the purpose of God, the provision of Christ and the standard of Scripture for every believer" (Rader 2016:93). The aggressiveness in mission for the movement derived from the conviction that the power of sin could be removed from the individual and they could be set free. Once they were free from sin's entanglement, they were able to live a godly life in the present age. During his tenure as head of The Salvation Army, General Shaw Clifton said,

My vision for the Army is your personal holiness. I long to see you made holy through and through. What the Army needs most, what the world needs most is your personal sanctification. Our personal sanctification is the great issue far outweighing issues of policy and regulation, issues of finance or programme. All these have their place and deserve out best attention, but without our personal holiness we shall labour upon such things ultimately in vain. (Clifton 2010:181-182)

God's holiness, as portrayed in the Old Testament, is embodied in the person of Jesus Christ.

The term holy can easily erect boundaries. It is helpful, though, to recall that the word-concept of holy first of all bespeaks utter-uniqueness, distinctiveness, and even transcendence. Hence, I would argue that the notion that God is 'holy love' ought to be interpreted so that holy is understood as a kind of stern or wrathful qualifier; instead, it should be interpreted as to suggest that God's love is utterly unique, totally distinct, in a 'class of its own,' precisely because it infinitely transcends limitations of creaturely love. (Lodahl 1999:164-165)

The Old and the New Testaments expect God's people to be holy. After their liberation from Egypt, Israel is called a holy nation (Exodus 19:6). God intended Israel to be different and distinct among the nations of the world. "Israel's constitution, set out in the Ten Commandments and developed in Deuteronomy, was designed to guide its distinctive life" (Harris 2014:190).

In the New Testament, the letter of First Peter uses the imagery of Exodus to mark the identity of the early church: "But you are a chosen people, a royal priesthood, a holy nation, God's special possession…" (1 Peter 2:9). The Apostle Paul also believed Christian believers to possess a new identity as "saints" and "holy ones." This can be seen in his address to the Corinthian church when he writes, "To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people…" (1 Corinthians 1:2). Holiness taught in the New Testament and according to Paul "is a thoroughgoing reformation of human character that is seen in a thoroughgoing transformation of human actions" (Burke 1998:26). So, it is the conviction of

the biblical story that God is holy and utterly distinct and that those who know God are also holy and distinct. How that holy distinctiveness is worked out in culture has presented itself in a myriad of ways with varying degrees of success over the centuries. But the teachings and music of the Wesley brothers and the Methodist movement "insisted on real change, real transformation in the life of the believers. It was this legacy that the early Salvation Army captured with its tenth doctrine" (Harris 2014:191).

Harris (2014:193) argues that holiness is "one dimension of this boundless salvation, as is justification, adoption, and new creation. Holiness is not something different from salvation, but expressive of it." Holiness is therefore synonymous with Christian identity, and it is this identity that Christians are to 'live out' in their context.

Holiness is not intended to create a caste system in the church of people who have risen to a higher standard and only a select few can obtain it. "In speaking of sanctification as a 'privilege' it was never intended to suggest that the pursuit of godliness was optional for Christ followers in general or Salvation soldiers in particular" (Rader 2016:93).

Any teaching on holiness which has its emphasis away from relationship - centred on terms, labels, and defined experiences - runs the danger of detracting from the main issue. Holy living comes from the indwelling of the Holy Spirit in the life of the believer. There is no other source. Essentially, it is God's presence in our lives that makes holy living both a possibility and a reality. It is his presence in our lives that connects us to the source of everything and anything that is holy. Without his presence we are certain to be defeated in all attempts to be holy. "The Salvation Army has consistently emphasized the central place of personal relationship with Jesus Christ, through the Holy Spirit, being at the heart of each person's spiritual experience" (Street 2012:45). "God's purpose in saving us is to create in us the likeness of his Son, Jesus Christ, who is the true image of God. It is to impart the holiness of Jesus so that we may "participate in the divine nature " (2 Peter 1:4). It is to make it possible for us to glorify God as Christ's true disciples. It is to make us holy" (Salvation Army 1998).

The social dimension of holiness, according to Harris, also needs to be restored in our context. He states, "Without losing our emphasis on 'heart holiness,' we need to expand it to include social, political and even ecological dimensions" (2014:193). What some have considered Christ's kingdom manifesto of Luke 4:16-21is a blueprint for the transformation of society. Karen Shakespeare proposes that,

> The outworking of the response to this command reaches beyond the confines of church disciple-making, vital though this may be, to prophetic word and action, particularly with, and on behalf of, the poor and oppressed, so that justice can be restored. Put simply, the disciples of a just and righteous God have no choice but to pursue justice and righteousness in their personal, social, and political lives. (2016:193)

The two dimensions of holiness, personal and social, leads to an understanding of missional holiness where the two are worked out in unison. The individual and corporate dimensions of holiness provide the space for mission to find its purpose in the life of the Christian and in the life of the church. Christ's command to "Love God Love People" is expressed in the holiness of the Christian as they seek to "Love the Lord your God with all your heart and with all your soul and with all your mind…Love your neighbor as yourself" (Matthew 22:37-39) and in the holiness of the church as they try to obey the same command corporately. Needham points out,

> Missionary warfare is really love-fare, and the weapon is love because love is the un-weapon. Evangelism and social action, therefore, are the twofold expression of a Church in love with the world for whom Jesus dies and at war with every attitude, assumption, force, and law which contradict the Kingdom. (1987:63)

3.2.4 Theology of a Movement: Missiology

Salvation Army historian Dr. Andrew Eason writes, "If the multifaceted features of Salvationist missiology could be reduced to one overriding imperative, it would lie in Christ's command to make disciples of all nations" (2016:174). Few of the Booth's contemporaries in

Victorian England had done more to engage in mission at home and abroad and on the event of William's death in 1912 the Daily Chronicle wrote, "The world has lost its greatest missionary evangelist" (Railton 1912(b):253).

Eason notices four principles of mission that define the work of The Salvation Army locally and globally. The first principle was evangelism. Preaching the gospel to the unsaved motivated the Booth's to establish a mission in London's East End and "evangelism was meant to be the prime occupation of the Salvationists, soldier and officer alike" (Eason 2016:175). Booth thought the practice of "civilizing" mission common in the 19th century was an anathema claiming it to be "costly, inefficient, destructive, and unbiblical" (Booth 1889). Instead, Booth would argue that "only those engaged in the task of rescuing the souls of men and women from the fires of hell could be considered real missionaries" (Eason 2014:183). The real missionary fashioned their ministry after the apostles; seeking only to lead sinners to Christ.

Booth's refusal to separate the world into civilized and uncivilized and his insistence to replicate an apostolic model, led Salvationists to embrace 'cultural adaptation' as their second principle. Cultural adaptation was meant to be used wherever the Salvationist engaged in mission, be it in the inner city or the deepest jungles. A newspaper article in 1868 reported on the work of the early Salvationists, "The great bulk of it advocates are working people, the language used is that of the working people, and its habits are made to harmonize with those of the working people" (Eason 2016:176). The adaptive practices were clearly seen in their religious services which mirrored a Victorian music hall complete with sacred words attached to popular tunes, lively music, and "interactive theatrics to hold the attention of rowdy audiences" (Eason 2014:184). Since the adaptation to culture was the mission norm at home, it was natural to apply the same principle to ministries overseas as well. This was evident when a small contingent of missionaries were preparing to leave for India. These missionaries, led by Frederick Tucker, appeared in London dressed in Indian attire to advertise their new venture and show their sincere desire to adapt to a new culture. George Scott Railton sent them on their way with these words, "In the strength of God they are resolved to lay aside their Western dignity, and show by their dress, and in every possible way, that they feel themselves to be the brothers and servants of those whom God sends them" (Railton 1882:1). A Hindu reform paper, The New Dispensation,

printed these words shortly after the arrival of the missionaries in Bombay, "You so love us and honor your Master that you are not ashamed for his sake to adopt our dress… You have come to present Christ to us in our oriental garb and devotional enthusiasm, humility, meekness, and poverty which are truly oriental" (Eason 2016:177). The Salvationists who went to South Africa resided in "beehive-shaped dwellings made of mud, grass and sticks and consuming a traditional African diet of curdled milk and boiled ground corn" (Eason 2016:177). Although the Zulus wore considerably less clothing than Victorian modesty would have approved of, the missionaries showed little interest in changing the attire or social customs of those they ministered to in the Greytown district of northern Natal. By pursuing this culturally sensitive policy, and appropriating certain features of Zulu life, the Army's missionaries demonstrated that Christianity was not captive to western culture (Eason 2009).

Cultural adaptation was aided and abetted by a third principle of Salvationist missiology: commitment to self-support. Again, this principle was evident on the home front even before the first missionaries arrived overseas. Possessing no guaranteed salaries, Army officers were required to raise a significant portion of their salary through the sale of Army literature and offering plates at meetings. "Despite the challenges accompanying such personal sacrifice, Booth remained firm in the belief that self-support was critical to the success of The Salvation Army at home and abroad" (Eason 2014:184). Booth (1889:10) was critical of missionary societies that paid their Western personnel generous stipends, so he instructed his officers to live simply in the field and to rely on the local populace for most of their daily needs.

The fourth principle, self-propagation, was a success from the start of the organization. From its inception "members of the Booths' East London mission had been expected to win at least one person to Christ each year" (Eason 2016:179). As the mission endeavours moved beyond England, native agency was seen to be the most pragmatic approach. "There was, for instance, the obvious fact that locally raised personnel were less expensive than foreigners, who incurred enormous costs in travelling from their home countries to a distant mission field. And as Booth fully appreciated, native agents possessed a superior knowledge of local languages and cultures" (Eason 2014:185). An example of the effectiveness of the principle of self-propagation is seen in the conversion of the African chief Ntshibong during the mission to the Zulus of Natal.

Ntshibong's leading role in spreading the gospel to his own people so impressed The Salvation Army commander in South Africa that he wrote, "Ntshibong had become a real hallelujah preacher" (Thurman 1889:4). Railton wrote about this principle saying, "We do continually teach our people by example and arrangement, even more than in the word, that they are to devote themselves not only to the advancement of their own spiritual interests, but to the salvation of the world" (1889:18).

Eason (2014:185) concludes his commentary on the four principles by saying, "While never executed perfectly, the principles of self-propagation, self-support, cultural adaptation, and evangelism lay at the center of early Salvationist missions." As such, "William Booth deserves to be numbered among the leading missionary strategists of the Victorian age."

3.2.5 Theology of a Movement: Ecclesiology

The Great Commission of Jesus Christ to "go and make disciples" (Matthew 28:19) should ensure that the church is constantly and dynamically growing as new people believe in Jesus and become his disciples. The Salvation Army is an interesting point of study in the question of church and mission because it has been around long enough to undergo change from a spontaneous, dynamic "mission" to an organized and settled denomination.

William Booth was always a missionary who saw his revival as feeding into the existing churches, he even entered into negotiations with the Anglican Church at one point. It was only when he realized that his converts were not being accepted into the existing churches that he began to embrace the idea of local Salvation Army congregations. "But even these weren't for membership, but for "soldiership" where soldiers were engaged in soul-winning, and in seeking holiness" (Cairns 2009:30).

For long periods of time the established churches did not consider The Salvation Army a church because it did not comply with the prescriptions of classical ecclesiology, particularly the Sacramental ordinances. Even within the organization the question of being a church was unclear at times. William Booth is quoted as saying, "It was not my intention to create another sect... we

are not a church. We are an Army—an Army of Salvation." (Wiseman 1976:435). Later however, Booth declared, "The Army is part of the living Church of God—a great instrument of war in the world, engaged in deadly conflict with sin and fiends."(Wiseman 1976:436) The Second General of The Salvation Army, Bramwell Booth, followed up the founder's assertion saying,

> There is one Church. Just as there was only one people of Israel, no matter how widely scattered, so there is only one spiritual Israel ... Of this, the Great Church of the Living God, we claim, and have ever claimed, that we of The Salvation Army are an integral part and element—a living fruit-bearing branch in the True Vine ... In this, we humbly but firmly claim that we are in no way inferior, either to the saints who have gone before, or—though remaining separate from them, even as one branch in the Vine is separate from another—to the saints of the present. We, no less than they, are called and chosen to sanctification of the Spirit and to the inheritance of eternal life. And our officers are, equally with them, ministers in the Church of God having received diversities of gifts, but the one Spirit—endowed by His Grace, assured of His guidance, confirmed by His word, and commissioned by the Holy Ghost to represent Him to the whole world.
> (Booth 1925:79,82)

Salvationist theologian Earl Robinson (1999:13-14) presents a well thought out position regarding The Salvation Army and its standing as a church:

The Salvation Army is and will be ecclesia as it…

(i) is the people of God assembled to hear the Word of the Lord, to offer sacrifices unto Him, and to worship Him.

(ii) is actively engaged in God's purposes of revelation and salvation.

(iii) is a community in which the covenant promises of God to Israel are fulfilled in Jesus Christ and in the pouring out of His Spirit.

(iv) is called out of the darkness of sin to be God's people.

(v) is called for a special relationship with God in Christ.

(vi) is called together into a new community of Christian love and fellowship to experience God's miraculous power with each other.

(vii) is called to a new purpose as a people of God on the move towards the land of promise, the heavenly city, the New Jerusalem.

(viii) is hastening to the ends of the earth to beseech all to be reconciled to God in the expectation of hastening to the end of time to meet her Lord.

(ix) is an army called to battle against the forces of evil.

(x) hears and responds to the invitation of God given in Jesus Christ to be called out of the world as a company of God's people who are concerned for the world, and who bathe that concern with prayer and self-sacrifice to bring solutions to its problems.

(xi) is a local congregation set apart as a community of believers in Christ.

(xii) is a group of believers who meet in homes for worship and study and prayer in the name of Jesus.

(xiii) is a grouping of separate congregations which form an organizational or geographical unity.

(xiv) is an integral part of the Church universal, the whole body of Christ throughout the world.

(xv) is part of the Church militant on earth leading to the Church triumphant in heaven.

(xvi) is the body of Christ united in Christian community to manifest Christ in the world today.

(xvii) is the temple of the Holy Spirit, indwelt and directed and empowered by the Spirit of God.

(xviii) is the bride of Christ whom Christ loved and for whom He gave His life to make her holy.

(xix) is the pillar and foundation of the truth, defending the truth of God in matters such as moral decision making over against enemies of that truth.

(xx) is a spiritual house made up of living stones who are God's chosen and holy and royal priesthood, belonging to Him through having been brought from darkness to God's marvelous light.

The Salvation Army not only identifies with the church universal but also considers itself to be an integral part of the church and its mission of going into the world and making disciples. In doing so, it challenges classical ecclesiology by embracing a mission essence as the foundation of its mission ecclesiology.

3.2.6 Theology of a Movement: Social Action

As already noted above, social action became an integral part of Salvation Army theology early in its development as a movement. Today, many people are familiar with the social action aspect of the Army more so than their ecclesiastical dimension because in many countries The Salvation Army is the largest NGO to offer social assistance to the populace of Canada.

Practical theologian Dr. Helen Cameron is a Salvationist. She delivered a keynote address entitled "Life in all its Fullness Engagement and Critique: Good News for Society" to the annual conference of the British and Irish Association for Practical Theology. The purpose of the lecture, and the subsequent article that will be used for this research, was to "develop an espoused theology of the social action of the local church for The Salvation Army in the UK" (Cameron 2012:12). Although the context of her study is the UK, the findings represent an espoused theology of social action for The Salvation Army that may be useful in other contexts as well. Cameron reflects theologically on her experience of serving Christmas dinner at a local Salvation Army Church in Oxford, by being in conversation with four theological voices: operant theology, formal theology, normative theology, and espoused theology. She notes,

> First, I want to talk about my own Christmas Day practices, honed over twenty years, to see if I can uncover an operant theology in them. Second, I want to engage in a more formal academic discussion with the different disciplines that are claiming to have something to say about the social action of the local church. Third, I want to look at the normative texts that Salvationists would regard as authoritative in developing their theology and identify themes that might be relevant to this conversation. Fourth and finally I want to look at what the espoused theology of the social action of the local church might look like for The Salvation Army at this time. (Cameron 2012:13)

Drawing on experiences she had with three groups of individuals and her own experience as the volunteer coordinator for the event, Cameron interprets the operant theology present in the encounters. Of course, these interpretations are valid only within this context and at that time and it is possible that new interpretations would be made in a different context and time. However, the questions Cameron (2012:18-20) poses in formal theology to dialogue with other disciplines, specifically social and policy disciplines, are not context nor time dependent. She asks, "What is the history of social action of the local church?" "Why is it on the policy agenda now?" "Why should the church engage in social action?" "What critique can be offered of that social action?" "Will the church respond with more social action in the current context?" All these questions would be good for any local church wishing to be involved in social action to ask.

As Cameron moves to normative theology (2012:20-22), she begins to engage with the authoritative texts of The International Salvation Army. These are written texts that are seen as authoritative by all members of The Salvation Army worldwide. She begins by saying, "The Salvation Army emerged from both Methodism and the trans-Atlantic holiness movement of the mid-nineteenth century. Its emphasis has always been on experiential personal and social holiness rather than on the scholarship of the reformed tradition. It does have theology which it regards as authoritative, but it is compact rather than voluminous" (2012:20-21). She chooses four passages from *The Handbook of Doctrine*, that speak to her Christmas Day experiences.

3.2.6.1 Fallen Humanity

Humanity has fallen very far from God's intention. Though made in God's image, we are marred and flawed by sin (Psalm 14:1-3). This has caused disharmony throughout the whole created order. Not only are we ill at ease throughout the whole of our human personality, but we are also out of harmony with the created universe. We are at war with ourselves and with each other, and among races and cultures. Aware of inner strife and fearful of judgement, we turn away from God. This evil that troubles us is found not only in individual lives but is also built into the very structure of society (Romans 1:18-32). We are caught in its trap. (Salvation Army 2010:111)

3.2.6.2 A Gospel to be Proclaimed

The love and mercy of God are mysteries beyond human comprehension. Jesus Christ suffered and died to save the whole world and was raised by the Father. In the Atonement we recognise the astounding generosity of God's love towards all people. We realise the depth and gravity of our sin and, by turning in repentance to God, discover the joy of our salvation in Christ. The Church's mission is to share the message of this generosity, to declare its power, to proclaim its inclusiveness and live in its truth, so that the atoning power of the Cross becomes a reality in the lives of all who chose to respond. (Salvation Army 2010:132-133)

3.2.6.3 Holiness to be Lived out in Mission

The holy life is expressed through a healing, life-giving and loving ministry. It is the life of Christ which we live out in mission. God sanctifies his people not only in order that they will be marked by his character, but also in order that the world will be marked by that character. God changes the structures of society through a variety of means, but he changes them as well through the mission of his sanctified people, empowered and gifted by his Holy Spirit. The mission of God's holy people encompasses evangelism, service and social action. It is the holy love of God, expressed in the heart and life of his people, pointing the world to Christ, inviting the world to saving grace, serving the world with Christ's compassion and attacking social evils. Holiness leads to mission. (Salvation Army 2010:198)

3.2.6.4 Holiness a Life-long Process

Christ's presence changes us as we live in and through him. Our self-image undergoes a change. We rest in the knowledge of the love, grace, and acceptance of God and this sets us at peace and brings us self-acceptance. Our relationships are marked by those qualities of life which are described by Paul as "the fruit of the Spirit" (Galatians 5:22-26). As we follow Jesus, who came to seek and save the lost, we sense the call to serve others in Christ's name. We build relationships with the lost, the abused, the forgotten, and the powerless. In them we see Christ. We are drawn to search for truth and justice and the righting of wrongs in the name of Christ.

The holy life is a sacramental life. Reflecting Jesus, it is an open and visible sign of the grace of God. It is a fulfilled human life, a life of close communion with God and self-forgetful service to others. (Salvation Army 2010:195)

Having completed dialogue with operant, formal, and normative theology, Cameron presents an espoused theology of community service for The Salvation Army. She writes, "For The Salvation Army, the social action of the local church is seen as having three purposes. First, opening up to people the possibility of a journey towards discipleship. Second, preventing acute social need by offering preventative services. Third, sustaining people in positive outcomes they have achieved following a time of acute social need such as homelessness or unemployment" (2012:22-23).

These three purposes of social action in the church can be espoused by:
- Being both supportive and subversive of family life. "A theology of the fall allows us to work, both with a positive vision of family life, and the reality of its falling short of that vision"
- Being both compliant and compassionate. "A theology of God's love for all should have the upper hand, even if regulatory compliance is our 'license to practice' in a risk-adverse society."
- Being pastoral, practical, and political. "The social action of the local church is both a pastoral and a practical response to immediate human need. Yet if it is to truly achieve its purpose it also needs to be political. A theology of social holiness legitimizes the task. A theology of holiness as a lifelong process forms us for that task."
- Seeking wellbeing and not just symptom control. "How can the social action of the local church be used to draw people into life in all its fulness? How can we ensure that we treat people holistically and not as problems to be solved? A firm intention of our future way of working is to ask local churches to look at the broader social goals of their service to the community, focusing on individual and community wellbeing" (Cameron 2012:23-24).

3.3 Conclusion

In this chapter we have explored the theology of The Salvation Army to develop a thicker descriptive theology. The theology of the organization has given an understanding of the ethos of the movement from its early days in Victorian England to the present context The Salvation Army finds itself in 131 countries around the world. The holistic nature of the ministry conducted by The Salvation Army can be described as missional holiness; in carrying out its mission, the church is embodying not so much what it thinks it should do, but what it is. "The missionary church, then is nothing other than the Church following its Lord, leading the sacramental life, travelling on its pilgrim way – and inviting others to do the same" (Needham 1987:64).

In the next chapter we will examine the role the theological institution plays in helping the local church meet the demands of its postmodern context.

Chapter 4: The Theological Institution

In this chapter we are going to examine the role that the theological institution plays in helping the local church meet the demands of its postmodern context. We will also focus on the ministry training that those wishing to become Salvation Army officers go through at The College for Officer Training (CFOT) in Canada.

The dominate expression of Christianity in the West takes Christendom for granted. What this means is:

i.   The church expects the average person to have a general familiarity and empathy with Christian values and morals.

ii.   The church has an expectation that the government will embrace and enforce Christian sentiments and practices.

iii.   The church tends to operate with the assumption that if more people just believed the right thing, that being Christian doctrine and morals, a majority of our social ills would be cured.

All these expectations stem from a Christendom paradigm set within modernity that has shaped the church as we know it today. It is from this church history that theological institutions have grown. It is known, however, that the Christendom paradigm is no longer the dominate paradigm in society as it is being replaced by postmodern paradigm. So "theological education can no longer operate according to a modernistic epistemology if it is to equip students to minister in a postmodern world" (van Oudtshoorn 2013:64).

4.1 Understanding Theological Institutions

There are voluminous amounts of books and articles on roles of theological schools and the seminary, however, the following quote by Temba Mafico summarizes the differences,

The primary mission of the seminary should be to train pastors for church and its related services. Theological schools, on the other hand, particularly if they are part of a

university, do not necessarily focus on the Church; they are primarily research institutions focusing on theological issues. (2018:103)

What kind of community should a school strive to be? How does a given theological school understand itself as a community in relation to the church, however conceived? Kelsey (1992:50-56) identifies three primary types of schools. First is the theological school, exemplified principally with the Roman Catholic and Anglican traditions, which identifies itself as a Christian congregation. Understanding itself as a community of believers first, and a school second, shapes its ethos in deep and distinctive ways. This school is a worshiping community first and a school second, thus it places a high value on being a residential community set apart from the world, allowing maximum time, energy, and attention to be focused on its ethos as a place invested in the spiritual formation of the individual. It is primarily a community of faith and spiritual formation is its defining activity.

The second view of the relation of theological school to church came to dominate Protestant churches during the nineteenth and first half of the twentieth centuries. This second type the school is not a Christian congregation, but it is related to a number of Christian communities, or a denomination, by virtue of the fact that its students and faculty are members of the community or denomination. Worship is an important part of the common life of the school, but it is not foundational to its being a community as, precisely, a theological school. This type of school grew out of the close association between universities and theological studies in the northern European context. Its ethos is closely identified with a residential community, often in rural or small towns, avoiding distractions to provide maximum learning. It has also tended to be especially comfortable associating with other types of academic communities, such as colleges, universities, and associations of schools. It is, primarily, a community of learning. The pursuit of academics is its defining activity.

Finally, Kelsey identifies a third view of the relation of a theological school to the church. This, too, exerted considerable influence in American Protestantism, especially among the heirs of the Methodist and revival movements, most notable today among the Baptist and Evangelical schools. In this type, the school is not primarily a community of faith nor a

community of learning, but a community of equipping for mission in the world. The history of this type of school includes circuit-riding pastors, who engaged in the practice of the ministry before completing their theological education. These schools often had the character of "extension" education. Their relation to a particular church/denomination was not as close as in the previous two types since it was more independent or non-denominational. Basically, these schools were a service agency to a denomination. The ethos of schools of this type is marked by the fact that they consist of a cadre of persons called by the larger church to a mission in the world. Little value is placed on the school's being a resident community because greater value is placed on equipping its students with professional, ministerial skills and competencies than on spiritual formation and academic excellence. It is primarily a community of equipping. Training in skills and competence is its defining activity.

4.2 Classical Approaches to Theological Education

What makes a theological school theological? This is a question posed by David Kelsey to which he answers, "ultimately it is not the subject matters, courses, nor scholarly disciplines it employs but rather it is the overarching goal: to understand God more truly" (Kelsey 1992:109). From Kelsey's definition it is plain to see that there are numerous possibilities for the forms that theological education can take and that each of the possible forms can focus on what they believe will help the future church leader to understand God more truly. Knowing this, Kelsey outlines the two classic approaches to theological education that have shaped much of theological education, at least in North America, which he calls Athens and Berlin (1993:27).

4.2.1 Athens

By "Athens" he means that the goals and methods of theological education are derived from the classical Greek philosophical methodology known as "paideia." He argues that the early church adopted this model and then adapted it because its process of culturing the soul and schooling as character formation fit well with their wish to form a person to be holy (Kelsey 1999:6). Theological education is concerned with knowing God more than it is concerned with knowing about God.

We see in the Gospels that Jesus, in contrast to the religious leaders of the day, is the centerpiece for whole life transformation (cf. Matthew 7:29). The religious leaders during the time of Christ "achieved impact by memory drills so common in orality-preference cultures, requiring disciples to memorize and cite genealogies of important teachers to support their arguments, Jesus transforms the formation modality, not so much in relational form, but in objective" (West 2003:118). Jesus bypasses memory drills and other conventions that reduce learning to corrective and accumulative transactions by focusing on matters of motive, affections, and destiny. His disciples are exercised through "conative reappraisals, reframing, and renewal."

Within the Athens methodology the chief aim is to gain wisdom, not simply knowledge, and the development of virtues. It is the transformation of character and the desire to be Christ-like that places the emphasis upon personal development and spiritual formation. This educational emphasis on character development, obedience to Christ worked out in the power of the Holy Spirit, corporate worship, the close interpretation of scripture and pastoral care are why the early church adopted this model of theological education.

4.2.2 Berlin

Where the Athens model is derived from antiquity, the Berlin model is derived from the Enlightenment. It was during the time of the Enlightenment that theology had to justify its place within the university system. So, this method can be described as *Wissenschraft* or an orderly, disciplined, and critical research (Kelsey 1999:12). In the Athens model, scripture was accepted as revelation containing wisdom which is essential to life but now reason demanded that these sacred texts be subject to critical enquiry.

The 'calling' of the minister takes a secondary place to the career of the minister as professional actualization becomes a legitimate motive to pursue seminary studies. "One could choose the ministry as a vocational choice, learn to think scientifically, speak classically, and be degreed appropriately to fill positions in the church" (West 2003:130). The goal is no longer personal formation based on the study of authoritative texts but rather it is to train people in

rigorous enquiry, to find theory and apply it to solve practical problems; it is the professional education for ministers (Kelsey 1999:12). Theology then becomes a subject of theoretical study rather than of personal development and it builds up the church through the formation of professional ministers.

The Berlin model has an impact on the choice of faculty for theological institutions as well since only faculty with demonstrated capacities to engage in scholarly research and cultivate those capacities in others would be considered qualified to teach. Leadership, in general, and church leadership in particular, will be properly trained only if given the best possible education.

4.2.3 Moving Beyond Athens and Berlin

Theological education is torn between academic norms of excellence in what are considered the historical disciplines of bible, systematic theology, church history and practical theology and the professional norms of excellence in modern disciplines required to lead a church in the 21st century. Because of this tension, theological schools fail at accomplishing either very well (Hough 1985:17).

Is there a way to ensure that the theological institution can successfully integrate historical disciplines to produce women and men who are biblically and theologically literate and able to disseminate that knowledge in a way that is culturally relevant today?

According to Van Gelder the answer is "yes", and they have been accomplishing this feat since theological institutions first came into existence in North America. Van Gelder (2009: 11-44) has identified seven congregational leadership styles that have been taught to church leaders since the Colonial Times in the United States of America:

- Resident Theologian   Colonial Times
- Gentleman Pastor   Early 1800's
- Churchly Pastor   Late 1800's – mid 1900's
- Pastoral Director   Post WWII

- Therapeutic Pastor   1970 – 1980
- Entrepreneurial Leader   1980 – 2000
- Missional Leader   2000 - present

It is apparent from Van Gelder's research that there has been a change in the way church leaders are taught and that change has reflected the norms of society in any given era. It is also apparent that the change was slow in the beginning and has increasingly become quicker as we approach our current context.

The latest congregational leadership style to be taught is that of the "missional leader." The reason for this is varied but the role that research into missiology in the mid to late twentieth century cannot be ignored as this research sparked the missional conversation.

If the Athens model emphasised personal transformation and the Berlin model stressed ministerial training, the Mission model stresses "an attitude of passion for the world as God has shown it in Christ" (Calian 2002:54). Mission has to have reference to all dimensions of life: family, work, friendships, and community. One of the main goals of theological education is to prepare women and men ministers to equip the "whole people of God, develop leaders for mission, and help the church articulate its faith" (Banks 1999:132). Banks contends that the theological institution fulfils this educational service by forming character, abilities and thought, informing mind, praxis, and contemplation, and transforming values, peoples, and communities (1999:131). Theological education is a dimension of mission and has a vital missional content since it is an aspect of the teaching ministry of the church involving specialized testimony to the Kingdom. It is only by maintaining its close link with mission that the theological institution will "remain relevant to the changing circumstances and hold true to the missionary impulse that gave rise to the church and theology" (Banks 1999:132). West (2003:126) argues, "*Theologia* without *missio Dei* remains fundamentally flawed, and can either delay the development of missional skills of ministry or jeopardize their realization in the congregational context."

Hough and Cobb are also of the opinion that theological institutions need to maintain a close link to current context if they are to train leaders correctly. They believe "if the theological

school is to be a school for professional church leadership, the understanding of what it is to be a Christian community in the world will be the aim of its research and pedagogy" (1985:19). This would then influence the curriculum and the criterion for Christian praxis. They contend that "practical Christian thinking is the church's greatest need and therefore the first task of the minister" (1985:84).

Darren Cronshaw (2001:92) asks, "What is the future of theological education, especially if we want to engage freshly with the mission of God and the local church?" Cronshaw is a student and teacher of mission studies and a missionally-minded pastor, so he has developed some "guideposts to reenvision theological education centred around mission and the local church (2001:95-111). They are:

1. Communal as well as individual
2. Conversational as well as lectures
3. Contextual as well as universal
4. Cross-cultural as well as global
5. Character forming as well as intellectual
6. Contemplative as well as active
7. Congregational as well as academic

The church follows the lead of the seminary. If the seminary focuses on the maintenance of current structures and practices through its curriculum, then the leaders the institution produces will be satisfied to simply maintain the church in its current condition. One of the consequences of missionless theology is the production of clergy who have an inadequate ecclesiology and largely abandon the apostolic nature of the church. If the church is to awaken its missional nature, there needs to be an appraisal of the theology taught in seminaries. The seminary needs to "nurture an ethos for mission that prepares individuals during their school years" (Calian 2002:58). Curriculum plays a key role in this but so do the student's learning experience outside of the classroom.

4.3 Theology and the Theological Institution

4.3.1 Mission Theology and the Theological Institution

The marginalization and neglect of mission in the church was due to the similar treatment missiology received from theological institutions. It was Friedrich Schleiermacher who firmly established the four-fold pattern of theological education. "The study of theology as an academic discipline was pursued as: biblical text, church history, systematic theology and practical theology" (Laing 2009:13). This construct for theological education is still prevalent today.

With the benefit of hindsight, we now recognize the effects a theological education void of missiology has had on the church. The recovery of a missionary ecclesiology requires "not just a revision of the place of missiology in theological education but, more radically, places mission at the heart of theological curriculum" (Laing 2009:24). Guder agrees, "Missional vocation should permeate the theological discourse rather than being, at best, a footnote in the discussion. I have described this as the necessary movement *from* mission *and* theology *to* missional theology" (Guder 2008:16).

Bosch is quick to remind us that, "theology, biblically understood, has no reason to exist other than to critically accompany the church in its mission to the world" (1982:27). The central place for teaching missiology in seminaries must be reserved for the concept of the *missio Dei* because it understands the church to be missionary in every facet of its being. This does not mean that a missiology course is added to the syllabus, but that mission becomes the catalyst that is at the heart of the curriculum. The importance of this lies in the realization that mission is not considered a "duty" of the church but rather that it is an integral part of the ethos of the church. "We need to reaffirm that apostolate is the single *raison d'être* of the church" rather than equipping theological graduates to just maintain the existing church in its current condition (Duraisingh 1992:33).

The Cape Town Commitment which was ratified at the 2010 Lausanne Conference states, "Theological education should be intrinsically missional since its place within the academy is not

an end unto itself but to serve the mission of the church in the world" (The Cape Town Commitment 2011:69). This declaration leads them to encourage all theological institutions to "conduct a missional audit of their curricula, structures and ethos to ensure that they meet the needs and opportunities facing the church in their cultures" (2011:52). This needs to be done to reinforce that "The mission of the Church on earth is to serve the mission of God, and the mission of theological education is to strengthen and accompany the mission of the Church" (2011:69).

Alan Neely argues that if the global awareness of the seminarian is determined from their seminary experience, then it is the responsibility of the institution to provide as a fundamental part of the curriculum an "academic as well as practical preparation for cross-cultural mission" (1993:279) Calian adds, "Globalization is widening our horizons through cross-cultural experiences, a process of multiculturalization" (2002:64). Neely concludes by saying this curriculum will need to be "global, evangelical, contextual and ecumenical" if the seminarian is to live as a Christian missionary in a contemporary world (1993: 281).

Farley's (2001:176) thesis for theological training is that theologia, which he defines as "theological understanding," is the goal of all ecclesial education. He argues that the Christian pursues a redemptive ministry in the world and that it is the leader's task to "enable the church's ministries and the theological understanding which they require" (2001:176). To put it simply, it is the leader's responsibility to bridge the academic to the practical.

The present paradigm for training, be it in a theological seminary or the Salvation Army training college, is what best can be described as a "trickle down" process (Groome 2009:57). Farley calls the practice "source to application" (2001:135) which assumes that the primary source for theology is found within academia and not in the local context of the faith community. The professors at the theological institution have the knowledge and it spills over on the Christians below so that theology is either done "for" or "to" the people. The students taught under this paradigm will know about theology but will not know how to do theology within the local context. They may have learned what scholars think but have not learned how to think like

a theologian in a pastoral context (Groome 2009:56). The implication is if they have been trained to do theology in their head only then they are not prepared to be the hands and feet of God.

For a new paradigm for theological education to emerge, Groome suggests that the assumptions of the theory to practice paradigm need to be challenged (2009:59). This requires an examination of who, where and why of theology with the understanding that the 'who' can no longer refer to the scholars but to all people. It is essential to train future pastors in what Farley calls the "habitus of theologia" if they are to know how to do theology on their feet. The ability to do theology in this way is necessary if the pastor is to help their people gain a theological and praxis-oriented understanding of their faith (Groome 2009:60). To understand the "where" of theology, Groome suggests that the primary location of theology needs to move away from academia into the church and ultimately from the church to human history. The rationale for such a move is because "human history is the locus of God's activity in time and thus always the first source of God's disclosure at any time" (2009:61). This means that all human praxis and context becomes the primary text for doing theology. Therefore, if all human history has the potential to disclose God to us, then "all human sciences, disciplines of learning and ways of knowing are potential resources of our theologizing" (2009:61). This also means that present human experience on a personal, interpersonal, and social level can be a starting point for theology.

Why do we do theology at all? We do not do theology for God's sake or benefit so it must be for our sake and the sake of the world. In the current paradigm, the purpose of theology is a foundational understanding of divine truth. However, a foundational understanding of God removes him from our present context because a rational understanding of God centered on indisputable truth leads to a theology that is cognitive but does not have space for a God that interacts with humanity on a personal and intimate level. Also, according to Farley (2001:128), seminary education under the four-fold paradigm has no theological coherence. Without a "material unity" that holds the theological disciplines together, each then focuses on its own discipline and the training of professionals. Farley does not suggest what the content of this theological unity might be instead leaving the decision to the theological institution to ponder.

This researcher would suggest that "mission" is the material unifier required in this new paradigm. With mission as the unifier the emphasis of theological education would shift from the skills and competencies of the graduate to the ongoing formation of the missional community. Guder states that when mission is the focus, "the outcome of theological education is, then, not professional performance of an individual but the faithfulness of the community's witness, expressed both in its corporate life and in the personal witness of its members" (2008:19). The *missio Dei* requires that we be free to engage with God's activity in history and therefore interpret the activity of God within any context.

4.3.2 Practical Theology and the Theological Institution

Browning (1991:47) states that the first movement for both theology and theological education is the analysis of the cultural and religious meanings that surround our praxis. In order to accomplish this task, we must describe the global setting those cultural and religious meanings are found. This research is centred within the higher education institution so we must begin with what Metz (1980:34-36) recommends as a description of religious and contemporary practices. Browning (1991:67) suggests "beginning theology and theological education with differentiated description of the personal, institutional, and cultural dimensions of particular contemporary practices.

Theological education is most often related to the wants, demands and expectations of a given context so it would be legitimate to examine the nature of the context and to inquire whose needs and demands were or are being met. There needs to be inquiry into the seriousness with which theology has engaged the existing social reality in which theology is being articulated. Is it rooted in actual history? To what extent have the social, economic and political processes and structures been considered, not only as something connected but as fundamental to the doing of theology?

Many theological educators were/are persuaded by the work of Edward Farley who described the dilemma of practical theology in terms of the "clerical paradigm." The discipline of practical theology, and therefore theological education, had become consumed by the narrow

interest of professional preparation for ordained ministers. This has essentially made practical theology an "applied" discipline like other professional fields in the university and as a consequence theology has lost its grounding in practical wisdom, what Farley refers to as habitus (Farley 2001:35).

4.4 Postmodern Responses to Theological Education

In his work, "Postmodernity: Christian Identity in a Fragmented Age," Paul Lakeland describes three emergent responses to the crisis of modernity he calls the late modern, the counter modern, and the radical postmodern (1997:12). He also gives examples of philosophers and theologians who occupy each of the three positions, all of whom have had an impact on contemporary practical theology, theological education, and church ministry.

4.4.1 Late Moderns

According to Lakeland, people holding this position generally "find the project of modernity unfinished." So, theologians, like Habermas and Taylor, are willing to continue to explore the possibility that theology, ethics, and politics can be grounded in universal principles or in a "thin" metanarrative. For late moderns, reason's power is modified and constrained by a community on engaged subjects in dialogue seeking understanding and not by its own self-imposed critical capacities. The content is not universal or foundational, but rather the capacity for conversation and dialogue is what moves towards truthful engagement in and with the world.

4.4.2 Counter Moderns

This group sees modernity as totally bankrupt and holding no promise for humanity. The collapse of modernity allows for the recovery of the kind of integrated communities and community-dependent truth claims that defined the worlds of discourse and action prior to modernity. Lakeland contends that counter moderns look backward in order to look forward which is a position that is held by the fundamentalists and the post-liberals. Counter moderns are particularly concerned about the impact of ethical relativism and the subsequent loss of religious

authority that has traditionally legitimated moral and religious norms and praxis. This has presented itself has secular humanism, individualism, loss of community, and every social problem that plagues our families and communities. Philosopher Alasdair MacIntyre (1981) sees the importance to retrieve the values abandoned by liberalism and modernity, either through metaphysics or the values and practices of a particular religious and cultural tradition.

4.4.3 The Radical Postmoderns

Like the counter moderns, the radical postmoderns reject the modern project as well as any late modern attempt to salvage modernity. In Lakeland's view, while the counter moderns embrace an "authoritarian religious ethic" or "an Aristotelian ethic of virtue," radical postmoderns replace ethics with either "aesthetics or irony" (1997, 28). The radical postmodern position, represented by Foucault, Derrida, and Lyotard, rejects the counter modern's affinity for tradition and the late modern quest for universal truth claims.

4.4.4 A Late Modern Example: Browning

There are several reasons to place Browning into the late modern camp. Browning embraces a revised correlation method in practical theology, stated simply as, "Christian theology becomes a critical dialogue between the implicit questions and the explicit answers of the Christian classics and the explicit questions and implicit answers of contemporary cultural experiences and practices" (1991:46).

The revised correlation method begins in faith but quickly moves beyond faith to conversation and validity within the public sphere. For Browning, "to live and communicate in the pluralistic world in which we live, it must be a faith seeking reasons and a fait5h determined to articulate itself before both believing and non-believing publics" (1983:222). The revised correlation method also emphasises that the task of theology is practical through and through in the sense that the practical concerns, questions, and issues of the contemporary life drive, motivate, and shape theology at every level (Browning 1991:5).

So practical theology begins when religious, and secular, practices and their meanings are questioned and challenged. It is the work of the theologian, and the pastor, to examine the practices of the community in light of its sacred texts and traditions as well as knowledge from outside the tradition, gleaned primarily from social sciences, in order to form a faithful and substantive response. For Browning, practical theology is the movement from "present theory-laden practice to a retrieval of normative theory-laden practice, to the creation of a more critically held theory-laden practice" (1991:7). In his method tradition is an equal partner in the search for the truth but tradition bears no more or less weight than other kinds of knowledge. If tradition's claims do not pass the test of reasonability they can and should be refashioned. The same is true for knowledge gleaned from social science. Social science claims must also come under scrutiny and be critically engaged so that it adequately aids theological proposals for the common good (Browning 1991:81).

> Along with the social sciences, theology is marked by a hermeneutic of practical reason (phronesis), dialogue, and understanding. The capacity to engage to engage in practical reasoning, both its universalizing and its consensus building capacities, mark this project as particularly late modern. (Cahalan 2005:69)

Although Browning understands experience and knowledge as contextually situated, he still seeks reason that is universally situated. The subject is historically situated but not to the degree that subject cannot step beyond their story to critically reflect on personal and social situations from a universal perspective (1991:173-174).

To describe practical reason, Browning uses the image of an envelope. The outer sleeve of the envelope constitutes the tradition's stories and praxis while the inner space or "core" of the envelope is the universal capacity for thinking about all experience in reversible terms. "The envelope of practical reason is the focus of that larger task of reconstructing our experience by reconstructing, amending, or reconsolidating our more general picture of the world. The outer envelope of practical reason is made up of tradition-saturated images and visions of the way the world is at the ultimate edges of experience. The inner core of practical reason needs the envelope of this larger interpretive and hermeneutic process in order to have a sense of the wider

reality in which it functions" (1991:40). All religious and cultural narratives shape this inner core of practical reason.

Another feature of Browning's late modern strategy is the way knowledge and truth is gained through communal dialogue, understanding and consensus. This is an "every day" kind of knowledge and truth that is gained from human interactions, relationships, and community over time. It is historically contextual and yet malleable; it has roots and strength but can also change (1991:182).

What can Christians do in the postmodern situation? How can Christian communities become the centre of dialogue that can contribute to the good of society and the world? Browning proposes that the Christian community strive to create, nurture, and enhance the possibility of individual and communal transformation through the ongoing practice of phronesis. Phronesis must attend to the biological, psychological, social, contextual, and environmental conditions of contemporary life. He believes that the telos of practical theology, and indeed all theology, is to guide the community "to know how to live and act faithfully" 1983:223). By employing a correlation method practical theology's task is to present constructive proposals for and on behalf of the Christian community. These proposals are built on the community's reflection of its own practice in light of the common good of all. The end result of the continual practice of phronesis is it allows religious communities to engage in critical hermeneutical dialogue. Arguments are presented on the grounds that they are reasonable and publicly defensible for the sake of the common good. This means that arguments from the Christian tradition can be used insofar as the church is able to articulate why these positions can be acceptable to Christians and non-Christians alike. For the church to survive in the postmodern context it must develop the capacity to enter into dialogue with secular society "even when basic assumptions either are not shared or are unclear" Browning 1991:291).

4.4.4.1 Late Modern Theological Education

The question can be asked, what constitutes the church's ministry and how do we train for such ministry? Browning believes that practical theology must move beyond the clerical

paradigm in theological education and ministry so that the churches may play a role in helping to create a good society (1991:35). Practical theological thinking, according to Browning, is an art that is practiced by some ministers. However,

> Like many artists, they have little conscious knowledge of or control over the rules of the art they intuitively practice. And if their judgements are challenged and they are asked to justify their thinking, they find it difficult to trace their steps, give reasons if required, or put things straight when they go wrong. (1983:220)

The reality is that most ministers were not taught how to do practical theological thinking. Many were taught systematic or biblical theology and then sent out and told to apply what they had been taught in whatever context they found themselves situated in. The minister was led to believe that with the strenuous work of their theological education behind them, the easy part of application was all that was needed to have a successful ministry. But Browning is adamant that practical theology is not applied biblical or systematic theology and indeed it is "the most complex, most difficult" branch of theology (1983:220). He believes this because practical theology requires the theologian, church leader, and minister to "study, interpret and understand with an end toward action, prescription, decision" (1983:221).

It is the work of the minister to engage congregations in conversation both about the culture's meanings and practices and those of the Christian tradition so that the Christian community and the larger society can live towards the fullest realization of human transformation. The task of ministry is both confessional and apologetic in nature. Pastors should strive to attend to Christian education for discipleship as well as public education for competent citizens in community. This can be seen in Browning's personal work on family systems (2000). In both instances the minister and the community must make reasonable, valid claims for the church's action. Many congregations only actively participate in the confessional task, but this is not sufficient for Christian communities today if they wish to thrive in a postmodern context.

If the church wishes to advance reasonable and valid claims about their belief and action, their praxis must pass what Browning calls the five levels of practical theological thinking.

There are five analytically distinct levels to practical theological thinking. Failure to do work at all these levels, especially the lower ones, keeps our theology abstract and opens it to the charge of irrelevance. Practical theology contains (1) a metaphorical level, (2) and obligation level, (3) a tendency-need level, (4) a contextual-predictive level, and (5) a rule-role-communicational level. (Browning 1983:223)

Browning goes on to explain that current academic theologies tend to only specialize in one or more of these levels and ignore the rest. "Our philosophical or fundamental theologies preoccupy themselves with the first level, that is, the question of truth of our Christian metaphors of ultimacy. Systematic theology concerns itself primarily with the meaning of these metaphors. Contemporary theological ethics concerns itself very much with level two, that is, the implications of our faith for our obligations. And it debates the various ways our Christian theories of obligation are related to our Christian metaphors of ultimacy. All of these theologies – philosophical, systematic, ethical – generally fail to carry their inquiries to the lower levels, that is, the tendency-need, the contextual-predictive, and the rule-role-communicational levels" (1983:223-224). If these theologies would attend to all five levels, then they would become actual practical theologies. However, practical theology cannot ignore the higher levels of the metaphorical and obligational. Practical theologies are practical because they move further and make statements at the lower three levels.

Lower levels are lower not because they are less important; they are lower only because they depend on certain judgements at the higher levels for their proper positioning. But indeed, some relatively independent judgements are made at the lower levels that complete and give practical meaning to the higher levels of metaphor and obligation. (1983:224)

The task of the local congregation is to promote phronesis, both its outer sleeve and inner core. It is the obligation of theological education to produce ministers who can lead the church in the practices of a fundamental practical theology (Browning 1991:286). The pastor would then be a trained hermeneutical guide, someone who can help people understand their personal story in relationship to the story of the other. The pastor is to be a practitioner of practical reason and

in order to achieve this kind of leadership Browning argues that theological education should be understood as fundamental practical theology and organize itself around four sub-moments: descriptive, historical, systematic, and strategic practical theology (1991:36). Browning also believes that it is the "explicit task of the seminary to enable the student to master a practical theological methodology" and that the "most satisfactory methodology will be built around a revised correlation model" (1987:97).

4.4.5 A Counter Modern Example: Dykstra and Bass

If Browning's proposal for churches is to embrace a set of practices that engage the philosophical and public claims for Christian moral positions, the Christian practices approach of Dykstra and Bass advocates a set of practices aimed at sustaining and strengthening Christian identity.

According to Dykstra and Bass, practices are "things Christian people do together over time to address fundamental human needs in response to and in light of God's active presence for the life of the world" (2002:18). These practices are basic anthropological and social activities that when they are known, taught, and passed on within the Christian community, a way of life emerges that strives to be consistent with the life of Christ.

The Christian practices approach to practical theology fits within Lakeland's countermodern space of virtue and narrative as a way to gain knowledge. The aim is not necessarily looking for new knowledge or radical ideas outside of the Christian narrative but rather to see wisdom from the past as the most vital element in creating a way of Christian life in a postmodern context.

> Awareness of the possibility of a life shaped by a positive response to God pervades the Bible and Christian history – as do examples of the human tendency to fall short of God's invitation to such a life, from the Garden of Eden to the churches of ancient Asia Minor to the inequities that drive contemporary Christians. (Dykstra and Bass 2002:16)

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Scripture and tradition are filled with stories of individuals who have "done things that other people also do, simply because these things are part of being human … but they have done them somehow differently because of their knowledge of God in Christ" (Dykstra and Bass 2002:17).

Those who adhere to the Christian practices approach are not interested in the late modern's concern for universal ethic principles, but they do trust the wisdom from the past that can guide the Christian into renewed ways of life because "the good of all people, indeed of all creation, may depend on our ability to order our lives well" (Dykstra and Bass 2010:2). One of the countermodern assumptions evident here is that the metanarrative is, for the most part, intact. Despite modernity's attack on faith and belief, Christian practices are the surest way to invite and nurture people into the Christian way of life. There is no need for philosophical or theological arguments to convince people of the validity of the Christian faith if the Christian community, pastors, and theologians find ways to show others what the Christian life looks like and how it is lived.

The reason for nurturing and sustaining Christian practices arises from a central concern regarding the erosion and destruction of a way of life birthed in modernity. Postmodernity has an impact on every area of life because "it touches our homes, workplaces, hospitals, and schools; it tests our relationships and shapes our desires, altering our sense of what we can expect from others and what we should expect from ourselves" (Dykstra and Bass 2010:3). Those concerned with Christian practices address these fundamental ways of living in order to enlighten and educate communities about the essential nature of practices for the good of the individual and for social good. Dykstra and Bass believe that wisdom from the past is essential for living flourishing lives today. They seek to instruct Christians about ways of interpreting basic human realities from a Christian perspective because "many Christian people seem to be unaware of the rich insights and strong help the Christian tradition can bring to today's concerns" (Dykstra and Bass 2010:5).

Because Christians have lost contact with the tradition and live in a time of "rapid social change and intense spiritual restlessness," Dykstra and Bass offer a Christian way of life "right down to the specific word, gestures, and situations of which it is woven" that "finds its fullest

integrity, coherence, and fittingness insofar as it embodies a grateful human response to God's presence and promises" (Dykstra and Bass 2002:16). Essentially, people are "practicing" at all times, and these practices are informed by some positive cultural messages, but they are also informed by many destructive cultural messages. Christian practices offer interpretations of all these cultural messages, good and bad, that express a Christian way of life regardless of the ongoing contextual, historical, and cultural changes or interpretations.

Unlike Browning, Dykstra and Bass do not offer a methodology for practical theology. What they have offered is a definition of several ideas that are central to the idea of practices and within this discussion there are indications toward what practical theology would be.

Dykstra and Bass (2002:22-32) believe that practices embody a certain anthropological reality so who we are as humans can be informed by the Christian narrative. Christian practices "address fundamental human needs and conditions through concrete human acts." They are "done together over time" and "possess standards of excellence." They are ordinary activities of daily life that are "all tangled up with the things God is doing in the world" and therefore "share in the mysterious dynamic of fall and redemption, sin and grace." Finally, Christian practices are interrelated insofar as they form a "way of life." There is something ordinary and organic about practices, but the defining characteristic of postmodernity is that people lack understanding of the importance of these essential human capacities.

4.4.5.1 Countermodern Theological Education

The centre of the renewal of Christian practices takes place with a congregational context. Therefore, the main task for the pastor is to be a teacher, sage, guide, and sustainer of Christian practices. "Coordinating a community's practices through good governance helps to make its way of life clear, visible, and viable" (Rasmussen 2010:119). Ministers are not only engaged in practices, but also, as Dykstra claims, "they are uniquely responsible for the participation of whole communities in them" (1991:54).

If the pastor is to be the teacher of Christian practices and so create a community of practice, pastors must know the history, source, and context of the community's practices. As well, the pastor must be able to help others negotiate the difference between the Christian understanding of practices and their cultural counterparts.

For Dykstra, the purpose of theological education is the "identification, study, and pursuit of practices that are central to and constitutive of Christian faith and life … moreover, in the context of theological study, we attend to practices of a form of life that claims to bear intimacy with God as well as world-transforming power" (1991:48). Students will be engaged in learning the communal, historical, and theological aspects of Christian practice in order that they may lead Christian communities in faithful practice, but only if Christian practices are central to theological education.

Dykstra believes that theological education should be a community of teachers and students who engage in practices together so that the students will incorporate practices that they see being lived out in those they respect and care about. He also asserts that Christian practices are to be understood by the student prior to entering the seminary.

> Seminary or divinity school education is not the first exposure or context of participation people have to any practices of the life of Christian faith; otherwise, they would not be enrolled. But it may well be their first exposure to some of them. And it is likely to be their first opportunity to explore ways in which all of the practices are carried out in contexts beyond those they have personally experienced. (1991:53-54)

By coming to understand what practices are and how they function within a community of believers, theological education should push toward a broader and more complex dimension of the practices so that the students may gain a greater understanding of their meaning and significance.

The problem in theological education, according to Dykstra, is that practice is viewed as individualistic, technological, ahistorical, and abstract (1991:35-41). By individualistic he means

ministry is something the minister does to others, that is, the minister teaches, preaches, and cares. This assumes that the minister is engaged in the practice but not those the minister is ministering to. "The preacher, the teacher, the counsellor is the one who is doing the thing that we are interested in. The others are objects or recipients of the practice" (1991:36). Practice is seen as individualistic because the point of focus is on the individual actor and not the community of actors. Practice is not the activity of a single person, rather, an individual's action "becomes practice only insofar as it is participation in the practice of a community and a tradition" (1991:37).

By claiming that practices are technological, Dykstra is referring to the fact that the minister is trained to be technically proficient at what they do and is guided by the good theory about ministerial practice they learned in seminary and applied in the congregation. While it is definitely desirous that ministers are competent in academic disciplines, it is difficult to consistently make connections between academics and practice. That is, it is not always easy to make theological concepts practical. When practice is technological, something that needs to be done a certain way to achieve a certain result, practice becomes making something happen for the practitioner. Practitioners believe "they are supposed to be doing something to something or someone in order to gain some desired outcome or result" (Dykstra 1991:38). So, the standard by which practice is evaluated is the extent that the practice produces the effect that is expected.

Dykstra links technological practice with its ahistorical and abstract character. "When practice refers to what someone does to and for someone or something else in order to create change, and if we come to know how to do that by understanding the casual relations involved, our tendency is to focus primarily on present circumstances and the possibilities inherent in them" (1991:39). So, practices, technologically understood, have no real history because it is believed that practices can be repeated endlessly as a singular event which begins and ends with each situation it encounters. It is evident then that "practice has no internal history of its own" (1991:40). Dykstra contends that theological education should not be reduced to practices alone, but the theological and historical disciplines should contribute to practical theology by examining practices more intentionally (1991:55-56).

Practical theology is defined then in terms of "disciplined reflection on and engagement in the practices." It is apparent that practical theology could "articulate these practices, describe them, analyse them, interpret them, evaluate them, and aid in their reformation. It would also be their focal responsibility to help students participate actively in them in actual situations of the kind they do and will face in their roles as clergy" (Dykstra 1991:57).

4.4.6 Radical Postmodern Example: Liberation Theology

This third approach to practical theology is based on Lakeland's third category of the true or radical postmoderns. While Lakeland (1997:16) contends that few theologians can do theology out of this most radical of positions, there are, however, theologians who take the situation Lakeland describes and the questions posed by radical postmodern philosophers seriously. Within this group of theologians are the liberation theologians including feminist, Latin American, African American, African, and Asian theologians. Contextual theologians, those taking culture as a primary context for doing theology, could also be included in this group.

Although there are a wide range of opinions and interests within what is labeled liberation theology, there are some common features of the ecclesiality of liberation theology. Liberation theologians are concerned with and drawn from the marginalized in the community, which may include race, gender, class, or sexual orientation. They have "focus group profiles" that seek to combine "spirituality and social praxis." There is a de-emphasis on hierarchies, theology is inductive rather than deductive, and there is opposition to all intellectual and social dualisms. Liberation theologians often connect with non-Christian groups on the margins and eagerly share ideas among other liberation-minded thinkers (Lakeland 1997:61). The way theology is done, who does it, and for what purpose has been radically challenged by liberation theologians. Praxis, as both action and intellectual posture, is an essential dimension of theology, constituting the beginning and end of the theological task. Radical postmodern theologians take seriously the implications of the "radical historicity" and culture for Christian faith and life, especially as it is made known in the reality of the other. Grand theological or political metanarratives can lead to distortions of persons and communities, which legitimize the power of

the few over the many who are weak. Bevans makes the claim, "There is no such thing as 'theology;' there is only contextual theology" (2002:3).

4.4.6.1 Radical Postmodern Theological Education

Feminist theologian Rebecca Chopp will be used in this section as an example of the radical postmodernist approach to practical theology. Chopp gives serious attention to theological education in her book, "Saving Work: Feminist Practices of Theological Education." Her reading of the current context has a decisively radical postmodern tone when she claims that it is not possible to approach theological education today from a universal or formal perspective. What she suggests is the need to "remake the formal method of the first generation of writers into practical methods that investigate contemporary reality-methods that can anticipate possibilities for transformation in our midst" (Chopp 1995:11).

Chopp's approach to practical theology, and hence theological education, rests on a method of critical theory that does not look to universal models but instead encourages models that "arise in a specific situation and, using symbols, images, and concepts involved in that situation, attempts to move against distortion and dysfunction and to shape new forms of flourishing" (1995:12). She stresses that feminist theology is not an "add woman and stir" approach to theology, but rather it is an "ekklesia of women in the discipleship of equals" (2009:122). Chopp describes three feminist practices that make a feminist approach to theological education unique and how these practices offer a way Christians can live faithfully in a postmodern context. The practices she proposes are narrativity, ekklesiality, and reconstructive and transformative approaches to theology and Christian life (1995:15).

Chopp (1995:15) describes practice as a "pattern of meaning and action that is both culturally constructed and individually instantiated." The notion of practice draws people to inquire into the shared activities of the community that "provide meaning and orientation to the world, and that guide action."

The practice of narrativity refers to the individual's capacity to write one's own life. For women she claims that "the power to write one's life as an active agent is the power to participate, potentially and actually, in the determination of cultural and institutional conditions" (1995:21). Since the established narratives of modernity have disappeared in postmodernity, a space has been created for new narratives to enter the public imagination. For women, and indeed all marginalized, this can be a form of emancipation as the old patriarchal narratives and definitions are deposed and new models are explored. Narrativity also "parallels the praxis of ecclesiology and the practical side of theology that are involved in feminist practices of theological education" (1995:21).

Feminist theology also puts forward new practices of ekklesia. Since many women experience the church as a space for justice and community while at the same time as a barrier to justice and community, feminist models of ekklesia include resistance to present structures and alternative visions and practices for church that are enacted now and for the future (Chopp 1995:58). Ekklesia is not a separate church for women but instead the place where God's redemptive presence is experienced as it overcomes depravation and deprivation of a flourishing life (sin) and grace is announced. According to Chopp (1995:62-68), ekklesia is engaged in "saving work" because it stands in the space of the already and not yet: grace enables a way of holy living that "saves us from the ravishes of sin." Feminist models of ecclesiology argue for the church as the "counter-public sphere of justice," a community of friends, and a spiritually based praxis.

The third feminist practice identified is theology. For Chopp, the method of theology is rhetorical, and its purpose is the ongoing reconstruction of individual and communal symbols and narratives toward transformation. Feminist theology argues for a model of knowledge as transformation. This means that knowledge is a socially constructed reality. Chopp refers to what she calls "prophetic transformism" or "prophetic feminism" which assumes that "gender identity, what it is to be a man or woman, is a matter of social construct" (1991:76). This is critical for Chopp because of the modernist idea that knowledge is "figured as masculine and defined through an understanding of reason as objective, universal, autonomous; whereas religion is feminine and defined through an understanding of the affections as irrational, chaotic, impulsive"

(1991:78). This separates knowledge from religion and reason from affections, just as women are separated from men in the gender definitions of modernity. The presence of birth, death, suffering, linkages to nature and transcendence, aesthetic values, and tradition are seen as unnecessary in a "normative gaze of modernity: classifying, dividing, separating" (1991:79). The problems of theological education, according to Chopp, are "deeply embroiled with the politics of knowledge and piety in modernity" (1991:80). So, knowledge for transformation needs to include imagination by creating imaginative forms of poetry, metaphors, new symbols, and new narratives. All knowledge is oriented towards praxis because knowledge has its origins in concrete human situations and drives toward transformation of concrete realities.

Like Browning, Chopp's pragmatic critical theory is built on certain understandings of pragmatism and argues for an essential relationship between ethics and epistemology. She states, "the task of theology, within feminist practices, joins the ethical and the epistemological by asking about the practical consequences of a theological symbol and by formulating norms of emancipatory praxis for revisioning Christian symbols. As 'saving work,' feminist theology is itself a type of ethical and moral practice aimed at survival and flourishing. As such, its very nature is to produce discourses of emancipation that are self-conscious and reflective of their own cultural-political location and, as far as possible, of their emancipatory potential" (1995:83).

The basis for a feminist understanding of theological education is formed from the feminist practices of justice, dialogue, and imagination. Justice entails the honouring of each individual's "voice in self-determination" and "envisioning new spaces in church and culture." For Chopp, dialogue goes beyond the outlines of the ideal speech situation proposed by Habermas or Tracy's "forgetting of the self." Dialogue, instead, occurs in open, mutually critical engagement among embodied individuals in relationship to their lives. Theological education provides the space for such a dialogue to emerge among students. Imagination provides feminist practices with a future-oriented direction so that new symbols, narratives, and spaces can be created. However, unlike the counter moderns, Chopp is cautious in turning to tradition as the primary authoritarian narrative shaping contemporary life. Only a critical appropriation of traditional narratives and symbols that unmask their dehumanizing tendencies is adequate for theological constructive work in a postmodern context.

The feminist practices of theological education also provide a way of thinking about ministry in the postmodern context. Ministry informed by feminist theology acknowledges the importance of social location, affirms naming the experiences of the marginalized, and upholds justice as the principle of critique and possibility. This means the ministry strives to create communities that support narrative agency. So ministers acknowledge and promote the identified differences and support models of reconstruction that are based on narratives and symbols that promote human flourishing. Ministers also nurture and sustain patterns of moral agency aimed at overcoming oppressive structures (Chopp 1995:37-40).

Feminist models of ministry are concerned with, like Dykstra and Bass, aiding the Christian community in understanding ordinary daily practices as evidence of God's presence in the world. However, feminist models of ministry are more concerned than the countermodern alternative with critically assessing the oppressive tendencies embedded in such practices and refashioning them according to just and dialogical values.

One of the primary tasks of ministry, according to praxis and contextual approaches, is to bring to the church and society the gospel's call for liberation. The pastor is skilled in leading the community in critical reflection on its situation and bringing the gospel message to bear on the social, political, and economic realities that play a part in distorting and oppressing human flourishing. The pastor is attentive to the ways theological reflection can inform the practice of the community, but the pastor never "applies" theological ideas to the situation.

Chopp (1991:86) contends that the "problems of theological education will not be solved by reordering the structure, but only through the difficult task of reformulating the assumptions, rules, forms, and practices of Christianity, education, and knowledge." She sees this being accomplished in two ways. First, the reordering of the structure of theological education, as Farley suggests, needs to be accomplished but also "the practice of education must be reformed as a practice of freedom where persons are formed and empowered" (1991:86). This will require attention to the resources used for instruction, learning that takes place within the community, pedagogy of empowerment instead of impartation, and the exploration of the spiritual and the

aesthetic as well as the cognitive dimensions of habitus. Second, "because persons are not formed into habitus in some abstract fashion, attention must be paid to the material form of habitus, which for prophetic feminism has to do with prophetic moments of emancipatory transformation" (1991:86).

4.4.7 Comparing the Approaches

Browning, Dykstra, Bass, and Chopp provide three approached to practical theology: (1) the search for universal and epistemological reason; (2) the claims for Christian identity through engagement of practices; (3) the search for just, authentic expressions of Christian life within particular local communities and contexts. While these approaches vary at different points, they do in fact share a great deal in common and they share several basic concerns.

First, each is postmodern in the sense that they are attempting to find alternative foundations for claims to Christian knowing, doing, and living that do not rely on the presumptions of modernity. Each approach has taken a critical stance against modernity, and each is searching for strategies for how to live authentic Christian lives in a postmodern context.

Second, each approach advocates the practical nature of the Christian life and how it is best lived and expressed with integrity in a postmodern context. Practical theology is portrayed as a constructive and future-oriented task as it moves from the critical (or deconstructive) to the concrete proposals for Christian communities. This means that the theoretical considerations of biblical, historical, ethical, and systematic theology stand in service to the practical. Practical theology, then, is an inherently interdisciplinary quest that engages the full range of theological disciplines. Practical theology searches for the wisdom of the past, for ways to assess current projects, and for signs of the eschatological character of the Christian life. Practical theology also depends on other disciplines that can be brought to bear on the particular, local, and contextual realities of contemporary thought and life.

Third, the approaches to practical theology we have discussed are all communal undertakings. This is observed in their attention to the local community, particularly the

congregation or local culture, as the primary locus of the church's ministry. Practical theologians are not interested in an autonomous isolated subject, although they do attend to the subject with great care, but they are interested in the subject-in-community. The proposals offered by practical theology are for how Christians can communally construct flourishing lives in a postmodern context. So, it is communities of dialogue, narrative, practices, discourse, and justice that offer the best hope for a renewed church and society. Practical theology is also communal in the way practical theologians do theology because practical theology is not an individualist endeavour. Practical theologians are engaged with other theologians, local Christians, and professionals in other disciplines as they do theology. A communal nature is part of the ethos of practical theology.

Fourth, the practical theological approaches share a concern for reforming theological education. Each approach believes that its central form and purpose is to retrieve habitus that Farley proposes. Dykstra and Bass believe that theological education is itself a practice and by extending habitus to practice Dykstra says, "what such habitus involves is profound, life-orienting, identity-shaping participation in the constitutive practices of Christian life. If theology is habitus, then it follows that we learn theology (are formed in this habitus) by participation in these practices" (Dykstra 1991:50).

Although they share some commonality, there are some different methodologies and different understanding of the nature of truth and the role of tradition. They also take different approaches to historical resources and the use of social sciences. They also do not agree on what criteria is to be used for judging what Christian communities should do and how theological education should be organized and operated. These differences warrant further discussion beyond the scope of this study.

In this section, I have used Lakeland's categories of postmodern thought to describe three approaches to practical theology as a way to engage faith in a postmodern context. Theologians working in these approaches are all advancing an understanding of humanity – the human as interpreter, the human as practiser, and the human as symbol and narrative maker. People are living, embodied, community-created beings and the more we know about how people actually

construct lives of faith and meaning, the more ministers and leaders of faith communities can help them do that well.

Practical theology can make more important contributions to the understanding of ministry without lapsing into the clerical paradigm. Practical theology can attend to how Christians live and ought to live within a particular context. It can be argued that the primary aim of practical theology is wisdom-seeking for all Christians. Only then can it turn to the particular issue of how ministers can guide Christians to live a flourishing life. "In a certain sense, ministers do not choose their ministry. To a large extent, the conditions, problems, and issues of the local context will determine to whom and what ministers must respond" (Cahalan 2005:93).

This means that the minister must be trained to interpret multiple texts including sacred scriptures, the tradition of teaching and witness, and contemporary context. The minister needs to practice a hermeneutic that embraces the local and particular as well as the universal and global, the contemporary as well as the past.

4.5 The Salvation Army and Theological Education

The founders of The Salvation Army, William and Catherine Booth, had no intention of starting a new church. They did, however, believe that many of the existing churches of their day were failing in their calling to seek and save the lost. Their sole aim was to "convert the outcasts the clergy did not reach – and having converted them, pass them onto the churches then existing" (Collier 1965:48). Despite their intention, the movement grew quickly and while they did in fact encourage their converts to attend churches in the neighbourhood it was so discovered that many of the churches had no desire for the new converts to join their congregations. Booth speaks of this when he wrote,

> My first idea was simply to get the people saved and send them to the Churches. This proved from the outset impractical. First, they would not go when sent. Second, they were not wanted. And third, we wanted some of them at least ourselves to help us in the business of saving others. (Watson 1964:20)

With new Christians gathering around them with no church to send them to, the Booths gathered them into a community of believers and "became the founder of a new of a new denomination, while believing – like most founders of new denominations – that he was doing nothing of the kind" (Coutts 1977:21). In truth, the idea of The Salvation Army being classified as a church has been a subject of debate within Salvation Army circles since the time of Booth. One side of the debate states that "we are not a church. We are an Army – and Army of Salvation" (Metrustery 2016:10). The position of the other side of the debate is stated clearly by General Shaw Clifton when he states, "I believe we are a church and that it is simply impossible to sustain any argument to the contrary" (Clifton 2010:66). Regardless on which side of the debate one finds themselves, there was always a need to train the converts and disciple them to be followers of Jesus Christ ready to make disciples themselves.

In the formative years of the movement, "Booth was led by contemporary events to transform traditional evangelism into an efficient, disciple force so that a big task could be accomplished with dispatch by capable men and women armed with holy zeal" (Salvation Army 1977:11). The early Salvationists were evangelically pragmatic and so advanced education, even theological education, held little appeal to them because such endeavours would require years of service that could better be used reaching lost souls. Reflecting back on his own theological education Booth wrote,

> I had hardly settled down to my studies before I got into a red-hot Revival in a small London church where a remarkable work was done. This, I must confess, completely upset my plans once more, and I have not been able to find heart or time for either Greek or Latin from that day to this. (Railton 1912:43)

What was needed to train these new recruits was "boot camp training to equip young men and women – in as short of time as possible – for the war against sin" (Harley 2016:146). This kind of training was common at the time in mission societies and the non-conformist community. For example, the Methodist New Connexion which had prepared William Booth for ministry started a training institution in 1864 and in 1880 it had "nine students and one tutor" (Harley

2016:147). It is noteworthy that in 1880 The Salvation Army had "some three hundred cadets and a regular training staff of twenty-five" (Booth 1932:51).

William Booth, however, was not anti-intellectual and indeed he had a grand vision for a university that he outlined in a document called a "Proposal for a World University for the Cultivation of the Science of Humanity in Connection with The Salvation Army" (Harley 2016:146). Booth envisioned a university with

> Training in four areas: evangelistic work, missionary and medical work, social work, and departmental work including instruction in medicine, engineering, architecture, accounting and auditing, finance, and editorial and literary work. (Green 2005:209)

Booth writes to his son Bramwell while on a trip to the United States telling him of a mission his daughter Emma has undertaken for this university endeavour.

> Emma has gone back to San Francisco, a journey of 36 hours, to try and see Mrs. Stanford again and to ask her straight out for a sum of money to carry out my wish, the establishment of a Great Training Institution, an International University for training men and women for dealing with the sins and miseries of the submerged throughout the world. There is a great rage here for Universities — I want to utilize it. I don't think I should have any difficulty much in getting a million dollars for this object if it were to be fixed up in America — England is the rub! However, Mrs. Stanford's rich husband gave 20 million before he died to the University she is establishing, and she has given 13 million more since his death. I have sent her a letter by Emma. Emma is full of faith. We shall see what comes of it. (Begbie 1920:263)

Ultimately, nothing would come of Booth's grand idea for a Christian university at that time.

Booth believed that the Lord did not need ignorant or uninformed disciples. "The call was for sanctified officers and soldiers – professors of vital piety – who knew what they believed" (Harley 2016:146). Understanding Greek and Hebrew may not be required but a pure

heart and knowledge of sound doctrine were essential. Booth encouraged his officers, "Teach your people sound doctrine; if you do not teach them truth, somebody else will give them falsehood. There are three old fashioned practical truths which you must frequently and emphatically insist upon. They are repentance, faith, and holiness" (Harley 2016:148). Frederick Booth-Tucker, the Booth's son-in-law and Salvation Army missionary to India wrote,

> Not that the General desired to adopt the ordinary college system. On the contrary, he was more than ever convinced that the usual methods adopted in preparing young men for the ministry were entirely unsuited to the peculiar requirements of the Salvation Army. At the same time, he by no means undervalued knowledge, whether of a practical or a doctrinal character; his great desire being to teach what was absolutely essential for the exigencies of the war without burdening the mind with that which, however desirable in itself, had no direct bearing upon the work. (1892:297)

4.5.1 Establishing Training Homes

In 1874 a conference resolution was adapted to consider the establishment of a training centre for the purpose of giving instruction to those likely to become "mission evangelists" within the movement (Sandal 1950:66). The first attempt at systematic training of officers took place in Manchester in1879 and in 1880, under the direction of William and Catherine's son Ballington Booth, a training home was established in London (Railton 1912: 31). The task of the training home was to equip people for "the holy war by firmly establishing them in the core of evangelical and Wesleyan truths of repentance toward God, the life of faith, and holiness of heart – each of which represents a key component of New Testament style discipleship" (Harley 2016:148). The basic curriculum in 1880 consisted of six goals (Sandal 1950:68):

1. Test the genuineness of the candidate
2. Outlines of bible history and doctrine
3. Some reading, writing, and spelling
4. Instruction in home and personal habits

5. Train in house-to-house visitation, street work, indoor meetings, and all the measures peculiar to the Army

6. Seek to develop and encourage and confirm the utmost devotion to God and of self-sacrifice for the salvation of men

Catherine Booth had this to say about the Training homes and the training the cadets received:

In the first place, the great aim of all our training is to fit our officers for the work they have to do. We abjure all mere learning for its own sake. Moreover, we believe that a great deal of it is calculated rather to unfit than to aid its recipients for actual warfare. Just as, in temporal things, the apprenticeship is intended to teach the apprentice the particular trade to which he is destined, so we think training for the work of God should be adapted to qualify its recipients for that work; and that it would be just as sensible to spend the time and exhaust the energies of the apprentice intended to build houses in studying the problems of astronomy, as to teach men and women destined for spiritual warfare dead languages, and a great deal of other useless lumber commonly imposed upon students for the ministry. We say, teach the builder how to build houses, the shoemaker how to make shoes, and a soul-winner how to win souls. Friends say: 'Ah, yes; but how do you do it?' Well, first, we begin with the heart. It is true that we receive no candidates but such as we have good reason, after careful enquiry, to believe are truly converted, and are actuated by pure motives in seeking to be officers. Nevertheless, we find many of them not sanctified; that is, not having fully renounced the flesh or the world, and not thoroughly given up to God. There are lurking evils to be discovered and renounced, mistaken notions to be corrected, the remains of self-seeking to be crucified, and the soul led up to the thorough abandonment of selfish interests which we regard as indispensable to the fullness of the Holy Spirit and to success in winning souls. Consequently, the most time and the greatest strength of the superintending staff are devoted to this department of labour. Not only is the daily lecture devoted to the most heart-searching truths, founded, of course, on the Scriptures, but every cadet is seen privately, talked, and prayed with, and counselled according to his or her individual necessities, by the principals, as

frequently as the numbers will allow; each being allowed opportunity to state difficulties, confess faults, or seek light and guidance under temptation. We take it to be a fundamental principle that if the soul is not right the service cannot be right, and therefore we make the soul the first and chief care.

2. We try to train the head, so as to put our officers a little in advance, in intelligence and information, of the people to whom they are to minister. To this end we teach the three R's, and the rudiments of history, geography, and composition, with such general information as we find most necessary for their future position.

3. The next point is to instruct the candidates in the principles, discipline, and methods of the Army, through which they are to act upon the people. Not only is this done in theory in the lecture-room, but they are led out into actual contact with the ignorance, sins, and woes of the people. This is done by means of open-air marches, meetings, house-to-house visitation, War Cry selling, slum, attic and garret work, the hunting up of drunkards, the Little Soldiers' work, and, in short, by any and every kind of active warfare. We try in this way to teach them how to bear the cross—not an ornament called by that name, but the veritable cross of Jesus Christ, who was followed by a howling mob on His way to Calvary. They learn by experience, as well as in sentiment, how, when smitten on one cheek, to turn the other, and how to respond to blasphemy, spitting, and often cruel buffetings by blessing those who curse them, and praying for those who despitefully use them. We teach them, secondly, how to approach the masses of the people—who, alas, hate what they have seen of religion and all connected with it; how to attract their attention and get an entrance for the truth into their outward ear, that it may have a chance of reaching their hearts. We teach them, thirdly, how to appeal to the consciences of the people, not by preaching smooth things and exhibiting a God all love, minus justice and judgment, but by attacking their sins and arousing that sense of condemnation and apprehension which lies dormant in every sinner's heart. In short, in the Saviour's language, by 'opening their eyes, and turning them from darkness to light.' We teach them, fourthly, how to inspire hope in the most hopeless; appealing to the soul, irrespective of the particular form of outward sin into which each individual has fallen; showing them how frequently God's most precious jewels have been hewn out of the hardest of nature's granite, and how the vilest persecutors have often been transformed

into the most illustrious saints and soldiers. We try, fifthly, to show them how to exhibit the Saviour as a full and sufficient sacrifice for sin; as an Almighty Deliverer from the power of evil habits outside, and from the strength of evil passions and propensities inside; in short, that He is able also to save them to the uttermost that come unto God by Him, and is their sufficient strength and guide for every future temptation and emergency. We teach them, finally, how to utilize the trophies they may be permitted to win, showing them how best to spend their strength for the salvation of those around. (Booth-Tucker 1892:298-299)

The period of training at first was brief often between weeks or months with training commencing at different times throughout the year. In 1886 there was a rearrangement of the training system and cadets entered and left the training home every six months. It was at this time the way in which cadets were trained was revised as well. The first three months of the training involved lectures and classes as well as "practical work in the districts around the training home". The second three months saw the cadets sent on the field in brigades to as many towns, hamlets, and villages as possible conducting special campaigns and visiting. At the end of the second three-month period, the cadets were commissioned, and the training homes opened to receive new candidates. By the end of 1886, just six years after formalizing the training of mission evangelists, 2600 men and women had passed through the doors of the training homes to serve as Salvation Army officers in 19 countries (Sandal 1950:70).

This style of training produced a movement passionately evangelistic, and bible based.

It is unlikely that the Archbishop of Canterbury would have suggested to William Booth that the Army become part of the Church of England had he seen the young movement as heretical or extremist. (Harley 2016:149)

However, "the way a denomination understands and lives out its purpose in different times and in different contexts does change" (Bullock 2008: 107) so over time the training of officers has been modified to suit the changing nature of the movement and the role the officer plays.

Harley's (2016:153-154) research shows that theological and ministerial training institutions have tended to fit into one of four categories, with some overlapping, with the following objectives:

1. Christian character development – the spiritual life of the student is of major concern. Men and women attend such a college in order to deepen their knowledge of God, cultivate their Christian character, and increase their knowledge of the Scriptures with the goal of becoming a true disciple of Christ.

2. Denomination confession standards development – the mastery of the church's beliefs with the view of instructing others and of defending their doctrinal standards is the goal for these students.

3. Professional ministry development – the obtaining of high professional standards and competence is the goal of students within this model where the ordained minister is seen as a professional person.

4. Missional worker development – the intent a commitment to mission and service as the men and women in this model train for practical ministry based on biblical foundations. The focus here is less on reflection and research than on training for 'hands-on' ministry.

Of course, a well-rounded training program would have elements of all four within its curriculum to offer the best possible training for the future church leader and no accredited theological institution would focus on just one of these specialties. The early training of Salvation Army officers really only focused on first and fourth of these models but officers today, and in particular, officers in Canada receive instruction in all four. At the end of the Canadian officer's training, which is two years at CFOT (at which time they are commissioned and ordained) followed by five years continued study, the officer will receive enough credits toward a B.A. conferred on them by The William and Catherine Booth University College.

4.5.2 Training Salvation Army Officers in Canada

The primary goal of CFOT (College for Officer Training) in Canada is to produce officers who "know God, know themselves and know their mission." To accomplish this, the program trains cadets:

- to understand the Christian scriptures which disclose God's salvation story
- to understand The Salvation Army's story within the wider church
- to understand the context of the 21st century and how it impacts our mission
- to understand those practices that will enable Salvationists to have a transforming influence on our communities (Salvation Army 2019)

To realize these goals, the training is shared between CFOT and their staff and Booth University College and their professors. According to their website,

> Booth University College is a Christian institution rooted in The Salvation Army's 150-year history of meeting the needs of the most vulnerable in society. Deeply committed to social justice, we blend Christian faith and rigorous scholarship with a passion for service. Our approach to learning is anchored in academic excellence and based on a vision of social justice, hope and mercy for all. (Salvation Army 2019 b)

The CFOT Program of Studies leads to the Certificate of Salvation Army Officership, and the ordination of cadets. This program normally takes place in a twenty-two-month period, at the residential facilities in Winnipeg, Manitoba, Canada. There are three main elements to this program: Academic Studies, Spiritual Formation and Field Training. Each of the areas of study is independent of themselves but there is also intentional integration so that they are experienced as a cohesive program of studies.

4.5.2.1 Academic Studies

The courses which make up the program in academic studies are designed specifically for future Salvation Army officers. While cadets may take certain courses with other Booth

University College students, most course syllabi are designed with future officers in mind. Since CFOT is affiliated with BUC, all courses are taught as accredited courses, and can lead toward the eventual completion of a Bachelor of Arts (General) in Biblical and Theological Studies degree from BUC. Some cadets may already have taken post-secondary education, and because of this some adjustments to their program at CFOT may be considered.

The academic studies are divided into the four-fold pattern Farley says is 'taken for granted in most theological schools" (2001:49): bible, systematic theology, church history and practical theology, with an overlaid pattern of theoretical and practical disciplines. The names of these disciplines are different, but the content is the same: Department of Religious Studies (bible and theology), Department of Arts and Sciences (church history and Salvation Army history), and the Department of Christian Ministries and Professional Studies (practical theology). The next two items of the program (Spiritual Formation and Field Training) fall under the Department of Christian Ministries and Professional Studies discipline.

4.5.2.2 Spiritual Formation

The Spiritual Formation Program at CFOT (Salvation Army 2019) seeks to fulfill several of the aims of training as laid out in The International Orders and Regulations for the Training of Salvation Army Officers:

- To provide a disciplined Christian environment designed to foster personal growth and maturity, self-discipline, and acceptance of authority.
- To provide a program intended to promote the spiritual development of cadets. The Spiritual Formation Program consists of the following elements:
- The Spiritual Formation Course. Integral to leadership in the Christian Church is the leader's own spiritual formation. This course assists leaders to explore and practice spiritual disciplines which nurture one's own personal spiritual life, and which honour the ecumenical and historical tradition of the Church. The course also explores how to integrate biblical values, rhythms, and spiritual practices within the Church, in order to assist in the formation of Christian spiritual communities.

- Chapel services three times a week. Chapel services follow the church year, observing Advent, Christmas, Ash Wednesday, Lent, and Holy Week.
- Spiritual mentoring: cadets are assigned a spiritual mentor, whom they meet with monthly, to intentionally look at what God is doing in their lives and how they are growing spiritually.
- Spiritual Days led by the Territorial leadership of The Salvation Army in Canada
- In order to build up an ecumenical awareness, cadets attend the Week of Prayer for Christian Unity and the World Day of Prayer Services (Salvation Army 2019).

4.5.2.3 Field Training

The overall objective of field education is to provide practical experience and to develop the skills necessary for effective work as Salvation Army officers. During a cadet's training, various opportunities are provided to facilitate practical learning and the development of ministry skills. In-class instruction linked with practical experience, by way of assigned internships, assists cadets in achieving their field learning goals. Cadets will also be given opportunity for both a two-week winter internship, just prior to Christmas, and an eight-week summer internship between their first and second year of training (Salvation Army 2019).

Generally, the courses required for the academic studies program are taught at BUC and the courses required for spiritual formation and field training are taught at CFOT. Because BUC answers to an accrediting body (Council of Christian Colleges and Universities), they have their own leaning outcomes that they expect from their graduates. The BUC School for Continuing Education list the following on their webpage (Salvation Army 2019b):

On successful completion of this bachelor's degree program, it is expected that students will:

1. Have a sound knowledge of the Biblical and Theological basis for their Christian faith, including the Wesleyan Theological tradition.
2. Have a better understanding of the context in which they minister.

3. Have broadened and strengthened their ministry skills.
4. Have the skills necessary for ongoing study and research in order to continue to be informed Christian leaders in a changing world.
5. Be developing a Christian worldview which will enable them to live as Christian witnesses and to serve as Christian leaders in society.

At the end of their studies, The Salvation Army expects that they will have new officer personnel that will be ready to face the ministry responsibilities in the 21st century.

4.6 Researching the College for Officer Training Curriculum

This part of the research will analyse the curriculum used by The College for Officer Training (CFOT) in the preparing individuals to become Salvation Army officers in Canada.[1] This training is the cooperation between CFOT and The William and Catherine Booth University College (BUC). The goal of this analysis is to determine the nature and extent of the mission theology they contain.

The researcher created a matrix showing the program in consideration (Department of Religious Studies, Department of Arts and Sciences, and Department of Christian Ministries and Professional Studies), the course within that program, and the missional content contained in the course syllabi for each course.

The consideration of the missional content contained in the syllabi was categorized in seven variables with four possible outcomes for each variable. The variables that each course was evaluated by are: Theology of Mission, Missional Ecclesiology, Salvation Army and Mission, Missional Outcomes Implicit, Missional Outcomes Explicit, Missional Praxis, and Missional Bibliography[2]. The four possible outcomes for each variable are: No Emphasis, Introduced, Reinforced (class work/readings), and Emphasised (field work/assignments/exams).

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[1] The syllabi used for this research are from the 2015-2016 academic year.
[2] The outcomes for Missional Bibliography were determined by the number of items in the bibliography: No Emphasis (0 items); Introduced (1-3 items); Reinforced (4-9 items); Emphasised (10+ items)

The outcomes were then tallied for each course and a grade was given to determine the overall mission content of the course. The grades that can be given are: No Mission Content (zero outcome); Minimal Mission Content (1-2 outcomes); Moderate Mission Content (3-4 outcomes); and Major Mission Content (5-7 outcomes).

4.6.1 Curriculum under Review

To successfully complete the Certificate of Salvation Army Officership, which is the requirement to be ordained as a Salvation Army Officer, the cadet needs a total of seventy-three credit hours of course work. To complete the B.A. from BUC requires an additional twenty-seven credit hours for a total of one hundred credit hours. This is the norm for cadets entering CFOT, however, if the cadet already possesses an undergrad degree or a graduate degree, then provisions will be made regarding the courses that they have to take at CFOT/BUC. A cadet with an undergrad degree in biblical and/or theological studies or a cadet with a graduate degree may be encouraged to pursue graduate level courses at a seminary or university to equal the number of course hours required for graduation. Another option may be to place the cadet in a field placement to give them more practical experience in lieu of course work (Salvation Army 2019).

There were aspects of the training program that could not be analysed in this way and so they remain an unknown, but it is possible that the experience questionnaires used by the researcher to gage the missional knowledge of recent graduates may include some of these unanalysed elements. These elements include electives that the cadet could take as part of their training, courses not provided by CFOT/BUC, seminars the cadet participated in either officially or unofficially as part of their training, spiritual formation component of the training apart from the course MIN 103 Spiritual Formation, and any engagement the cadet may have had with missional teaching/practices as part of their field training.

4.6.1.1 Pre-CFOT

The candidate (future cadet) for Salvation Army Officership is required to take their first course prior to arriving at CFOT: *Introduction to Salvation Army Officership* (MIN 140). As

seen in figure 1, the course introduces the student to three aspects of mission: Mission Ecclesiology, Salvation Army and Mission and Missional Practicum. Granted, these introductions are very superficial, but they do get the student thinking about aspects of mission that they may never have encountered before. The bibliography also included three resources that deal with mission within a Salvation Army context and therefore it is a limited scope of academic scholarship.

4.6.1.2 Department of Religious Studies

The Department of Religious Studies contains nine courses dealing with studies in Old and New Testament as well as courses in Theology. Of the nine courses, five contained no missional emphasis: Biblical Foundations Old Testament (REL 200); Studies in Pentateuch (REL 302); Jesus of Nazareth (REL 310); Old Testament Prophets (REL 303); and Society and Ethics in Ancient Israel (REL395). Of these five, four are the required Old Testament courses and, surprisingly, the other is a course on Jesus and his ministry.

The course on Paul the Apostle (REL 311) has minimal mission content by introducing missional ecclesiology during a lecture but there is no course work or additional critical engagement with the topic. The other course with minimal mission content is Biblical Foundations New Testament (REL 201) with implicit missional outcomes emphasised through assignments required by the professor.

The three courses that rank as moderate mission content are the required theology classes. Salvation Army Theology I (REL 126) reinforces Salvation Army and Mission and introduces missional outcomes in both implicit and explicit ways. Salvation Army Theology II (REL 127) builds on the introduction of the implicit and explicit missional outcomes of Salvation Army Theology I by emphasising and reinforcing those variables. Salvation Army and Mission again are reinforced with class work and readings. An interesting observation is the lack of resources in both these courses with only 1-3 books listed in the bibliography. The other required theology course is Wesleyan Distinctives (REL 330) which introduces Salvation Army and Mission as well as introducing Implicit Missional Objectives. Through class work and readings Explicit

Missional Objectives are reinforced but again there are very few books about mission in the bibliography.

4.6.1.3 Department of Arts and Sciences

This department only has three required courses for the cadet: History of The Salvation Army (HIS 206); Church History (HIS 209); and University Writing (ENG 100). The University Writing course had no mission emphasis.

The Church History course, classified as Moderate Mission Emphasis, is one of two required courses that introduce Mission Theology. It also introduces Missional Ecclesiology and has 1-3 mission books in the bibliography.

The History of The Salvation Army course has a Major Mission Emphasis with five of the seven variables being represented. The emphasis on Salvation Army and Mission is no surprise given the nature of the course. The other variables which are introduced are Missional Ecclesiology, Implicit and Explicit Missional Outcomes and a Missional Bibliography with only 1-3 listed resources.

4.6.1.4 Department of Christian Ministry and Professional Studies

There are fourteen courses in this department and many of them are taught by CFOT staff rather than BUC professors. Five of the courses have no mission emphasis: Introduction to Salvation Army Business and Management (MGT 265); Salvation Army Business and Finance (MGT 170); Field Seminar I (MIN 181); Field Seminar IV (MIN 281); and Homiletics (MIN 343).

Three of the courses are classified as Minimal Mission Emphasis: Spiritual Formation (MIN 103); Organizational Leadership (MIN268); and Homiletics I (MIN 243). The only variable these three show any missional emphasis is their bibliographies and then only 1-3 resources.

The courses considered Moderate Mission Emphasis are: Worship Foundations (MIN 241); Introduction to Pastoral Care (MIN 244); and Field Seminar III (MIN 183). Worship Foundations introduces Salvation Army and Mission and Implicit Mission Outcomes, and the Missional Bibliography has 4-9 resources listed. The Introduction to Pastoral Care introduces Implicit and Explicit Mission Outcomes and has a Missional Bibliography with 1-3 items. Field Seminar III (like all the Field Seminar Courses) is a practical course requiring the student to be engaged in ministry within a church or institutional setting. So, it is no surprise that the course introduces Salvation Army and Mission as well as Implicit Missional Outcomes while also reinforcing Explicit Missional Outcomes and emphasising Missional Praxis.

There are three courses with a Major Mission Emphasis: Field Seminar II (MIN 182); Field Seminar V (MIN 282); and The Salvation Army and Its Mission (MIN 120). Field Seminar II and Field Seminar V both emphasise Missional Praxis while introducing Salvation Army and Mission, Implicit Missional Outcomes and Explicit Missional Outcomes; the Missional Bibliography contains 1-3 resources. The course with the most missional emphasis is The Salvation Army and Its Mission with six of the seven variables represented. Missional Theology is introduced in the course while Missional Ecclesiology, Implicit and Explicit Missional Outcomes are reinforced with class work and readings. There is an emphasis on Salvation Army and Mission and indeed dominates the course work. The Missional Bibliography contains 4-9 resources.

4.6.2 Overview and Analysis

The results of the research show that of the twenty-eight courses reviewed nineteen of them have no or minimal mission emphasis and nine have a moderate or major mission emphasis. This means only 1/3 of the courses taught to future leaders of The Salvation Army in Canada have a significant missional emphasis.

4.6.2.1 No Missional Emphasis

Of the eleven courses which had no mission emphasis, five were in the Department of Religious Studies, one was in the Department of Arts and Sciences, and five were in the Department of Christian Ministries and Professional Studies.

There are some courses that one would assume to have no mission emphasis: (ENG 100) University Writing; (MGT 170) Salvation Army Business and Finance; (MGT 265) Introduction to Salvation Army Business and Management. Two of these courses deal with business and accounting best practices and one is to assure that the student can write a paper at the university level. However, there are other courses on this list that one would assume to have a mission emphasis but don't.

All the required Old Testament religion courses and one New Testament course fail to have any mission emphasis. There is the possibility that mission theology may be discussed in the course through a lecture, say on the Kingdom of God, but as it appears five of the ten courses in The Department of Religious Studies have no mission emphasis. When you add the two courses that have little mission emphasis, 70% of the Religious Studies courses and all the bible courses have no or minimal mission emphasis.

The final three courses with no mission emphasis are: (MIN 181) Field Seminar I; (MIN 281) Field Seminar IV; and (MIN 343) Homiletics II. Each of these courses is in the Department of Christian Ministries and Professional Studies.

4.6.2.2 Minimal Mission Emphasis

The majority of courses with minimal mission emphasis are from the Department of Christian Ministry and Professional Studies. Traditionally this is known as Practical Theology as Guder writes, "however a particular seminary may arrange its curriculum, there is always a department devoted to 'practical theology'" (2008: 13). Practical theology is known as "a field of study in clergy education covering the responsibilities and activities of the minister and usually

including preaching, liturgics, pastoral care, Christian (church) education, and church polity and administration" (Pattison and Woodward 2000:5). When added to the five courses with no mission emphasis, there are a total of ten courses or 2/3 of the practical theology curriculum with no or minimal mission emphasis. The courses with minimal mission emphasis include: (MIN 103) Spiritual Formation; (MIN 241) Worship Foundations; (MIN 243) Homiletics I; (MIN 244) Introduction to Pastoral Care; and (MIN 268) Organizational Leadership.

Guder tells us that "the faithful witness of the lay apostolate is the ultimate validation that the theological preparation of their equippers (the apostles, prophets, evangelists, and pastor-teachers of Ephesians 4:11) does in fact serve the church by effectively equipping the saints for the work of ministry (Ephesians 4:12)" (2008: 22). These new pastors may by serving their churches well, but they are not being exposed to missional theology and therefore their churches may not be hearing that message either.

The other three courses with minimal mission emphasis are two New Testament courses: (REL 201) Biblical Foundations New Testament and (REL 311) Paul the Apostle and (HIS 209) Church History.

4.6.2.3 Moderate Mission Emphasis

As we look at the courses that have moderate and major mission emphasis it will be readily apparent that most of the courses will have "Salvation Army" somewhere in their title. Three of the courses in this category are theology courses: (REL 126) Salvation Army Theology I; (REL 127) Salvation Army Theology II; and (REL 330) Wesleyan Distinctives. The Salvation Army Theology courses are an extensive overview of the eleven doctrines of the church which inform the student about what The Salvation Army believes. Within the doctrines are implicit missional outcomes that are discussed in the course.

What is obviously missing from the curriculum is a Theology of Mission or a Missiology course that speaks to a more explicit mission outcome.

A majority of the Field Seminar Courses display a significant mission emphasis; (MIN 183) Field Seminar has a moderate mission emphasis, but it has the potential to be higher depending on the subject matter the student chooses for their course work.

It is interesting to note that the pre-CFOT course, (MIN 140) Introduction to Officership, has a moderate mission emphasis but that most of the courses that the cadet will take do not have the same emphasis.

4.6.2.4 Major Mission Emphasis

There are only four courses with a major mission emphasis and two of these courses are more practical in nature than academic. While (MIN 182) Field Seminar II and (MIN 282) Field Seminar V do have an academic aspect to their course work, much of the requirements of the student are done through book review and personal reflection on a particular ministry activity they have participated in. Depending on the student, their mentor for the activity and the activity being reflected upon, these courses have the potential for greatly enhancing the missional learning for the cadet even more than the syllabus indicates.

The other, more academic, courses in this category are (HIS 206) History of The Salvation Army and (MIN 120) The Salvation Army and Its Mission. It would seem that these courses would speak into each other very well as much of the history of the organization revolves around their mission. "The Salvation Army and Its Mission" is the only course, according to the research, that engages the theology of mission, but very little class time is devoted to the subject. The texts used for this course are decidedly Salvation Army based and a text like Bosch (1991) is not even in the bibliography.

4.6.2.5 Conclusion

The Salvation Army Handbook of Doctrine states, "Our mission is to share in the mission of God; to tell the story of Jesus and the reconciliation he offers with compelling passion so that other people recognise within it the source of their own salvation" (Salvation Army 2010:85).

For an organization that is very proud of its missional focus, The Salvation Army does not appear to be training their future leaders using curriculum featuring a mission emphasis.

4.6.3 Research Partners

In this section we are going to look at the results of a survey conducted by the researcher with Salvation Army Officers who were ordained between the years 2011-2016. The survey consisted of fifty questions[3] asking for "yes, no, or unsure" responses about the participant's training/education at The College for Officer Training.

4.6.3.1 Hearing the New Leaders

The questions that the participants were given are based on the content of "Leadership Next" by Eddie Gibbs (2005). During his research with missional church leaders, Gibbs noticed that these leaders have certain character, activities and attitudes that allowed them to engage in mission more readily and effectively (2005:127). The questionnaires sought to understand the new leaders based on these three traits outlined by Gibbs. The participants were also asked more general questions about their training experience and questions about the ministry unit[4] that they are currently ministering in.

4.6.3.2 Character

Gibbs believes that the character of a leader is of vital importance. He comments, "Those who are called to guide and guard the people of God also need to be competent, but competence is undermined by character failure" (2005: 129). Roxburgh adds that "missional leadership is first about the leader's character and formation" (2006:126). The College for Officer Training lists character development as one of its goals "The Salvation Army College for Officer Training exists to prepare, develop and inspire men and women in character and competency for Salvation

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[3] See Appendix B for the survey questions.

[4] The term "ministry unit" is used by The Salvation Army to describe any place where ministry takes place. This could be a church, family services centre, men's hostel, hospital, day care, etc.

Army Officership" (Salvation Army 2019). This character and competency of the leader speaks to the spiritual life and the skill set of each officer.

The surveys show that the respondents see character as a very important of who they are. All of the participants see holiness as an important part of the life of a leader. This is consistent with the emphasis that The Salvation Army places on holiness and its holiness tradition roots. Gibbs comments on the importance of holiness when he writes, "For Paul, holiness and self-discipline are crucial for leadership" (2005:129). He goes on to quote the nineteenth century Scottish pastor Robert Murray McCheyne as saying, "My personal holiness is my people's greatest need."

The participants were asked about their spiritual life as it pertained to their personal devotional life and prayer. Seventy-two percent claimed to have an active devotional life while the remaining twenty-eight percent said they did not. All the participants responded that they pray for their community on a regular basis. When asked if they have a spiritual director, thirty-five percent said that they do, and the other sixty-five percent do not.

Gibbs speaks of the competencies of the missional leader by saying that competence "applies both to the specific skills and knowledge necessary to fulfill one's task as well as the ability to establish and maintain personal relationships among those who are working together to accomplish the task" (2005:137). Competency also includes the ability to know one's strengths and weaknesses to positively impact mission.

The participants were asked if they work within their spiritual giftedness; seventy-nine percent said that they did, seven percent said that they do not, and fourteen percent are unsure. To further gain an understanding of their competencies the participants were asked questions about how they perceived themselves.

- I consider myself to be creative (83% yes; 17 % no)
- I consider myself to be a risk-taker (52% yes; 44 % no; 4 % unsure)
- I like to try new things (80% yes; 17 % no; 3 % unsure)

- I encourage people under my leadership to be creative (100% yes)
- I believe that trying something and failing is better than trying nothing at all (86% yes; 3% no; 11 % unsure)
- I adapt easily to change (59% yes; 14% no; 27% sometimes)

4.6.3.3 Activities

"Leadership involves the exercise of a wide range of functions" (Gibbs 2005:138), but no leader is to be a "jack of all trades." There are certain activities that are true of all people in a leadership position in the church, but these activities are seen through the lens of missional engagement.

Bosch (2010: 430) argues that "from the very beginning the missionary message of the Christian church incarnated itself in the life and the world of those who had embraced it." Hirsch believes that to act incarnationally means "that our mission to those outside the faith will need to exercise a genuine identification and affinity with those we are trying to reach" (2006:133). So, in this section the participants were asked questions specifically about their work within the community.

The new officers were asked if they "had an understanding" of what it means to live incarnationally; ninety percent said yes, they did have an understanding and the other ten percent indicated that they are unsure. When asked if they understood the term 'missional' as it applies to the church, ninety-six percent said yes, and four percent are unsure.

Wright (2010:26) informs us that "we have to start seeing ourselves within the great flow of God's mission, and we must make sure that our own missional goals – long term and more immediate – are in line with God's." To accomplish this requires a discerning of God's work within a community and so the participants were asked questions about God's activity in their community and their activity to engage in what God was already doing in their midst.

When asked if they see God working in their community all of the participants answered that they do in fact see God's handiwork. They also all responded that they see God at work within their ministry unit. When asked if they can explain *missio Dei*: fifty-five percent responded yes; thirty-five percent responded no; and ten percent responded unsure. When asked if their ministry unit is currently involved in the community: ninety percent said yes; seven percent said no; and three percent are unsure. When asked if they tried connecting with the community in the last twenty-four months, all the respondents said yes. When asked if their ministry unit started a new program for the community in the last twenty-four months: seventy-five percent said yes; twenty-one percent said no; and four percent are unsure. The questionnaire also asked if their ministry unit had conducted a community survey in the last five years: ten percent said yes; fifty-five percent said no; and thirty-five percent are unsure.

4.6.3.4 Attitude

Leadership author John Maxwell wrote, "A leader's attitude is caught by his or her followers more quickly than his or her actions" (1993:101). Gibbs, when talking about the attitudes of missional leaders, comments that their passion for ministry has provoked them to "reinterpret their own traditions as they try to recapture the radicalism that was present among the founders of many older movements and traditional denominations" (2005:163).

There is a story about William Booth returning home one night when he discovered a group of men covered with rags and newspapers living under a bridge. The next day he asked his son Bramwell if he knew about these men living under the bridge. Bramwell responded that he did, but what are we to do about it? Booth is quoted as saying, "Well, go out and do something, Bramwell, do something" (Collins 1984:21). It is this type of "go and do something" attitude that the missional leader, Gibbs describes, is known for.

When asked if their ministry unit is actively involved in social justice issues within their community: fifty-five percent said yes; thirty-five percent said no; and ten percent said they are unsure. When asked if discipleship is an important part of their church: sixty-four percent said yes; twenty percent said no; and fourteen percent are unsure. When asked if people from the

community around the church attend their church: eighty-six percent said yes, and fourteen percent said no.

When asked if their church has grown numerically in the last twelve months: sixty-two said yes, twenty-one said no; and seventeen percent are unsure. When asked if their church was declining numerically: fourteen percent said yes; eighty-three percent said no; and three percent are unsure. When asked if they have a clear understanding of the overall health of their church: seventy-nine percent said yes; fourteen percent said no; and seven percent are unsure. When asked if they only start programs initiated by THQ/DHQ: seven percent said yes, and ninety-three percent said no.

When asked if they have a passion for the mission of the church: ninety-seven percent said yes, and three percent said unsure.

4.6.3.5 Questions about Training

In this final section we look at the training the participants received, or more correctly, what they understand their training included. Gibbs believes that leadership training "has to move beyond the pastoral care of the flock to an equal or greater emphasis of ministry to the world" (2005:203). When this shift takes place, Guder says the outcome will not be an emphasis on the skills and competencies of the graduate but rather "the ongoing formation of the missional community" (2008:19). The participants responses to the questions posed are indeed telling:

- I was taught how to empower those under my leadership (55% yes; 38% no; 7% unsure)
- I was taught how to be flexible as a leader (73% yes; 17% no; 10% unsure)
- My studies taught me how to adapt my leadership to the context I am in (59% yes; 41% no)
- My studies taught me about contextualization (62% yes; 31% no; 7% unsure)
- My studies stressed the importance of pastoral leadership (79% yes; 21% no)
- My studies stressed discerning God's direction and activity in my community (72% yes; 21% no; 7% unsure)

- My studies stressed the importance of entrepreneurial leadership (38% yes; 52% no; 10% unsure)
- My studies stressed the importance of missional leadership (62% yes; 28% no; 10% unsure)
- My studies taught me how to reach out to my community (48% yes; 41% no; 11% unsure)
- My studies taught me how to lead congregational change (28% yes; 69% no; 3% unsure)
- My studies taught me how to share the Gospel in a culturally relevant way (52% yes; 34% no; 14% unsure)
- My instructors were passionate about the mission of the church (69% yes; 3% no; 28% unsure)
- I have learned more about mission outside of my studies than during my studies (69% yes; 31% no)
- I feel my studies adequately prepared me for engaging in mission in my community (41% yes; 52% no; 7% unsure)
- I feel unprepared to engaged in mission in my community (14% yes; 79% no; 7% unsure)

4.6.4 Overview and Analysis

The responses from the questionnaire give a good indication of the missional training that the respondents received.

4.6.4.1 Character Analysis

It appears that the goal of CFOT to train men and women of character has been achieved according to the survey results. All of the participants placed a high value on the personal holiness of a leader which would indicate that this was a dominate theme stressed during their time at CFOT. With this emphasis on personal holiness, a majority of the respondents claimed to have an active devotional life, and all indicated that they pray for their community on a regular basis. The competency results show that most of the new leaders are aware of their own personal spiritual giftedness, whether they are ministering within that giftedness or not, and that they all

have a good understanding of their own strengths and weaknesses as a leader. Very few of the responses indicate that the participants are "unsure" about an area of their competencies and therefore they either answer in the affirmative or the negative about an area of competency. Saying that you are not competent in an area shows that you have an awareness of your abilities just as saying you are competent in an area does.

4.6.4.2 Activities Analysis

The responses to the questions regarding missional activity show a disconnection between cognition and praxis of the participants in general. Almost all of the participants indicate that they "have an understanding" of the terms "incarnational living" and "missional" while only about half said they could explain "*missio Dei*." All three of these terms are related according to Frost and Hirsch (2003:229) because the missional church is committed to the missionary calling of the church by aligning itself with God's missionary purposes, the *missio Dei*, and "the development of a church life and practice that is contextualized to that culture to which it believes it is sent." So, to not understand *missio Dei* but understand "incarnation" and "missional" could indicate an inadequate grasp of Mission Theology.

All of the respondents can see God at work in their communities and most indicate that they are involved in ministry within their community. In the twenty-four months prior to the survey, three quarters of the respondents started a new program for their community. However, fifty-five percent have not engaged their community with a survey to understand their context and thirty-five percent did not know if a survey had been done, presumably before they arrived at their church.

The reason the participants can have a misunderstanding of Mission Theology yet apparently be engaged in mission in some form may be connected to an emphasis at CFOT on Salvation Army practices. This will be expanded on later in this chapter.

4.6.4.3 Attitude Analysis

The lack of missional instruction is most apparent in this section of the survey results. All but one of the respondents indicate that they have a passion for the mission of the church, however, that passion does not seem to be reflected in the outcomes to the same extent. While the leaders appear to have a passion for ministry, their churches do not seem to exercise that same passion. When it comes to social justice issues in their community, almost half of the churches have no engagement; thirty-four percent of the churches do not place a high priority on discipleship and fourteen percent do not have people from their surrounding community attend their church. All of these would be considered indicators of missional activity within the church.

The respondents, it seems, are also unsure of the overall health of their churches. Posterski warns that "one of the greatest temptations for the committed Christians in North America is to believe in Jesus but to live without and sense of sharing his mission" (1989:162). Wagner said, "Many people will not become Christians unless and until your church and hundreds of churches like yours take seriously the command of Christ to make disciples of all nations" (1976:170). While metrics are an important instrument to determine the growth and decline of a church, they must not become an end unto themselves. Newbigin reminds us that "while church growth is not the primary goal of missions, it remains central to the missionary calling of the church that the gospel calls for a radical conversion of heart and mind, and a full commitment to the life of the community which is identified by its bearing the name of Jesus" (2003:103).

The results pertaining to the growth and decline of their churches is interesting because twenty-one percent said that their church had not grown but only fourteen percent said that their church was in decline. This may be an indication of a plateau within some of the churches. The danger of a plateau is that it can quickly become a decline if measures are not taken to correct the situation. This result may also come from the fact that we see and pay attention to growth in the church, but we often fail to see decline. "Growth may come rapidly, but decline is usually slow, imperceptibly slow. Decline is everywhere in the church, but many don't see it" (Rainer 2014:13). The other result that shows a lack of awareness of the health of the church is the fact

that twenty-one percent did not know or are unsure of the overall health of their churches. To further emphasize this lack of awareness are the results that seventeen percent are unsure if their church had grown, and three percent are unsure if their church had declined.

4.6.4.4 Training Analysis

The questions posed to the participants in this section are to gain an understanding if they felt their training was inward or outward focused, that is, were they trained to maintain the church or were they trained to move outside the walls of the church and into the community context. Hauerwas and Willimon (1989:114) voice a rebuke of the training of ministers today when they state "our clergy are not helping us get from one place to another. We are not sure if our clergy know where we are, much less where we ought to be, so how can they be expected to know what they should be doing?"

The results show that the participants felt that their studies stressed pastoral leadership more than any other variable. The training of competent Salvation Army officers is a goal of CFOT and there is nothing inherently wrong with this because we want to train our leaders how to be good speakers, how to minister to the sick and lonely and how to manage the church well. The problem is that if their only training is to feed the people already in the church then the people "enjoy the church but lack a corporate sense of destiny. They graze comfortably in the valley and never climb to new heights" (Hayford1994:176). Many of the respondents do not feel that their training taught them neither how to be leaders outside of the church nor how to engage their community in contextually relevant ways. Fortunately, a majority of the participants have seen the necessity to learn about the Theology of Mission after their commissioning as Salvation Army officers but the opportunity to engage in the missional conversation within CFOT where they could discuss and try concepts in the confines of the training environment was lost.

4.6.5 The Emphasis of Training

It is apparent from the research within this paper that there is a lack of emphasis on Theology of Mission in the training of Salvation Army officers in Canada; however, there is a

significant emphasis on Salvation Army Theology. The Salvation Army is very concerned about its mission in Canada, and they convey this fact through their web page (Salvation Army 2019) which states,

> The Salvation Army is an international Christian organization that began its work in Canada in 1882 and has grown to become one of the largest non-governmental direct provider of social services in the country. The Salvation Army gives hope and support to vulnerable people today and every day in 400 communities across Canada and more than 130 countries around the world. As the largest non-governmental direct provider of social services in Canada, The Salvation Army provides unprecedented support to society's most vulnerable.
>
> 1. Social and community service programs focus on nurturing the capacities, skills, and strengths of individuals rather than just meeting their needs.
> 2. With the public's generosity, in 2017/18 in Canada:
> - The Salvation Army provided 7,300 shelter, addictions, detox and mental health beds for vulnerable men, women, and families in Canada
> - The Salvation Army served 3.2 million free meals
> - The Salvation Army assisted 1,236,000 persons with food, clothing, or practical assistance

It is very possible that there is incongruity with use of the word "mission" within the vernacular of The Salvation Army. Perhaps the word is being used in a way that indicates the work of the organization rather than the ethos of organization. From all accounts, the work of The Salvation Army is always referred to as "mission" and especially so as it relates to the social, community and justice activities it engages in. So, the word "mission" is being used to describe the "ministry" of The Salvation Army. This may explain why the Theology of *Mission* is not emphasized at CFOT, but a Theology of *Ministry* is.

An emphasis on The Salvation Army's Theology of Ministry will produce leaders who are very capable and have the capacities to lead any Salvation Army ministry unit they are appointed to. The curriculum, the classroom, and the field work that the cadets engage in at

CFOT will produce Salvation Army officers with the ability to carry on the current work of the Army within their community very effectively but without a greater sense of the *missio Dei,* which is the foundation of missional ministry.

Bosch gives an overview of the historical paradigms of mission, including the time between the Enlightenment and the Modern Age, when The Salvation Army was founded. In this overview Bosch states that the Methodists concentrated on the saving of souls, so they believed that "the whole world was a mission field; hence John Wesley's famous adage, 'The world is my parish'" (2014:285). William Booth was an ordained Methodist preacher and John Wesley was one of his heroes so "the Booths associated themselves with a historic Wesleyan understanding of salvation" (Pedlar 2016:30). The earliest expressions of The Salvation Army did not engage in social work but wholly concentrated their efforts to the salvation of souls. According to Bosch, the early Salvation Army (known at that time as The Christian Mission), would be considered a "mission society" defined by the term "voluntarism." These groups "were no longer willing to sit back and wait for the official churches to take the initiative" (Bosch 2014:286) but instead went out for the sake of mission. The leaders and members of these voluntary societies believed that the church had "ceased to point to God or to the future; instead, it was pointing to itself" (Bosch 2014:339). These eager missionary recruits possessed a "crusading spirit fueled by duty, compassion, confidence, optimism, evangelical revivalism and premillennialist urgency" (Bosch 2014:340) The urgency of the task meant that the gospel had to be proclaimed at greatest speed so there was neither the time nor the need for extended periods of training for mission service. The 1878 proof of The Christian Mission's annual report read:

THE CHRISTIAN MISSION

under the superintendence

of the Rev. William Booth

is

A VOLUNTEER ARMY

Recruited from amongst the multitudes who are

without God and without hope in the world…

On seeing this, William's twenty-two-year-old son Bramwell exclaimed that he was not a volunteer, "I'm a regular or nothing!" Booth took a pen and crossed out the word "volunteer" and replaced it with "Salvation" (Collier 1965:66) marking the name change of the organization and setting in motion many of the characteristics still evident in the organization today.

The early Salvation Army is an example of what Bosch describes, but there came a point in the development of Salvation Army theology where the mission to save souls was seen as necessary, and indeed a priority, but preaching had to be complimented with taking care of the physical needs of the poor as well. So, in 1890 "the movement was engaged in redemption that manifested itself in two works – personal salvation and social salvation" (Green 2016:49)."

It now had a dual mission. Booth, when writing about the lost multitudes who were only concerned with where their next meal will come from, gives the rationale for social salvation,

> If these people are to believe in Jesus Christ, become Servants of God, and escape the misery of the wrath to come, they must be helped out of their present social miseries. They must be put into a position in which they can work and eat, and have a decent room to live and sleep in, and see something before them besides a long, weary, monotonous grinding round of toil, and anxious care to keep themselves and those they love barely alive. (Booth1890:257)

As Grenz states "outreach entails service" (1994:506) and while not all faith communities believe that social action is an evangelistic concern, it is important to mission of The Salvation Army. Since 1890 the theology of The Salvation Army was what we would term as "missional" today. The involvement of the church in social action is "a natural extension of Jesus' own ministry as entrusted to us" (Grenz 1994:507). This ethos of mission is still relevant today in every community where The Salvation Army works today. However, gradually there became a disconnection between the work of the Army churches and the work of the Army social services with the missional aspect of reaching out to meet the needs of the community being passed to the social service ministries while the churches became concerned with the 'more important' task of growing the saints. This separation is evident today with people identifying The Salvation Army

as a social service agency and not realizing it is a church as well. It has been noted that "The Army is often mistaken for a voluntary society like Oxfam or even the Red Cross: the movement's own publicity does not always discourage this misunderstanding" (Coutts 1977:81). Looking at the passage taken from the web page for The Salvation Army in Canada & Bermuda earlier in this chapter, the organization describes itself as a social agency that is "the largest non-governmental direct provider of social services in Canada" with no mention given to the church aspect of its mission.

In recent times there has been an effort to "re-integrate 'social' and 'spiritual' mission on a theological level" (Pedlar 2016:40) within the organization. Needham stresses "for the Church in mission, evangelism and social action go hand in hand. Otherwise, the gospel is perverted. Evangelism and social action, therefore, are the two-fold expression of a Church in love with the world for whom Jesus died" (1987:63). In Canada, the leadership of The Salvation Army established a new department to "facilitate holistic transformation/change" (Salvation Army 2019) called "Integrated Mission." In a resource called, "The Salvation Army's Integrated Mission: A Manual" they write,

> Integrated mission is how we engage our community; it's building relationships while working together to build the capacity of people and help in the transformation of lives. Living outside! Integrated mission is how we connect ministry units, corps with community and family services, and corps with Booth Centres. (Salvation Army 2019)

It is hoped that the work of this department will help bridge the divide that has formed but its ultimate success will be determined if mission is restored to its prominent place within all ministry units. The researcher believes that The College for Officer Training has a role to play if the divide is to be bridged.

4.7 Conclusion

This chapter has examined the role that the theological institution plays in helping the local church meet the demands of a postmodern culture. We have engaged with sociologists and

historians to get an understanding of past practices so to make informed decisions about the future of theological education.

We also examined the curriculum used by The College for Officer Training to train future ministers to ascertain the missional content of the instruction. As well the results of a survey conducted by the researcher with Salvation Army Officers who were ordained between the years 2011-2016 were analysed. The analysis of the surveys showed that CFOT seems to be accomplishing its goal of producing officers of strong character but there is a lack of understanding among the respondents about the Theology of Mission. The respondents seem to have a myopic view of mission as it relates to the ministry of The Salvation Army perhaps because the terms 'mission' and 'ministry' are used interchangeably within the organization. We concluded this chapter by considering the dichotomy between mission and ministry, church and social service work within the organization and the need to integrate the dual mission once again.

In the next chapter we will explore the Theology of Mission with an emphasis on the Kingdom of God and the missio Dei and concluding by trying to explain the correlation between *missio Dei*, the church, and believers.

Chapter 5: Missional Theology

In this chapter we will explore the theology of mission with an emphasis on the Kingdom of God and the *missio Dei*. The chapter will conclude by seeking to explain the correlation between the *missio Dei* and the church and believers.

The challenge of theology has always been trying to understand God who wants to be known but is ultimately unknowable. We understand God, in part, as a creative force that brought all that we know and understand into existence; but we do not know, and likely will never know, what the inner nature of God is truly like because our finite minds cannot comprehend nor fathom that which is infinite. However, God allows us to see glimpses of himself through his actions and interactions for and with humanity which we interpret as his purpose for creation. It is from God's self-revelation that the concept of missio Dei has found its way into our consciousness.

5.1 Theology of Mission

The theology of mission is a disciplined study dealing with questions that arise when people of faith seek to understand and fulfill God's mission in the world. It involves reflection about God as it seeks to gain an understanding of God's mission, purpose, intentions, and God's plan for humankind in accomplishing his mission. Theology of mission is a continuous task that seeks to guide the church in the proper direction in its response to the mission that it has been called to. Leslie Newbigin states that all of scripture is "concerned with the completion of God's purpose in the creation of the world and of man [sic] within the world" (Newbigin 1995:34). This suggests that theology of mission is reflective and active in nature.

The end of the twentieth century, and continuing today, has seen a renewed interest in mission conversations marked by serious theological consideration and renewal of mission as a global enterprise. This new era of theological consideration of mission has led to rewriting the meaning of mission in the life and theology of the church. For Bosch, the end of the modern era marked a shift to a new paradigm he calls the "postmodern paradigm" (1991:357-371). Bosch

notes, "a paradigm shift always means both continuity and change, both faithfulness to the past and boldness to engage the future, both constancy and congruency, both tradition and transformation" (1991:375). The church in mission today is facing a world that is fundamentally different from anything it has faced before and this calls for a new understanding of mission. Stephen Bevans and Roger Schroeder reviewed the continuing development of theological creativity, which they saw as converging toward an integrative missiology they named "prophetic dialogue." They write,

> Mission today is something much more modest and at the same time much more exciting – and, indeed, more urgent. It is much more modest because we realize that the mission is not ours, but God's; it is much more exciting because it is about God's gracious invitation to humanity to share in the dynamic communion that is at the same time God's self-giving missionary life; it is more urgent because in a world of globalized poverty, religious violence and new appreciation of local culture and subaltern traditions, the vision and praxis of Jesus of Nazareth can bring new healing and light. (2013:285)

Mission as prophetic dialogue in this postmodern paradigm is about living and working as partners with God to bring others into a relationship with God, with their world, and with each other. "It is prophetic dialogue because it calls people beyond; it call people to conversion; it calls people to a deeper and fuller truth that can only be found in communion with dialogue's trinitarian ground" (Bevans & Schroeder 2013:285). Mission will be modeled after mission in Christ's way of humility and kenosis and bold proclamation of God's already but not yet reign. Carl Braaten writes, "Mission is understood as the function of the Kingdom of God in world history" (Braaten 1977:1). So, to understand mission is to understand the Kingdom of God.

5.1.1 Kingdom of God

It is widely accepted that the central message of the teaching of Jesus is the Kingdom of God (Needham 1987; Bright 1988; Pannenberg 1977; McLaren 2006). However, nowhere in the Gospels does Jesus ever explain what Kingdom of God means nor do we have it recorded of any of the disciples asking what he means when he uses the term Kingdom of God. It seems that

Jesus was using a term that was familiar to his audience and according to John Bright, this was indeed the case. He writes, "The Kingdom of God lay within the vocabulary of every Jew. It was something they understood and longed for desperately" (Bright 1988:18). The Kingdom of God that the Jewish people were longing for was the reality of God's rule over his people and the vindication of that rule at the end of history. "The concept of the Kingdom of God captures in a single phrase the divine intent to bring all things under his rule, to reconcile all things to himself, to restore that which is fallen and corrupted and to overthrow all powers in opposition to him and his reign of peace, joy and righteousness" (Ott 2010:86). The Jewish people were waiting for a Messiah who would establish the Kingdom of God victoriously. They were God's chosen people, summoned by God's grace to be his people, obey his covenant law, and serve him alone. With this concept of a people of God, called to live under the rule of God, begins the notion of the Kingdom of God.

If God is the God of history who works in history, and if he has chosen a group of people to serve his purpose, then surely, he will bring that purpose to its conclusion. If the people of God obey this covenant and serve God as he has commanded them, then at some point in the future God's kingdom will be firmly established. "Israel is to be the servant of God, by missionary labor and willing sacrifice to be the agent of establishing his rule to the ends of the earth; she is to bring people of all nations of the earth into the kingdom of God" (Bright 1988:156).

In the midst of God's chosen people are individuals that God uses in special ways to further his kingdom: Noah, Eber, Abram, Isaac, and Jacob are singled out as bearers of God's promise. Out of the twelve tribes of Israel, it is Judah that is chosen and within Judah the task falls to one family as the fountain of blessing. Eventually it is narrowed to one individual, Jesus, who comes to announce the Kingdom of God is at hand. The Kingdom of God is no longer a far-off vision or dream it is a current reality that requires a decision as it confronts all people (Mark 1:15; Luke 10:23-24; Matthew 11:12-13; Luke 17:21).

Jesus shares the mystery of the Kingdom of God with his disciples, and he tells them that not all people will comprehend its meaning. Jesus knew that the Kingdom of God that he was

teaching about did not correspond with the Jewish understanding of what the Kingdom would be like, and the Gentile listeners would have no comprehension of Kingdom ideology at all. By explaining the Kingdom of God to his loyal followers, Jesus is calling the few to share the Kingdom of God with many. The message that Jesus' followers are to share is a radical departure from what was orthodox teaching at the time. The new teaching of the Kingdom is the once eschatological Kingdom of God has become realized and eschatological, present, and future at the same time.

This new teaching reveals how the bearers of the truth, those people that God had entrusted with the message of the Kingdom of God (i.e., the Israelites), decreased in number as the incarnation approached and that the number of people God entrusted with the message of the Kingdom increased after the resurrection. Therefore, it can be said that "the Biblical story moves from the universality of the father's creation to the particularity of the son's incarnation, death, and resurrection and then again to the universality of the Spirit sending God's people into the entire world to proclaim the message of salvation and the coming Kingdom of God" (Ott 2010:61).

Studying the theology of mission has revealed two key components which serves to define the new theoretical structure of missiology. The first one is the concept of *missio Dei*. The other, resulting from theology's interaction with diverse world cultures and societies, is contextual theology. Contextual theology is "listening attentively to the culture in an attempt to discern the presence of God, who, it is convinced, has been in the culture even before Christianity's arrival" (Bevans & Schroeder 2013:60).

5.1.2 *missio Dei*

The theme of God's people being sent out into the world to herald the coming of God's reign through Jesus Christ is found throughout the New Testament and this mission of the church will continue until the fulfilment of God's reign. A well-developed theology of mission reflects on God's mission and on the church's response to Christ's gracious call to follow him until the completion of the mission. Throughout the ambiguities of life and the tribulations of a violent

world, the church has been guided by the idea that God is present and acts in love and redemption on behalf of the world. God is a God of mission. The mission of God is a mission of mercy and grace and extends beyond the individual to all communities, to all creation. All God's creation has been touched by this grace and is therefore awaiting transformation.

It is important to recognize that while the church has been permitted to take part in this mission that it is God's mission, and it remains God's mission – the *missio Dei*.

According to Bosch and Newbigin, mission has often been seen through the lens of personal salvation or church expansion, or, alternatively, understood in cultural terms. All these aspects tend to place our efforts at the centre. However, in recent times, there has been a decisive shift toward understanding mission as God's mission. Mission is firstly God's mission and is broad in scope.

> Since God's concern is for the entire world, this should also be the scope of the missio Dei. It affects all people in all aspects of their existence. Mission is God's turning to the world in respect of creation, care, redemption, and consummation . . . The missio Dei is God's activity which embraces both the church and the world, and in which the church may be privileged to participate. (Bosch 1991:391)

Missionary activity, therefore, encounters a God who has secretly been at work. "Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people" (Bosch 1991:392).

The *missio Dei* is God's self-revelation as one who loves the world and is actively involved in and with the world. It is God's activity in the world to bring about his Kingdom; it is God's metanarrative in respect to humanity. This activity is God's mission in his undertaking to bring about salvation to a lost creation and seize it from the clutches of evil. "God is seeking to bring his kingdom, the redemptive reign of God in Christ to bear on every dimension of life within the entire world so that the larger creation purposes of God can be fulfilled – the *missio Dei*" (van Gelder 2007:85).

Karl Barth was the first theologian in the modern period "to articulate mission as an activity of God himself" in his paper at the Brandenburg Missionary Conference in 1932 (Bosch 1991:389). Barth understood mission to be at the very heart of God. The profound implication of this idea was that it placed the origin and the initiative of mission in God and not in the church. The church is missionary in the sense that it is empowered by the Holy Spirit participating in God's mission. Twenty years later, at the IMC Willingen Conference, it was apparent that there had been a fundamental shift in understanding from the church being the center of mission to mission being the center of the church; that of a mission-centered church to that of a church-centered mission (Bosch 1991:370).

Since God's concern is for the whole of creation, this is also the scope of the *missio Dei*. It is God seeking to redeem all of creation and therefore it affects all people in all aspects of their existence. *Missio Dei* is therefore not restricted to the church; rather, it encompasses the whole world. *Missio Dei* articulates God's love for the world and God's initiative in saving it, which precedes and surpasses the church. The church's role is that of a co-worker in mission that mostly discovers what God has already done in the world to make his Kingdom on earth as it is in heaven.

With *missio Dei*, a way is opened to theologize mission creatively and biblically. Its introduction helps to recover classical discussion on the Trinity in relation to, and for the sake of, the church's mission. The church often wrongly assumes that the primary activity of God is in the church, rather than recognizing that the primary activity of God is in the world and that the church is merely an instrument used by God to participate in His redemptive mission. If we understand the *missio Dei* in this way, it will have an impact on the church in two ways. First, a *missio Dei* perspective will shape our thinking about what the church is and what the church is to do. The typical church congregation will understand "missions" as one of the programs the church has to offer; as one of the important programs of the church like worship, small groups, men/women ministry, youth ministry and so on. Mission committees meet to determine how to "best spend the mission budget rather than view the entire congregational budget as an exercise in mission" (Guder 1998:6). However, when the church begins to understand itself as an agent

of the *missio Dei*, it will organize every activity of the church around God's mission. Hirsch and Ford state, "Mission as the organizing principle means that mission goes beyond being some sort of optional activity or program for our churches. It actually is the organizing axis of the church. The life of the church revolves around it" (2011: 67).

Secondly, *missio Dei* determines where and how we engage in God's mission. This requires that the church be engaged in the local context to see where God may already be working. Mission engagement cannot be decided beforehand, it must be discerned in relation to God's activity within a specific context.

5.1.2.1 *missio Dei* and the Trinity

Newbigin (1995:28) believes that our understanding of the Trinity arises from the axioms of our culture, from the authority of revelation, and can provide practical wisdom for life. It is worth mentioning that Newbigin's theology was not always Trinitarian, but in fact was quite Christocentric. However, as Newbigin's concern developed for reality outside of the church, there was a shift from a Christocentric approach to mission to a Trinitarian understanding of mission (Goheen 2000:65).

The classic definition of *missio Dei* understands the source of mission as proceeding from the Trinity itself rather than as having its source within ecclesiology or soteriology. "The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another movement: Father, Son and Holy Spirit sending the church into the world (Bosch 1991:390). Mission, then, is not seen as originating out of the church or from any other human institution, but it is an attribute of the Triune God for the sake of the world. This elevates mission to a level never before contemplated because now it is understood that "mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still, there is mission because God loves people" (Bosch 1991:392). To say that God is on mission is to say that the Trinity is on mission. Kirk (1999:27) adds emphasis to the Trinitarian nature of mission when he states, "When Christian communities speak about God, by definition they speak

about Father, Son, and Holy Spirit. There simply is no other God. Therefore, to speak about *missio Dei* is to indicate, without any qualification, the *missio Trinitatis.*"

With this emphasis on the missional nature of the Triune God, we need to ask how we can understand this Trinitarian mission. In what ways do the Father, Son and Spirit participate in and embody the *missio Dei*? Trinity describes "God in mission" as always, a God for others; namely, the whole of humankind, the world, and the entire creation. The Trinity is communion in mission, empowering and accompanying the One who is sent to impact the world through transformation, reconciliation, and empowerment. For the ongoing mission of God, the Father and the Spirit send the Son, the Father and the Son breath in the Spirit, and the Son and the Spirit reveal the glory of the Father to the far reaches of creation. "The sending of the church is intimately linked to the sending activity of the Trinity. It is not by human authority, but through the authority of the triune God who, as Father sends, as Son Redeems, and as Spirit empowers" (Ott 2010: 73). Migliore states, "The nature and mission of the church are grounded in the nature and missionary activity of the triune God. The mission of the church is to participate in the reconciling love of the triune God who reaches out to a fallen world in Jesus Christ and by the power of the Holy Spirit brings strangers and enemies into God's new and abiding community" (Migliore 1998:14-15).

This sending, yet accompanying and empowering, this reaching out for others, and therefore the acceptance of vulnerability in love, is characteristic of the Trinity. It is this love that unites the Triune God. This idea is highlighted by Millard Erickson when he states, "Love exists within the content as a binding relationship of each of the persons to each of the others. Indeed, the attribute of love is more than just another factor. The Trinity is three persons so closely bound together that they're actually one" (Erickson 1995: 221).

5.1.2.2 *missio Dei* **and the Father**

"According to the classical theological tradition, especially strong in the Eastern fathers, there is an order among the divine persons. The Father is the fontal source, the one principle, exercising what is called monarchy" (Dulles 2006:75). While this thesis does not explore the

order among the divine persons, it does seek to show the peculiar contributions of each member of the Trinity as it relates to the *missio Dei*. "In this Trinitarian history of the Kingdom of God each person makes his own contribution and has his own history both in relation to the world and in relation to the other persons; all three persons are interdependent in the work of the kingdom" (Olson & Hall 2002:101).

The overwhelming motive for mission is the compassion and love of God for his creation (Guder 2000:32) and the end point of mission is the reign of God over his creation, the Kingdom of God. The biblical view of God's mission in creation affirms a relationship between God and the world. God created the world from nothing out of his gracious will. Thus, the world is totally dependent on God who, as the source of all life, sustains, replenishes, transforms, and renews life in the world. "Friedrich Schleiermacher described the universal feeling of 'absolute dependence' on God, and Rudolf Otto spoke of our 'creature feeling.' This is not simply a feeling about an event in the distant past called creation of the world. It is a sense of being dependant here and now, always, and everywhere, on the power of God" (Migliore 1991:87).

God has also shared his mission in creation with all people, created in his image to be his co-workers. Women and men, as God's stewards, are accountable to God for the care of creation. God in grace also sustains the world by working within human institutions and societies. It is the vocation of those who confess God's name to work in partnership with all people for the realization of God's purpose of peace and wholeness. This includes work for justice, trust among peoples, responsible use of the earth's resources, and the proper use of technology for human welfare. The message and reality of creation also include the promise that God will make all things new. The Trinitarian God, therefore, is calling people to participate in mission in creation, which even now, in the midst of evil, anticipates the coming consummation. Transformation and justice, forgiveness and reconciliation, healing, and empowerment, are the signs of the future of the world with God. Christians, in their own contexts, can strengthen these encouraging signs by living lives worthy of the mission God has called them to. They need to sacrifice the comforts of predictability and follow Jesus into the streets of the city, embroiling themselves in the broader social fabric of their communities. Followers of Christ seek to imitate his downward and outward trajectory – giving up their own rights in order to serve others. As Newbigin states, "it is the

acting out of the central prayer that Jesus taught his disciples to use: 'Father, hallowed be thy name, thy kingdom come; thy will be done on earth as it is in heaven'" (1995:39).

5.1.2.3 *missio Dei* and the Son

Jesus' life, suffering, death, and resurrection reveal God's unconditional love for the world he created. The birth of Jesus means the realization of the most central promise in God's mission: the sending of the Son into the world to save it. In Jesus, God became human in a particular place, time, and culture. He subjected himself to human conditions. He identified himself with people, entering into solidarity with anyone in need. In Jesus, God disclosed the original intention of creation and true humanity. The way of incarnation is a way of transformation and reconciliation which encompasses the *missio Dei*.

By identifying himself with the suffering of people and bearing their sins on the cross, Jesus Christ penetrated into the darkness of human existence and overcame the power of death. The cross of Christ also reveals God's way of solidarity with the excluded and oppressed, as well as a way of protest against injustice and oppression. In reality, in the depths of every oppression and exclusion, as experienced in context, is the crucified Christ. Volf states,

> The sufferings of Christ on the cross are not just his sufferings; they are the sufferings of the poor and weak, which Jesus shares in his own body and in his own soul, in solidarity with them. And since God was in Christ, through his passion Christ brings into the passion history of this world the eternal fellowship of God and divine justice and righteousness that creates life. On the cross, Christ both identifies God with the victims of violence and identifies the victims with God, so that they are put under God's protection and with him are given the rights of which they have been deprived. (1996:22-3)

Christ's resurrection is the single event that has deeply transformed the world because violence, death, and the terror that its finality brings no longer have the last word. Resurrection opened a new reality of liberation and hope for humankind and the whole creation. God is

reconciled with humankind and creation through Christ's death and resurrection. God also opened up reconciliation between human beings and between humankind and creation. Moreover, Christ's resurrection reveals the true nature of things as creation itself takes on a new dimension. Every created thing, every moment and event, is pregnant with life-giving potentialities; nothing is allowed to have finality, even would-be "dead ends "are transformed into opportunities for mission. The way of resurrection is a way of transformation and empowerment. The presence of God's Kingdom is carried through history "hidden and revealed in the life of that community which bears in its life the dying and rising of Jesus" (Newbigin 1995:52).

5.1.2.4 *missio Dei* and the Holy Spirit

God's mission continues in the world through the Holy Spirit. Van Gelder states, "In understanding the *missio Dei*, we find that God as a creating God also creates a church through the Spirit, who calls, gathers, and sends the church into the world to participate in God's mission" (2007:18). The Spirit of God empowered the prophets, descended on Jesus from the beginning of his ministry, indwelled and empowered the first disciples, and sent and equipped the nascent church for its witness. In the same way, the Holy Spirit calls, sends, and enables all of God's people in every age, irrespective of gender and age, for participation in mission. Newbigin, when commenting on the role of the Holy Spirit in mission states "[mission] is continued through the presence and active working of the Holy Spirit, who is the presence of the reign of God in foretaste" (Newbigin 1989:118).

It is the Spirit who gathers into one body a new family, a diversity of human beings, breaking the barriers of class, race, gender, and culture. It is not the messengers but the Holy Spirit who convicts of sin and injustice, who arouses faith, and who renews God's people for mission, individually and collectively. In the power of the Holy Spirit, the proclaimed Word reaches out and seeks to transform even those who are far from the reign of God – those who oppose, ignore, or distort the gospel. The lasting fruits of mission are the work of the Holy Spirit. The Spirit enables imperfect human efforts to become instruments of God's mission. The Holy Spirit equips Christians and the whole church with a diversity of gifts (1 Cor.12; Rom. 12; Eph.

4) and equipped with these spiritual gifts, they are able to proclaim the gospel and share the life described by the gospel with all peoples in every place. The Spirit makes the church, imperfect though it is, into a foretaste of the promised age to come. (Newbigin 1989:134) If the world is searching for a sense of belonging, "the church is inviting it to find community in the fellowship of those who have been reconciled to God and man and are now empowered by the Spirit to live redemptively with one another in the world" (Needham 1987:17).

5.1.2.5 *missio Dei* and the Church

It is the researcher's conviction that faith communities, with an incorrect understanding of the all-encompassing nature of mission, remain at present largely handicapped in their ability to respond to the challenges at hand. Therefore, a broader focus on mission as conceived in the Trinitarian understanding of mission would enable Christians within faith communities to see all of life as ready for missional engagement. It is based on the belief that all of life is redeemable and within the orbit of Christ's Lordship and is open to the reality of the gospel's message and change. Simply stated, God is missional, and therefore the church is missional. John Franke illustrates this when he says, "The church is entrusted with the missional task of proclaiming and living out the gospel and its implications in the world. The nature of the church and its missional calling are tied up with the church's relationship with God and its role in the missio Dei. As suggested, God is social and missional in character, and these aspects of the divine nature have implications for the church and the task of theology" (2005:120).

If the church is missional, it therefore gives itself in mission – and this has implications for its theology, as Franke notes. This means that the shape and task of the church should be related to its unique missional calling. We do not ask what a church should look like, but rather: What is the mission for this specific church? Once the mission has been clarified, the "type," "model," or "structural questions" can be discussed. This would imply that our churches (and indeed theological reflection) would be vastly different according to the unique nature of the mission in which one is engaged (Hirsch & Frost 2003:30).

The Trinity, as a community of divine sending, has created a space for the church to take part in God's mission, to be sent, empowered, and accompanied by grace into the end of the earth. "The sending of the church is intimately linked to the sending activity of the Trinity. It is not by human authority, but through the authority of the Triune God, who as Father sends, as Son redeems, and as Spirit empowers" (Ott 2010:73). Receiving the church, with all its human frailty, into the divine missional communion shows the depth of God's love. Motivated by God's love, the church should not seek to exercise dominance or impose its rights upon other people or organizations to the detriment of others or of the mission of God. "God's reign cannot be reduced to a human level or made to serve human purposes" (Guder 2000:37). So, God, in his mercy and grace, has chosen and equipped the church to participate in the *missio Dei* – a mission that will reveal the One who loves and is actively involved in the world.

This mission cannot be thought of as just one aspect of the church's existence, rather, it must be thought of as the essence of the church's life. If the very ethos of the church is missionary in nature, then the church that ceases to engage in mission is not just failing to accomplish one of its mandates, it has ceased to be what it was called to be.

The church is a product of God's mission to bring together people from all nations, tribes, and languages. At the same time, the church is a people of mission, sent out into the world to manifest and proclaim the saving grace of God. The church in mission refers to the local assembly of believers participating in God's mission. The church opens itself to include different levels of fellowship, communion, and expressions and it also extends in time to include preceding and succeeding generations. Hunsberger emphatically states, "Most simply and directly put, it is a church's mission to represent the reign of God" (1996:15). And Frost agrees when he writes, "We have known all along that the raison d'être of the church is mission" (2006:126). The church's participation in God's mission, therefore, is a gift of God's grace; a gift grounded in and flowing from the in-breaking reign of God in Christ. Created out of grace to be part of the divine communion, the church does not live for itself, but for God and for the world. Daniel Migliore, in an essay on the work of Jürgen Moltmann, notes, "For Moltmann the goal of mission rightly understood is not the reestablishment of Christianity as the imperial religion, not

the universal rule of the church, and not the saving of souls from God's judgment. Rather, mission is the invitation to life, the invitation to the future of God" (2006:116).

The church that participates in the fulfilment of God's mission is at that very same moment a clear and visible sign of God's presence in that place. It is for this reason that congregations cannot abandon their obligation to participate in God's mission in the world or de-emphasize theology of mission. Peter Berger contends when churches abandon theology, they "give up the intellectual tools by which the Christian message can be articulated and defended. Theology provides criteria by which Christian churches can judge themselves" (1961:124-5). The ethos of the church and its missional calling are entwined with the church's relationship with God and its role in the *missio Dei* and this has a bearing on the theology espoused by the church. The church is a community which comes into being in response to the Kingdom of God through faith in Jesus Christ as the one in whom the Kingdom is realized. The church exists primarily for the sake of its mission in the world. "The church when it is true to its real calling, when it is on about what God is on about, is by far and away the most potent force for transformational change the world has ever seen" (Hirsch 2006:17). This purpose is carried out not by allying with the present world order but by proclaiming and demonstrating the life of the kingdom that is in Jesus and by calling the world to this radical new order. However, the church cannot understand its relationship with the world if it fails to understand its relationship with God and his mission. The early church understood that "personal conversion implied the embracing of the Missio Dei – the redemptive mission of God to the whole world through the work of the Messiah" (Hirsch 2003:16).

Since participating in mission is not optional for the church, what does that mean for congregations that are not engaged in mission? Are they really the church? It has been stated, "There is no mission apart from God and there is no church without mission" (Cardoza-Ordani 2002:14). This sentiment is shared by Georg Vicedom when he writes, "if the church disassociates herself from this concern of God, she becomes disobedient and can no longer be church in the divine sense" (1965:6). Ott, Strauss, and Tennent claim, "the church is not to be understood as an organization with the mission; rather, the church's very identity is mission. Mission and church are merged into one" (2010:197).

Perhaps claiming that churches who are not involved in mission are not really churches is a bit harsh. It is possible that those congregations that have lost their missional focus have not really lost their focus on mission but rather for them mission work was always performed by professional missionaries and was not seen as the responsibility of the local congregation. In the Western world, mission has been perceived as something which is done overseas in places where the Gospel has yet to be heard or is still in its infancy. The role of the church in the Western world was to send missionaries and/or resources to accomplish missions abroad. If this is the case, the words of Loren Mead ring true when he states "the structures designed for one mission do not work in the new mission. The church upside down has not changed its heart. Its focus is still mission, but the mission location has changed" (1991:59). Mead goes on to claim that it is not only the local congregation that has been slow to recognize how mission has changed, local judicatories and denominations have also failed to recognize the change. There was a time in the past when denominational executives and bishops had central leadership roles in the mission of the churches. These bishops and denominational executives were seen to be the mission leaders and it was their responsibility to motivate, coordinate and focus the local church toward the mission tasks in far off lands. He contends, "The excitement and energy that led to building national structures for denominations was fueled by Christendom's clarity about a far-off mission. National and regional structures prove themselves by their ability to bring individuals and congregations to participate sacrificially in mission beyond their borders" (1991:38). He also warns that unless these local denominational leaders "are able to rediscover a central role in mission leadership, it is unlikely that they will again be as influential as they were in past generations" (1991:38).

As the church participates in God's mission, empowered by the Word, and led by the Spirit in the way of Christ, it engages faithfully and purposefully with the challenging contexts of the twenty-first century. Engaging prayerfully with the challenges of its context, the church needs to deepen continuously its theological reflection on the different aspects and dimensions of mission. A continued theological reflection on the praxis of mission and on overarching missiological themes strengthens the church in carrying out its contextual mission. No longer can the church arrogantly assert that it has a mission.

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5.1.2.6 *missio De*i and the Believer

If one is to engage in the mission of God in society and witness to the fruit of God that is present, one must be connected back to the source of this mission. The metaphor of the vine and the branch emphasizes the dynamic, relational nature of personal discipleship. This relationship empowers the believer to be sent out into their context to serve God and be in community with others. It is through this continual connection to the vine that the believer is able to affirm the fruit of God that is made manifest in the missio Dei.

In light of the biblical narrative and Trinitarian theology, the *missio De*i can be understood as a relationship between God and person, person and God, and person and person. As God made it possible for the people of Israel to participate in his mission, God makes it possible for the Christian church to participate in his mission and God makes it possible for individuals to be part of the *missio Dei*. The way that God makes these interactions possible is through relationship. The relationship of the Trinity within itself, the relationship that God has with Israel, the relationship God has with the church and the relationship God has with individuals. For the Christian disciple, mission is to be understood as inseparable from God and the intrinsic nature of the Trinity. This means that there is a missional nature to all that we are called to do as disciples – there is a missional basis for worship, for evangelism, and for social justice. To be a disciple of Jesus Christ is to participate in the mission of God; in truth, the believer is the most visible witness of the *missio Dei*.

While it is true that, especially in the West, mission activity has been identified as a task to be handled by the clergy or mission specialists, there has been a movement to rediscover the missional call of all believers. The clergy are no longer seen as the ones to solely do the work of mission but rather it is their responsibility to equip the laity and empower them to use their God-given gifts in the service of mission in their community. Frost and Hirsch expand on this premise and add that the fivefold ministry pattern of the church as described in Ephesians (Apostle, Prophet, Evangelist, Pastor, and Teacher) is the responsibility of the whole church and not just the leadership. They believe, "all these working together result in the equipping of the saints to do the work of ministry and in the maturity of the body" (2003:170). Bosch also reminds us that,

"mission does not proceed from the pope, nor from a missionary order, society, or synod, but from a community gathered around the word and sacraments and sent into the world" (2016:472).

Harris writes,

Holy love grounded in the triune God will engage us in the practice of missional love. It is the nature of God's love to move beyond itself. The Trinity has created a universe out of love and has become involved in humanity's story out of the same love. The Trinity's love for our world reflects an understanding of God as a missional God. (2014:46)

The missional calling and vocation of the believer is to create a nurturing and self-sustaining missional culture within the local church. The task of the church is not to create mission programs to attract new members. It is the task of the church to be a people who carry the reality of the gospel within themselves and then communicating that gospel through being and action. The Founder of The Salvation Army, William Booth, stated,

My contention then, is, that whether in the shop or on the ship, in the parlour or in the kitchen, in the factory or in the field, on the Salvation platform or the coal mine, whether Officers or Soldiers, we are all alike, as servants of God, under the obligation to do all we possible can in the service of men ; and do it with the holy motive of pleasing our Heavenly Master. (Railton 1912:321)

When the life of the believer bears witness to God's existence in ways that catch the attention of unbelievers, then the church accomplishes its mission to be salt and light in the world. For that to happen, Christians must be willing to leave their church buildings and be the church in the world. This sentiment is clearly expressed by Catherine Booth when she writes,

Go ye into all the world, and preach the gospel to every creature.' What a commission! The vast obligations imposed on the people of God in this command have never yet been more than half realised. Go ye – not build temples or churches and wait for them to come

to you, but go ye, run after them, seek them out, and preach his gospel to every creature. (2008:131)

Writing in 1879, an early Salvation Army officer and leader in the movement, George Scott Railton (1879:134), wrote these words to answer the question, "Why does the Salvation Army Succeed?" His answer gets to the heart of the missional ethos of the Salvation Army. The Army succeeds by aiming at immediate results. What can be the use of preaching unless it secures some immediate result? The Army succeeds by making the most of its converts. The people who are most likely to carry on the successful work for the salvation of the masses must necessarily be those who themselves have been brought to Christ by such efforts (1879:140). The Army succeeds by teaching converts to be holy. When there is a good and firm foundation laid it is easy to "love God with all one's heart and soul and mind and strength, and one's neighbour as one's self" (1879:146). Railton goes on to say, "we are an Army of soldiers of Christ, avoiding the plague of every denominational rut, in order perpetually to reach more and more of those who lie outside every church boundary" (1879:145). He ends with a question for individuals to answer about their personal mission calling, when he asks, "shall we ever sink into sectarianism spirit of self-care about our own, and cease to spend all our strength for the good of others? That is a question each must answer for himself. What about you? Will you help to make the Army more and more truly a Salvation Army, or will you by your life and example teach others to grow weary of well doing and leave the battlefield for the parlour?" (1879:185)

It is the intent of those engaged in ministry within the Salvation Army to not involve an individual in a program to address their needs and problems but to awaken within them their connection to a purpose bigger than themselves, a divine purpose. With that awakening comes an acknowledgement of the need to serve others. So "we are recruiting future partners in our long-term mission as we tend to individual short-term needs" (Watson 2001:21).

In December 1882, a mere seventeen years after the formation of The Salvation Army, Dr. Lightfoot, the Bishop of Durham, told his clergy,

Shall we be satisfied with going hitherto picking up one here and one there, gathering together a more or less select congregation, forgetful meanwhile of the Master's command, 'Go ye out into the highways and hedges and compel them to come in?' The Salvation Army has taught us a higher lesson than this. It has recalled us to this ideal of the work of the church – universal compulsion of the souls of men. (Sandal 1950:140)

5.2 Contextual Theology

The other structural component of a theology of mission that reshapes the enterprise of theology is considering contexts in theological works. Bevans explains it this way,

What, then, is contextual theology? It is a way of doing theology that takes into account four things: (1) the spirit and message of the Gospel; (2) the tradition of the Christian people; (3) the culture of a particular nation or region; and (4) social change in that culture, due both to technological advances on the one hand and struggles for justice and liberation on the other. (1985:186)

Contextual theology emerged as a missionary endeavor to make sense of the gospel in new contexts and led to a new recognition and acknowledgement of the role of local contexts in any genuine theological encounter. First as a way of communicating the gospel meaningfully to those hearing the gospel for the first time, then as a creative way to root the gospel in the cultural contexts of the people, missionaries have been engaging for centuries to indigenize Christianity.

Perhaps one of the most difficult aspects of contextual theology is how to deal with different understandings and use of contextualization. By locating different forms of contextual theologies between "Experience of the Past" context and "Experience of the Present" context, Bevans (2002:7) outlines the different models based on their orientation either to the past or the present experience. Scripture and church tradition represent the past experience, and the present context is formed by the personal or communal experience of culture, social change, and social location. Bevans identifies six representative contextual theological models: anthropological, transcendental, praxis, synthetic, translation, and countercultural. Schreiter has also introduced a

semiotic model in which he believes that one can discover the main symbols around which a contextual theology will develop. This theology will come to full stature, however, only when it enters into sustained dialogue with other local theologies, present and past (1985:49).

The researcher would like to note that communities of faith have also engaged in contextual theology spontaneously and informally as they lived out the gospel in their contextual realities. This kind of contextual theologizing is spontaneous as it happens in response to a situation particular to the church without much previous thought put into how to deal with the situation. It is communal in that it is a situation the church as a separate entity or as part of the denomination or as part of the ecumenical community seeks to find a solution to the issue at hand. And it is informal in that it does not rely on an academic formulated methodology to arrive at a solution. By way of example of this spontaneous, communal, and informal theologizing, one needs only to look at how different churches responded to the Corona-19 virus pandemic of 2020. It is fair to say that not many churches had a pandemic contingency plan in place, so from the moment the church was "shut down" to avoid the spread of the virus, church leaders had to develop a new way of what church would look like until such time that the government permitted groups of people gathering again. Churches that are part of denominations looked to the leadership of the denomination for some direction on how proceed while nondenominational churches came together as a church body to determine how to proceed. But each congregation were looking for ways to "be the church" in their particular context. Once deciding on a way, they could move forward as a church, plans were put in place and people were tasked with the various duties to accomplish the goal. The researcher did not observe any theological institutions providing practical assistance to the church on how to deal with pandemic during the early stages of the outbreak, confirming that much of the work was informal in nature. Spontaneous contextualization of the gospel by communities of faith has been a common story throughout the history of the church.

Bosch reminds us,

The missionary message of the Christian church incarnated itself in the life and world of those who embraced it. For this reason, theology must not be pursued as an attempt at

reconstructing the pristine past and its truths; rather, theology is a reflection on the church's own life and experience. (1991:431,432)

5.2.1 Salvation Army in Context

The Salvation Army from its inception has always been concerned with fulfilling God's mission in the world. William Booth, founder and first General of The Salvation Army, was responding to the concern of what to do with new converts to the Christian Mission (the original name of The Salvation Army) when he said, "They need to be brought to see that they are not only called to the adoption of sons (sic), but to the work of servants – not only to feel the privileges of the Kingdom but to be actual co-workers for God in bringing others to share these blessings." (Sandal 1947:65) This missional mindset is part of the espoused theology of The Salvation Army to this day. General Linda Bond (Leader of International Salvation Army 2011-2013) expressed her vision for The Salvation Army using the three phrases: One Army, One Mission, One Message. One Mission is explained as, "Into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means. We will emphasize our integrated ministry, reach and involve youth and children, stand for and serve the marginalized, and encourage innovation in mission" (Bond 2011). General Brian Peddle (Leader of International Salvation Army 2018-present) in his 2019 New Year's address stated, "I want to lead an Army that has an invigorated zeal for our part in God's mission. I need you to take a stand and declare your belief in the whole point of God's story – the redemption of all creation through a gospel that is for whosoever. We must believe, as the early-day Salvationists did, that we can win the world for Jesus, and we must spend our lives trying to accomplish that task" (Peddle 2019).

5.2.1.1 The Past

"While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor girl lost on the streets, while there remains one dark soul without the light of God, I'll fight – I'll fight to the very end" (Watson 1964:15). These

were the words spoken by General William Booth, founder of The Salvation Army, in his last public address at the Royal Albert Hall on May 9, 1912. These words show the heart not only of Booth, but it is also the ethos of the organization he started in 1865

In 1865, William Booth, an itinerant Methodist preacher, was invited to hold a series of evangelistic meetings in the east end of London. He set up a tent in a Quaker graveyard and his services became an instant success. This proved to be the end of his wanderings as an independent traveling evangelist which he began in 1851. Booth (Railton 1912:56) is quoted as saying, "When I saw those masses of poor people; so many of them evidently without God or hope in the world, my whole heart went out to them. I walked back to our home and said to my wife, 'Kate, I have found my destiny!'" His reputation as an evangelist soon spread throughout London.

Booth's followers were an enthusiastic group dedicated to fight for the souls of men and women. By preaching hope and salvation, thieves, prostitutes, gamblers, and drunkards were among Booth's first converts to Christianity; but it was never Booth's intention to start a church from the converts. His aim was to lead them to Christ and to link them to an established church for further spiritual guidance. However, even though they were converted, churches did not accept Booth's followers because of what they had been prior to conversion. So rather reluctantly, Booth started regular church services for those who came to faith under his ministry. Booth gave their lives direction in a spiritual manner and put them to work to save others who were like themselves. They too preached and sang in the streets as a living testimony to the power of God. This proved to be a dangerous activity as Railton recounts, "The enemy constantly displayed his hostility at the meetings held in the street. Dirt and garbage would be thrown at us and blows, and kicks would come, especially on dark evenings" (Railton 2012:69).

In 1867, Booth had only 10 full-time workers but by 1874, the numbers had grown to 1,000 volunteers and 42 evangelists serving under the name *The Christian Mission*. Booth assumed the title of a General Superintendent of the Mission and his followers called him 'General.' Booth and the converts spread out of the East End of London into neighboring areas and then to other cities. One day as Booth was reading a printer's proof of the 1878 Annual

Report, he noticed the statement, 'The Christian Mission under the Superintendents of the Rev. William Booth is a volunteer army.' He crossed out the words 'Volunteer Army' and penned in 'Salvation Army.' From those words came the basis of the foundation deed of The Salvation Army which was adopted in August of that same year. Converts became soldiers of Christ and are known as Salvationists.

Booth and the newly named Salvation Army launched an offensive throughout the British Isles. At the first International Congress (convention) in June 1886 Booth told the delegates that "in the nineteen countries and colonies in which the Army's flag had been unfurled there were 1,552 corps (churches) and 3602 officers; that 28,200 meetings were held weekly; that in building purchased, leased or erected by the Army seating was provided for 526,000 people" (Sandal 1950, 300).

The work of The Salvation Army began in the United States of America in 1881 under the direction of George Scott Railton. The official work of The Salvation Army in Canada began a year later when two Salvation Army immigrants, Jack Addie and Joe Ludgate, held an outdoor meeting in Victoria Park in London, Ontario one Sunday in May 1882. The Salvation Army in Canada grew quickly and by the end of 1883, just one year later, "more than 200 corps and outposts were being worked by over 400 officers and during that year alone 20,000 persons had been recorded as having knelt at the penitent-forms of the Army" (Sandal 1950:260).

5.2.1.2 The Present

The International Salvation Army currently has more than a million members and serves in 131 countries (Salvation Army 2018). In Canada, there are currently 303 community churches, 693 active officers (ordained ministers), and The Salvation Army is the largest non-governmental direct provider of social services in the country, serving over 1.7 million people each year, in 400 communities across Canada (Salvation Army Canada & Bermuda Territory 2019). It is clear that The Salvation Army saw significant growth in a short period of time when it started work on Canadian soil. The reasons for this exponential growth are worthy of further

study to ascertain the effect the social, economic, political, and theological influences of Canada in the 1880's had on the organization.

From the historical accounts of its beginning in Canada it is apparent that the early Salvationists espoused missional theology mandated by Booth and their operant theology at a local level were so closely tied together that it would be difficult to differentiate the two. The words of a song found in The Salvation Army Song Book written by Evangeline Booth, the first female General of The Salvation Army and William Booth's daughter expresses the missional theology of the Army:

> *The world for God! The world for God!*
> *I call to arms the soldiers of the Blood and the Fire*
> *Go with the Holy Bible. Its words of peace and life*
> *To multitudes who struggle with crime and want and strife*
> *Go with your songs of mercy, show Christ in loving kindness*
> *Make known the sufferings of the Cross, the sacrifice of God*
> *For behold! On a hill, Calvary! Calvary!*
> *The world for God! The world for God!*
> *I give my heart! I'll do my part* (The Salvation Army 1987)

The song tells of Salvationists engaging in God's mission in the world and the result of this encounter will be people coming into a relationship with Christ. These people will then join the congregation and become a part of the "fighting force" of the church. As the mission spreads, the church also expands and grows, and new congregations are developed where once there was not a church – this is what occurs when the espoused missional theology of The Salvation Army and its operant theology are interwoven. However, statistics show that The Salvation Army in Canada is on a decline.

5.2.1.3 The Salvation Army in Canada

When the official statistics of the Canada and Bermuda Territory from 2008 are compared with the official statistics from 2018, it shows a clear decline in total congregations and total membership. Over this period, 2008–2018, there was a decrease of 8 churches (2008: 313 vs. 2018:305) and there are 196 congregations that show no numerical growth in that ten-year span.[5] While undoubtedly there are Salvation Army congregations in Canada that are experiencing numerical growth, these statistics indicate that on the whole Salvation Army congregations are not accomplishing the missionary task of the early days of the movement.

5.2.1.4 The Future

It is not an exaggeration to say that The Salvation Army is Canada is at a crisis point and that many of the denominational leaders are concerned about what the future holds. The concern is for the health and sustainability of their churches, as reflected in the statistic listed above. The concern is not about the sustainability of the organization, as a whole, because The Salvation Army will continue to receive government and private funding through the social service branch to administer programs for the marginalized in the community. Canadian law prohibits local congregations from receiving public funds without evidence that they provide a social service to the community. There are numerous examples of a local Salvation Army church closing its doors because of sustainability issues but the social service aspect of the ministry continuing within the community. The Salvation Army has always been a church that is involved in social justice, and they do not want to lose the ecclesial element of the organization to solely focus on social justice.

Another concern of the denominational leaders centres on the future of ordained leadership within the organization in Canada. As the baby boomer generation continues to reach the age of retirement (65 in Canada) more leaders will be lost to the full-time ranks causing a leadership vacuum within the organization and especially at the local church level. As with many religious organizations, The Salvation Army promotes its leaders from within to administration

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[5] These statistics come from the Corps Ministries Department at The Territorial Headquarters for Canada & Bermuda at the request of the researcher.

level appointments based on years of experience and/or skill sets. The less experienced officers (in terms of years of officership) are normally appointed to church ministry within a local community. A net loss within the officer ranks has left many congregations without active officer leadership requiring The Salvation Army to employ retired officers and lay people to oversee these churches. The loss of leadership has a direct correlation with the stagnation and decline in church growth. The potential leaders of the organization have always come from local churches and so it is reasonable to assume that lack of membership means lack of potential leaders that will seek to be trained as Salvation Army officers. If there were a reversal in the stagnation and decline of local congregations then the number of potential leaders also increases.

Is there a reason why The Salvation Army in Canada is experiencing the stagnation and decline in their church growth? Is it a problem systemic to The Salvation Army alone or is it part of a larger problem facing the church in general? Are these problems fixable? If so, how?

5.3 The Current Cultural Landscape

Church service attendance and personal religious commitment has steadily declined since the 1940's in Canada. The steepest declines occurred in the 1980s and 1990s, followed by more modest declines during the most recent decade, according to data from the Canadian General Social Surveys (Lindsay 2008). What is often at the heart of many church sustainability issues is an inaccurate perception of the current cultural landscape among the church's leadership and/or congregants.

The understanding that the church occupied an official place in society and that the church had the "primary responsibility for guiding the social order remained central to the Canadian understanding of the church up to the 1960's" (Van Gelder 1998:55). The reality that church leaders cannot perceive is based on the fact that the culture and society in which we live today is not the same as the culture of the 1940's when church pews were full, and the church was the centre of the community. By living in yesterday's reality, church leaders look for ways to engage their current reality with programs and systems that are from a bygone era and then discover that they have little success engaging their current community. This false reality also

assures them that the church still has a prominent place within the community and has an influence on the culture of that community. When confronted with what is really happening in their neighbourhood, the church must decide on how to proceed by either continuing on the path they have set for themselves or trying to change.

The era when the church and society shared the same values has come to an end. While the church may hope and pray for a return to the ideals of Christendom, it is not going to happen. Frost explains Christendom as "the name given to the religious culture that has dominated Western society since the fourth century" (2006:4). It started when Christianity moved from being an underground movement to becoming the state religion under Emperor Constantine. Over time Christendom became the metanarrative for all of society as Christianity became an official part of the established culture.

> The net effect over the entire Christendom epoch was that Christianity moved from being a dynamic, revolutionary, social, and spiritual movement to being a static religious institution with its attendant structures, priesthood, and sacraments. (Frost 2006: 5)

This change did not go unnoticed by the church as Tim Keel asserts,

> We know, and I believe *have known* for quite some time that the world has changed. Before we ever became aware of the notions of postmodernity, globalization, post colonialism, and a hundred other 'posts,' we knew something was changing. (2007: 226)

The church just ignored it.

With the fall of Christendom has come a new era – a post-Christendom era where the metanarrative of Christianity's effect on culture is no longer viable. Unfortunately, in the church many of the systems and structures are ill-equipped to deal with the new environment and the challenges it presents. Church leaders now find themselves in a culture where the church no longer is as influential as it once was, and it is increasingly antagonistic towards them. Society believes, according to Gibbs, that "there is no metanarrative to inspire people, no explanation of

everything, no meaning or purpose to life awaiting discovery at either the cosmic or the personal level" (2000:24). This is not saying that there is no room for the church in the world today but only that the church's participation in our current society must be done on society's terms and not the church's terms. As James Smith comments, "The exclusion of faith from the public square is a modern agenda; postmodernity should signal new openings and opportunities for Christian witness in the broad marketplace of ideas" (2006:73). Smith also issues this warning to the church, "We must be careful, however, not to continue to propagate that witness in modernist ways; by attempting our own rationalist demonstrations of the truth of the Christian faith and then imposing such on a pluralist culture" (2006:73). So, what is the church to do? Craig Carter suggests that "The church of Jesus Christ must renounce Christendom and seek to live as a pilgrim people bearing witness to the kingdom of God and proclaiming the resurrection hope of the gospel" (2006:103).

We are at a place in its history where the cultural changes in society and a new season in the life of the church are colliding in what Phyllis Tickle describes as the "Great Emergence." She defines the Great Emergence as a phenomenon that affects every part of our lives. "In its totality, it interfaces with, and is the context for, everything we do socially, culturally, intellectually, politically, and economically" (2008:14). Tickle believes that the church at this time of great emergence is also in a period of drastic change which she likens to a "rummage sale." She explains what is happening to the church this way,

> To understand what is currently happening to us in twenty-first century North America is first to understand that about every five hundred years the Church feels compelled to hold a giant rummage sale. About every five hundred years the empowered structures of institutionalized Christianity, whatever they may be at that time, become an intolerable carapace that must be shattered in order that renewal and growth may occur. (2008:16)

From its beginning to today, the church's five-hundred-year rummage sales look like this: First Church – first century; Monasticism – sixth century; Schism – eleventh century; Reformation – sixteenth century; Emergence – twenty-first century.

There are consistently three results that come from these rummage sales. First, a new, more vital form of Christianity does indeed emerge. Second, in the course of birthing a new expression of faith and practise, there is a refurbishment of the previous expression of organized Christianity. Third, there is a period of growth and the spread of the faith into new geographic and demographic areas. Tickle uses the example of one such rummage sale, the Reformation, to explain these three results of church 'rummage sales.' She states,

> The birth of Protestantism not only established a new, more powerful way of being Christian, but it also forced Roman Catholicism to make changes in its own structure and praxis. As a result of both those changes, Christianity was spread over far more of the earth's territories than had ever been in the past, (2008:17)

Canadian sociologist Reginald Bibby has been tracking the church in Canada for over forty years and has stated, "People observing the Canadian scene between 1960 and 2000 were virtually unanimous in viewing organized religion as being in irreversible decline. Things were bad and would only get worse" (2012:4). This was seen to be true because secularization had seemingly taken place in much of Protestant Europe and in Catholic countries such as France and Italy and a similar scenario was believed to be unfolding in Canada. But Bibby has discovered that it is too soon to write the obituary for the church in Canada. His research indicates,

> Today, about 3 in 10 people across the country attend services at least one a month (about 20% weekly, 10% monthly), and about another 3 in 10 once to a number times a year. The remaining 4 in 10 indicated that they never attend a service. (2012:9)

These numbers do not represent a significant statistical difference from fifteen years ago. This has led Bibby to conclude, "We awake today, not to a secularized Canada, but to a polarized Canada. A solid core of people continues to value faith; but a growing core does not. A significant portion remain in the middle, something like the 'politically undecided', dropping in and not dropping out" (2012:10). He has also stated, "The research indicates the so-called market conditions for religious groups seem excellent" (2009:176).

Focusing on the youth of Canada, statistics show that, "More than 8 in 10 teens say they have raised the question of the existence of God or a higher power. Only about two thirds (67%) have concluded 'it' exists" (Bibby 2009:166). Studies also show that, "while 7 in 10 teens identify with religious groups, only 2 in 10 attend services weekly or more, just over 3 in 10 monthly or more" (Bibby 2009:178). When teens were asked to respond to the statement, "I'd be open to more involvement with religious groups if I found it to be worthwhile," 38% of teens who attend religious groups less than once a month agreed with the statement and 67% of teens who attended monthly or more agreed with the statement (Bibby 2009:181). To this Bibby commented, "So much for the widely held notion that today's teens want nothing to do with organized religion" (2009:181). From all indications from Bibby's research, there has never been a better opportunity for the church in Canada to make an impact in the lives of Canadians.

The cultural landscape is one of change and flux as postmodernism asserts its dominance over Christendom and the church is undergoing a shift in structure and praxis. In the midst of all this change in culture are Canadians who are not hostile towards the Gospel message but in fact are open to a spiritual dialogue if they see it as relevant to their lives. Frost and Hirsch have noted, "We have become increasingly convinced that what the church needs to find its way out of the situation it's in are not more faddish theories about how to grow the church without fundamentally reforming its structures. The church needs a revolutionary new approach" (2003:6). It is the task of the leader, in both ancient and post-Christendom times, to cast a vision of hope for the church in the midst of the problems and issues it faces (Beach 2015:141).

5.3.1 A Grim Reality

A recent summary of Canadian statistics by historians Brian Clark and Stuart Macdonald discovered a disturbing trend when they analysed the statistics of The Salvation Army. They noticed that while many churches in Canada started to see a decline in membership in the 1991 census, The Salvation Army started to see a decline in 1981. Seeing a decline of in The Salvation Army of -21.9% would surprise many "given their prominence on the Canadian religious scene" (2017:81). They also note that the Army is becoming increasingly an aging denomination. They write, "In 1961 it (The Salvation Army) was a youthful denomination, with affiliates under

twenty-five clocking in at well over half of total affiliates (53.9% compared to 48.3% in the general population). As of 2011 those aged forty-five and older comprised a majority (53% compared to 43% in the overall population). Most of the denominations under review here have a strong youthful presence among affiliates (those under twenty-five for our purposes) with the Adventists, Jehovah's Witnesses, and The Salvation Army being an exception" (2017:91-93). Focusing on The Salvation Army's internal membership rolls of Junior Soldier, Senior Soldier, and Adherent, Clark and Macdonald (2017:101-103) concluded, "it is clear that since 1990 all its membership categories have evidenced a decline." Referencing a work by Dean Kelley (1986) which postulated that strict churches are strong churches, they said, "One wonders how this would (or wouldn't) fit into the strictness theory suggested by Kelley. The Salvation Army remained strict, both in its theology and in its distinctive features (uniform, values, and music) throughout the decade, yet does not seem to have been able to retain its youth."

5.4 Issues Facing the Church

When commenting on our place in this post-Christendom time, Sweet says, "If you were born before 1962, you are an immigrant. If you were born after 1962, you are a native" (2001:14). Hauerwas and Willimon characterize the church today as *resident aliens* living in "a society of unbelief, devoid of a sense of journey and adventure" (1989: 49). For them, the issues facing the church is how church people with a sense of belief, journey and adventure interact with and influence a society without these things. Bibby believes that there are four issues that churches face in today's culture: structural issues, product issues, promotional issues and distribution issues (1995:38-39).

5.4.1 Structural Issues

The structural issues that the church faces include: the reliance on volunteers to accomplish its work seriously jeopardizes organizational efficiency, the coordination between national bodies and local congregations making implementation of programs difficult, time and energy wasted on internal issues rather than focusing on ministering to those outside the church, and the negative perceptions of the church in the eyes of many Canadians.

5.4.2 Product Issues

Historically, according to Bibby, religion has had a voice in three important areas, God, self, and society. "Ideally, the three themes are interwoven, with God first and foremost, giving the other two themes of self and society a unique tone" (1995:38). The product issues facing the church revolve around the fact that many Canadians do not have an emphasis on God having an impact on their lives. If God is irrelevant to their lives, then so is the church. "Canadians young and old value nothing more highly than relationships" (1995:38) but they do not associate an enhanced social life with what the churches have to offer.

5.4.3 Promotional Issues

The church is also not very good at promotion. Most people do not know what goes on inside church buildings and church advertising is usually limited to the "church pages, read by church people who are looking for their churches" (1995:39).

5.4.4 Distribution Issues

The distribution issues the church faces can be characterized as having a warehouse full of product but never shipping it anywhere. Bibby says, "It seems clear that much alleged ministry to Canadians is being done from the safety of sanctuaries" (1995:39). Also, many congregations have become preoccupied with making sure that the needs of their members are being met and "lay ministry means nothing more than getting involved in running the church" (1995:39). Bibby believes that the church needs to clarify their position on each of these issues if they are going to minister effectively in a new world because "churches are well positioned – indeed probably best positioned – to respond to the central God – self – society requirements of Canadians" (1995:40).

5.4.5 Systemic Issues

Church consultant Loren Mead focuses on three issues the Christian church must contend with during times of change – structure, leadership, and personal resistances (1991:60-63). He contends that the systems we have inherited from the Christendom paradigm provide stability and predictability and had the ability to "hold settled communities steady on a distant unchanging goal. Flexibility was discouraged and uniformity encouraged" (1991:60). These systems do not work very well where there is evidence of new growth or experimentation with new forms of ministry is taking place. Bill Hull adamantly states, "Structure can be our best friend or our worst enemy. In many cases it has become our mortal enemy" (1993:102).

The structures that many churches have in place today worked well in the past which is why they are being held onto today at the local church level and the denominational level. Form should follow function but, in many congregations, this is not the reality. Form leading function is a guarantee for irrelevancy over time and leads to the creation of a structure that must be overcome if effective change is to occur within the church.

> In every area of life it seems that there are historically top-down organizations that are having to adapt and evolve; that have realized that the only way that they can survive is to transform themselves from monolithic, flabby, grey institutions that do not and cannot respond to the realities on the ground, into conjunctive, devolved, bottom-up, adaptable networks that are trim, agile and flexible enough to face and meet the ever-changing challenges of the fast-moving post-Enlightenment world. (2007:95)

Mead believes that our current structures have produced leaders who are inadequate for the task of engaging the post Christendom culture. He states,

> The dependency system fostered by the Church of Christendom remains a barrier to building a church for the future. The hierarchical arrangement that grew in the institution through its life was a response to the worldview of its leaders. These reinforcing systems contain unhealthy structures. (1991:61)

Gibbs expands on this when he writes, church leaders must be "less positional and more relational than in previous generations. This shift is particularly hard to digest for older and more traditional pastors who were told during their seminary years not to make their friends in the parish" (2000:69). Leaders who are operating out of a hierarchical system see their role as permission granting and delegating; for these leaders, leadership means control. Having control over all aspects of the church's ministry stifles creativity in others and deprives future leaders the opportunity to grow and mature through learning new ways to do things and through failure. The result, according to Gibbs, is that the church finds it "increasingly difficult to maintain institutional integrity and to continue to recruit quality leadership" (2000:71).

5.4.6 Leadership Issues

Another aspect that the church is facing today is the fact that the old paradigm of leadership is too slow in this new era. Even when they see the need for change and want to change it often takes them too long to act upon their convictions. In this new cultural paradigm leaders must be able to turn on a dime in a new direction at any moment. As Leonard Sweet states, today's speed isn't doing what you have always done only faster, rather "it is doing faster than ever before things you have never done before" (2001:87).

5.4.7 Resistance Issues

There is an old saying that states, "The only person who likes change is a wet baby." Resistance to change is a common experience inherent to everyone. Mead compares this resistance to change to Elizabeth Kubler-Ross's stages of grief where the person experiencing change in the church deals with denial, depression, bargaining, and anger (1991:62). Every person responds to change differently – some have no problem accepting change and others will fight it to the end. Lynn Anderson gives an outline of five levels of change tolerance: pioneers, early adapters, late adapters, laggards, and refusers (1994:152-154). The pioneers and the early adapters are the least resistant to change and are the people who normally initiate the change. Late adapters make up the largest group and will support change once the early adapters do. Laggards do not like change and won't change until the new way has become the norm and then

they will join the group. Refusers make up about eight to ten percent of a group and they are unlikely to change no matter what. Southerland offers this advice for dealing with those who will not change, "Don't get so trapped behind the lines with those who refuse to march forward that you forget to lead those who are on the front line in the midst of the battle. Keep on leading" (1999:125).

5.4.8 Consequences of Not Facing the Issues

The church that decides that it is unwilling or unable to face the issues that are intrinsic to the culture they are situated will experience "a slow death caused by aging, atrophy and irrelevance" (Keel 2007:90). While some congregations may not want to deal with the issues that are facing the church, other congregations will see the need for change and will try to improve things while at the same time trying to keep the status quo. This approach will have limited success according to Hunsberger who writes, "tuning the engine and trying harder will not change the growing malaise in the churches or their increasing experience of being finally and firmly 'disestablished' from the roles of importance we thought we had in the larger society" (1996:334). Frost and Hirsch echo this statement by saying, "We must stop trying to rejig the paradigm" (2003:14). By doing the old things faster or in a slightly different way may be comfortable but the fact remains that a missional mindset is necessary for true change to occur. This new missional mindset must come from the leadership of the church.

In this contemporary setting church leadership must offer the imaginative vision to the church that refuses to be overcome by the circumstance around them that speak of decline, demise, and death. It is this imagination that enables the church to see a different vision of situations and creates the possibility of something other than the status quo. It is the kind of vision that offers new possibilities for understanding who we are as the church and what we can do in the midst of our current circumstances. It is leading people into a deeper trust of God and the understanding that the new cultural identity of the church in the western world is that of missionary to its context.

5.5 Leadership Training

If lasting change within congregations is to take place it must begin with the leadership of the church because much of what will or will not happen within the church will stem from the leader. Pollster George Barna has stated, "For any movement to have a lasting impact, a strong visionary leader must be set in place" (1993:61). Leith Anderson asserts, "The leader wants the ball. He'll take the risk. He'll make the shot. He'll excel amid adversity" (1990:193). Harvard professor John Kotter adds, "Successful transformation is 70 to 90 percent leadership and only 10 to 30 percent management. Yet many organizations today don't have much leadership. And almost everyone thinks that the problem here as one of *managing* change" (1996:26). However, Alice Mann's research has revealed that only about 5 percent of professional church leaders have the gifts and skills necessary to effectively lead transformational ministries (1999:110). The problem is that most church leaders believe that they have the leadership ability to guide the missional change process and they "underestimate the gap between their level of preparedness and the requirements of change leadership" (Hetherington 2000:14).

Gibbs reminds us that, "yesterday's styles of leadership will not be adequate for the opening decades of the 21st century" (2005:34) because the future is too unpredictable for the predetermined parameters inherent in long term planning. He goes on to say, "Yesterday's solutions and procedures may not provide an adequate or appropriate response to the present challenges" (2005:35). The problem that long-time leaders face is not learning new insights and skills, but in unlearning what they consider to be tried and true. The problem new leaders face is that they have often times only been taught the tried-and-true methods of the past during their time in seminary.

5.4.1 Leadership and the Salvation Army

William Booth was a pragmatic individual, and he intended his organization to be pragmatic as well. It was said of Booth, "In all things he was practical. He was averse to dreamy meditation, to mere mystical emotion, to indulgence in contemplation that would put off action to meet the demands of spiritual duties to some future day. He lived in the present; here and now

he sought something definite to be done in the soul affairs of the people he had to influence" (Avery 1961:46). For Booth, his espoused missional theology and his operant missional theology operated as equals, and he urged his leaders to have the same mindset.

The Salvation Army believes that "Some leaders are responsible for providing the vision and inspiration that the church so sorely needs. Without them, the work of God fails through lack of a vision to meet a contemporary need" (2002:62). The calling to be an officer in The Salvation Army, while initiated by God, comes for different reasons for different people. Some officers gravitate towards administration duties, while others tend to focus their ministry on social services, or public relations or church work. Regardless of the ministries that the officers find themselves in, all need a missional ethos at the core of their being to be effective missional leaders. This missional ethos is described by William Booth when addressing a gathering of the ministers under his direction he said,

> What is a mission station? To this I reply, that, as I understand it, it is not a building, or a chapel, or a hall; it is not even a society, but a band of people united together to mission, to attack, to christianise an entire town or neighbourhood, When an Evangelist receives an appointment from this Conference, it is not contemplated that he shall' deal merely with those who are already within the walls of certain buildings, or with those who may be induced to come inside them; but it is intended that he shall be an apostle of the Gospel to all those who live around. When you reach the station assigned you, if it has not been done already, you should take your stand in that hall, or theatre, or tent, and draw a line around the breadth of population you can hope to reach, and make that your parish, and aim, with tears and prayers, and the trumpet-blast of the Gospel, to christianise every soul within it. (1876:1)

The appointment system of clergy in The Salvation Army is different than the calling system of clergy incorporated by most denominations. The appointment system allows the denominational leadership to appoint clergy to various ministry units as they see fit. The appointment system, however, is not conducted in a vacuum. The giftedness, experience and goals of the individual officer are considered along with the needs and expectations of the

ministry unit determined to receive a new leader. In the end the desired outcome is the appointing of an officer to a ministry unit that is a good "fit" for both parties. While that is the ideal, there are times when this is not possible. The reasons for this could be that there is not a suitable fit for a particular officer or ministry unit, a lack of personnel to fill all the positions available, a personal issue that requires an officer to be in one location rather than another, and the list can go on. However, if all leaders are trained to be missionally minded, the outcome, regardless of where they are, will be a missional ministry.

If an individual is going to lead, then they need gifts and abilities that lend themselves to leadership. While some leaders are blessed with being good leaders and good communicators, there is hope for those who are not. Rainer states, "I am convinced that many of the (leadership) traits can be learned and sharply honed" (2005:65). Kotter agrees with this in his comment, "In the most commonly known historical model, leadership is the province of the chosen few. Although I too once believed this, I have found that the traditional idea simply does not fit well with what I have observed in nearly thirty years of studying organizations and the people who run them. The older model is nearly oblivious to the power and potential of lifelong learning" (1996:176).

It is important that leaders recognize their personal gifts and seek ways to enhance their effectiveness. "Supportive line management, good mentoring and effective training will help (Salvation Army) officers develop relevant skills" (Salvation Army 2002:90). Frost and Hirsch (2003:169), using Ephesians 4 as guide, offer the following definitions of what they call the "five foundational leadership functions,"

- Apostolic Function – usually conducted translocally, pioneers new missional works and oversees their development
- Prophetic Function – discerns the spiritual realities in a given situation and communicates them in a timely and appropriate way to further the mission of God's people.
- Evangelistic Function – communicates the Gospel in such a way that people respond in faith and discipleship.

- Pastoral Function – shepherds the people of God by leading, nurturing, protecting, and caring for them.
- Teaching Function – communicates the revealed wisdom of God so that the people learn how to obey all that Christ has commanded them.

According to Ephesians 4, all these gifts of leadership were used to "enable the members of the church to fulfill their calling the ministers and servants of the gospel. It is this enabling function that is so important in the leadership of the servant church" (Salvation Army 2002:60).

If calling implies the "pursuit of a God-given vision, a task within that vision and a community to fully share it with," (Salvation Army 2002:102) then there is the belief that God is going to accomplish that task. The leader of the church needs to summon the congregation under their care to dream God's dream for the church, to have their lives transformed, and to share in the *missio Dei*. The leader needs to keep the larger vision of what the church can become as the dominate force of their work. If at any time they waver in their confidence that God will accomplish his task with the church, they will lose the confidence of the congregation.

The key to confidence for the leader in the church is not in their personal ability but in the faithfulness of God. True confidence is rooted in the understanding that you can do nothing in and of yourself. God's character and promise are the only factors that the leader's confidence is built upon. The leaders are like sheep that know the shepherd's voice and responds to his guidance and care (John 10: 14-16). They trust the voice and inevitably the voice asks them to brave the unknown with confidence that the shepherd goes with them. This is what the leaders of church are called to do, and this call requires that the leader have courage.

A major reason why people lack courage is their fear of failure. Courage is simply "the ability to 'hang in there' five minutes longer" (Engstrom 1976:117). The leader's courage is what keeps them composed in times of turmoil and gives them the ability to make better choices in tough situations. "As leaders courageously take risks, exercising faith and assuming responsibility, they and the people around them grow together" (Gibbs 2005:137). Let us be clear where this courage originates. The courage we are talking about is not a personality trait that

some people possess by nature; it is the extraordinary courage from those we least expect it. It is the courage that comes from God when he asks the leader to do an unexpected thing, to go against the safe course, and to risk failure.

The Bible shows models of courage that were often extraordinary. "It is the gift given to Gideon when God calls him to leadership (Judges 6:15–16). It is the gift given to the prophet Amos, a common herdsman, who, without any institutional backing whatsoever, stands alone against the political and religious power structures with only a divine call and presence to steady him. It is the gift given to the apostle Paul, who braves beatings, assassination attempts, hostile religious councils, and powerful governors because Christ is finally all that matters to him" (Salvation Army 2002:104). The love of God and the love of others is alone the source of true courage. Perfect love, and it alone, casts out all fear (1 John 4:18); this includes the fear of failure. The leader needed for the church today is one who will continue to allow the love of God to change them. They need to be so taken by God's love that it will drive them to take risks and put their lives on the line for it. Their example of courage will inspire those within the congregation that are fearful of change to try new things for God. "Sometimes the courage will be prophetic: risking being ostracised for speaking the truth in love. Sometimes it will be priestly: suffering with those who suffer, or even in their stead. Sometimes it will be missional: expanding the boundaries of mission into a new territory. Always it will be compassion-driven" (Salvation Army 2002:118).

The only way a leader can ensure that they are keeping up with the ever-changing culture is through a commitment to continuous learning and growth. Powell warns, "Church leaders need to continue learning because they become less and less in touch with the way life is for those outside of the church and faith. As a result, we can start living in a bubble of irrelevance without knowing it" (2007:146).

This does not necessarily mean that the leader has to enrol in all sorts of courses and seminars. Kotter (1996:183) lists five habits that support lifelong learning for the leader. They are:

1. Risk taking - willingness to push oneself out of comfort zones.
2. Humble self-reflection - honest assessment of successes and failures, especially the latter.
3. Solicitation of opinions - aggressive collection of information and ideas from others.
4. Careful listening - propensity to listen to others.
5. Openness to new ideas - willingness to view life with an open mind.

All of the leadership qualities discussed do not develop on their own, especially in a world that does not encourage them. "In the (Salvation) Army of the 21st century, initiative in mission comes from leaders who initiate their own personal and vocational development" (Salvation Army 2002:124). Gibbs offers this advice to the leaders, "In order to lead in today's fast-changing world, leaders must not project an aloof, know-it-all image" (2005:43). Leaders need to know what they don't know and readily acknowledge that they don't know – but they need to learn what they don't know if it will increase their ministry effectiveness.

5.4.2 Missional Leadership

Missional leadership refers to a kind of church leadership that trains and leads the congregation to participate in the *missio Dei* by joining the Holy Spirit to discern what God is doing in their context. Discernment involves the art of reading the times and signs and it is one of the biggest challenges facing spiritual leaders in a world of changing contexts because "unless the church is educated so that it can fully comprehend the reality of the situation, people will not sense the urgency for change" (Beach 2015:142). The skill of discerning is the door to transformation, to renewal of our personal lives and the beginning of the renewal of faith communities and the world. To discern what God is doing in a community is to be aware that the Holy Spirit may work in strange and unexpected places.

Missional leadership is all about transformation – the transformation of people and institutions by means of meaningful relations to participate in God's mission. This transformation shows the people that they are called, sent, healed, and empowered to do the work of God. It is the missional leader who is involved in creating the conditions necessary where this

is possible and eliminating the impediments which impose constraints on the community preventing them from experiencing life in fullness. To accomplish this task, Roxburgh warns us that' "skills in pastoral care, worship, preaching, and organizational management are important, but they must be reinterpreted in light of a missional context of rapid, discontinuous change" (2006:113). Gibbs agrees,

> It is evident in rapidly changing times that knowledge does not necessarily flow from experience. Church leaders in the twenty-first century must be prepared to re-examine all their established assumptions, policies, and procedures. (2005: 35, 37)

Guder adds that leading a missional community "will require some retooling on the part of the missional leaders" (2015:159)

A missional church is a church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it and restore it to what God has always intended for the world (Bosch 2014:548). The distinguishing mark of a missional church is that they see themselves as being sent into their community rather than just a gathering place of the redeemed. But there is no missional church without missional leadership (Roxburgh: 1998:183).

What is required of the missional leader to serve the missional church is an imaginative vision because "it is our imagination that enables us to see beyond the ways that have shaped our experience and become so entrenched in our thinking" (Beach 2015:142). The imagination of the leader enables them to see a different vision of things and therefore creates the possibility that something other than the status quo is possible. Roxburgh & Romanuk remind us that the bible is full of stories about hopeless people and places that are transformed by the Spirit's power and these stories invite us to "cultivate our imagination to see the possibilities of what the Spirit wants to do in and among the people we lead" (Roxburgh 2006:17). Sadly, as Gibbs points out, "An increasing number of senior church leaders recognize that the potential leaders emerging from traditional channels do not have the vision, passion and risk-taking qualities necessary to shape and direct the church in an uncertain future" (2005:33). However, it is possible for leaders to cultivate the kind imaginative vision necessary to lead the missional church.

The first thing the leader requires to cultivate the type of imagination that offers new possibilities for understanding who we are as a church and what can be done in, by and through the church in its current context is the ability to define reality (Beach 2015:143). The defining of reality begins with the incarnation because "it is the key to understanding all God's activities with, through, in, and among us" (Roxburgh 2006:17). The incarnation is the very thing that shows us that God can be found anywhere working among people and in situations that many would deem to be hopeless.

The fundamental task of the missional leader is to discern the movement of God in their community. Many congregations are at a loss of what to do in the face of decline and a radically changing world but "God's Spirit is among the people of God" (Roxburgh 2006:19) and it is in those places that the missional life is possible. The cultivation of the imagination begins when we move from an understanding that "God's Spirit is among God's people" to the realization that "God's future is among God's people" This causes the leader to recognize that God is in control and the possibility of a vision for the future begins to emerge and with this new vision of a preferred future will come imaginative possibilities for church mission (Beach 2015:146).

The second way we can cultivate imagination is by putting into practice the missional ideas generated from defining our reality. It is never enough to just set goals; there is always the need to accomplish the goal. Some of the ideas and goals discussed by the community will be risky ventures that will require faith to see them to completion. The missional leader sees what can (and possibly needs) to be done and then acts because they know that the "initiatives inspired by prophetic imagination that come to fruition today will provide vitality to the church and benefit to communities" (Beach 2015:147).

The cultivation of the imagination as described produces three outcomes in the church. First it gains an awareness of what God is doing among the people in the congregation. Second, the church sees itself as being an integral part of God's activity in the community. Finally, the church gains an awareness of what God is doing in their community (Roxburgh 2006: 31, 32).

"When Jesus left this world, He gave His followers *one* task and *only* one, 'Go and *make disciples of all nations*, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you' Matthew 28:19–20 (emphasis added). (Fullingim 2007: 84)

5.6 Conclusion

In this chapter we have explored the theology of mission with emphasis on the Kingdom of God, the *missio Dei*, and the context in which mission takes place. This was done to gain a thick description of the current context the church in Canada, and specifically The Salvation Army, is involved with. This thick description is necessary for the theological task of discerning the historical theology to understand praxis.

In the next chapter, we will investigate theological education in the writings of David Bosch, Leslie Newbigin and Edward Farley. As well, a model of theological education that stresses the missional training of future Salvation Army officers will be introduced. This model will make use of Salvation Army theologian Phil Needham's book, "A Community in Mission" as an organizing construct.

Chapter 6: Strategic Practical Theology: A Missional Model for Training

"When a church's purpose is unclear, its agency is reduced. Once there is an understanding of the church's purpose as participating in God's mission, there is a core ecclesiology from which to form particular denominational identities that can be renewed by returning to what God is doing for the sake of the world. The God given identity of a missional church is a constant for all Christian denominations. However, the way a denomination understands and lives out its purpose in different times and context does change." (Bullock 2008:106)

This chapter will introduce a model of theological education that stresses the missional training of future Salvation Army officers. This model will make use of Salvation Army theologian Phil Needham's "A Community in Mission" as an organizing construct. Attention will also be given to the writings of David Bosch, Leslie Newbigin and Edward Farley and their insights into theological education.

6.1 Assumptions to be Considered

Theological education and the process of ministerial formation is the catalyst needed to rejuvenate the missional ethos of The Salvation Army churches in Canada. It is the opinion of the researcher that what is needed is more than just tinkering with the curriculum and pedagogy with the view of adding mission as one more subject to an already full schedule. What is called for is a radical revolution in teaching theology and ministerial formation at CFOT. It is only then that the people of God known as Salvationists will be fully equipped to experience God's love and participate in loving others as God's representatives in the *missio Dei* within their context.

This new method of training Salvation Army officers needs to be missional in nature; for this to happen some assumptions need to be addressed.

6.1.1 Mission is the raison d'etre of the Church

First, mission is the reason for the existence of the church. Needham clearly states this when he writes "the church exists primarily for the sake of mission in the world" (1987:52). Mission is not one function among the many functions the church participates in. Time and again it has been made clear that mission is not a function of the church but that the church is a function of God's mission.

The mission statement of The Salvation Army in Canada (Salvation Army, 2019) states: The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world.

To meet this mission is only possible in light of the *missio Dei* – God's constant and outgoing and self-giving love manifested in Jesus Christ. "Mission does not come from the church; it is from mission and in the light of the mission that the church has to be understood" (Moltmann, 1977:10).

This means that officer training cannot come from a place of meeting the needs of The Salvation Army but rather from a place where leaders are trained for the sake of the Kingdom of God. This type of training will prepare the officer to enter into any ministry situation with the skills necessary to lead a church to discover its true mission intent and to leave the confines of its building to engage with their community and really accomplish the mission of The Salvation Army with the ethos of the founders of the organization.

6.1.2 Ministry is the Outworking of Mission

Second, this new training of leaders will place the ministry of The Salvation Army in its proper place as an outworking of the *missio Dei*. No longer will The Salvation Army's Theology of Ministry be a dominate training principle; rather it will be subservient part of the mission curriculum. There will still be a need for Theology of Ministry instruction because The Salvation Army has ways and procedures that need to be followed. However, those ways and procedures

will gain new significance in the light of God's mission objectives because it will demonstrate the reasons why The Salvation Army engages in certain ministry practices. Training that is only structured to meet the inner ecclesial goals of The Salvation Army can stifle the critical questioning of any ministry currently being done. All ministry needs to be assessed to determine its missional intent and effectiveness.

6.1.3 Primacy of Context

Third, there needs to be an understanding of the primacy of the local ministry unit in mission. The hierarchical structure of The Salvation Army has the potential to stifle grassroots mission by the laity. The local congregation is in direct contact with what God is doing in their unique context and that may or may not be apparent to those in leadership, even those in leadership within that context. Although the local congregation is part of the larger expression of the Christian church known as The Salvation Army, it has to be able to engage in mission in ways that are appropriate to their context. This means that Salvationists in the local context need to be equipped for mission.

6.1.4 Leadership Crisis

Fourth, The Salvation Army is in a leadership crisis; the number of newly commissioned officers each year from CFOT is not enough to replace the number of officers retiring or leaving the organization. This leadership vacuum will inevitably lead to the closure of ministry units of all kinds – churches and social services. A new training paradigm has the potential to help stem the tide and perhaps even reverse the trend of closing ministry units.

6.1.5 Current Training Method is Flawed

The current method of training has produced congregations dependant on the officer for every aspect of congregational life. The professional minister model has left the laity as spectators rather than participants in the *missio Dei*. This has produced inward focused congregations that have little or no evangelistic and missional fervour. The inevitable outcome of

this is fewer new members in the church, an older congregation, and a limited leadership pool from which the church and CFOT can draw from. If the local congregation took their mission mandate seriously, they would see growth: spiritually in the congregation members, numerically, and ultimately financially. This will help the overall mission of The Salvation Army in the long term. It is also possible that there would arise from the local context a missional leader capable of guiding the congregation without the need for an officer at that location.

6.2 Type of Training Program Required

These four assumptions lead us to ask what kind of training program can effectively prepare leaders whose primary task is to form people in the local church for their participation in the *missio Dei* both locally and globally. Are there current models of theological education that are adequate for the task?

6.2.1 Edward Farley

Farley's work "Theologia" (1983) critiques the four dominate models used in theological education.

1. The first model envisions of theological education as a process of developing life wisdom that Farley calls "habitus." This model is primarily concerned with the development of the spiritual lifestyle of the leader that is more practical than theoretical in nature (35).
2. The second model is when theology is perceived as a 'science' accompanied by systematic inquiry and exposition. In this model the development of the lifestyle of the leader was no longer the aim, but rather "a deliberate and methodical understanding whose end was knowledge" (37) where theology parallels philosophy.
3. The third model is the university model which is the prevailing model still used today. In this model theology is a "technical and specialized scholarly undertaking" (39). Theology becomes the work of Theological Faculties and is systematic in nature with specialists in every field of theology. Theology has been removed from the local church since only

professionals engage in theological discussions and research within the confines of the university.

4. The fourth model comes after the publication of Schleiermacher's "Brief Outline of Theological Study" (73). This model seeks to find unity among different subjects in theological education. From this comes what Farley calls the "clerical paradigm" (87) that seeks to meet the needs of the Christian community (91).

Farley also examines the fourfold pattern of organizing theological education into Bible, systematic theology, church history and practical theology (49). His final critique claims that as long as the fourfold pattern remains in place within theological education "certain other disciplines or areas of study cannot lay claim to any necessary place in theology. They must remain occasional, dispensable, invisible; the course of theological study can be thought about and pursued without them" (134). Missiology is certainly one of those disciplines that can easily be pushed aside. Farley also observes that the fourfold pattern can be a "vehicle for traditional, precritical modes of thought" (137) where a certain belief system can be introduced and reinforced through Biblical text, theology and church history with practical theology adding the belief system to the life of the church. The result is the propagation of conservative seminaries and churches or liberal seminaries and churches or any number of types of seminaries and churches. The church follows the lead of the seminary.

While each of these models has played an important part in the formation and education of Christian leaders over the centuries, none of them adequately address the assumptions outlined earlier. None of these models appear to make the mission of God's people its primary concern, so another model is needed that will prepare leaders for the missional outcomes that are needed in today's context.

6.2.2 David Bosch

Moving from Farley, Bosch (2016) sees a model of theological education where mission needs to be the undergirding perspective of the education process. If there is to be a transforming praxis outcome locally and globally, mission "should be the theme of all theology" (506)

because only then can better teaching be accomplished. Bosch contends that missiology needs to accompany the other theological subjects in their work so they can dialogue together. This means mission would ask questions of the fourfold pattern to understand the missional nature of Biblical studies, systematic theology, church history and practical theology (507).

When this happens, mission performs two critical functions for theological education. First, mission continually challenges the theological disciplines to resist complacency and the desire for self-preservation. Furthermore, missiology's task is to critically "accompany the missionary enterprise, to scrutinize its foundations, its aims, attitude, message and methods" (508). Secondly, mission interacts with missionary praxis by grounding it within a local context. Bosch believes this will result in a "dialogue between God, God's world, and God's church, between what we affirm to be the divine origin of mission and the praxis we encounter today" (509). The outcome of all this is that missionary vision is caught by the student rather than taught by the teacher.

6.2.3 Lesslie Newbigin

Newbigin is critical of the fact that "the Bible has been taken out of the hands of the layperson" (1986:142) and has become the professional property of scholars. He believed that the church had a critical role to play in mission to the world; however, he did see that the church had lost its missionary fervour.

> A great deal of the substance of Western Christian tradition – its liturgy, theology, and church order – was formed during the long period in which western Christendom was an almost enclosed ghetto precluded from missionary advance. There was little possibility that the church could see itself as a society sent out in mission to all peoples. (1995:4)

For the church to engage in mission in their context, Newbigin believes that the men and women of the church need to be "prepared for and sustained in the exercise of the priesthood in the world" (1989:229). The problem is that training is not happening. "Theology is not formed in the context of a struggle between the gospel and the non-Christian culture, but is shaped over

against rival interpretations of the gospel. Church history is not taught in terms of the missionary advance of the church and its encounter with non-Christian cultures, but in terms of doctrinal and polity conflicts within the life of the church. The structures of congregational life are patterned in a medieval undifferentiated society and are simply invalid for the mission of the church in a secular and differentiated society" (Goheen 2002:363)

So, what is required is church leadership, through their preaching and teaching, that is able to help members face the problems they face every day in the light of their Christian faith. When Christians are taught from the beginning that being a Christian means being involved in Christ's mission to the world, they become vanguards of the church's evangelistic work and they understand their calling in culture in a missionary way. "The congregation has to be a place where its members are trained, supported, and nourished in the exercise of their parts of the priestly ministry in the world" (Newbigin 1989:230). Newbigin does not think that a pastor trained in the traditional way is equipped to fulfill this task because "it seems clear that ministerial training as currently conceived is still too much training for the pastoral care of the existing congregation, and far too little oriented toward the missionary calling to claim the whole of public life for Christ and his kingdom" (1989:231).

6.3 Missional Training Model

It is evident that a new training paradigm is needed that forms leaders that have the competencies and capacities to enable others to be fully engaged in mission within their context. The traditional models that have been explored have aspects of their training that is useful for the formation of leaders in the new paradigm. There will always be a need for wisdom as a lifestyle and spiritual habitus, for rigorous and scientific analysis, and for the development of personal ministry skills. What this new paradigm needs to add to these important tasks is a missional perspective as the base and organizing principle of all that is taught.

The primary goal for training at CFOT is stated as "To produce officers who 'know God, know themselves and know their mission.' To accomplish this, the program trains cadets:

- to understand the Christian scriptures which disclose God's salvation story
- to understand The Salvation Army's story within the wider church
- to understand the context of the 21st century and how it impacts our mission
- to understand those practices that will enable Salvationists to have a transforming influence on our communities" (Salvation Army 2019).

This new training will have as its primary goal:

"To produce officers who know God, who know themselves, who know how mission relates to them personally and to The Salvation Army corporately, and who know how to inspire mission outcomes in others. To accomplish this, the program trains cadets:

- To understand Christian Scriptures as God's missional story
- To understand Missional Theology
- To understand the missional ethos of The Salvation Army
- To understand the current context of the 21st century and how it impacts mission
- To understand those practices that will enable Salvationists to be a transforming influence in their community.
- To understand the spiritual practices required to sustain spiritual leaders

6.3.1 Missional Training Model Characteristics

The new training model requires that the following characteristics be present if it is to be missional in nature and accomplish the goal of training leaders who can engage in mission personally and teach/lead others to be part of God's mission in their context.

First, all the curricula would need to be missional in nature. That means the curriculum would need to be framed with the centrality of mission in mind. The various courses currently being taught at BUC/CFOT for officer training would not necessarily be rejected, rather, the same material could be used if it were engaged with a missional lens in place.

Second, the training needs to be connected to the local congregation/ministry unit. This means having the cadets employed in field opportunities to enhance their missional skills. This is a well-established practice at CFOT and is a hallmark of effective missional training. Also, the local congregation should have a 'seat at the table' to express their needs as a church in a postmodern age.

Third, the training needs to be pedagogically innovative. Again, this is a practice that is currently utilized at CFOT/BUC through the use of lectures, seminars, discussion cohorts, individual learning initiatives, long distance learning and mentorship/internship/brigading opportunities. Additionally, care should be given to understand the learning needs and styles of mature students and incorporate them when appropriate.

Fourth, the training needs to be academically rigorous to maintain the theological integrity of BUC and CFOT while at the same time producing competent leaders.

Fifth, assignments should be connected to actual ministry/mission opportunities and experiences within a local congregation. This would allow an integration of theory and praxis within a real time event in the local context which will prepare the cadet for similar experiences once they finish their training period.

6.3.2 Missional Training Model Outcomes

In the context of a changing world, the believer's constant mission is to interpret the event of Jesus Christ and to intercede in his name in a world that is spiritually in need. In the context of constant change the world never ceases to be a mission field. We can longer see mission to mean being sent to distant lands because it also means being sent across the street in our neighbourhood. To nurture a missional vision requires that we "nurture an ethos for mission that prepares individuals during their school years" (Calian 2002:58). If a missional vision is formed within the cadets, there are some outcomes we should expect to see.

6.3.2.1 Passion for Justice

First, missional training will lead to the formation of officers with a passion for justice. As Wright (2006:44) says, "Where else does the passion for justice and liberation that breathes in these various theologies come from if not from the biblical revelation of the God who battles with injustice, oppression, and bondage throughout history right to the eschaton?" So Brueggemann is right to maintain that "the church's work is in the gathering of the others, not the ones that belong obviously to our social tribe or class or race" (2007:52). The church has always been noted for its care of the poor and those on the margins of society. Although The Salvation Army did not start as a social agency, the work of the Army has always been among the poor and disadvantaged. Booth's passion for justice is evident when he writes,

> How strange it is that so much interest should be excited by a narrative of human squalor and human heroism in a distant continent, while greater squalor and heroism not less magnificent may be observed at our very doors. (Satterlee 2004:63)

It has been noted that "action on behalf of justice and participation in the transformation of the world fully appear to us a constitutive dimension of the church's mission for the redemption of the human race and its liberation from every oppressive situation" (Bevans and Schroeder 2013: 369).

Bevans and Schroeder suggest three aspects of justice mission visible in the missional church. These churches proclaim the good news that God is a God of justice and God "does not and will not tolerate exploitation" (2013:370) and he is working through the Spirit-led church to bring about a society that is just and inclusive. Secondly, the missional church empowers the poor and marginalized. The church's commitment to justice encourages the poor and marginalized to discover and use "their own voice to speak within their culture, their traditions and their humanity" (2013:372). Finally, the church is incarnated with the poor and marginalized through "solidarity and praxis" (2013:372) to ensure that those in the most need get the attention they deserve.

6.3.2.2 Emphasis on Holiness

The second outcome that the missional model is expected to produce is an emphasis on holiness. When the church and its ministry is defined in terms of the *missio Dei*, "the holiness of the church is reoriented toward the actual practice of empowered missional witness" (Guder 2016:30). Brengle says, "Holiness is a state of conformity to the divine nature" (1960:11). The Holy Spirit has, since Pentecost, equipped God's people to carry out their mission. The holiness of the believer draws the church deeper into its mission – this is apparent in Jesus equipping his disciples leading to their apostolic mission. "Holiness is more than personal piety; love of God is linked with love of neighbour and justice in the world" (Helland & Hjalmarson 2011:85). The goal of the missio Dei is nothing less than full redemption. The redeeming work of the triune God addresses every aspect of humanity's fallen condition. "The Holy Spirit indwells the adopted children of God, progressively puts to death the misdeeds of the sinful nature and remakes them in the image of Christ through the work of sanctification" (Pratt 2011:57).

6.3.2.3 Empowered Towards Mission

The third outcome is the missional model will energize and empower people towards mission. To fully understand missio Dei is to make yourself available to all that God intends for your life. All people have a mission to accomplish, and God empowers them to accomplish the task. "Mission means serving, healing, and reconciling a divided and wounded humanity" (Bosch 505). Frost and Hirsch say that missional leadership "is courageous and willing to try new things and risk it all if necessary to see the kingdom come. And every authentic missional church will experiment like mad in order to find new and accessible ways of doing and being the people of God" (2003:189).

6.3.2.4 Holistic Focus

The fourth outcome is a focus on "Integrated Mission"[6] since the missional model is holistic in its outlook. Over time the church has separated mission from the church and allowed mission agencies to accomplish the missionary work or, as in the case of The Salvation Army, developed two branches of mission – the spiritual and the social mission (Pedlar 2016:35).

There is one mission – the *missio Dei*. Mission is not one or even the most important of the many tasks of the church. Mission is not secondary to the being of the church nor does mission simply belong to the *bene esse* of the church. "Rather, mission is essential to the church's being and of the esse of its nature" (Goheen 2002:358).

Mission is by its nature holistic but recognizing that "the one mission needs to be sensitive to the various movements of culture, thought, politics, and spiritual sensitivity that make up the context in which mission is lived out" (Bevans & Schroeder 2013:395). Gibbs claims that the church "will need to become genuinely apostolic committed to living out their faith in the world, feeling comfortable operating on the frontlines and prepared to venture into new territory" (2000:178). The church needs to accept that indifference to neighbours in need is not an option with the missio Dei. Holistic mission within the church occurs when "compassion is translated into action then vision for mercy ministries emerge" (Posterski & Nelson 1997:143).

6.3.2.5 Theologically Grounded

The fifth outcome is that the missional model is wholly theological and will produce a more theologically rounded officer. The overview of the current core curriculum used to train Salvation Army officers in Canada shows a lack of theological depth. All the theology courses required of the cadets is Salvation Army based and without even an overview course in systematic theology to compliment it. Hunsberger claims that the church's missiology has become domesticated and anemic because of its "lack of theological depth, or even theological

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[6] Integrated Mission is an initiative of The Salvation Army in Canada to strengthen communities by responding holistically to the needs of the people they serve in local congregations and social services centres.

character" (1996:5). Bosch argues that "just as the church ceases to be the church if it is not missionary, theology ceases to be theology if it loses its missionary character. So, mission should be the theme of all theology" (2014:506). Therefore, all theology taught in the missional model has *missio Dei* streaming throughout.

6.3.2.6 Exegete and Speak into Context

The sixth outcome will be officers who have the capacity to exegete their context and find ways to speak into that context. There is a need for Christian leaders who see their task to interpret the world and also "be engaged in the world from the standpoint of God's agenda" (Calian 2002:59). With a passion for justice and a vision of what God is doing in the world, there arises a capacity to critique the present realities and to dismantle oppressive structures. Brueggemann makes this clear when he writes, "the dominate consciousness must be radically criticized and the dominate community must be finally dismantled. The purpose of an alternative community with an alternative consciousness is for the sake of that criticism and dismantling" (1978:80).

6.3.2.7 Easily Transferable

Finally, the missional model is easily taught and transferable to any Salvation Army ministry unit. The framework of the model is built on Needham's "Community in Mission" which allows the leader to use the same resource as a template for creating a missional community in any context.

Having discussed the missional model's assumptions, characteristics, and outcomes we now will look at the framework on which the model is built.

6.3.3 Missional Model Framework

Salvation Army officer Commissioner Phil Needham wrote his book "Community in Mission" primarily for The Salvation Army. In his introduction he states, "The very reason for

the Army's emergence in Victorian England and its consequence rapid spread around the world, is a clarion reminder to the churches of their calling in the world. It stands today as a reminder. Only now it needs to remind itself more than anyone else. It could lose its own missionary heartbeat. It could forget that the sole reason for its existence is the world for whom Christ died. Nothing would be more pale and pathetic than a missionary movement without a mission" (1987:3). For this reason, the framework of the missional model will be built on Needham's six essential realities of Salvationist Ecclesiology which were discussed in chapter three and have mission as its unifying core.
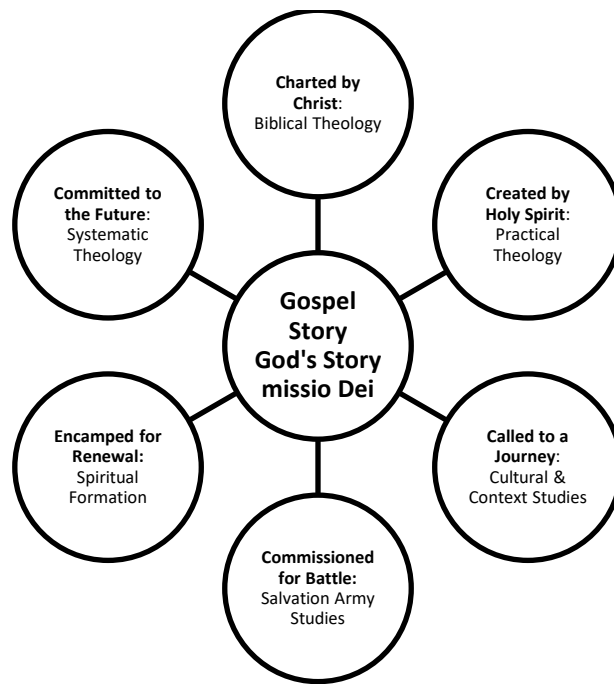
6.3.3.1 Chartered by Christ: The New Humanity

This section of the model incorporates the Biblical Studies portion of the curriculum which is taught with a missional hermeneutic. Wright argues for a missional hermeneutic of the bible and states, "A missional hermeneutic of the bible begins with the mission of God and traces the flow of all other dimensions of mission as they affect human history from that center and starting point." (2006:62) There is an awareness among teachers of mission that future church

leaders need "thorough equipping in the missional interpretation of scripture, if their congregations are to be enabled to carry out their witness in the world in ways 'worthy of their calling' (Eph. 4:1)" (Reppenhagen and Guder 2016:537)

It can be argued that this is the most important section in the training of future pastors since much of their ministry will be to exegete scripture and deliver sermons based on that study. It is easier to present missional messages if one understands the missional premise of the bible. Needham starts this section of his book with these words, "The Church is a community which comes into being in response to the Kingdom of God through faith in Jesus the Christ as the one in whom the Kingdom is realised" (1987:6) An aspect of the *missio Dei* was Jesus coming from God to heal the brokenness of human life and restore lost fellowship with God and man.

6.3.3.2 Created by the Holy Spirit: The Redemptive Fellowship

This section of the model teaches how to lead a missional congregation and includes many of the courses from the Department of Christian Ministries and Professional studies. Needham (1987:14) writes, "As a community that has been chartered by Christ to live in the reality of the new Kingdom, how does the church realise itself?" The answer is that it the work of the Holy Spirit that empowers a group of converts to come together into a fellowship. Once a group of believers has come together to form a community, there are spiritual practices that take place within that community that need to be addressed. The training of leaders in this section deals with the life and fellowship of the church such as pastoral care, worship, homiletics, and the field training component; all the courses required to prepare the cadet for participation in a local congregation.

6.3.3.3 Called to a Journey: The Pilgrim People

"A church out of touch with the world is a church out of touch with God, for the call of God to go into the world is unmistakable" (Needham 1987:36) This section of the missional model is concerned with the cultural studies that will instruct the student on how to understand the context of their community and how to effectively minister within that context. What is

needed is a dynamic understanding of ministry that emphasises the "prophetic over the priestly, function over status, and mission over maintenance" (1987:41). In the current curriculum there are two courses dealing with The Salvation Army in the current context: Salvation Army Ministry in the Local Context (MIN 110) and Salvation Army Mission through the Local Context (MIN 130). These courses, while informative, need to be broader in scope to help the student see their context as it is and not just through the lens of The Salvation Army.

6.3.3.4 Commissioned for Battle: The Army of Salvation

This model is based on a Salvationist Ecclesiology and intended for use within The Salvation Army, so it seems reasonable that there would be a section of the training that deals specifically with Salvation Army doctrine, methods, and procedures. As stated above, the Salvation Army theology of ministry which currently occupies a significant part of the training process will be subservient to the theology of mission. The theology of mission will explain "why" The Salvation Army does what it does, and the theology of ministry will explain "how" we accomplish the mission. There are also a number of current courses that deal specifically with Salvation Army polity that would be included in this section. Needham is right in saying that the church exists for the sake of its mission in the world and because of this calling the focus of the church's "life and structure is the world for whom Christ died" (1987:52)

6.3.3.5 Encamped for Renewal: The Nurturing Community

This part of the model is concerned with the spiritual development of the cadet in training. The spiritual life of the pastor is vitally important to their personal commitment to the *missio Dei* and to leading their people in a life of mission. This encompasses their spiritual formation, spiritual giftedness, and understanding their strengths and weaknesses. From the surveys received as part of this research, it appears that CFOT takes this very seriously and it is reflected in the participants' responses. "We shall be seeing the church as a company of pilgrims and an army at war who alternate between advancement on the field and encampment for rest, replenishment, renewal and revitalization" (Needham 1987:76).

6.3.3.6 Committed to the Future: The Colony of Hope

"The Church is an eschatological community that prays for the coming Kingdom and lives in the light of its dawning" (Needham 1987:91). To fully understand Needham, one needs an understanding of the theological concepts he employs in this statement, so this section of the missional model deals with theology. A firm grounding in mission theology, as well as systematic theology, will give the cadet the knowledge of why Christians believe what we believe and what we need to do as Christians as part of the mission of God. The College for Officer Training and the ministry units are connected institutions that need to support one another in articulating the gospel in a changing society.

6.4 Conclusion

The College for Officer Training is more than just a sanctuary for scholarship, they are also a laboratory for the practice of mission. It is within the confines of the training experience when a two-year intensive understanding of mission can transform the cadet from accepting the maintenance model of church leadership prevalent in so many churches today into a missional leader willing to do what it takes to advance the *missio Dei*.

The next chapter will seek to bring together all the research to present a postfoundational practical theological analysis and offer a way forward within the context of The Salvation Army training in Canada.

Chapter 7: Critical Analysis of the Research

Mission begins in the heart of the Triune God. God reveals to his people the heart that he has for a lost and suffering world, a world in need of redemption. God has called his people to be participants in the *missio Dei* in whatever context they are in. Guder (2015:20) reminds us, "It is one of the major areas of consensus in the global missiological discussion today that authentic theology needs to be 'contextual,' 'local,' at home in and relevant to the particular setting within which a Christian community confesses and witnesses to its faith."

This chapter will present a postfoundational analysis of the research into the missional content of the curriculum used to train Canadian Salvation Army officers at The College for Officer Training (CFOT). We will revisit why effective missional training is crucial for the church, what kind of faith communities will be produced by missional training, what kind of Christian will be formed by missional teaching, and what kind of leader is produced using missional training.

7.1 Why Missional Training is Crucial

To the knowledge of the researcher, there has never been a systematic analysis of the missional content of the curriculum at CFOT in Canada. It has been noted throughout the research that mission is of critical importance in the life of the believer, in the life of the church, and in the theological institution. Bernhard Ott (2001:5-6) recognizes that there are three paradigm shifts that have taken place that should have an effect on how individuals are trained for the ministry.

First, there is the paradigm shift in World Christianity. The world has changed from a Christendom paradigm to a postmodern paradigm which in turn means that mission can no longer be understood in colonial terms. Added to this is the fact that over half of the Christians currently live in the two-thirds world, traditional churches are shrinking, and more missionaries will be sent to the first world rather than from the first world. "All these changes call for a response from the church in the west" (Ott 2001:5).

Second, there is a paradigm shift in the theology of mission. Bosch claims that we need to recognize "the fact that the church-in-mission is today facing a world fundamentally different than anything it has faced before. This in itself calls for a new understanding of mission" (1991:375). Christians are being forced to face the changes and to respond in an appropriate manner.

Third, there is a paradigm shift in theological education. The traditional models of theological education have been widely criticized by Farley, Bosch, and Newbigin and have been noted in this research. Newbigin quotes F. Ross Kinsler who said, "Leaders are not formed by educational institutions; pastors and elders cannot expect to attain the qualities of genuine church leaders by 'going to seminary.' Schools can contribute to the personal and intellectual growth of their pupils, but leadership development takes place in society, in the group, in the life of the church. In recent years schools and seminaries have tried to provide more of an environment for integral development, with simulation and field experience, but these are by and large sporadic and pale imitations of real life. And the socialization process of these institutions can be completely irrelevant or discontinuous or even negative as regards leadership in the churches ... Seminaries withdraw their students (physically and socially) from the very context and processes where leadership can best be formed" (Newbigin 1979:107).

7.2 Educating Faith Communities

Theological institutions are critical for infusing the church with a vision for and a commitment to the *missio Dei*, and the skills and strategies required to implement this vision. The goal of this research was not to focus on how to do mission, but on how theological education plays a part in building a commitment for mission within the church by igniting within the student a passion for mission that they will embody and instill in their ministry. The theology of *missio Dei* is making it clear that ecclesiology must be "rooted in God's nature, purpose, and action" (Guder 2015:74). This ecclesiology understands the church to be the incarnated presence of Christ in a particular context for the purpose of accomplishing the mission they are commanded to participate in (Matthew 28:19-20; John 20:21). Theological education is the

vehicle by which CFOT conveys to the cadets the attitudes, values, and appropriate behaviours for life within a missional community of faith.

7.3 Challenges of Missional Training

There are challenges to how mission theology can be effectively communicated in the training of ministers. Part of that challenge has to do with the paradigm shifts that Ott expresses above. Bosch says that a paradigm shift always means "both continuity and change, both faithfulness to the past and boldness to engage the future, both constancy and contingency, both tradition and transformation" (1991:375). For denominations, churches, and theological institutions that adhere to a foundational epistemology, there may be more challenges.

7.3.1 Internal Contextual Challenge

The contextual challenge for the theological institution can present itself internally and externally. Internally, the theological institution may not adhere to a biblical understanding of the mission of church being part of the larger *missio Dei*. Without the understanding that the church has a role in the God Story of redemption, it is unlikely that the curriculum would reflect mission. Also, if the professors and leaders are not modelling what it means to be engaged in mission, then their students would be less motivated to engage in mission as well. Bosch also believes that the motives and aims of mission are an internal challenge.

> The motives he identifies are (a) the imperialist motive (turning 'natives' into docile subjects of colonial authorities); (b) the cultural motive (mission as the transfer of the missionary's 'superior' culture); (c) the romantic motive (the desire to go to far away and exotic countries and peoples); and (d) the motive of ecclesiastical colonialism (the urge to export one's own confession and church order to other territories). (Bosch 1991:5)

A fourth internal challenge is that theological institutions can be isolated from the world outside their doors. It is possible for the staff and students to live in an environment that is totally protected from the world as they focus on theological reflection and learning. The obvious

danger is that such an environment does little to prepare the student for the realities they will face in ministry, nor does it prepare them to incarnate the Gospel within a community of lost people. Finally, the theological institution may not hire individuals who are proficient at missional thinking and living instead opting for those who are more theoretically proficient. There are those who are more entrepreneurial in their outlook and those who are more apt to maintain the status quo and the maintenance approach may appear to be more successful in the foundational epistemology.

7.3.2 External Contextual Challenge

The external challenges to effectively teaching mission are just as varied as the internal challenges. First, the denomination itself can pose a challenge if it has lost its missional outlook. It is possible for a denomination to have espoused theological beliefs and practices that hinder mission. Second, the accrediting agency may have an influence on missional outcomes if the agency operates with a set of parameters of what makes a theological institution effective that are not missional in nature. Third, the "world can no longer be divided into 'Christian' and 'non-Christian'" (Bosch 1991:3) because we live in a religiously pluralistic world where people of all faiths are in contact with each other on a daily basis. Bosch also notes that the dichotomy between the rich and poor "creates, on the one hand, anger and frustration among the poor and, on the other, a reluctance among affluent Christians to share their faith" (1991:4). Similarly, theological education is expensive and can exclude the poor from entering the ministry. Finally, the fall of Christendom and the rise of postmodernism creates a contextual crisis as the influence of the church wains in the new context.

7.4 Benefit of Missional Training

It is the belief of the researcher that missional training will help stem the tide of decline that is currently evident within The Salvation Army congregations. But it goes beyond the local church. All Salvation Army ministries be they emergency shelters, community and family services, thrift stores, feeding programs, public relation offices, Divisional and Territorial

Headquarters, and their members should be able to know the Gospel, live out the Gospel, and tell the Gospel to others.

A missional framework for theological education means that mission should form the framework of everything that happens in the school. This does not mean that mission should be the centrepiece of a training program. God alone is and should be the centre. The ultimate purpose is to worship and glorify God. But if God is the centre, then God's mission and his purpose also comes into focus, and the *missio Dei* becomes the framework or background against which theological education should take place. For Kinsler, "the real challenge is to recapture for theological education the missionary passion and missionary vision it never should have lost" (1983: xi). Ott observes, "the traditional paradigm of theological education is rooted in an epoch in which mission was marginal to the church's identity, mission thinking far from an integral part of theology and mission studies very far indeed from being integrated into theological education" (2001:207).

Theological education should develop leaders who will equip God's people for works of service (Ephesians 4:12). These works of service include mission. Furthermore, the works of service are so that the body of Christ may be built up. This body, the faith community, is called by God and sent into the world to participate in and carry out his mission. Thus, a God centred theological education is by implication missional that embraces all of life. Duraisingh adds, "If theological education is truly to become a process of forming persons for mission and making them enablers of others for mission, then the very undergirding perspective of theological education must be mission" (1992:42).

According to Banks for theological education to be missional means that it is wholly or partly field-based, and that involves some measure of doing what is being studied. This has been an integral part of training Salvation Army officers from the inception of the training process and continues at CFOT today. Banks writes, "Theological education is a dimension of mission and has a vital missiological content; it is an aspect of the teaching ministry of the church involving specialized testimony to the kingdom. It fulfils this educational service of the faith by (i) forming character, abilities, and thought, (ii) informing mind, praxis, and contemplation, and (iii)

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transforming values, people, and communities. … Only by maintaining its close link with mission will it remain relevant to changing circumstances and hold true to the missionary impulse that gave rise to the church and theology" (1999:131-132).

7.4.1 Benefit to Church

The church is the agent of God's mission in the world and as such the agent of spiritual and social transformation in its community. Bosch states, "However, the church's missionary dimension evokes intentional, that is direct involvement in society; it actually moves beyond the walls of the church and engages in missionary 'points of concentration' (Newbigin) such as evangelism and work for justice and peace" (1991:373). It is "not that the church 'has' a mission, but the very reverse: that the mission of Christ creates its own church. Mission does not come from the church; it is from mission and in the light of mission that the church has to be understood" (Moltmann 1977:10).

The missional church has certain characteristics. Effective theological education at all levels, formal and informal, within the theological institution and church settings, must strive to develop these characteristics in faith communities, and to instill a missional mindset both within the community and in every Christian. Alan Hirsch (2006) outlines the characteristics of the missional church:

1. Commitment to Jesus Christ as Lord. The missional church is committed to Jesus Christ as Lord of everything and everywhere. So at the heart of all great movements is a recovery of a simple Christology (essential conceptions of who Jesus is and what he does), one that accurately reflects the Jesus of New Testament faith – they are in a very literal sense Jesus movements. (86) To claim that "Jesus is Lord" says that Jesus becomes the locus of attention and the pivotal point of a relationship with God. The lordship of Jesus excludes all other claims to an individual's loyalty; he is either lord 'of all' or he isn't 'lord at all.' The lordship of Jesus is the place to which the church must constantly return in order to renew itself. He is our Touchstone, our Defining

Center, our Founder, and therefore he has pre-eminence theologically and existentially in the life of his people. (100)

2. Christian Discipleship. The missional church practices Christian discipleship as a missionary lifestyle to which the entire church as a faith community and every member have been called. Hirsch warns, When dealing with discipleship, and the related capacity to generate authentic followers of Jesus, we are dealing with the single most crucial factor that will in the end determine the quality of the whole – if we fail at this point then we must fail in all the others (102). Hirsch goes on to explain that many of the problems the church faces in trying to cultivate leaders capable of ministering in a postmodern context stem from inadequate discipleship. He writes, the quality of the church's leadership is directly proportional to the quality of discipleship. If we fail in the area of making disciples, we should not be surprised if we fail in the area of leadership development. (119)

3. Missional-Incarnational Impulse. The missional church has a vision of the church as the community that confesses Jesus Christ as Lord, and lives in the light of that confession in such a way that in it can be seen the inauguration of a new humanity. In living this confession, the church's witness must be incarnational. In the life, ministry, death, resurrection, and exaltation of Jesus Christ a new era has been inaugurated in salvation history. In this era the church has been called and given the mission to make disciples of all peoples. The church is empowered for this mission by the Holy Spirit and is therefore also a community of the Spirit. The Holy Spirit makes possible the existence of the church and the success of its mission. Therefore, Hirsch proclaims, ecclesiology is the most fluid of the doctrines. The church is a dynamic cultural expression of the people of God in any given place. Worship style, social dynamics, liturgical expressions must result from the process of contextualizing the gospel in any given culture. Church must follow mission. (143)

4. Use of Gifts and Ministries. The missional church recognises the use of gifts and ministries as instruments that the Spirit of God uses to prepare the church and all its members to fulfil their vocation as God's co-workers in the world. Gifts and ministries are the means used by the Spirit of God to equip the church as an agent of mission, an agent of change in society – change that reflects God's plan for human

life and the whole of creation. This is how the Spirit empowers the church for its mission and witness. Frost and Hirsch emphasise the giftedness within the church using the term APEPT that they glean from Ephesians 4. APEPT simply describes the five functions in this text: Apostle, Prophet, Evangelist, Pastor, and Teacher. (2003:166) They go on to explain, Paul was not primarily describing, as is often quoted, the official leadership of the church in this text, but rather the church itself. There are no clergy and no laity in the New Testament – all are ministers. And so here Paul described everyone in the church in some way. In other words, if we had some way to analyse the gift-typing of the entire church, all would in some way fit somewhere into APEPT, into the fivefold nature of the church's ministry. This signifies a fresh perspective on the gifting structure implicit in the whole church. This aspect alone, if accepted and practiced, would unleash significant renewal in church life as people connect with primary giftings. (2003:171)

5. The Church as a Living System. According to Hirsch, we need to assume that any particular group of God's people, if they are truly his people, have everything within themselves (latent mDNA) to be able to adapt and thrive in any setting. We must assume that given the right conditions, the community can discover latent resources and capacities that it never thought it possessed. The task of missional leadership here is simply to unleash the mDNA (missional DNA) that is dormant in the system and help guide it to its God-intended purpose. (2006:183) The resulting faith community has an ebb and flow where existing relationships with believers and nonbelievers alike become the very fabric of the church. (2006:185)

6. Liminality and Communitas. Communitas is different than community. Community is based on the context of security whereas communitas is based on the context of liminality. Anthropologist Victor Turner (1969:94-97) uses the term 'liminal' to describe a phase a neophyte goes through as they transition to a new social position within a tribe or community. "Liminal beings have no status, property, insignia, secular clothing indicating rank or role, position in a kinship system – in short, nothing that will distinguish them from their fellow neophytes or initiands" (1969:95). Communitas "happens in situations where individuals are driven to find each other through a common experience of ordeal, humbling, transition, and

marginalization. It involves intense feelings of social togetherness and belonging brought about by having to rely on each other in order to survive" (Hirsch 2006:221). Therefore, the related ideas of liminality and communitas describe the Christian community's desire to form themselves around a common mission that "calls the church to shake off its collective securities and to plunge into the world of action, where its members will experience disorientation and marginalization but also where they encounter God and one another in a new way."

7.4.2 Benefits to the Believer

Every Christian should know the basic message and contents of the gospel. They should be growing in this knowledge through regular Bible study and meditation on God's word. They should be able to explain and defend her faith and continue to grow both in her confidence in sharing Christ, and her ability to do so. Every Christian should have grasped the truth of God's desire for all nations and peoples to worship and glorify him. They should understand the biblical imperatives for mission: the amazing love of God for lost sinners, the imperative of the Great Commission, and the uniqueness of Christ in a pluralistic world. All these truths motivate every believer to be involved in mission and live a missionary lifestyle.

Newbigin says,

The missionary encounter with our culture for which I am pleading will require the energetic fostering of a declericalized, lay theology. And we need to create, above all, possibilities in every congregation for laypeople to share with one another the actual experience of their weekday work and to seek illumination from the gospel for their secular duty. Only thus shall we begin to bring together what our culture has divided – the private and the public. Only thus will the church fulfil its proper missionary role. For while there are occasions when it is proper for the church, through synods and hierarchies, to make pronouncements on public issues, it is so much more important that all its lay members be prepared and equipped to think out the relationship of their faith to their secular work. Here is where the real missionary encounter takes place.

(1989:142-143)

In order to live out the gospel and to live a missionary lifestyle, Christians need to know how to integrate their faith with their daily lives and practice and apply it to their contexts. A missionary lifestyle requires Christ-like character, holy living, personal integrity, servanthood, and compassion for other people. It is the role of the church leader to "enable, not remove, the priesthood of the whole church", but they can only do so if they themselves have been properly educated in such things.

Every Christian is to be a disciple and witness of Jesus Christ. All of us are called to obey the Great Commission to make disciples of all peoples. This, however, does not imply that everyone must become a fulltime evangelist or missionary. Not everyone is called to that or has the gift of the evangelist, but everyone is called to be a witness to Jesus Christ, and to communicate the gospel message wherever they are. Every time and in every place where Christians interact or intersect with the unbelieving world, they are to communicate the gospel in word and in deed. Bosch makes it clear that "the clergy do not do this alone and off their own bat, so to speak, but together with the whole people of God, for all have received the Holy Spirit, who guides the church in all truth" (1991:485).

7.4.3 Benefit to Christian Leaders

Christian leaders play a key role in developing a greater commitment to mission. Faith communities are influenced and shaped by their leaders. If leaders do not have this commitment, the community will not have it, or it will have to depend for this commitment on the small majority of committed individuals and volunteers who are involved in mission. The problem is that in such cases mission becomes just one more activity of the church and must compete for attention and resources with other programs, instead of being the focus and framework of what the church is doing, of being a missionary church. Thus, pastors of local churches, denominational leaders, principals of theological training institutions, teachers and faculty should all demonstrate commitment to God's mission in their lives and ministry. They should demonstrate a commitment to and exhibit a missionary lifestyle. They should set an example and

model this to their communities. Theological education should equip them with the necessary knowledge, attitudes, spirituality, and skills to accomplish this. It should ensure that all their graduates enter their ministries with a passion and vision for the *missio Dei* and with the necessary competencies to lead their faith communities in mission.

7.5 Theology of Theological Training

A theology of theological education that is grounded in *missio Dei* and has proper understanding of the church's purpose and mission in the world is important in the postmodern context the church is called to minister in today. The church has a missional purpose, which is enhanced through the education of its leadership and of the generality of its membership. A theology of theological education must be grounded in a proper understanding of the central role of the Holy Spirit and of the grace gifts with which the enabling Holy Spirit endows every genuine member of this faith community. The church is an equipping centre. The church is the place where members are helped to discover, develop, and deploy their gifts for ministry. Discovery requires the knowledge that every believer has received one or more gifts for ministry. Development requires the recognition that one's gift must be nurtured if they are to reach their full potential and the Christian must be committed to the discipline of training. Deployment requires the acknowledgment that all gifts for ministry are given for the purpose of enabling the church to accomplish its mission. Needham notes,

> If the world today is searching for community, the church is inviting it to find community in the fellowship of those who have been reconciled to God and man and are now empowered by the Spirit to live redemptively with one another in the world. (1987:17)

The end to which training must be directed is the promotion of the *missio Dei*, to which the church is called of God to participate. Unfortunately, mission has tended to be peripheral to theological education causing mission to be equally peripheral to the church, but mission should be at the very centre of the entire theological enterprise. The traditional four-fold disciplines of Biblical Studies, Theology, Church History and Practical Theology so prevalent in our institutions of training need to discern their missiological and missional roles. Specifically, this

involves both the call for specific missiological studies in our curriculum of training, as well as the intentional teaching of the four-fold disciplines from a missiological perspective.

A number of books and articles have been produced in the later half of the twentieth century and the beginning of the twenty-first century describing the deficiencies of theological education using the old paradigm. Michael Griffin (1989) points to the dissatisfaction with the current model and urges change before theological education becomes irrelevant. Kirk calls the present model of theological training "unreal and even naïve" and that "present training methods have proved inadequate to the contemporary needs of the church" (1983:49-50). Tim Dearborn observes,

> We have entrusted to our seminaries and theological schools a daunting responsibility. They are expected to prepare wise, compassionate, theologically astute, and pastorally proficient servants who can lead the church and our society through the crisis of the 21st century. However, during this century the theological schools of the Western world have adopted methods for fulfilling this responsibility which some would say, guarantee their failure. (1995:7)

In his research on the subject of mission and theological education, Ott (2001:216-221) notes three alternative models of theological education: goal-oriented and pragmatic theological education, people-oriented theological education, and a shift from pedagogy towards andragogy .

7.5.1 Goal-Oriented and Pragmatic

A goal-oriented and pragmatic theological education raises the question of the purpose and objectives of theological education. The pragmatic questions they are asking (Ott 2001:217) are:

> What is the output of theological education? Do educational institutions produce the kind of leaders we need? Do theological schools serve the objectives of the church, or do they have their own objectives and agenda? Does theological training reach the people of the

church? Does theological education enable persons to become enablers for the church and its members to cope with the tide and destructive forces of this age?

The consensus is that the purpose of theological education is to serve the church in its mission. Duraisingh believes that 'the formation of the faithful for their participation and celebration of the life of the kingdom and for their actively partaking in the church's mission is the central purpose of all that it does through its ministries of education and nurture" (1992:34). Kinsler states, "theological education exists not as an end in itself, not to establish the ministry or the church as such, but to enable the church to carry out its mission" (1981:21). He goes on to say, "it is assumed that theological education, in whatever way it is conceived and practised, is necessary for the training of those who in turn are called to mobilize and equip the people of God for ministry and mission" (Kinsler 1982:133). "When the objective of theological training is to educate the community of faith for its mission in the world, then the output of theological training institutions must be measures according to this objective statement" (Ott 2001:217) is the argument of goal-oriented and pragmatic theological education.

7.5.2 People Oriented

The people-oriented theological education model, as the name suggests, extends their education beyond the walls of the seminary into the community so to engage not just the seminary student but also the lay leaders within the church. This contextual theological education "should take place in geographic locations where people live and work and worship" (Ott 2001:217).

In contextualized theological education, students and teachers engage together in an "action-reflection process" where the student can obtain training while carrying on their ministry in their congregation in their current context. This type of learning requires a significant shift in the orientation of the curriculum. Ott observes that the traditional curriculum of theological education, "is shaped by the past, thinks in the categories of the past and speaks the language of the past. Traditional theological education is based on the presupposition that by gaining some

mastery of the past, we will inevitably be better equipped to face the complexities of the future" (2001:218). Griffiths suggest,

A curriculum that is (a) goal oriented theological education, where objectives determine the subject matter; (b) student oriented theological education, which tries not to force all into the same shape or habit but works to develop the utmost the individual features of each species; and (c) problem oriented theological education, which focuses upon the urgent issues both in church and in society. (1989:9-11)

7.5.3 Pedagogy to Andragogy

The third new paradigm for theological education is an extension of the people-orientation model where training must shift from pedagogy to andragogy. Adults learn differently than children do, so the teacher-directed learning of pedagogy should be replaced with self-directed learning of andragogy. The traditional education process teaches the individual to be taught, but they do not teach the individual how to learn. Moving from teacher-directed to self-directed learning is moving from dependence to maturity.

7.6 Epistemological Implications

Once a new paradigm for theological education is advanced it raises issues of epistemological significance. In the old paradigm of theological education "the movement tends to flow from theory = truth to practice = application" (Ott 2001:232). The new paradigm calls for a hermeneutical turn "which sees the process of approaching truth as interaction between the text of the bible, the context of the ecclesial community and the pre-text of the real-life situation" (2001:232) This implies that truth is not a set of unchangeable propositional statements to be transmitted, but rather something which is open to the searching process of the hermeneutical turn. Within a postfoundational epistemology, the contextual learning involves the teacher and the student engaged in a common search for a deeper understanding of truth and people learn together in a real-world situation.

7.7 Formation for Mission

When the researcher started this journey, it was to ascertain the missional content of the curriculum used by The College for Officer Training believing that better curriculum would be the answer to training better missional leaders. As this research draws to a close it is apparent that formation for mission does not begin with curriculum. If curriculum is seen as the answer, all that would need to occur is the addition of a few courses here and there interspersed with some field exposure. However, curriculum is never an end in itself. Rather, it is the process of formation that is critical, and curriculum serves the process of formation.

Also, by starting with the curriculum, the students' individuality and what they bring to theological education is not taken seriously. "It is a denial of the very meaning of education. We tend to quickly turn 'education' – which is a drawing out, a leading forth of what people already are – into 'manageable' training programmes" (Duraisingh 1992:41).

Training for officership within The Salvation Army is not merely teaching a prescribed number of courses or providing some professional skills necessary for ministry. It is an invitation and an initiation of people into a lifelong process of visioning the *missio Dei* in concrete practical struggles of people. Training is a process of theological reflection of an individual's context and the praxis of partnering with God in personal and social transformation. It is easy to turn mission into missions. *Missions* is a manageable program with guaranteed results, but *mission* is a process, "a way of being the church, turned inside-out for the world, being centrifugal" (Duraisingh 1992:42). A process cannot be reduced to training in manageable professional skills that an individual can master.

7.8 Strategic Practical Theology

Browning (1991:55-56) sees there to be four questions that motivate strategic practical theological thinking:

1. How do we understand this concrete situation in which we must act?

2. What should be our praxis in this concrete situation?

3. How do we critically defend the norms of our praxis in this concrete situation?

4. What means, strategies, and rhetoric should we use in this concrete situation?

7.8.1 Understanding the Concrete Situation

The concrete situation for this study is The Salvation Army College for Officer Training, located in downtown Winnipeg, Manitoba, Canada. It is the only college for training Salvation Army clergy in Canada; similar colleges are located around the globe to train Salvation Army officers within their country or region. Its training is in partnership with Booth University College, also located in downtown Winnipeg, with Booth University College providing a majority of the bible, theology, and history courses necessary for ordination. The field-based training component of the training is administered and taught by staff at CFOT.

With the responsibility of training future leaders comes challenges that CFOT faces, and these challenges must be addressed on an ongoing basis.

1. CFOT is to train students contextually

2. CFOT is training officers to minister in a postmodern context

3. CFOT's training curriculum, while somewhat flexible, is based on an agreement between CFOT and Booth College, while taking subjects mandated by The Salvation Army into account.

4. CFOT is seeing older/mature students enter into training who are often entering Salvation Army officership as a second career.

5. CFOT is training officers that will lead Salvation Army churches in Canada that have seen a steady decline in membership.

7.8.2 Contextual Training

Training individuals to minister in a particular context is difficult when:

a.   It is unknown what context an individual is being trained for.

b.   Winnipeg is a microcosm is of Canadian Salvation Army culture

c.   It requires field studies in communities across Canada

d.   The training period is only twenty-two months in duration

It is unknown where the new officer will be posted upon graduation. As a result, the training needs to be generic in nature in the hopes that the student will be able to integrate their learning experience within their new context. The location of CFOT in Winnipeg is advantageous for its proximity to Booth University College, but it provides a very narrow focus of Canadian culture – western, prairie province, southern, and large city urban.

As well as having a narrow focus of the Canadian context in general, it also has a narrow focus of Salvation Army culture. As a large city, Winnipeg has a variety of Salvation Army ministry units including shelters, senior's home, family services, alcohol recovery facility, community-based programs, and churches. However, in any given session of training, there is often more students than there are facilities to offer field training opportunities. This can hamper the potential training of officers when the individual does not get an opportunity to consistently be engaged in mission praxis.

The training period is twenty-two months with no time off (beside a two-week break in the summer and a break between Christmas and New Year's). Class time and schoolwork monopolizes a majority of the training time with field training comprising the remaining time of study. An integral part of the training process from the beginning of the training homes in London, England has been field-based education. This tradition continues at CFOT within Winnipeg and in locations across Canada. Part of the training experience is internships during Christmas and the summer months, giving the cadet a learning experience of specific avenues of Salvation Army ministry they may not have encountered at that point in their training. Because the internship time is short and the ministry required of the cadet is often focused, there is little time for learning about the specific context they are in and how-to best minister within that context.

7.8.3 Postmodern Training

Postmodernism is not a new type of society but a new way of thinking about the world. The postmodern sensibility takes a hard look at the modern era and asks what went right and what went wrong, what can be preserved and what needs to be rejected. "Above all, it asks the most important question of all – how shall we live in such a world" (David 2013:30)? There is no standardized postmodern attitude and therefore, no single proven model for living meaningfully in the postmodern world. This attitude presents a challenge to training people for the ministry. The challenge is amplified if the method of training is based on a modernist model of foundationalism.

A training model that is based on a foundationalist epistemology and its quest for certainty will have a difficult time effectively speaking into a postmodern context. This means that the training model needs to move towards a postmodern model to speak into the postmodern context. However, the non-foundational epistemology normally associated with postmodernism rejects the metanarratives at the core of theological education and therefore theological institutions tend to be wary of following such an epistemology in fear of losing the essential of the faith. A way forward is using a postfoundational epistemology which promotes two modes of thinking that is contextual by nature, acknowledging the empirical and critical role of interpreted experience, while concurrently pointing beyond the local community towards an interdisciplinary conversation. Postfoundationalism listens to the interpreted experience from a local situation valuing the local experiences about praxis, God and traditions. However, it does not confine itself to the local but rather promotes a move beyond the local into the public multidisciplinary realm replacing the modern understanding of universality and rationality with the concept of transversality. Transversality offers a way to look at issues or disciplines that are legitimate and is a process that has integrity. So, a discipline like theology can be public, interact, and contribute in a meaningful way to the interdisciplinary discussion.

7.8.4 Salvation Army Training

The training of Salvation Army officers has evolved over time. The methods of training at the start of the movement to the methods of training today have some commonalities yet at the same time are vastly different. To be sure, the methods of training when the researcher went to CFOT in the mid nineties are different than the methods used today.

The partnership between CFOT and BUC has given a sense of academic credibility to the training that was not present in the training prior to the partnership. Prior to 2005, training of officers was the responsibility of fellow officers appointed to CFOT. The appointed staff may or may not have had theological degrees that made them experts in their field of study. Often, they did not. The curriculum was based on the four-fold model critiqued by Farley including biblical theology, systematic theology, historical theology, and practical theology. The four-fold model is still in use today, perhaps to keep continuity of training for all Salvation Army officers the world over.

The partnership with BUC requires that the curriculum meet the standards set out by the accrediting body for BUC. One of those standards is the academic proficiency of the instructors. This means that future officers are being instructed by experts in biblical theology, systematic theology, and historical theology. The area of practical theology is often taught by officers appointed to CFOT and while they must hold a master's degree to comply with the accrediting body, the degree does not have to be in subjects applicable to practical theology.

The curriculum is set so that the cadet can, after the twenty-two months at CFOT and five years of probationary studies, earn a BA from BUC. CFOT can add supplements to the curriculum in the form of seminars aimed at informing the student about various aspects of Salvation Army ministry in Canada and the resources available to officers through those ministries.

7.8.5 Training Older Cadets

There was a time in Canadian Salvation Army history where individuals would enter training right out of high school. Many of these potential officers were young, single, and with no life experience. It is getting less common as that generation approaches retirement, but commendations for forty years of service as an active officer are still handed out every year in June. There was a time that the age limit for those entering training was forty, but that stipulation is no longer enforced.

A consequence of old students is reflected in the three training methods used at CFOT. The first and most common method is the two-year residential course at the Winnipeg campus. The second method is call "Field Based Tailored Training" which is described on CFOT's website (The Salvation Army 2019) as "It is "field-based" meaning that the majority of training is done while in a supervised ministry setting rather than at CFOT. It is tailored for candidates who already have a significant amount of formal learning (i.e. courses that fulfill a large portion of the academic program).The opportunity to engage in FBTT may be offered to candidates who demonstrate emotional and spiritual maturity, knowledge and commitment to the mission and practices of The Salvation Army, competence in ministry leadership, self discipline in the area of learning, have a significant number of exemptions based on prior education, and encounter special life circumstances that preclude 22 months training in residence at CFOT."

The third method is "Auxiliary-Captain Training" which is specifically aimed at individuals "not less than 48 years of age, and no more than 59 years of age."

Teaching and training mature adults is different than teaching and training twenty-somethings, requiring adaptability in the training process. Although there are different training methods that can be utilized, the delivery of the curriculum is standard meaning that all cadets are required to attend their prescribed classes, interact with the material presented, hand in appropriate papers and reports, and take tests as required. For a mature adult, that has not been in a formal education setting for a significant period of time, these demands can seem daunting.

7.8.6 Mission Training

The first five years of ministry for the new officer fresh out of CFOT will likely be within a local congregation. Indeed, many officers spend their entire careers within the local church. As already stated in this research, the state of congregational vitality within The Salvation Army in Canada is low. The organization has seen its membership numbers continue to dwindle which leads to a financial predicament in many congregations. So many of these new officers are sent into situations where the church is dying, or dead, there are few resources either financial or people, and they are asked to make it work.

According to their web site (The Salvation Army 2019), "The supreme aim of all officer training is to develop officers of such 'Blood and Fire spirit' that they will be enabled to sustain and advance the purposes of The Salvation Army." This means that CFOT sees it as part of their mandate to train officers who can turn a dying church around so it can advance the purposes of The Salvation Army. This is a formidable task, requiring specialized teaching from instructors and professors who are experts in this aspect of mission.

7.9 Praxis in the Concrete Situation

Browning says the answer to the question of "What should be our praxis in this concrete situation?" is achieved by bringing "the general fruits of descriptive theology and practically oriented historical and systematic theology back into contact with the concrete situation of action" (1991:55).

Ultimately, the guiding authority of praxis is scripture. The first doctrine of The Salvation Army states, "We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice." The community that follows the authority of God's Word will follow his mission for the world which has been identified in this study as the *missio Dei*. Therefore, an examination of praxis, as it relates to the *missio Dei,* also needs to be examined. Faith and practice are determined by following God's word as revealed in scripture. The relevance of God's revealed Word as truth is

only found in the kind of community this truth forms and if the community is relevant and redeeming within their context. The living tradition of the community, in this case The Salvation Army, is formed by Scripture and tradition and this is the authority for the community. "This authority is not a rigid authority, but an authority that facilitates change and make transformation possible" (Meylahn 2010:180).

7.9.1 Historical Theology: How *missio Dei* Assists the Re-authoring of Praxis

The re-authoring of the praxis of CFOT is assisted by a focus on *missio Dei*. Christopher Wright contends, "the whole bible renders us to the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation" (2006:51).

Perhaps the single most biblical text that clearly mandates the calling of the Christian community is what is referred to as The Great Commission found in Matthew:

> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
> Matthew 28:18-20

The Great Commission implies an obligation, and it also presupposes the authority behind the obligation. The Christian community's involvement in mission is a matter of obedience to the Word of God.

Often the Great Commission is seen as a purely evangelistic endeavor that the Christian community must engage in to get more people to attend their gathering. This understanding, however, corrupts the meaning of *missio Dei*. Bosch has stated, "Mission is more and different from recruitment to our brand of religion; it is alerting people to the universal reign of God through Christ" (1995:33). Mission is not primarily concerned with church growth. It is primarily concerned with the reign and rule of the Triune God. Church growth may be a result of

engaging in mission. God reigns even if not one person on the face of the earth recognizes and acknowledges the fact. It is the mission of the Christian community to alert people to this reality through their announcements and their actions. Newbigin put it this way,

> The Bible, then, is covered with God's purpose of blessing for all the nations. It is concerned with the completion of God's purpose in the creation of the world. It is not – to put it crudely – concerned with offering a way of escape for the redeemed soul out of history, but with the action of God to bring history to its true end. (1995:33-34)

7.9.2 Becoming a Part of the God Story

The God Story is a story of the Triune God in mission. The Christian community becomes part of the God Story when it engages in mission. Members of the church are brought into this knowledge of the *missio Dei* and the individual's responsibility to participate in the *missio Dei* through the teaching and guidance of church leaders. The praxis of CFOT revolves around instructing the cadets of their responsibilities and duties in light of the *missio Dei*. For this to be done effectively, CFOT must also become part of God's Triune history with the world.

7.9.3 Guided and Orientated by the Story and Teaching of Jesus

What methods and strategies would effectively equip people for mission? In teaching his disciples, what methods did Jesus use? What characteristics did he display? What principles did he espouse? Jesus serves as the best role model for all theological educators in educating church leaders (and all Christians) in mission.

Jesus taught in such a way that his disciples could replicate what he was doing and eventually become leaders and teachers of others. Some of the strategies used by Jesus included the following:

1. Concentration on a small group. Jesus taught the crowd, but He regularly taught the twelve in a small group setting. Sometimes He only took Peter, James, and John. He only

had three years, but He never seemed to think that teaching such a small group was a waste of time. Jesus concentrated on building up the twelve disciples. Jesus illustrated that the more concentrated the size of the group being taught, the greater the opportunity for effective instruction. Students feel secure with each other which encourages open discussion and interaction. This method also helps instructors know the students individually.

2. Life-to-life transference. Jesus' approach to discipleship was life oriented. He took the disciples with Him in the various circumstances of life that He encountered on a daily basis. The disciples walked with Jesus in the real world. His goal was transforming his disciples toward Christlikeness. For this to happen, proximity and intimacy is necessary. Jesus poured out His life into the lives of His disciples. Learning occurs in structured situations, but more so in informal situations during normal everyday living. Most people learn more effectively when they both hear and see a particular truth applied in a real life-situation. Jesus demonstrated what he expected the disciples to learn. Jesus did not ask anyone to do or be anything which he had not first demonstrated in His own life. The quality of life is caught, rather than taught.

3. Building a community. Jesus brought the disciples together as a community. He built a community of learners, a team that fellowshipped and shared dreams together. Jesus did not encourage competition, but rather companionship as fellow-followers of Christ. After the ascension of Christ, they stood firm together. Learners need to belong to each other, so they can learn from each other. This is especially true as adult learners, for their vast life experiences comprise a huge resource for the community to which they belong.

4. Field Learning. Jesus engaged their minds, but he also engaged them in action by sending them out two-by-two, by twelve and by seventy. The disciples had to put into actual practice what they had seen and learned from their master. He first gave them some instructions on their mission (Mark 6:7-11; Matthew 10:5-42; Luke 9:1-6; Luke 10:1-16), and when the disciples got back, they reported to Jesus all that they had done and taught (Mark 6:30; Luke 9:10; 10:17). Jesus trained the disciples to take over the tasks that he was doing, and he increased their responsibilities as their maturity developed. Learning by doing is an effective way of learning. Just as reading a vehicle's owners manual does

not qualify an individual to be a mechanic, knowing just the Bible and theology does not qualify a person to be a pastor.

5. Holistic and balanced. Jesus used an integrated approach to teaching by not only focusing on the lesson content but also on the disciples' character and conduct. He expected his disciples not just to understand but also to value and actually do what they were taught. In what is commonly called the Great Commandment (Matthew 22:37-40), Jesus said: "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." He was concerned with the development of the head, the heart and the hands or the knowing, being and doing.

The educational approach that Jesus used equipped the disciples in theological reflection, spiritual formation, and ministry skills.

The Jesus Story also enhances the education of church leaders. The incarnation, the cross, and the resurrection are the elements of The Jesus Story making it the determining story and the living tradition of the church. It is the Jesus Story that determines the actions of the Christian community as a whole. The incarnation means moving into the lives and context of those to whom we have been sent. Guder suggests that the Jesus Story not only defines the message and mission of the church, but also shows how to embody and communicate that message and mission.

By incarnational mission I mean the understanding and practice of Christian witness that is rooted and shaped by the life, ministry, suffering, death, and resurrection of Jesus. The critical question that motivates this study is this: can and should the unique event of the incarnation of Jesus that constitutes and defines the message and mission of the church have concrete significance for the way in which the church communicates that message and carries out that mission? (Guder 199: xii-xii)

The cross is the shape of Christian holiness and discipleship. "The cross is the paradigm for a disciple's life in the world. 'If anyone would come after me, he must deny himself and take up his cross daily and follow me' (Luke 9:23). Taking up the cross means intentionally conforming our lives to the pattern of life shown in Jesus' death on the cross. It is living by the 'law of Christ,' which means having a ministry shaped by Christ's paradigmatic status-denying, other - regarding love" (Frost 2011:89 quoting Jeffrey Greenman). The cross is an act of engagement towards others rather than shunning others. The non-missional theological education training centers train their students to be pious whereas missional theological education training centers train their students to be life-givers, transformed by the death of Jesus.

The importance of the resurrection, according to Bosch, is "first, that the central theme of our missionary message is that Christ is risen, and that, secondly, and consequently, the church is called to live the resurrection life in the here and now and to be a sign of contradiction against the forces of death and destruction – that is called to unmask modern idols and false absolutes" (1991:527). The reign of God through Christ is a present reality and also an unfolding one. Until the day that all is revealed, we are to work with God in his work of creating previews of this world to come. Redemption and freedom, from the systems of death that hold the world captive, is what the church has to offer because of the resurrection. N.T Wright has said,

> We are called to be part of God's new creation, called to be agents of that new creation here and now. We are called to model and display that new creation in symphonies and family life, in restorative justice and poetry, in holiness and service to the poor, in politics and painting. (2006:236)

Sharing in the Story of Jesus forms the narrative setting for the cadet's own story, but the Story of Jesus is not the only narrative setting in which the cadet finds themselves. In a postmodern context there are several narrative settings that have an influence on the cadet and on those that they will be called to minister to post-CFOT. Meylahn explains,

> The believer is also set within the narrative setting of the workplace where the obligations are motivated by the story of profit. These narratives of the global village have certain

environmental constraints as is clearly seen in how consumption of the global village has a detrimental impact on the environment. This addresses the environmental and social dimension as the believer is embedded in the story of the Cross and thus is in solidarity with the marginalised and so stands in conflict with the dominate narratives of the postmodern global village. Yet the believer's narrative setting tells the story of victory over these dominate narratives of the global village and this victory narrative will determine his/her role and actions within the global village. (2010:185)

Therefore, the mandate of CFOT is to equip the cadet in a way that the Story of Jesus guides and forms the character of the cadet with certain values and thus obliges him/her to live by these values contextually in a postmodern context.

7.10 Transformation Process

Browning argues that goal of fundamental practical theology is the joining of discussions of the norms of change with discussions of the dynamics of change. He goes on to say, "All the concerns of a fundamental practical theology culminate in fully or strategic practical theology and join with new attention to the conditions of transformation" (Browning 1991:279). In Browning's model, transformation follows the dynamics of dialogue in a 'practice-theory-practice' rhythm following the five dimensions of practical reasoning.

Visional Level: the old narrative of a person or community is deemed inadequate and a new or amended story is introduced and over time replaces the old story.

Obligational Level: a more adequate principle of obligation is introduced or a fresh and more deeply integrated interpretation of an old principle of obligation is introduced.

Tendency-need Level: the narrative may stay largely intact but very slight changes may occur that allow people or communities to deal with their needs and wants in a less repressed, more direct, conscious, and principled way.

Environmental-social Level: areas and aspects of the environment that were not adequately known before are now understood and assessed. The ethics and narrative of the group or person can now be used more effectively to address those areas of their situation.

Rules and Roles Level: "transformation at any of the other levels always will have implications for these most concrete patterns of life organization. The reverse is also true. Change the rules and roles we enact, and this will eventually alter other dimensions of practical thinking" (Browning 1991:280).

Although transformation can occur at any of the five levels, it is sometimes needed more at one level than another.

7.10.1 Visional Level

In a postmodern world, a narrative orientation made it possible to return to scripture as an authority for the training of Salvation Army officers. One way scripture can address the postmodern situation is by using mission as the hermeneutic for the interpretation of scripture as narrative. A missional hermeneutic move from the particular to the universal but its universalism does not negate the integrity of the particular rather it gives the particular its essential place on the way to and within the universal kingdom of God.

7.10.2 Obligational Level

The missional hermeneutic informs the centrality of the *missio Dei* and builds and forms a community of equipped witnesses who live out their faith intentionally as Christ's witnesses wherever and however God sends them. Theological training is the equipping of the equippers of the saints. The task of CFOT is to guide future officers in their discovery of what conduct, what practices of witness, what demonstrations of the Gospel are truly worthy of the Gospel, worthy of God, and worthy of their individual calling.

7.10.3 Tendency-need Level

Theological training cannot ignore the discoveries of anthropology, psychology, and sociology, but needs to be in critical dialogue with these stories. Theological training tends to center its attention on the skills and competencies of the student to produce professional

ministers. Equally important to the academic rigors of education is the spiritual formation of the cadet. Training should have a direct impact upon the educational strategies for the preparation of servant leaders of missional communities in a postmodern context.

7.10.4 Environmental-social Level

The dominate narratives of postmodernity are causing tremendous suffering through exclusion and marginalization as well as the destruction of the environment. A missional hermeneutic makes God's name and purpose known and instructs Christians to make God's name and purpose known to others. This proclamation is always a witness against idolatry of all kinds, like the ideology of consumerism prevalent in culture today. A missional hermeneutic also stresses the priority of the poor and marginalized in society as the way the wealthy and powerful can be reached. Christians should be critical of, and actively resist, the key aspects of global capitalism and global narratives of power in light of its own metanarrative of inclusion and protection of the environment, offer the world an alternative narrative.

7.10.5 Rule-role Level

The purpose of the apostolic mission was not to produce professional apostles or ordained ministers, nor was proclamation of the Gospel merely to save souls. The purpose of the apostolic mission was to form gathered and sent communities who could witness to salvation in Christ that brought them into existence in the first place. The outcomes of the training process at CFOT could focus upon the formation of biblical equippers of the saints rather than professional clergy with expertise in organizational maintenance of denominational ministry units. The training could orient the learning goals to the communities where the Salvation Army has or will have ministry expressions. The roles of the staff of CFOT, the professors of Booth University College, the cadets, and the community of believers will be affected by engaging a missional hermeneutic of scripture.

7.10.6 Conclusion

Browning says, "When a transformation is effected at the higher levels of practical thinking – the visional and obligational – and is both genuine and deep, we are likely to call this a conversion" (1991:281). This study, while producing data from a concrete situation, is not initiated by The Salvation Army and therefore actual transformation is only possible if the organization deems the findings to be useful to the organization and implements the findings. It is well known among the leadership of The Canada and Bermuda Territory that there is a crisis of membership loss in Salvation Army churches in Canada. The words of Browning are therefore important when he says, "Whatever the reason, when crisis comes, destabilization occurs. With destabilization comes a possibility for spiritual movement. This spiritual movement may come in the breakup and reconstruction of the old structure of practical reason. Or it may come as a deepening and consolidation of the existing envelope and inner core of practical reason" (1991:282).

7.11 Systematic Theology

As the result of a missional hermeneutic interpretation of scripture, it is found that mission has its source in the love of the Father who sent his Son to reconcile all things to himself. The Son sent the Spirit to gather the church and empower it to participate in his mission. The church is then sent by Jesus to continue the mission given to him by the Father. Mission, therefore, begins with the mission of the Triune God – the *missio Dei*. The bible tells the story of God's work to restore creation to his original ideal and how he chose a people to play a role in this mission. Mission is more than just an activity the church engages in; it is an identity that comes from the role it is called to play in the *missio Dei*.

The five dimensions of practical reasoning discussed above will now be used in this section as a critical defense of norms of praxis.

7.11.1 Visional Level

The historical neglect of mission has had a negative effect on theological education and the local congregation. However, there are signs for the development of a missional hermeneutic.

1. The position of the church in a postmodern context. The passing of Christendom and the rise of postmodernity has relegated the western church to the margins of society. This shift from the center to the periphery has awakened the missionary consciousness of the church and has reopened missional categories when interpreting scripture.

2. A new understanding of mission. The mid-twentieth century saw an emergence of biblical and theological framework for mission. The colonial framework of mission of the eighteenth and nineteenth centuries was replaced with the concept of *missio Dei*.

3. Changes in the discipline of biblical studies. The changes seen have been a theological interpretation of scripture that nurtures the church, a move to post-Enlightenment hermeneutical approaches, and viewing the bible as narrative.

4. The contribution of biblical scholars to the missional conversation. The concept of the missio Dei as an organizing structure allowed for new biblical insights to be incorporated into a framework for mission. Most notably is New Testament scholar David Bosch and his landmark book, *Transforming Mission*, as a seminal moment for the theology of mission and a missional hermeneutic.

7.11.2 Obligational Level

The missional hermeneutic begins with the Triune God and his mission to restore the world and people from all nations. God's mission is revealed in a historical narrative in which he choses and covenants with a particular people to be part of the *missio Dei*. The direction of the biblical story is from 'one' to the 'many,' from the particular to the universal. By being sent out (Matthew 28:18-20; John 20:21, Acts 1:8), the people of God are no longer bound to one context. A missionary encounter calls the church to recover a vision of life based on the Gospel which will counter and challenge all other visions of life not based on the Gospel. However, this encounter is not to be coercive but compelling by displaying an attractiveness of life not

experienced in the present context. The church is not to be hidden from culture and context but on display before culture and context.

The church does not offer a universal standard but rather a narrative truth. The narrative shapes a character which is obligated to respond to the world in a certain manner. And since the missional hermeneutic is a continuous process of interpreting scripture contextually, it is therefore appropriate in a postmodern context.

7.11.3 Tendency-need Level

The theological institution requires the student to achieve a level of competency before they will graduate the individual. Those requirements are based on preparation for pastoral ministry, academic formation, residential requirements, and in some cases spiritual and moral formation. The requirements of the theological institution are often mandated by an accrediting body and/or the denomination associated with the institution. There are certain subjects that need to be addressed to produce a competent minister of the Gospel and generally these are arranged within the four-fold pattern of biblical theology, historical theology, systematic theology, and practical theology. There are some addition needs to be considered.

There is a need to engage other disciplines (sociology, psychology, anthropology, etc.) or else the theoretical disciples risk becoming pure science that are not directed toward any particular context. They are left without a mandate to direct the teaching toward the church in mission. And without engaging other disciplines, practical theology becomes focused on technique and that which can be used 'in the moment' and only works for a short period of time. Farley warns, "As long as theological study resides in the four-fold pattern, certain other disciplines or areas of study cannot lay claim to any necessary place in theology. They must remain occasional, dispensable, invisible; the course of theological study can be thought about and pursued without them" (1994:134).

There is also a need to understand and engage culture. The gospel is always embodied and expressed in some cultural context. For this reason, it is important to understand "both the

creational and the idolatrous currents at work in any culture, if we are to be faithful to the gospel" (Goheen 2016:327). Cultural studies help the student better understand how the cultural worldview is shaping church life and discover pastoral ways of dealing with church members whose lives are integrated into that worldview.

Finally, there is a need for the spiritual formation of the cadet. Leaders are examples in their godly conduct and holy living so spiritual formation has to be an important part of the training process.

7.11.4 Environment-social Level

As discussed above, a missional hermeneutic offers the cadet an alternate understanding of humanities role in the world. As participants in the *missio Dei*, there is a focus on redemption: redemption of a relationship with God, redemption of relationship with others, and a redemption of the relationship with creation. The *missio Dei* speaks of the kingdom of God as already here and yet to come. It is here now and so the Christian community participates in the current context, not to ignore it or remove it, but to offer an alternative that incorporates the current context into its narrative. That it is an eschatological reality reveals a passion for the possible – a passion for what is possible with God.

7.11.5 Rule-role Level

Within the current postmodern context, the church is in some ways closer to pre-Constantinian Christianity of being a marginalized minority movement. The church can now recognize its missional vocation more clearly that it could during the height of Christendom. This reimaging of the missional vocation of the church should precipitate their role in the education of those who will be called to serve as ministers in their midst. That is, the church needs to have a say in what is being taught at CFOT. The successful outcome of the training process is not the commissioning of qualified professional officers, but the church enabled to engage in their vocation of mission because pastors serve them as equippers of the saints.

Just as the church is not an end unto itself, CFOT is not an end unto itself, but a gathered, equipped, and commissioned community that serves the church by equipping its servant leaders.

7.12 Pastoral Cycle Revisited

In the first chapter we discussed the methodology as answering four questions:

1. What is going on?
2. Why is this going on?
3. What ought to be going on?
4. How might we respond?

These questions form the basis of the pastoral cycle which "is a process for thinking theologically about a particular situation with the aim of finding new and more faithful ways of acting in the future" (Cameron 2010:8). It would be prudent to revisit these questions as the study draws to its completion.

The question to be answered is "Are Salvation Army officers in the Canada and Bermuda Territory being trained to develop models and methods of missional ecclesiology that is both faithful to scripture and to the ethos of The Salvation Army?

7.12.1 What is going on?

The researcher analysed the curriculum used to train cadets at CFOT to determine its missional content. Also, recently commissioned officers were interviewed to give their perspectives on the mission emphasis at CFOT. The result of the curriculum review and interviews determined that there is little mission content being intentionally taught at CFOT.

7.12.2 Why is this going on?

The partnership between CFOT and Booth University College has curriculum development at the discretion of BUC so the cadets can fulfill the requirements for a degree from the institution. Booth College develops their curriculum for a BA in Biblical and Theological Studies based primarily on the four-fold model of Biblical Theology, Historical Theology, Systematic Theology, and Practical Theology. The courses that yielded the highest marks in missional content were in Practical Theology taught by CFOT officer staff, while the courses with the lowest marks in missional content (Biblical, Historical, and Systematic Theology) were taught at Booth University College professors. Some courses had no missional content because they were courses in basic administration and procedures where one would not expect missional outcomes to be relevant. It is apparent that missional content is not a priority to the curriculum.

7.12.3 What Should be Going On?

The theory-laden practices observed in the descriptive theology allowed for a thick description of the possible praxis for theological training. It is possible to have mission as the unifying core of theological education and still be faithful to the requirements mandated by a denomination or an accrediting body for the successful training of cadets.

7.12.4 How might we respond?

The research includes a possible way forward and accomplishing the goal of training officers to develop methods and models of missional ecclesiology that is faithful to scripture and the ethos of The Salvation Army.

7.13 Conclusion

For theological education, and in particular the training of Salvation Army officers, to be a process of forming people for mission and making them enablers of others for mission, then the undergirding perspective of the training must be missional. It is the task of CFOT to enable the

enablers to be missional in their life and teaching with the goal of creating missional communities across Canada.

Chapter 8: Conclusions

Theological education is an intentional academic activity associated with a particular vocational preparation. Although some people take theological studies out of an academic interest, most people who engage in theological studies do so because they are interested in a career in ministry or academia. Ministerial formation is also an intentional activity but rather than being academic in nature it is a vocation-shaping activity that has emphasis on ministerial praxis. People can and do train for ministry in a variety of contexts and settings, and with a greater or lesser intentional focus on academic theology as a component of that training. But from a vocational perspective, theological education is just one element of ministerial formation because appropriate equipping for the ministry requires more than just academic input. Theological education and ministerial formation can be done separately but together they constitute theological training. The overall purpose of theological training would be to seek a balance between academic integrity of theological education and the expectations of the church for clergy who have undergone appropriate ministerial formation.

Those who enter a Salvation Army training college are doing so with the sole purpose of becoming Salvation Army officers. It is, therefore, the role of the training college to help those individuals become the best officers possible for the good of the organization. This includes instruction in theological education, ministerial formation, and personal holiness. The goal of CFOT in Canada is to produce officers who know God, know themselves, and know their mission. To accomplish this goal, the program trains cadets to understand the Christian scriptures which disclose God's salvation story, to understand The Salvation Army's story within the wider church, to understand the context of the 21st century and how it impacts our mission, and to understand those practices that will enable Salvationists to have a transforming influence on our communities (Salvation Army 2019).

The purpose of this study is to see if there is indeed missional content within the curriculum that will help CFOT accomplish the goal they have to instruct cadets in the area of context and mission.

Overview and Reflection

This journey didn't start when I put pen to paper for the first time. The seeds of this research have been germinating for most of my career as a Salvation Army officer as I observed dwindling congregations and closed churches within the denomination. Others observed the decline and did their best to stem the tide with various programs aimed at church growth – some worked, most didn't. I concluded that the problem is theological rather than systems or organizational issues because the new programs promoted by The Salvation Army never addressed theological issues. In the churches my wife and I have led in our twenty-three years of officership all experienced growth because we focused on the theological inadequacies in the church rather than just adding programs. The glaring issue we have encountered, in churches and in colleagues, is the lack of understanding of mission theology and the missional mandate all Christians are called to.

The research starts with laying the groundwork of the methodology and the epistemology. Prior to starting this project, I had no understanding of the postfoundational epistemology I employed. I have found it to be strangely freeing. It has encouraged me to go beyond the foundational expectations of my preconceived ideas and create space for new and different interpretations.

Chapter two is the beginning of understanding the theory-laden praxis of descriptive theology. By employing other disciplines in the research, a thicker description of the practices is obtained. The chapter focused on understanding culture and context within a postmodern paradigm and how they impact faith.

Chapter three focused on The Salvation Army's history and theology to gain an understanding of the ethos of the organization. It was discovered that at during its early years the organization a shift in theology occurred when redemption was seen to encompass not only personal salvation but also social salvation. This had an immediate impact on the direction the organization would move in the future. It is also apparent that The Salvation Army has a weak ecclesiology.

Chapter four examined the role theological institutions play in helping the church meet the demands of its postmodern context. It was learned that most theological institutions still operate according to a modernistic epistemology that does not relate well to a postmodern paradigm. Also, not all theological schools are concerned with helping the church because their goal is to be an academic research institution focusing on theological issues. As a result of this focus, mission was relegated to minor importance as a subject of theological inquiry. This changed in the mid-twentieth century and the theology of mission has gained a new appreciation in theological research. The chapter concluded with the research done at CFOT to determine the missional content of its curriculum.

Chapter five examined the theology of mission, the kingdom of God and the *missio Dei* and their relationship to the church and believers. It was found that theology and context have a unique relationship as one informs the other. The chapter included the view of the Canadian context that the research was conducted in and its influence on the theological discussion especially as it relates to The Salvation Army church and CFOT.

Up to this point we moved from present theory-laden practice to a retrieval of normative theory-laden practice and in chapter six we move to the creation of a more critically held theory-laden practice (Browning 1991:7). Using the work of Salvation Army theologian Phil Needham, a missional model of training Salvation Army officers is proposed.

Chapter seven presents an analysis of the research and emphasises again the importance of missional training of Salvation Army officers. The chapter concludes with revisiting the pastoral cycle to assure that the research question has been answered.

8.2 Conclusion

Practical theology always takes place in context. The question we want to answer is "What is currently happening within our context?" The researcher saw the troubling statistics showing the decline in church membership within The Salvation Army in Canada and sought to find an answer to why the decline was happening. Thom Rainer has said, "Thriving churches

have the Great Commission as the center-piece of their vision, while dying churches have forgotten the clear command of Christ" (2014:40). Perhaps a lack of mission emphasis is the problem facing Salvation Army churches. So, the context of the study is in 21st century Canada. But Canada is a large and diverse country, and The Salvation Army churches in Canada all have their own unique contexts in which they minister. The commonality between them is the decline in membership so the researcher looked for a common feature in all the churches. The answer is the churches (except for a small number that are lay led) are under the leadership of Salvation Army officers, all of whom have to go through training at The College for Officer Training.

Therefore, context for this study was narrowed to The Salvation Army College for Officer Training located in Winnipeg, Manitoba, Canada. To determine what is happening with the training of cadets to become Salvation Army officers, we conducted a curriculum review to ascertain the missional content of the courses being taught to the cadets. We also conducted interviews with recently commissioned officers to find out their experience at CFOT and the missional training they received.

The reason for asking the question about the missional content of the curriculum is based on the fact that The Salvation Army in Canada is experiencing a church membership decline while at the same time it remains the number one non-governmental provider of social services in Canada. How is it that the church is dying but the social work is not? The obvious answer would be that more effort and resources are being placed on the social aspect of the organization over the ecclesiastical component. If mission, based on the *missio Dei* and contextual theology, is not emphasised within the church, then continued decline in membership is inevitable.

The curriculum review of CFOT was very clear that mission, other that Salvation Army specific ministry/mission, is not being taught to future Salvation Army officers. This was evidenced by the fact that there is no theology of mission course and little mission theology intentionally being taught in any of the courses. There is an emphasis on teaching Salvation Army mission, which is actually teaching about Salvation Army ministry. In other words, they teach "what we do" more than they teach "why we do what we do." The area where mission is most taught is not in the academic classroom, but in the Field Education courses. This too,

however, can be "hit and miss" depending on who the instructors are, what they emphasize as instructors, and what field placement the cadet receives – some field placements would/could have a more missional emphasis than others.

The interviews with the recently commissioned officers also showed that they did not have a clear understanding of what mission is apart from Salvation Army mission. Many could not explain the concept of *missio Dei,* and they did not think their instructors were teaching them how to respond to their context missionally. There was evidence that some of the respondents have done their own research in mission and being missional after leaving the confines of CFOT, but they missed the communal aspect of the teaching that could have enhanced their understanding of the subject.

This does not mean that CFOT is producing inadequate officers. From the interviews it is clear that almost all of the respondents have a strong sense of who they are, how personal holiness is revealed in their lives, and they all are trying to help their communities in some way. The researcher is confident that the new officers could maintain any ministry unit they were placed in and do so competently.

Is the proposed model of this research the answer to the problem facing The Salvation Army? It is difficult to say. As I finish writing this, the world is in the grip of a global pandemic that has influenced all that we do as a civilization. The way business, schooling, and even private life has changed significantly. Church has changed as well, and many congregations and pastors have sought new and innovative ways to reach their communities. Some have adapted well, and others have been left wondering what to do. Leadership plays a major role in times of crisis and how a leader is trained prepares them for crisis. We need good leaders now more than ever.

Appendix A

Curriculum Mapping for The College for Officer Training

Legend:
Blank : No Missional Emphasis
I   : Introduced (lecture)
R   : Reinforced (classwork/ readings)
E   : Emphasised (field work/assignments/exams)

Course Number	Required or Elective	Theology of Mission	Missional Ecclesiology	Salvation Army & Mission	Missional Outcomes Implicit	Missional Outcomes Explicit	Missional Practicum	Missional Bibliography (I:1-3;R:4-9; E:10+)
MIN 140	REQ		I	I			I	I
REL 200	REQ							
REL 201	REQ				E			
REL 126	REQ			R	I	I		I
REL 127	REQ			R	E	R		I
REL 302	REQ							
REL 310	REQ							
REL 311	REQ		I					
REL 303	REQ							
REL 330	REQ			I	I	R		I
REL 395	REQ							
HIS 206	REQ		I	E	I	I		I
HIS 209	REQ	I	I					I
ENG 100	REQ							
MIN 103	REQ							I
MIN 241	REQ			I	I			R
MIN 244	REQ				I	I		I
MGT 265	REQ							
MGT 170	REQ							

MIN 268	REQ							I
MIN 181	REQ							
MIN 182	REQ			I	I	I	E	I
MIN 183	REQ			I	I	R	E	
MIN 281	REQ							
MIN 282	REQ			I	I	I	E	I
MIN 343	REQ							
MIN 120	REQ	I	R	E	R	R		R

No Emphasis	25/27	22/27	17/27	16/27	18/27	23/27	14/27
Introduced	2/27	4/27	6/27	8/27	5/27	1/27	11/27
Reinforced	0/27	1/27	2/27	1/27	4/27	0/27	2/27
Emphasised	0/27	0/27	2/27	2/27	0/27	3/27	0/27

APPENDIX B

Questionnaire for Research Partners

1. My studies stressed the importance of pastoral leadership
2. My studies stressed discerning God's direction and activity in my community
3. I have an understanding of what it means to live incarnationally
4. I see God at work in my community
5. I understand the term missional as it applies to the church
6. I see God at work in my ministry unit
7. My studies stressed the importance of entrepreneurial leadership
8. My ministry unit is actively involved in the community
9. My studies stressed the importance of missional leadership
10. My studies taught me how to reach out to my community
11. I have tried connecting with my community in the last 24 months
12. My studies taught me how to lead congregational change
13. My studies taught me how to share the Gospel in a culturally relevant way
14. My ministry unit started a new program for community people in the last 24 months
15. My ministry unit has conducted a community survey in the last 5 years
16. I can explain what missio Dei means
17. My studies taught me about contextualization
18. My studies taught me how to adapt my leadership to the context I am in
19. I was taught how to be flexible as a leader
20. My ministry unit is actively involved in social justice issues within our community
21. I adapt easily to change
22. Discipleship is an important part of my church
23. I was taught how to empower those under my leadership
24. I see holiness as an important part of the life of a leader
25. I was taught about spiritual gifts and their place in my ministry unit
26. I consider myself to be creative
27. I consider myself to be a risk-taker
28. I know and work within my spiritual giftedness

29. I have an active devotional life

30. I pray on a regular basis for my community

31. Worship in my church is inclusive of all people

32. People from the community around my church attend my church

33. My church is focused on its members more than on the community

34. My church has grown numerically in the last 12 months

35. I would describe my church as declining numerically

36. I have a clear understanding of the overall health of my church

37. I like to try new things

38. I only start programs initiated by DHQ/THQ

39. I encourage people under my leadership to be creative

40. I have a spiritual director

41. I would describe my church as…

42. My instructors were passionate about the mission of the church

43. I have learned more about mission outside of my studies than during my studies

44. I feel my studies adequately prepared me for engaging in mission in my community

45. I feel unprepared to engage in mission in my community

46. My church relies on social service ministry units to engage the community

47. My church partners with a social services ministry unit to engage our community

48. I have a passion for the mission of the church

49. I believe that trying something and failing is better than not trying at all

50. My current ministry is…

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