

**TOWARDS A NARRATIVE THEOLOGICAL
ORIENTATION IN A GLOBAL VILLAGE
FROM A POSTMODERN URBAN
SOUTH AFRICAN PERSPECTIVE**

by **JOHANN-ALBRECHT MEYLAHN**

Submitted in fulfillment of the requirements for the
degree of

PHILOSOPHIAE DOCTOR

in Practical Theology

In the Faculty of Theology

University of Pretoria

Supervisor: Professor J C Müller

November 2003

ABSTRACT

As the theme of the study indicates the study is a narrative study seeking to respond to two of the major challenges which congregations are facing within the context of ministry, namely postmodernity and globalization. After seeking a fuller description of these two challenges I sought a theological orientation within such a context (*postmodern global village*) as well as an ecclesiological praxis that could be transformative and redemptive within such a context. I believe to have found in the narrative orientation an appropriate way for doing theology in the postmodern context. The narrative orientation will guide the story of this study within four movements, namely descriptive theology (stories of need), historical theology (texts and tradition), systematic theology (re-authored story of the past) and lastly strategic practical theology (imagined story of the future).

The climax of this journey (story) is in the fusion of horizons between the theory-laden questions of descriptive theology and the historical texts of the Christian faith within the narrative orientation of the study. I discovered that truly transformative and redemptive praxis is only possible within language communities (narrative communities). These narrative communities cannot exist in isolation, but are continuously confronted and relativised by the stories of other communities in the global village and therefore these language communities need to be open to the fragmentation and pluralism of the global village, otherwise they will not be able to respond to the reality of the globalization and postmodernity.

The narrative communities needed a story (sacred story) that did not deny the reality of fragmentation and pluralism, but could incorporate this reality into its story. I found this story in the story of the cross and therefore refer to the narrative communities as communities *of* and *under* the cross of Christ. These ideas formed the basis for a transformative praxis within a specific congregation, namely Pastoral Redemptive Communities.

The journey within these four movements was a critical journey in dialogue with other disciplines (economics, philosophy, psychology and sociology) and I tried to defend and describe my journey within the parameters of validity claims thereby opening the study for further dialogue.

OPSOMMING

Tema: *'n Narratief-teologiese benadering binne die konteks van die 'global village' vanuit 'n postmoderne Suid-Afrikaanse perspektief.*

Soos aangedui in die tema, is hierdie 'n narratiewe studie wat wil reageer op twee van die belangrikste uitdagings waarmee gemeentes gekonfronteer word in hul bedieningskonteks, naamlik postmodernisme en globalisering. Nadat ek gepoog het om hierdie twee uitdagings vollediger te omskryf, het my soeke begin na 'n teologiese benadering binne so konteks (postmoderne *global village*) sowel as 'n ekklesiologiese handeling wat transformerend en soteriologies kan funksioneer in die konteks. Ek glo dat ek in die narratiewe benadering 'n geskikte manier gevind het om teologie te beoefen in die postmoderne konteks. Die narratiewe benadering sal die verhaal van hierdie studie begelei met behulp van vier momente, naamlik beskrywende teologie (verhaal van nood), historiese teologie (tekste en tradisie), sistematiese teologie (herstrukturering van die verledeverhaal) en laastens strategiese praktiese teologie (rekonstruksie van 'n toekomsverhaal).

Die klimaks van die avontuur (*journey*) is die versmelting van horisonne tussen teorie-gelaaide vrae van die beskrywende teologie en die historiese tekste van die Christelike geloof binne die narratiewe benadering van die studie. Ek het ontdek dat ware transformerende en soteriologiese handeling slegs moontlik is binne taal gemeenskappe (narratiewe gemeenskappe). Hierdie narratiewe gemeenskappe kan nie in isolasie bestaan nie, maar word voortdurend gekonfronteer en gerelativeer deur die verhale van ander gemeenskappe in die *global village* en daarom is dit noodsaaklik dat hierdie taalgemeenskappe 'n openheid het ten opsigte van die fragmentasie en verskeidenheid (pluralisme) van die *global village*, anders sal hulle nie in staat wees om te reageer op die realiteit van globalisering en postmodernisme nie.

Die narratiewe gemeenskappe het 'n verhaal nodig (*sacred story*) wat nie die realiteit van fragmentasie en verskeidenheid ontken nie, maar wat juis die realiteit in die verhaal kan inkorporeer. Ek glo dat ek in die verhaal van die kruis so verhaal gevind het en verwys daarom na die narratiewe gemeenskappe as gemeenskappe *van* en *onder* die kruis. Hierdie gedagtes het die basis gevorm vir

transformatiewe handeling binne 'n spesifieke gemeente, naamlik *Pastoral Redemptive Communities*.

Die avontuur, begelei deur die vier momente, was 'n kritiese avontuur in dialoog met ander dissiplines (ekonomie, filosofie, sielkunde, sosiologie) om sodoende die studie te open vir verdere dialoog.

Ten Key-terms

1. Postmodern
2. Global Village (Globalization)
3. Postmodern global village
4. Narrative theology
5. Narrative truth
6. Human action
7. Contextual theology
8. Community (language community, narrative community)
9. Validity claims
10. Pastoral Redemptive Communities
11. Community of the cross and community under the cross
12. Journey
13. Descriptive theology
14. Historical theology
15. Systematic theology
16. Strategic practical theology

TABLE OF CONTENTS

Part One: Orientation

Chapter One: The Scope Of The Study	1
1. Theme	1
2. Brief description of the study	3
3. Background and motivations for this study	6
3.1 Concrete South African reality	6
3.2 A divided context	6
3.2.1 The story of the global village	7
3.2.2 Other stories that challenge the story of the global village	8
3.3 A global reality	9
3.4 The post-apartheid postmodern South African context	10
3.5 Personal interests	12
3.5.1 Philosophy	12
3.5.2 Economic justice	12
3.6 Personal Position	13
3.7 Spiritual and Biblical understanding	13
3.8 A theology for the postmodern world	14
4. Formulation of the challenge/problem	15
4.1 The struggles of the villagers	17
4.1.1 The story of the village	17
4.1.2 The reality of the village	17
4.1.3 The postmodern story of the village	18
4.2 The struggles of the marginalised	18
4.2.1 Globalization	19
4.2.2 The concrete context	20
4.3 The church's response to the global village	20
4.3.1 The church's response to the villagers	20
4.3.2 The church's response to the marginalised	21
4.4 The theological challenge	21
4.5 The challenge	23
5. Direction of Study	24
5.1 A narrative theological orientation responding to the economically divided community in postmodern urban South Africa and uniting the divided community into a community of the cross as modelled in Pastoral Redemptive	

Table of Contents	ii
Communities	24
5.2 Narrative theology	24
6. Directives of study	24
6.1 Narrative approach	24
6.2 Narrative theology	25
6.3 The Biblical Narrative's call into community	25
6.4 The collision of the narratives in the Eucharist	25
6.5 Diaconical Community	25
7. Delimitation and focus of study	26
8. Clarification of terms used in the study	27
9. Study outline	28

Chapter Two: Towards a narrative theological orientation in a postmodern world: exploring the development of postmodernity and suggesting a theological orientation within this context for doing theology in a postmodern urban South African context	31
1. Introduction	31
2. The challenge of postmodernity	32
2.1 Introduction	32
2.2 The methodology of Chapter Two	32
3. An introduction to the postmodern condition	34
3.1 In search for an adequate understanding of the postmodern condition	34
3.1.1 The origin of the term ' <i>postmodern</i> '	34
3.2 A description of the postmodern condition	35
3.3 Postmodern summary	37
4. The story of the postmodernity (a story in Tracy's academic republic)	37
4.1 The story of modernity	39
4.1.1 Great themes of the modern philosophic story	40
4.1.2 Great themes of the modern social-cultural and economic story	42
4.1.3 The modern understanding of truth and knowledge	43
4.2 Modern and the development of the postmodern	45
4.3 The epistemological story of postmodernity	48
4.3.1 Wittgenstein, epistemology, language and postmodernity	48
4.3.2 Karl Popper, subjective truth and postmodernism	55
4.3.3 Thomas Kuhn, historicity of knowledge and postmodernism	57
4.3.4 Edmund Husserl, phenomenology, hermeneutics, romanticism and postmodernism	58

Table of Contents	iii
<hr/>	
4.3.5 Modernity, the individual self and the return of Gnosticism	62
5.3.6 Hans-George Gadamer	66
4.3.7 Paul Ricoeur, texts, structural analysis and postmodernity	72
4.3.8 The critical theory of Jürgen Habermas	73
5. The story of Postmodernity (a story in Tracy's society and church republics)	76
5.1 Introduction	76
5.2 Two major historical events	76
5.2.1 The fall of the Berlin Wall	76
5.2.2 The release of Nelson Mandela and the New South Africa	77
5.3 The social-cultural aspect of postmodernity	77
5.3.1 Universal truths, norms and values as the basis for ethical judgement	77
5.3.2 Fragmentation of values and beliefs in an age of relativism and pluralism	78
5.4 The broad context of postmodernity within church and society	79
5.4.1 Postmodernity and the urban context	80
6. In summary: postmodernity in perspective	80
6.1 Postmodern ontology	81
6.2 Postmodern subjectivity	81
6.3 Postmodern epistemology	81
6.4 Postmodern agency	81
6.5 Postmodern teleology	82
7. The church and modernity	82
7.1 Introduction	82
7.2 Theology's story in modernity	82
7.2.1 Theology in close relationship to modernity	82
7.2.2 Theology in reaction to modernity	85
8. Narrative as a response to postmodernity	85
8.1 Introduction	85
8.2 Narrative and human action	87
8.2.1 Action in modernity	87
8.2.2 Narrative intelligibility of human actions	88
8.3 Narrative understanding of human existence	93
8.3.1 Philosophical debate on personal identity	94
8.3.2 Narrative understanding of self/personal identity	99
8.4 Social setting of narrative	103
8.4.1 Sacred stories	104
8.4.2 Mundane stories	104
8.4.3 Different narratives settings	106
8.5 Narrative and epistemology	111

Table of Contents	iv
8.6 Narrative and truths	113
8.6.1 The external history (an analytical story)	113
8.6.2 Internal history (a metaphorical story)	114
8.7 Summary: narrative response to postmodernity	116
9. Postmodernity's challenge to theology	116
10. Narrative theological response to postmodernity	117
10.1 Introduction	117
10.2 Narrative as a dominant genre in the Biblical as well as in confessional Christian witness	118
10.2.1 Narrative and Torah	119
10.2.2 Narrative and the New Testament	120
10.3 Narrative and experience, self and meaning	121
10.4 Narrative and the identity of community	122
10.4.1 Congregational narrative setting	123
10.5 The narrative structure of Christian faith/narrative understanding of soteriology	125
10.5.1 Revelation	126
10.5.2 Narrative understanding of revelation	126
10.5.3 Narrative, revelation and confession	128
10.6 Narrative roots within Jewish tradition	129
10.6 .1 Jewish understanding of revelation	129
10.7 Summary: Narrative as an appropriate theological orientation within postmodernity	130
11. A narrative theological orientation in a postmodern world for "doing theology in the global village"	131
11.1 Transformative praxis as the focal point of the study's narrative theological orientation	131
11.2 The dangers of uncritical construction of narratives	132
11.2.1 The conflict between experience and the narratives of the community	133
11.2.2 Phronesis as a critical awareness to ideological distortion	133
11.2.3 Ideological critique from within the Christian-Jewish narratives	135
11.3 Summary: Narrative theological orientation for doing theology in the global village	136
12. Narrative methodology for the study	136
12.1 Introduction	136
12.2 Seeking a theological working description for narrative contextual theology	137
12.2.1 Working description	141
12.3 The research methodology	143

Table of Contents	v
12.3.1 Narrative research methodology	143
12.3.2 Fundamental practical theology	145
12.3.3 A contextual approach (pastoral hermeneutical circle)	150
12.4 A combination of a contextual, fundamental practical theology and narrative approach	152
12.4.1 Insertion/descriptive theology/story of need	152
12.4.2 Descriptive theology/analysis/retelling the story of the past and the darkened story of the future	152
12.4.3 Historical theology/theology reflection	153
12.4.4 Systematic theology/re-authored story of the past	153
12.4.5 Strategic practical theology/imagined story of the future/models of pastoral action	154
12.5 The theological story of the study: clarifying my own roots and theological story	154
12.5.1 The theological roots of the story	154

Part Two: Theological Journey

Chapter Three: Descriptive theology part one – insertion: describing ‘global village’ by listening to the stories of need told by the villagers as well as marginalised	158
1. Introduction to descriptive theology	158
1.1 Practical way forward on how the context of need will be described	160
2. The primary story of need leading up to the study	161
2.1 The story of my journey	161
2.2 The theological story	162
2.3 The ministry story	164
2.3.1 Inner city of Pretoria – a ministry to those marginalised from the global village	164
2.3.2 Inner city of Berlin	165
2.3.3 Congregations in Port Elizabeth, Pretoria and Johannesburg	166
2.4 Summary: The primary story of need	166
3. The Secondary stories of need – global village experiences	167
3.1 Introduction	167
3.2 The stories of need from the villagers	168
3.2.1 The story of unemployment – a villager’s story of need	168
3.2.2 The story of emigration – a story of the global labour market	171
3.2.3 The stories of families in the global village	173

3.2.4 The story of the young person in the global village	175
3.2.5 The story of flexibility	178
3.2.6 The story of no hope	179
3.2.7 The story of the church in the global village	179
3.2.8 Theological questions that can be raised from the villager's stories of need within the global village	181
3.3 The secondary stories of need from those on the margins of the global village	181
3.3.1 Stories from the homeless community	181
3.3.2 The story of a shack dweller	184
3.3.3 The story of a young girl in crisis	186
3.3.4 The story of the church and those on the margins of the global village	187
3.4 The primary story of need together with the secondary stories of need	189
3.4.1 The primary and secondary stories of need within the five dimensions of action or practice	189
3.5 Tentative theological reflections on my insertion experience, describing the stories of need of both the villagers and those marginalised from the global village	190
Chapter Four: Describing and unpacking a story of the past and the clouded story of the future	193
1. Introduction to the second step of descriptive theology: unpacking the story of the past and the clouded story of the future	193
2. Descriptive theology as the hermeneutical link between the narrative theological approach and the "secular" disciplines of the human sciences	195
2.1 How is such a critical dialogue/conversation possible?	196
2.1.1 This critical conversation within the field of psychology	197
2.1.2 This critical conversation within the field of social sciences	198
2.1.3 The focus and horizon of social research	200
2.2 Validity claims in the context of descriptive theology and the common human experience in the global village	200
3. Description of the terms: 'globalization' and 'global village'	202
3.1 Description	202
3.1.1 Broad descriptive characteristics	203
3.1.2 Daily global village experiences – action in the global village	205
4. Unpacking the story of the global village – globalization	208
4.1 Introduction and the problem of unpacking the phenomenon – 'globalization'	208

5. Introduction to the first perspective: the story of the development of the global village - globalization	209
6. Unpacking the story of the development of the global village – the world capitalist order	211
6.1 The early beginnings of the story	212
6.1.1 Aristotle and economics	212
6.2 The early beginnings of the markets up to the middle ages	214
6.3 The mercantile markets	215
6.4 The capitalist market	215
6.4.1 The reality of the market economy	217
6.4.2 The different elements of capitalism	218
6.4.3 The development of a global market economy	222
6.5 The final stage in the development of the world capitalist order – the market of the global village	223
6.5.1 The beginning of the story of the global market (first phase): the trans-nationalisation of the markets and the market players	224
6.5.2 The second phase	228
6.5.3 The third phase	235
7. Unpacking the story of the global village – the demise of the nation state	239
7.1 Introduction	239
7.2 Unpacking the story	241
7.2.1 Actors and plot	241
7.3 National political framework for capitalist market economy	242
7.3.1 Politics over economics – Fordism and Keynesianism	243
7.3.2 Economics over politics – Neo-liberal finance markets	243
8. Unpacking the story of the global division of labour	248
8.1 The story behind the story	149
9. Unpacking the story of the world military order	251
9.1 Introduction	251
9.2 World military order	251
9.3 Whose power	252
10. Unpacking the story of the ideological media story of the global village	253
10.1 Introduction	253
10.2 Global village – ideological and media and cultural imperialism	254
10.3 Media in the global village and the failed MacBride recommendations	256
10.3.1 Communication	256
10.3.2 Technology	257
10.3.3 Culture	258
11. Unpacking the story of the fragmented and marginalised from the global village	264
11.1 Introduction	264

11.2 Unpacking the historical setting of the stories of marginalisation and fragmentation in the world capitalist order	265
11.2.1 Unpacking the story of marginalised from Bretton Woods to the end of the Cold War	265
11.3 Unpacking the story of fragmentation and marginalisation – the division of labour	277
11.4 Unpacking the story of fragmentation and marginalisation – the demise of the nation state	281
11.4.1 The instability within the nation state	282
11.5 Unpacking the story of marginalisation – the cultural and media story	285
12. Introduction to the second perspective: the global village as narrative setting	288
13. Global village as a narrative setting – a social and cultural phenomenon	289
13.1 Introduction	289
13.2 Globalization and experience of self	289
13.2.1 A few examples of how the individual story is connected to the global story	290
13.3 Globalization and modernity	292
13.4 Globalization and postmodernity	293
14. Global field of experience/global narrative setting	294
15. Narrative global field of experience	296
15.1 The disembedded narratives of national societies	299
15.1.1 Relativisation of societies	299
15.1.2 Individual-society problematic	300
15.1.3 Relativisation of citizenship	300
15.2 The disembedded narratives of the world system of societies	301
15.3 The disembedded narratives of selves	301
15.4 The disembedded narratives of humanity	303
16. Globalization and homelessness (nostalgia)	303
17. Summary of Chapter Four	304
18. Conclusion: describing the problem story of the global village	307
Chapter Five: Concluding remarks on descriptive theology with regards to the <i>postmodern global village</i>	310
1. Descriptive summary of the <i>postmodern global village</i>	310
1.1 Capitalism and postmodernity in the global village	311
1.2 The global village a postmodern village	312
1.3 The <i>postmodern global village</i> – the realization of the modern dream of heaven on earth	313

1.4 The individual in the <i>postmodern global village</i>	315
1.4.1 The fragmented lives of individuals in the <i>postmodern global village</i>	319
1.4.2 The individual and morality in the <i>postmodern global village</i>	320
1.4.3 The individual in relation to others in the <i>postmodern global village</i>	321
1.4.4 The <i>postmodern global village</i> a place of freedom yet conformity	324
1.5 The triumph of consumerism	325
1.6 The effects of the <i>postmodern global village</i>	325
1.6.1 Violence and division	325
1.7 The concluding descriptive story of the <i>postmodern global village</i>	326
2. The story of the church in the development of the <i>postmodern global village</i>	327
2.1 Introduction to the story of the church in the <i>postmodern global village</i>	327
2.2 The diverse and paradoxical story of the church and the development of the <i>postmodern global village</i>	328
2.2.1 History of the church as an argument for Christian faith	329
2.3 The History of the church	330
2.3.1 Introduction	330
2.3.2 The church after Constantine	331
2.4 The church and Enlightenment	332
2.4.1 The Enlightenment's claim to universal divinity	334
2.4.2 The Enlightenment's redefinition of the secular and the church's response	334
2.4.3 Enlightenment's understanding of the individual and the church's response	337
2.4.4 The church's role in the development of the secular and the universal man	338
2.4.5 The result of the church's position toward these developments	339
2.5 The Church and modernity	341
2.6 The Church and postmodernity/ the church <i>with</i> the global village	345
2.6.1 Postmodernity and Christianity	345
2.6.2 The church in postmodernity compared to the early church	345
2.6.3 The church and the development of the postmodern	346
2.6.4 How does the church view itself at the end of Christendom?	352
2.6.5 The Church in a fragmented <i>postmodern global village</i>	357
2.7 The concluding story of the church and the development of the <i>postmodern global village</i>	358
3. Questions from the practice of the church in the global village that will guide the dialogue with the sacred texts and traditions of the Christian faith in historical and systematic theology	360
3.1 Introduction	360
3.2 The primary questions that motivated the study	361

3.3 Secondary questions	361
3.4 Theory-laden questions	362
3.4.1 Questions arising from the postmodern context of the global village	362
3.4.2 The questions from the theory-laden practice of the church within the <i>postmodern global village</i>	363
3.5 The Core questions which will guide the rest of my theological journey	364
Chapter Six: Historical and systematic theology: dialogue between the sacred texts and the questions raised in descriptive theology	366
1. Introduction to historical systematic theology	366
1.1 The basic outline of this chapter	367
2. Historical theology in a <i>postmodern global village</i>	368
2.1 The Gospel as narrative truth	371
2.1.1 The Biblical understanding of narrative truth	373
2.2 The Gospel truth known in the story of the revealed Word of God	375
2.3 The Gospel truth known in the story of the experience of faith - kerygma	379
2.4 The Gospel truth as relevant	383
2.5 The Gospel truth as authority	386
2.6 The Gospel and the Messianic era	388
2.7 The Gospel creates the church as a messianic fellowship	389
2.8 Fusion of horizons between narrative orientation in a postmodern world and the theological understanding of truth in the Gospel	393
3. Introduction to the question	393
4. The context of the Biblical story of God's fellowship in history	394
4.1 The story of God's fellowship and their adventure	395
4.2 The summary of the context of the Biblical story of God's fellowship in history	401
5. Introduction to the journey of describing the church	402
6. The dimensions within which the church needs to describe her identity	405
6.1 The church before God/ the church of Jesus Christ	408
6.2 The church's relevance and obligation towards humanity and the world	410
6.3 The church before God's future with the world	412
6.4 Summary of the dimension within which the church needs to describe her identity	412
7. The relationship which are integral to the church's identity	413
7.1 The relationship between the church as a social reality of experience and the church of faith (<i>credo ecclesiam</i>)	413

Table of Contents	xi
<hr/>	
7.1.1 Paradoxical identity	414
7.1.2 The anticipation of hope	414
7.1.3 Sacramental identification	415
7.2 The church and her relationship to Christ in the history of the Spirit	416
7.2.1 The church and the history of Christ	416
7.2.2 The church exists in the power of the Holy Spirit	418
7.3 The relationship between the church and the history of the world	419
7.4 The relationship between the church and the trinitarian history of God	420
7.5 Summary of the relationships which are integral to the church's identity	424
8. The story of Christ as the church's narrative	425
8.1 The church's messianic mission	427
8.1.1 A messianic mission of proclamation of the Gospel of joy and thus the joy of the truth	428
8.1.2 A messianic mission with and for the poor	429
8.1.3 A messianic mission as a call to complete conversion	429
8.1.4 The proclamation of Jesus and the preaching of Christ through the church	430
8.1.5 The messianic mission – a world mission	431
8.2 Representative self-giving: The story of Christ's passion – a story of a community of and under the cross	432
8.2.1 Justification of the sinner and liberation from the power of sin	433
8.2.2 Liberation from the idols of power	437
8.2.3 Liberation of godforsakenness and the godforsaken	440
8.3 The liberating Lordship of Jesus and the fellowship of the kingdom	445
8.3.1 Christ's resurrection and exaltation and lordship	446
8.3.2 The story of the kingdom of God as a kingdom of redemption	447
8.3.3 A total conversion of values	448
8.3.4 Liberated fellowship is a fellowship of liberation	450
8.4 Sharing in the glory of Jesus and the 'feast without end'	450
8.5 The church of Christ is there where Christ is	451
8.5.1 Christ is present in the apostolate	451
8.5.2 Christ is present in the poor	453
8.5.3 Christ is present in His parousia	454
8.5.4 In summary	455
8.6 Summary of the church's story – the history of Christ	456
9. The story of the early church's identity	458
9.1 Introduction	459
9.2 The New Testament and early church's understanding of being church	460
9.3 The early church as <i>Altera Civitas</i>	462
9.4 The City whose architect and maker is God	464

Table of Contents	xii
<hr/>	
9.5 The early church and her relationship to Israel	466
9.6 Summary: The historical narrative of the early church	467
10. Fusion of horizons- the questions from the theory-laden practices and historical theology: - a systematic theological story	469
10.1 Introduction	469
10.2 Question one: what kind of church will unite villagers and marginalised into one body?	469
10.2.1 Temptations	469
10.2.2 Fusion of horizons – the questions with historical theology	470
10.2.3 Conclusion	472
10.3 Question two: what kind of church can guide and lead villagers and marginalised with regard to ethical questions and with regard to a faithful life within a fragmented <i>postmodern global village context</i> ?	473
10.3.1 Temptations	473
10.3.2 The fusion of horizons – the questions with historical theology	473
10.4 Question three: what kind of church is necessary where both the stories of the villagers and marginalised can be re-authored by the redemptive story of the triune God, revealed in Christ, into a story of hope?	476
10.4.1 Fusion of horizons – the questions with historical theology	476
10.5 Questions four: what kind of church is necessary where this redemptive narratives, as testified to by scripture, is a prophetic alternative to the dominant discourses of the postmodern global village and exposes these dominant discourses?	477
10.5.1 Fusion of horizons – the question with historical theology	477
10.6 Question five: what kind of church is necessary where the Gospel can be proclaimed as a redemptive truth for all?	483
10.6.1 Fusion of horizons – the questions with historical theology	483
11. Conclusion of the historical and systematic theological story	484
11.1 Outline of the insights gained from the historical and systematic theological story	485
11.1.1 A new monastic community as the church in the <i>postmodern global village</i>	487
11.1.2 Concluding remarks	488

Part Three: Theological Guidelines/Strategic Practical Theology

Chapter Seven: Strategic practical theology – Pastoral Redemptive Communities as pastoral ecclesiological praxis

within a narrative theological orientation within the postmodern global village from an urban South African perspective	489
1. Introduction	489
2. Understanding the concrete situation	490
2.1 We are an inner city congregation	491
2.2 We are an English speaking Lutheran congregation	491
2.3 We are a congregation in the capital of South Africa	491
2.4 We find ourselves in a postmodern global context	491
3. What would be our praxis in this concrete situation?	494
3.1 The Gospel as our guiding authority on praxis	494
4. Scripture re-authors our horizons with regard to praxis – historical theology	495
4.1 Love for God and love for neighbour – the dimension within which the praxis needs to be understood	496
4.2 Baptised into the triune story – in the name of the Father, Son and Holy Spirit	497
4.3 Guided and orientated by the story and teaching of Jesus – teaching them to observe all that I have commanded you	497
4.4 An eschatological dimension – until the end of the age	498
4.5 Christ is present – I am with you always	498
4.6 The power of the kingdom of Christ – all authority is heaven and on earth	499
4.7 A fusion of horizons – a re-authored story for transformative praxis	499
4.7.1 Visional level	499
4.7.2 Obligational level	499
4.7.3 Tendency-need level	500
4.7.4 Environmental and social dimension	500
4.7.5 Rule role dimension	500
4.7.6 Conclusion	500
5. Systematic theology – a fusion of horizons, a unique outcome and a critical defence of the norms of our praxis	501
5.1 A critical defence of our norms of praxis	502
5.1.1 Visional level	502
5.1.2 The obligational level	502
5.1.3 The tendency-need level	502
5.1.4 The environmental and social level	504
5.1.5 the rule role level	504
6. Pastoral Redemptive Communities as a possible strategy in response to the concrete situation?	504
6.1 Introducing Pastoral Redemptive Communities	505

6.1.1 Pastoral Redemptive Communities are embedded in the story of Christ crucified	505
6.1.2 Pastoral Redemptive Communities strive to create alternative realities as a contrast society to the brokenness of the world around us. Under the grace of God they are kingdom communities	508
6.1.3 Pastoral Redemptive Communities are places where individuals and families experience healing and reach out to the community	509
6.1.4 Pastoral Redemptive Communities share and proclaim hope	511
6.1.5 Pastoral Redemptive Communities function as the body of Christ within the city	512
6.1.6 Pastoral Redemptive Communities are open communities of hospitality where the lost, hungry, thirsty and needy are invited as Christ	513
6.2 Pastoral Redemptive Communities in the context of the theory-laden questions	513
6.2.1 Introduction	513
6.2.2 What kind of church, which finds itself within the postmodern, urban global South African context and which has the calling to unify all in the body of Christ, could respond to the stories of need of both the villagers and the marginalised, when this ethical and pastoral task is made rather difficult in a postmodern context?	514
7. Pastoral ecclesiological action in a postmodern global village within a narrative theological orientation as an imagined story of the future	519
7.1 Introduction	519
7.2 Pastoral ecclesiological action made up of concrete practices (rules and roles, communication patterns)	520
7.3 Pastoral ecclesiological action is motivated by needs and tendencies	521
7.4 Pastoral ecclesiological action is limited and channelled by social-systematic and ecological constraints	522
7.5 Pastoral ecclesiological action is ordered by the principles of obligation	523
7.6 Pastoral ecclesiological action is given meaning by visions, narratives and metaphors (sacred stories)	524
7.7 Conclusion	525

Part Four: Summary

Chapter Eight: critical reflection on the narrative theological orientation in the <i>postmodern global village</i> from a postmodern urban South African perspective	528
--	-----

1. Narrative theological orientation: a critical reflection	528
2. Pastoral Redemptive Communities: a critical reflection	531
3. Epilogue	532

Bibliography	534
---------------------	-----

Addendum One

Welcome to St. Peter's

Addendum Two

The Divine Service of the Community Meeting

Addendum Three

Proposal for a Multi-Disciplinary Youth Counselling Centre – Initiated by St. Peter's Lutheran Church