

**UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA**

**Designing and developing a "Rhythm of Life" as a pedagogy that assists in the cultivation
of missional disciple formation.**

by

Thomas Jacobus Smith

Submitted in fulfilment of the requirements for the degree

Philosophiae Doctor

in the

**FACULTY OF THEOLOGY AND RELIGION SCIENCE OF RELIGION AND
MISSIOLOGY**

at the

UNIVERSITY OF PRETORIA

Supervisor:

Prof C.J.P. Niemandt

Co-supervisor:

Dr J.F. Marais

September 2021

ACKNOWLEDGEMENTS

During this research journey, I experienced so many gifts.

Stephan Joubert, thanks for prodding me onto this journey and giving me a chance to study within a learning community.

Nelus Niemandt, your guidance and your generosity as well as your sharing of knowledge meant so much to me.

Frederick Marais, you have listened this research onto the page and our conversations have been an inspiration.

Fourie and Mareli Rossouw and Ewald and Beatrix Jansen van Rensburg who hosted me during different study trips, I appreciate your hospitality.

Beatrix, your help with the initial research methodology came at exactly the right time.

Adri Marié van Heerden, thanks for your friendship and your collaboration. You embody the knowledge I researched here.

Trevor Hudson, I appreciate your friendship so much and treasure our conversations and prego times.

Melodi – thanks for encouraging me to study further and for all your cheering on.

To all the communities of practice that allowed me to research your ministries, your work is inspirational.

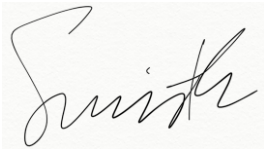
The adventure of life is to be a worthwhile member of a worthwhile tribe – Schalk, thanks for helping me understand this and thanks to the tribe of Fontainebleau Gemeenskapskerk.

To the Smith tribe. We did it! Thanks for the sacrifices you made during this research. I look forward to adventuring with you in this post-research project season.

Living into the adventure of following Jesus, inspired by the Spirit to the glory of God is an amazing gift. Now the learning continues!

PLAGIARISM DECLARATION

I, Thomas Jacobus Smith with student number 27396216, hereby declare that this thesis with the title *Designing and developing a "Rhythm of Life" as a pedagogy that assists in the cultivation of missional disciple formation* is my original work and has not previously been submitted by me for a degree at this or any other tertiary institution. All consulted sources of information – whether printed, by e-mail or on the internet – were properly acknowledged and referenced according to the plagiarism prevention policy of the University of Pretoria.

A handwritten signature in black ink on a light-colored background. The signature is cursive and appears to read 'Smith'.

Signature

30 September 2021

Date

ETHICS STATEMENT

The author, whose name appears on the title page of this thesis, has obtained, for the research described in this work, the applicable research ethics approval. The author declares that he has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

SUMMARY

The Dutch Reformed Church (DRC) made a missional turn and as a denomination decided to make mission its top priority. The Western Cape Synod of the Dutch Reformed Church's (WCDRC) Task Team (TT) for disciple formation initiated the research asking which pedagogy can help to cultivate missional disciples to participate in the *missio Dei*. The research aimed at developing a prototype as a possible pedagogy. The research followed a research methodology for missional innovation. In the first movement of the research strategy, the TT articulated the pain, asking which pedagogy can help to cultivate missional disciples in the WCDRC. Researching this question brought together two streams which are the missional church and spirituality. In the second movement of the research, the question was clarified by investigating the pedagogy of the South African Partnership for Missional Churches (SAPMC) and the rhythms of spiritual formation in certain expressions in the WCDRC. These movements were investigated to build a theoretical frame containing missional pedagogical patterns and spiritual formation rhythms. The research showed that a pedagogy of cultural formation was used by the SAPMC, personal formation was not diffused throughout the partnership. A rule of life could bring balance to the pedagogy of the SAPMC by adding personal formation. The rhythms of the spiritual formation investigated revealed a repertoire of practices that were individual and personal. In the DRC missional spirituality brings together the two streams of mission and spirituality and a rhythm of life was proposed as a possible pedagogy for the cultivation of missional discipleship. In the research strategy, the handover from movement two to the development of a prototype is a theoretical framework. The research developed a heuristic of theology, identity, spirituality and activities to synthesise the theories of movement 2 by widening the research lens to the broader DRC and the ecumenical movement. The theoretical frame consisted of a theology of 8 Trinitarian movements and an identity of missional disciples which has contextual and pedagogical implications. Missional discipleship is an identity and missional spirituality is a process that influences practices. In the third phase of the research, a rhythm of life was described as a prototype consisting of a theory of life change, an ecology of formation that creates missional holdings spaces and 8 rhythms that create a social imagination for a pedagogy for missional discipleship and embodiment. The research concluded with the description of the prototype and suggestions for implementing the innovation as a possible pedagogy for the cultivation of missional disciples into the training phase.

LIST OF KEY TERMS

Spiritual formation

Missional pedagogy

Holding spaces

Missional discipleship

Missional Spirituality

Practices

Rhythm of Life

Rule of Life

Habits

Rhythms

LIST OF FIGURES

Figure 1.1 Missional Research Cycle (Niemandt et al., 2018:5).....	11
Figure 2.1 Adapted MacIntyre model.....	70
Figure 3.1 Willard’s (1998: 347) Golden Triangle of Spiritual Formation.....	120
Figure 3.2 Willardian classic Disciplines of Abstinence and Engagement (Willard, 1998: 357)	123
Figure 3.3 – <i>Homo Liturgicus</i> : The Human as Desiring Animal (Smith 2009c: 48).....	130
Figure 3.4 – van Schoor’s formational theory.....	148
Figure 3.5 - Milestones of the Seminarium (Seminary Mentoring, 2015: 19).	158
Figure 4.1 – The Praxis model of UNISA (Kritzinger, 2013: 37).....	213
Figure 4.2 – Pedagogy without teleology.....	215
Figure 4.3 - A nuanced pedagogical imagination.....	217
Figure 4.4 – Theology, Identity, Spirituality and Activities a holistic pedagogy.....	220
Figure 4.5 Theology in four voices – (Bhatti et al., 2010:loc.963)......	222
Figure 4.6 – <i>Ontdek prototype</i> (2016: 30) – Task team for missional transformation.....	230
Figure 4.7 – 8 movements of a Trinitarian theology (DRC, 2019c: 181).....	232
Figure 4.8 – 8 Foundational Trinitarian movements.....	235
Figure 4.9 – Core capacities of missional ministers (Niemandt, 2020a: 122).....	251
Figure 4.10 - Ethos Pathos Logos.....	253
Figure 4.11 - Summary of the Theoretical frame.....	266
Figure 5.1 - Missional research cycle (Niemandt et al., 2018: 5).....	270
Figure 5.2 – <i>Kleipot 7</i> Invitations.....	282
Figure 5.3 – Oasis Rhythm of Life.....	283
Figure 5.4 – Foundations for an ecology of formation.....	288
Figure 5.5 - Change model for prototype.....	299
Figure 5.6 - Prototype for missional disciple formation (Smith, 2014: 187).....	308
Figure 5.7 - Circles of care.....	320
Figure 6.1- Missional Research Cycle (Niemandt et al., 2018:5).....	345
Figure 6.2 - Summary of the Theoretical frame.....	350

TABLE OF CONTENTS

<i>Acknowledgements</i>	<i>i</i>
<i>Plagiarism declaration</i>	<i>ii</i>
<i>Ethics statement</i>	<i>iii</i>
<i>Summary</i>	<i>iv</i>
<i>List of key terms</i>	<i>v</i>
<i>List of Figures</i>	<i>vi</i>
1 Introduction	1
1.1 Missional theology’s need for formation	2
1.2 Spiritual formation’s need of missional theology	4
1.3 Locating the study within the DRC	6
1.4 Research Methodology	7
1.5 Research Approach and design	8
1.6 Quadrant 1 (Guidance): Movement 1 - Articulate the Pain	10
1.6.1 Identifying and involving the Problem owner	11
1.6.2 Gaining entry and cooperation from settings.....	12
1.6.3 Exploring the problem or pain of the problem owner.....	13
1.7 Quadrant 2 (Research): Movement 2 - Clarifying the question	15
1.8 Develop the prototype (Movement 3)	19
1.8.1 Improving an existing prototype.....	19
1.8.2 Participants in the research	20
1.9 Researcher’s location, and limitations	21
1.10 Chapter Outline of the study	22
2 THE PEDAGOGY OF THE MISSIONAL CHURCH IN THE SAPMC	23
2.1 Introduction	23

2.2	Wenger - Communities of Practice	24
2.3	Church Innovations and the Partnership for Missional Churches	27
2.4	Theories of the CII model.....	28
2.4.1	Everett Rogers – Diffusion of Innovation.....	29
2.4.2	Core Capacities and the components of a capacity (the quadrant)	30
2.4.3	Phenomenology.....	31
2.4.4	Heifetz and Linski’s adaptive change and holding spaces.....	32
2.5	Phases of the SAPMC journey.....	32
	Phase 1: Discovery (core capacity of listening).....	34
2.5.2	Phase 2: Exploring (core capacity of taking risks)	41
2.5.3	Phase 3: Embodiment for Vision (core capacity of focus)	46
2.5.4	Phase 4: Learning and growing (capacity of learning and growing)	50
2.5.5	Iterations of the SAPMC.....	52
2.5.6	Cordiers’s summary of the partnership’s phases	55
2.5.7	Phase 4’s continued learning and growing post SAPMC	57
2.6	Reflections on the pedagogy of the SAPMC	60
2.6.1	Wenger and the SAPMC.....	60
2.6.2	Treasure in Clay Jars as a reified interlocutor	63
2.6.3	Alisdair MacIntyre’s insights as a further lens	69
2.7	Pedagogical insights –missional pedagogical patterns.	91
2.7.1	The pedagogy is cultivated through the creation of holding environments for spiritual discernment.....	91
2.7.2	The pedagogy engages with a holistic anthropology and a different epistemology 92	
2.7.3	The pedagogy is cultivated in communities.....	93
2.7.4	The pedagogy engages with communal and individual formation of participants	93
2.7.5	The pedagogy crosses boundaries and encourages diversity	94
2.7.6	The pedagogy aims at the formation of capacities or virtues	95
2.8	Summary.....	96

3	<i>Spiritual Formation and its rhythms in the WCDRC</i>	98
3.1	Introduction	98
3.2	Locating Spiritual formation within the discourse of spirituality	99
3.3	Spiritual formation in the WCDRC, delimitating the movements	106
3.4	Dallas Willard	108
3.4.1	Willard’s influence in the spiritual formation movement.....	108
3.4.2	The Willardian Corpus.....	110
3.4.3	Willard according to the four axes model.....	113
3.4.4	Discussion of Willard	125
3.5	James KA Smith	128
3.5.1	Intentionality (1)	130
3.5.2	<i>Telos</i> / Kingdom (2).....	131
3.5.3	Habits (3a).....	132
3.5.4	Communal Practices (3b).....	133
3.5.5	Social Imaginary	135
3.5.6	The role of imagination.....	136
3.5.7	Habitus	137
3.5.8	Habituation.....	139
3.5.9	Theoretical frame of Smith and Willard	140
3.6	Die Geloofsreis	141
3.6.1	Goal or <i>Telos</i>	142
3.6.2	Paradigmatic concept	142
3.6.3	Theological and philosophical underpinnings	143
3.6.4	Advocated formational activities	146
3.6.5	Reflection on the “ <i>Geloofsreis</i> ”	151
3.7	The DRC Seminarium	153
3.7.1	Goal or <i>Telos</i>	154
3.7.2	Paradigmatic concept	154
3.7.3	Theological and philosophical underpinnings	155

3.7.4	Advocated formational activities	158
3.7.5	Discussion of the Seminarium	165
3.7.6	Summary	171
3.8	Predikantebegeleidingsentrum	175
3.8.1	Goal or <i>Telos</i> of the centre.....	175
3.8.2	Paradigmatic	175
3.8.3	Theology and philosophical underpinning.....	175
3.8.4	Formational activities.....	178
3.8.5	Discussion of the Predikantebegeleidingsentrum	180
3.9	Andrew Murray Centre of Spirituality.....	182
3.9.1	<i>Telos</i> of the Andrew Murray Centre for spirituality (AMSS).....	182
3.9.2	Paradigmatic	183
3.9.3	Theological and Philosophical underpinnings	183
3.9.4	Formational activities.....	188
3.9.5	Discussion of the Andrew Murray Centre	189
3.10	Missional spirituality in the WCDRC	191
3.11	Spiritual formation insights – rhythms of missional spiritual formation.....	197
3.11.1	Habituation.....	198
3.11.2	Habits	199
3.11.3	Habitats	202
3.11.4	Discipleship.....	203
3.11.5	Rule of life	203
3.12	Summary.....	207
4	<i>INTER(MISSION)</i>.....	209
4.1	Theoretical matrix for the development of a prototype	211
4.2	Going beneath the waterline of the Iceberg.....	214
4.2.1	Why? Theological foundations	220
4.2.2	Who? Identity and Contextualisation.....	236
4.2.3	Structured for missional church	267

4.3	Summary.....	268
5	<i>RHYTHM OF LIFE AS A PROTOTYPE</i>	270
5.1	Prototyping in the missional church	271
5.2	From Emergent to missional, from America to South Africa	273
5.3	New monastic influence	276
5.4	Rule of life and its different iterations	277
5.4.1	First iteration.....	278
5.4.2	Second iteration	279
5.4.3	Third iteration	281
5.4.4	Fourth Iteration	282
5.4.5	Using the Rhythm in consultations.....	285
5.5	Using the Rhythm of Life as pedagogy, the process	286
5.6	Foundations for an ecology of formation.....	288
5.6.1	Listening / Shema spirituality	289
5.6.2	Grace-filled gymnasium.....	290
5.6.3	Kingdom of God	292
5.6.4	Breaking sacred / secular dualisms	292
5.6.5	How we gather matters	294
5.6.6	Questions that lead to discernment	296
5.6.7	Invitation to a discipleship adventure of intention and intimacy	297
5.7	Change model.....	299
5.8	Order of Meeting.....	302
5.8.1	Group order of meeting.....	303
5.8.2	The Individual order of meeting	304
5.9	8 Rhythms for forming missional spiritual formation.....	305
5.9.1	Image Rhythm.....	311
5.9.2	Connection Rhythm	314
5.9.3	The Fellowship rhythm.....	317

5.9.4	The Giftedness rhythm.....	322
5.9.5	The Community Transformation Rhythm	325
5.9.6	The Resource Rhythm Using resources to seek the kingdom.....	329
5.9.7	The Inclusion Rhythm.....	332
5.9.8	Wholeness Rhythm	335
5.10	First and last session: developing a rhythm of life and reflecting on the experience	
	337	
5.10.1	First session.....	337
5.10.2	Final session.....	338
5.10.3	Rule of life	339
5.11	Adapting the prototype after 10 weeks	341
5.12	A rhythm of life for cultivating missional discipleship.....	342
5.13	Summary.....	343
6	<i>Summary and concluding questions</i>	<i>344</i>
6.1	Patterns and virtues of the missional church (as investigated in the SAPMC)...	346
6.2	Spiritual formation and its rhythms in the WCDRC	347
6.3	A theoretical frame that can be used for the design of the prototype.....	349
6.4	Designing a Rhythm of life as a pedagogy for missional disciple formation	350
6.5	Possible application within the WCDRC.....	352
6.5.1	VBO	353
6.5.2	Seminarium	354
6.5.3	Predikantebegeleiding.....	355
6.5.4	Andrew Murray Centre of spirituality	355
6.5.5	Diffusion of innovation towards congregants.....	356
6.5.6	A possible interface with local churches	357
6.5.7	Concluding reflection.....	359
	<i>Bibliography.....</i>	<i>361</i>

Chapter One

1 INTRODUCTION

The Dutch Reformed Church (DRC) has made the missional turn and is on the way to becoming a missional denomination. This missional intent and identity of the denomination is stated in its church order's Article 2,

The Dutch Reformed Church is called by the Triune God to participate in God's mission in the world. The Church is equipped by the Holy Spirit to serve God's honour and to proclaim the ministry of reconciliation and salvation of Christ. (Niemandt, 2015b: 9; DRC, 2019a: 1).

The logical outflow of this statement is that every congregation is called to be a missional church and every member is invited to participate in the *missio Dei* (Niemandt, 2015b: 9; DRC, 2019a: 17, 138). Article 2 is arranged around the agency of the Triune God calling the church into participation and the Spirit equipping. But how is this participation cultivated and which pedagogies can be helpful?

If the church is called to participate in the *missio Trinitatis* and is equipped by the Spirit to participate in God's Mission (also termed the *missio Dei*) the question is how these concepts of mission and spirituality (the Spirit's work) is linked by the word equipping? In other words what pedagogy, or equipping can help with this?

In this study the communities of practice of the missional church and those of the spiritual formation worlds will be explored to discern a possible pedagogy that can be described as a missional spiritual formation, that cultivates participation in the adventure of God's activity. In contexts broader than the DRC these questions about mission and spirituality are also reverberating. These questions are framed in different ways:

How do Christians participating in the *missio Dei* engage with spiritual formation to live from their vocation and their union with Christ? How do those who are engaged in spiritual formation participate in the *missio Dei* instead of just developing inwardly focused formation? What would a pedagogy look like that synergizes the missional and spiritual formation impulses? These are some of the questions that reverberate from the disciplines of missiology and spiritual formation (Finn & Whitfield, 2017: 9–29).

The synergy of the inward (spiritual formation) and the outward (missional) calling of the church has been articulated in terms of the invitation to develop a missional spirituality defined as, “[A]n attentive and active engagement of embodied love for God and neighbour expressed from the inside out” (Helland & Hjalmarson, 2011: loc284).

Although the term missional spirituality is used by Helland & Hjalmarson and has become quite popular, Porter (2013: 5) notes that the interaction between the internal and external movements of the Church's vocation has been described by the different taxonomies of, “ ‘missional spirituality,’ ‘missional discipleship,’ ‘formational-missional communities,’ ‘monastic-missional living,’ ‘active- contemplatives,’ ‘contemplatives-in-action,’ ‘Spiritual Formation for the Sake of the World’ ” or as "Missional Formation" (Roxburgh, 2011: 63). Gorman (2015: loc 571-586) notes the difficulty in choosing what language to use for the church's inward and outward or the centripetal and centrifugal nature of the church's vocation but contends for the inseparable link between the inward and outward journeys. Likewise, Frost & Kreminski (2018: 104) highlights the importance of linking these concepts with each other. Missional theology needs spirituality or spiritual formation, and spirituality needs mission, how can a missional pedagogy link the two and what is the role of human participation and divine agency?

1.1 Missional theology's need for formation

Missional spirituality, according to Matthey (2010a: 247), needs to be distinguished from missionary spirituality. Missionary spirituality has to do with the crossing of boundaries to preach the gospel to those who have not yet received the good news and fits more with the old missionary

paradigm of sending people 'overseas'. Missional spirituality is more holistic and must be qualified as transformative (Matthey, 2010b: 23) within the local church's participation in the *missio Dei* in all members' lives. Mulholland (2013: 16) notes that a dichotomy between the missional and formational/spiritual journeys is false because is like the inward and outward breathing of humans, a sentiment that is also articulated by Jones (2014: 18). Mission without spirituality runs out of oxygen, but spirituality without mission suffocates with too much oxygen.

Bosch understood the articulated need for a synergy between spiritual formation and mission using the phrase "spirituality for the road". In *Transforming Mission* Bosch (2011: 201–202) already noted the tendency to be engaged in mission in modes that negate an adequate spirituality. He wrote that sentence in his description of mission in the Eastern church, which is known for its deep spirituality and focus on *theosis*, that will be discussed in subsequent chapters. In defining a more holistic spirituality Bosch notes that there are symbioses between spirituality and being engaged in the world and at the same time that being in the world leads to a deepening of spirituality (1979: 13).

The need for synergy between the spiritual (inward) and missional (outward) vocation comes clearly from those within the missional segment of the church and the academy (Guder, 1998: 209; Branson, 2007: 113–114; Roxburgh & Boren, 2009: 107; Gelder & Zscheile, 2011: 148–150). A growing consensus is developing for the interplay between missiology and spiritual formation. This consensus is also expressed in the work of Doornenbal (2012: 211) who also notes a growing awareness of this. He cites as an example various gatherings and publications, notably the sixth annual Missional church consultation of the Gospel and Our Culture Network (GOCN) entitled, *Cultivating Sent Communities: Missional Spiritual Formation* (Zscheile, 2012a).

Zscheile (2014a: 32), the editor of the conference's book posits, "There must be renewed intentionality around forming disciples for missionary witness and service in the power of the Spirit in daily life—something around which many local churches have yet to organize their lives". This need is felt in the academy and local churches and is therefore not just a challenge of theological reflection but also practical missiology and ecclesiology.

Zscheille's statement was echoed by the World Council of Churches (WCC) in their publication, *Together towards Life: Mission and Evangelism in Changing Landscapes: A New WCC Affirmation on Mission and Evangelism* wherein they stated that,

Spirituality gives deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through spiritual commitment of people, is capable of transforming the world in God's grace. How can we reclaim mission as transformative spirituality which is life-affirming?. (Keum, 2013: 4–5)

Matthey (2010b: 23) notes that missions need to recover the vertical element of Christian spirituality to combat reductionist tendencies that diminish mission to human interventions through an agency, and reminds practitioners that, “missional spirituality must indeed be qualified as ‘transformative’ – that is initiated by God.

Jensen's (2007: xxiii) *Subversive Spirituality* explores the interaction of spirituality and mission – which he qualifies by the term Christian because of the many versions of spirituality that is evolving and shows a correlation between inward spirituality and outward mission (Jensen, 2007: 4). The need for missiology that flows from the wells of deep spirituality is stated from the circles of missiology.

1.2 Spiritual formation's need of missional theology

The need for synergy between missional theology and spiritual formation is also echoed from the spiritual formation segment of the church. The *Journal of Spiritual Formation & Soul Care* dedicated a whole volume to the topic of Christian spirituality and mission and in the introductory essay, Porter (2013:8) notes that there are divergent understandings when the imbalance between the inner and outer dimensions are brought into sync.

Hardy & Selvidge (2013: 109–110) notes that missional theology sometimes lacks a spiritual component while “Christian spirituality is less than robust if it is not substantially “missional””.

Therefore, “Important questions at the intersection of mission and spirituality remain to be asked and considered ... How necessary are spiritual practices for mission, especially in light of the *Missio Dei?*”, “attempts are being made to bring these two aspects of Christian life and witness into explicit conversation” (Hardy & Selvidge, 2013: 120). Sunquist (2013: loc.7989-7990,11895) asks, “[W]hat does spiritual formation with a trajectory of missional engagement look like?”

In 2014 the spiritual formation organization Renovaré organized their national conference around the theme of, “*Formation for whole Life: Identity ... Community ... Mission*” and in the same year the spiritual formation organization Apprentice hosted a conference in 2014 with the title, “*Formation for mission.*” Carlson & Lueken (2013: 108) notes that the missional church brings a corrective to inward-focused spirituality in addition to this, the work of the neo-monastic movement is becoming increasingly popular in its attempts to live out the holistic spirituality encapsulated by a movement that combines spiritual formation and mission (Rutba House, 2005).

Berding (2013: 36–37) proposes that there should be an interplay between spiritual formation and mission and that, “it simply will not do for teachers of spiritual formation only to focus the attention of their students upon their inner lives and upon personal spiritual growth techniques; they also need to actively encourage spiritual life to flourish in the contexts of out-reach, service, and church ministry”. Connor (using the practice language of Dykstra & Bass to connote spiritual formation) asks, “What would it look like if mission were not thought of as the overflow or the result of practices but were, instead, the first thought that shaped the list of practices? (Conner, 2011: 97-98). Swinton & Mowat (2006: 24) notes that, “Christian practices are a reflection of the Church’s attempts to participate faithfully in the continuing practices of the triune God’s redemptive mission to the world.”

Thus, in recent literature, the need for this “inseparable symbiosis” comes from both the missional and spiritual formation camps. Although the need is clear, Karecki (2012: 23) notes a necessity for, “further analysis and reflection on how missiology interfaces with spirituality and how spirituality affects mission praxis” and that the, “task before us then is to grow in our appreciation of spirituality so that we bring it into relationship with missiology in ways that are mutually enriching to both disciplines” (2012: 26). Starcher (2012: 3) notes that “rarely have spirituality and

mission been explored and exposed in tandem.” Furthermore, Beard (2015: 176) notes that up to date, “No single work has of yet delineated spiritual-formation practices and goals from a missional perspective in a way that produces the tangibility desired.”

The research gap, therefore, lies in designing and developing a model that can serve as a pedagogy that cultivates the synergy needed between the disciplines of missiology and spiritual formation or what will be termed "missional disciple formation" in this study. The way that missional disciple formation is developed will be called pedagogy. In this study, the synergy between the inward – and outward foci of the church will be described as a Rhythm of life. The Rhythm of Life will be offered as a prototype for the cultivation of missional disciple formation that “reorient the Christian practices around the nature and vocation of a missionary God and church” (Woodward, 2013: 82).

1.3 Locating the study within the DRC

In recent studies, the DRC’s fifth wave of mission is described as a missional awakening (Benadé & Niemandt, 2019a). Due to several influences, the DRC accepted a framework document in 2013 entitled *Raamwerkdokument oor die Missionale aard en roeping van die kerk*¹ which gives a comprehensive imagination and language house for the DRC’s missional turn. Benade & Niemandt (2019b: 7–10) describe the influences that led to the missional turn as the processes of *Gemeentebou*², congregational studies, the South African Partnership of Missional churches, the season of listening and contextual forces like secularization, multicultural society and becoming cognizant of the poor. In the Framework document, a missional ecclesiology is presented, and theological imaginations and language houses are described so that local church communities can

¹ In this study Afrikaans names and documents will be placed in italics with English equivalents in Footnotes or next to the Afrikaans word. After the first footnote or bracket the Afrikaans will be used in the manuscript. To make documents more accessible to researchers and theologians who don’t understand Afrikaans the DRC might consider a translation project to make documents available to a larger readership. The translation for the Afrikaans term is, “Framework document on the missional nature and calling of the DRC”

² Church Growth, they note that within the DRC the Church Growth movement was interpreted in more holistic terms than in other contexts.

embody the theology. The document expressively states that the purpose of the document is not to be practical and that is up to local churches to embody the theology, imaginations and language houses described in the framework. This challenge of embodiment is what animated this research.

The study aims to determine how a "Rhythm of Life" that was designed and developed can be used as a prototype for the development of a pedagogy that assists in the cultivation of missional disciple formation in the DRC. By engaging in Practice-Oriented (PO) Research the researcher will use this research model to present a prototype that can be improved on (Hermans & Schoeman, 2015).

1.4 Research Methodology

As a practitioner the researcher is interested in the synergy between the fields of spiritual formation and missiology and specifically the interaction between spiritual formation and the missional church that leads to missional spiritual formation. Bogden & Biklen (2007: 56) notes that a researcher's own life story can bring interests and topics to the fore that they want to research. This is true for this researcher. Since 2003 the researcher has spent his vocational energies as part of several teams developing pedagogies to cultivate missional spiritual formation. Out of this work, an organization *Rhythm of Life*³ was developed. Rhythm of Life has as its aim the development of the synergy between the world of mission and spiritual formation and have worked with different local churches and NGO's.

The researcher published the books *Raw Spirituality* (Smith, 2014), *7 Ritmes binne 7 dae* (Enslin & Smith, 2014) and also *7 Ritmes vir Kinders* (Smith & Smith, 2015) dealing with the subject matter and as a church consultant with *Rhythm of Life* have guided several churches in the areas of spiritual and missional formation. Therefore, as a researcher, I come from the locus of a practitioner but through this project also as a scientific practitioner that implies, "that the same person can both practice and conduct research, but also that he or she can engage in practice and

³ Rhythm of Life is a non for profit organization that was founded by the researcher and Adri-Marié van Heerden. The website of the organization is www.rhythmoflife.co.za

research simultaneously as a set of integrated activities. This concept makes possible an empirically based model of practice” (Briar quoted in De Vos, 2005: 54).

Furthermore, the researcher was also a participant-observer in terms of the research. As a researcher, I became an ordained minister within the DRC during the completion of this research (in 2020) as part of the DRC’s framework of ministerial formation that will be discussed in Chapter 4. The researcher also participated in all of the formational expressions discussed in Chapter 3. As a researcher, I partook in the research from a phenomenological view.

The research took place within the South African context and more specifically engaged with the Dutch Reformed Church (DRC from now on) and specifically within the Western Cape's *Task Team* of Disciple formation (TT from now on). The TT was the problem owner for this research. The specific problem owner and their commitment to a specific denomination influenced the research approach and the study's limitations. The research approach, role players, and the study’s limitations will be explained in the next section.

1.5 Research Approach and design

This study works with an ideographic model of knowledge, which is a constructivist approach “concerned with the uniqueness of each particular situation” (Niewenhuis, 2009: 51). In contrast to nomothetic knowledge that works on the three criteria of falsifiability, repeatability and generalizable ideographic knowledge, it “presumes that meaningful knowledge can be discovered in unique, non-replicable experiences” and therefore the “primary task of the qualitative researcher is to ensure the accuracy of their description” (Swinton & Mowat, 2006: 43,46). This research is therefore contextual and qualitative.

The epistemology used for this study moves away from positivism or objectivism (Palmer, 2010: 36) and is undergirded by a constructivist epistemology that, “assumes that truth and knowledge and the ways in which it is perceived by human beings and human communities is, to a greater and lesser extent, constructed by individuals and communities” and therefore, “the researcher will be

involved with the research process not as a distant observer, but as an active participant and co-creator of the interpretive experience” (Swinton & Mowat, 2006: 35).

Because this study falls within the loci of missiology the researcher opted for a research approach that was developed in the DRC called a *Navorsingsstrategie vir missionale transformasie* (Niemandt et al., 2018) [Research strategy for missional transformation].

The research’s focus on pedagogy that has at its heart a focus on formation is echoed in the research strategy’s description of how churches worldwide are engaging in missional transformation through a comprehensive process and specifically mentions how the *Framework document on the missional nature and calling of the DRC* encourages different synods to explore how the transformation can be encouraged in local congregations (Niemandt et al., 2018: 1).

The missional research strategy consists of three cycles and four quadrants with twelve movements (Niemandt et al., 2018: 5) and is shown in Figure 1.1. The twelve movements are designed for a cultural change within the church. The research cycle was used to plan the research and because the missional research strategy is a comprehensive strategy aimed at the transformation in the church (Niemandt et al., 2018: 1) it suited the pedagogical aim of the study.

The four quadrants in the strategy are guidance, research, design, and training. In this research project, the first three quadrants were followed and although the training quadrant was not followed it gives possibilities for further research discussed in Chapter 6. The 3 quadrants that were followed contained three corresponding movements that helped with the scope of the study and corresponded with the research question and sub-questions. The delimitation of this research will be guided by the first three movements in the missional research cycle:

- Articulating the Pain: Problem analysis and project planning – Movement 1
- Clarifying the question: Information gathering and synthesis – Movement 2
- Development of the prototype – Movement 3 (see Figure 1.1).

The research concluded after the development of the prototype and the prototype was handed over to the problem owner for further movements in the innovation cycle. Every movement in the research cycle has a question as well as a handover moment (Niemandt et al., 2018: 5).

The different movements of the Research Cycle and how the researcher interacted with the movements will now be explained.

1.6 Quadrant 1 (Guidance): Movement 1 - Articulate the Pain

The first cycle of the Research strategy for missional transformation includes four movements of which the first movement is the articulation of the pain, or defining the problem statement (Niemandt et al., 2018: 5).

This falls in the guidance cycle. Niemandt et al. explain that the research starts with the life of the community and the specific missional challenge they are experiencing. Therefore, the process starts with the articulation of the specific challenge or the pain of the problem owner.

The owner is also seen as part of the research process and a source of knowledge. The researcher is not the expert but a companion in the process. In design thinking, the process starts with empathy and listening attentively to those who are facing the problem and getting to a place where the problem is articulated and therefore, “Defining is done in relationship with the people facing the issues” (Zscheile, 2020: 83).



Figure 1.1 Missional Research Cycle (Niemandt et al., 2018:5)

1.6.1 Identifying and involving the Problem owner

In the process of defining the problem, the researcher started in the knowledge stream and the client in the practice stream. Verschuren and Doorewaard (2010: 47) calls this initial stage agenda setting. When the issue(s) to be researched helps the researcher and the clients then the project is mutually beneficial. In this research, the client is the Task Team of the Western Cape Synod of the DRC for Disciple Formation (TT).

This TT showed interest in the development of a prototype that cultivates missional disciple formation. Because the researcher had experience developing pedagogies that enable missional disciple formation the TT approached the researcher, the TT as the problem owner within the research project that comes from the Practice Stream.

1.6.2 Gaining entry and cooperation from settings

Every community has specific gatekeepers that guard entrance to the community and therefore the necessary access needs to be facilitated (Fawcett et al., 1994: 29). For the proposed research the leaders of the TT acted as the gatekeepers. The researcher presented a workshop in the WCDRC's *Voortgesette Bedieningsontwikkeling* (VBO) [Continued Ministerial Education] on missional spirituality and was asked to engage with the TT for possible research.

The research cycle notes that certain values guide the research (Niemandt et al., 2018: 3).

- The research is academically accountable: the project was therefore registered at the University of Pretoria and a research proposal was drafted (most of this Chapter was the research proposal)
- A team approach: interaction between the researcher and the TT was facilitated through regular communication and feedback. The team also included different role-players as suggested which includes academics, task teams and ecumenical partners.
- The research can use different methodologies. In this study examples of different missional and spiritual formation movements were discussed using frameworks suitable to the subject matter so that a textual framework could be developed for the designing of the prototype. To develop a thick description the textual frameworks were combined in terms of the missional expression researches and the spiritual formation expressions that were researched.
- The research followed the correct Ethical code and is in service of the church: The Ethical guidelines of the University of Pretoria was followed. This included the necessary clearance from UP as well as consent from the TT. Appropriate structural procedures and clearances within the TT was obtained in planning and implementing the prototype.

- The strategy is designed to support and empower leaders in their effort to lead church communities to missional change: The conclusion of the study will discuss this further in Chapter 6.

1.6.3 Exploring the problem or pain of the problem owner

Researchers listen to the problem owner's concerns or in the language of the missional research strategy, "articulate the pain". In this phase, the tension between the current reality and the preferred situation was explored. The current reality includes an exploration of the story of the community and the main role players - which include the power dynamics within the situation. Furthermore, issues of responsibility and action plans are also explored (Fawcett et al., 1994: 30–31). The problem owner's pain was described in the following way (this can also be viewed as part of the research gap coming from the practice stream):

Within the Dutch Reformed Church (DRC) of South Africa, Missional theology has become a foundational conversation and cultivating missional churches a priority (Marais, 2017a). The conversation has evolved to the point that a Missional framework for being church has been adopted by the DRC Synod in 2013 which "can be summarized as a comprehensive recalibration of the self-understanding of the DRC in terms of a missional church perspective" (Niemandt, 2017: 201).

Since the adoption of this missional framework several synodal task teams were commissioned to work out the implications of the missional church in terms of liturgy, ecclesiology, service and the equipping of members *Lidmaatbemagtiging* | [Equipping of members] throughout the DRC churches (Mouton, 2017: 172). The TT of the WCDRC is one of these teams. Throughout the denomination, these teams are tasked to use the new language and imagination of the framework document to implement the missional theology within local churches in contextualized and embodied modes that actualize this "missional shift" (Mouton, 2017: 172). In the initial stages of the research, the TT's name changed from membership equipping / *Lidmaatbemagtiging* to

*Disspelvorming*⁴. This team later morphed into the task team responsible for continued education for ministers in the WCDRC called *Voortgesette Bedieningsontwikkeling* (VBO from now).

The TT identified the research gap in terms of the task of cultivating missional disciples in local communities. With the theology, imagination, and language house of the framework document in place, the TT identified that a pedagogy was needed that is informed by missional impulses. It also identified that the missional impulse needed a spirituality to sustain it. As problem owner, the practice problem was designing a prototype that can help local congregations to embody missional spirituality.

In these initial conversations with the TT for *Disspelvorming* | [Disciple formation] the research problem was verbalised as, "Which pedagogy can be used for the cultivation of missional disciple formation?" Therefore, the study aims to describe a prototype that can serve as a pedagogy to aid in the cultivation of missional spiritual or disciple formation. From the primary research question the following sub-questions were developed:

- How can the problem be analysed, and the project planned?
- What are the patterns or virtues of a missional church that can be embedded in missional spiritual formation?
- What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?
- What is the synthesis of the theoretical frames that can be used for the design of the prototype?
- How was the pedagogy developed and how can it be implemented as a prototype to cultivate missional spiritual formation?

In terms of the research cycle, this specific study did not aim at an intervention that makes a comparison between a pre-intervention, post-intervention. The study focused on the design cycle,

⁴ Disciple Formation

wherein the problem owner needs to test whether the planned intervention or prototype makes a difference in the practice stream (Niemandt et al., 2018: 4).

Within the context of movement 1 the researcher confirmed with the problem owner that the initial description of the pain was heard correctly. The research strategy notes that in the guidance phase a useful framework to use in terms of the problem is to discern whether the problem is due to behaviour that needs to be stopped by Christ the King or if the problem is an invitation to attend to blind spots, Christ as Prophet or behaviour that needs to be relearned, Christ as Priest.

In consultation with the problem owner, the discernment was that the pain or problem was an adaptive problem that involved Christ as Priest inviting to engage with new practices and with new possibilities (Niemandt et al., 2018: 5). As a researcher, this appreciative engagement in the process served as epistemological value, described by Meeks as a pilgrimage into the subject and a knowing adventure (Meek, 2014: loc.140). The problem owner was satisfied with the description of the pain and therefore a move to the second quadrant and the movement of the clarifying question could take place. The adventure started!

1.7 Quadrant 2 (Research): Movement 2 - Clarifying the question

In the knowledge stream of Practice-Oriented Research, the second movement is in the research quadrant, it is in this quadrant that the researcher defines concepts and makes use of the current literature to enable a theoretical framework for the design of a prototype. To clarify the question a literature review (Delpont, Fouché & Schurink, 2011:297-306) explored expressions of the WCDRCC in the missional church and spiritual formation in terms of their pedagogies.

Information gathering and synthesis helped the researcher to not reinvent the wheel (Fawcett et al., 1994: 31–32). In this research project “particularly useful sources” was used to synthesise theories to answer the related research questions by conducting a literature review. In the design of interventions, this avoids replication (Fraser et al., 2009: 30). A literature review helped to see how theory has been applied in the knowledge stream that can be adapted for the specific

intervention in the design phase (Fleury & Sidani, 2012: 32). To clarify the question the TT suggested explorations of the following expression within the WCDRC:

- The South African Partnership for Missional Churches. Because the South African Partnership for Missional Churches (SAPMC from now on) was one of the influences that led to the missional turn of the DRC and was initiated from BUVTON and later *Communitas* in the WCDRC, the problem owner suggested an examination of this movement.
- Within the WCDRC several innovative expressions were formed that were suggested for clarifying questions regarding spiritual formation: The *Geloofsreis*⁵, the Seminarium at Stellenbosch University, the *Predikantebegeleidingsentrum*⁶, and the Andrew Murray Center for Spirituality.

In the description of Movement two, a deeper engagement with the articulated pain is advocated in that the initial pain is subjected to theoretical frameworks (Niemandt et al., 2018: 5–6). Several theoretical frameworks informed movement 2's clarification and also served as contextual information sources and also helped with a thickened description:

- In terms of clarifying the question of missional culture change the work of the SAPMC (Niemandt, 2010; Nel, 2013; Van Niekerk, 2014; Burger, Marais & Mouton, 2017; Mouton, 2017; Niemandt, 2019c) was used as the main interlocutor as a contextualisation of the missional theology developed in South Africa. The choice of this partnership as interlocutors localised the research within the domain of the South African problem owner and acts as a delimitator for the study. At times the researcher also engaged with broader missional conversations to thicken descriptions.
- To explore the missional pedagogy two theoretical frameworks were used as a lens: the first is communities of practice of Wenger (1999) and second, the work of MacIntyre

⁵ Faith Journey

⁶ Assessment center for ministers

(2007) as mostly interpreted by Wilson (1997)⁷. This choice was made because the SAPMC's theory of change relies on conceptions of Aristotelian virtues described by Ellison (2009: 160) which consists of 4 components that develop a capacity: minimum knowledge, skills, attitudes and transferable habits (Dames, 2016: 230).

- The sub-question for this part of clarifying the question was, What are the patterns and virtues of a missional church that can be imbedded in missional spiritual formation?
- In terms of clarifying the question for spiritual formation, the theoretical frame of the philosopher and spiritual formation writer Dallas Willard (Willard, 1988, 1998, 2006, 2011) was used. Because the field of spirituality is so vast (See for instance (Waaajman, 2002)) a specific choice was made for the theoretical framework described in the spiritual formation movement. This research used Willard as a primary source for theory building of spiritual formation because his work has been influential in the WCDRC's development of spirituality. One of the most prominent movements of spiritual formation within the WCDRC is the *Geloofsreis*⁸ developed by Gys van Schoor and his wife Thea. This formational movement was studied as a Dutch Reformed expression of spiritual formation. To clarify the question further, other spiritual formation expressions of the Dutch Reformed Church of the Western Cape were explored to answer the sub-question, What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?
- The third area of information gathering of this study touched on the *pedagogy* needed to develop missional spiritual formation. Embodiment plays a major role in helping churches and congregants to participate in the *missio Dei*. An exploration of a missional pedagogy that takes embodied participation seriously explores reversing the dynamic of “excarnation” coined by the Canadian Philosopher Charles Taylor. He describes excarnation as, “the steady disembodiment of spiritual life, so that it is less and less carried in deeply meaningful bodily forms, and lies more and more 'in the head'” (Taylor, 2009:

⁷ Wilson is in dialogue with MacIntyre's book *After Virtue* that was first published in 1981, in this thesis the 2007 version will be used.

⁸ Faith Journey, from this point in the thesis the term *Geloofsreis* will be used

771). As a theoretical framework for pedagogy the researcher employed the work of Reformed Theologian and Philosopher James KA Smith's, especially as it relates to his Cultural Liturgy project (Smith, 2009c, 2013). Smith (2013: 154) notes,

[I]t is precisely an expansive sense of mission that requires formation. It is the missional *telos* of Christian action that requires us to be intentional about the formative power of Christian practices. (Smith, 2013: 154)

Key to a missional pedagogy is an exploration of a missional anthropology (Rooms, 2017: 306) that critiques an over rationalistic theological pedagogy. Missional disciple formation takes the spaces or incubators of the pedagogical endeavour serious and develops containers for the cultivation of missional habits (Marais, 2017b: 390). Using Smith's theoretical framework served to further thicken the description and do so form a Reformed tradition.

In Movement 2, the researcher explored the DRC's pedagogical models and methods developed by the SAPMC and the rhythms of spiritual formation in the expression that the TT asked the researcher to investigate (*Geloofsreis*, Seminarium, *Predikantebegeleiding* and Andrew Murray Centre of Spirituality). These choices of the interlocutors for the pedagogy, missional and spiritual formation conversations as well as the TT as client served as delimitations for this specific study. This limitation in the study is an important part of the research scope. The researcher participated in all of the expressions researched in the spiritual formation segment of Phase 2.

To further thicken a synthesis of the theoretical framework the research developed a heuristic called the Iceberg to summarise Phase 2 (chapter 4). In this chapter the researcher enlarged the investigation to larger systemic issues within the DRC that might shed light on the development of the prototype, this is in line with the research cycle's description of systemic frameworks where it is noted that some challenges cannot be viewed in isolation and therefore systemic issues need to be addressed that might help with issues of causation (Niemandt et al., 2018: 6).

1.8 Develop the prototype (Movement 3)

With the first two movements completed the design of the Prototype is a step towards and adaptive innovation within the organisation that can be tested by pioneers to experiment with the prototype. In designing a prototype two outcomes can be pursued: creating a new prototype or improving a current prototype (Niemandt et al., 2018: 6). In this research, an existing prototype is presented so that it can be tested and improved on. The testing and improvement are outside of the scope of this research, although suggestions were made in chapter 6.

1.8.1 Improving an existing prototype

The development of the Rhythm of Life commenced before this research was conducted, and therefore this existing prototype was formed outside of the habitus of the Dutch Reformed Church and is brought as a prototype to be improved. With the help of a collaborative multicultural team, the Rhythm of Life was developed between 2003 and 2010 as a possible pedagogy for creating missional disciple formation in the South African context. In chapter 5 the different iterations of the Rhythm of Life are narrated. In the early development of the Rhythm of Life, the model was conceived as a *regula* for a homogeneous white suburban community, “A rule of life is a pattern of spiritual disciplines that provides structure and direction for growth in holiness. It fosters gifts of the Spirit in personal life and human community, helping to form us into the persons God intends us to be” (Thompson, 2005: 146). In partnership with the organisation Oasis, the *regula* was adapted to the current Rhythm of Life. This prototype was described in the researcher’s book *Raw Spirituality* (Smith, 2014).

Therefore, the researcher brought the knowledge that was developed from the current Rhythm of Life into conversation with interlocutors from the TT. The researcher,

[C]ommits to a conversational way of going about things. It is, if our theological reading is right, only in the conversation between voices, carefully attended to, that an authentic practical-theological insight can be disclosed. (Bhatti et al., 2010: 56)

During this phase of the research the sub-question, How was the pedagogy developed and how can it be implemented as a prototype to cultivate missional spiritual formation?, was explored.

Zscheile (2020: 83) notes that in the development of the prototype a movement is made into the ideation phase where the process can be described as messy because prototypes are not perfect but “allow for concrete embodiment of potential new solutions.” This third movement, of creating prototypes, is described in the research cycle as:

- A landing strip for the future
- That prototyping is not traditionally part of theological research (as a researcher who thrives as a pioneer I felt this tension)
- Is one of the new capacities identified for future ministers in the DRC
- Is an innovative practice and is therefore disruptive
- That pioneers usually innovate and that it is a creative process and that the skills of innovation differ from analytical skills (Niemandt et al., 2018: 7).

The research cycle describes how the sandbox technique of Scharmer can be used for the development of a prototype (Niemandt et al., 2018: 7). This researcher described prototyping in the light of the work of missiologist Paas (2012:471 – 476) that describes how innovation usually happens in safe havens and on the margins of the official church system. According to the research strategy for missional transformation, the process can move to the next phase when there is enough enthusiasm to experiment with the prototype in practice (Niemandt et al., 2018: 7). The TT's showed interest in testing the prototype and some of these tests are on their way but was outside of the scope of this research project.

1.8.2 Participants in the research

The research participants included the problem owner of the research. Which started as the Task Team for Missional Disciple formation of the Western Cape Dutch Reformed Church. This team later became the Task Team of the VBO. Communication with the team was facilitated through

the synodal structure of the WCDRC and the researcher had several meetings with the TT during the research. Several interviews were conducted in the research process and will be noted in the report. The researcher was thankful for the research supervisors of the study who are both in the missional and formational communities of practice within the DRC.

In summary, research objectives represent the specific steps to achieve the goal of the research (Fouché & De Vos, 2011:94; Fouché & Delpont, 2011b:108). The researcher set the following objectives to achieve the research goal:

- To analyse the problem and plan the project accordingly
- To explore and describe specific movements of spiritual formation and missional theology using applicable theoretical frameworks to reflect on the pedagogical implications of these movements.
- Synthesising the theoretical framework for the prototype and describing a possible missional heuristic
- Describing how the Rhythm of Life was designed and developed
- Present the prototype for testing within specific areas of the WCDRC

1.9 Researcher's location, and limitations

During the Research process, the researcher journeyed through several of the WCDRC's chosen movements. These included the *Geloofsreis*, *Predikantebegeleidingsentrum* and several writing retreats at the Andrew Murray Centre for Spirituality. During the research, the researcher became an ordained minister within the frameworks of ministerial development described in chapter 4 and therefore experienced parts of the Seminarium as a student. As researcher these first-hand journeys allowed for listening within the expressions of the WCDRC. These first-hand observations were offered in conversation with the problem owner and verified in several interviews with relevant role-players within the DRC, noted in the research report.

As a white, Afrikaans male the limitations of my social imagination (that will be discussed in chapter 3) serves as one of the locations that need to be stated. Entering the DRC as a newly

ordained minister *diensleeraar* | (servant minister) has been a joy and becoming a member of the DRC as a community of practice is an adventure. The researcher concludes with the chapter outline.

1.10 Chapter Outline of the study

In chapter 1 the research question was answered, How can the problem be analysed, and the project planned?

The rest of the research chapters followed the different movements of the Missional Research Cycle (Figure 1.1).

In Movements 1 and 2 of the cycle the pain is articulated and clarified and is reported in chapters 2-4:

Chapter 2 clarified questions regarding missional theology in the DRC through the sub-questions: What are the patterns or virtues of a missional church that can be embedded in missional spiritual formation?

Chapter 3 clarified questions regarding spiritual formation through the sub-question: What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?

Chapter 4 synthesised the theoretical frameworks and broadened the lens and the sub-question was: What is the synthesis of the theoretical frames that can be used for the design of the prototype?

Chapter 5 described Phase 3 of the Missional Research cycle “Develop prototype” and the sub-question: How was the pedagogy developed and how can it be implemented as a prototype to cultivate missional spiritual formation?

Chapter 6 summarised the findings of the research and contained further questions for research.

Chapter Two

2 THE PEDAGOGY OF THE MISSIONAL CHURCH IN THE SAPMC

2.1 Introduction

In this chapter, Phase 2 of the Research Cycle will be addressed to clarify the question further (1.7). The TT of the WCDRC identified the research problem as “Which pedagogy can be used for the cultivation of missional disciple formation?”. In this chapter the main research question will be explored by the sub-question, “What are the patterns or virtues of a missional church that can be embedded in missional spiritual formation”? Given that the TT as problem owner suggested that the SAPMC be investigated to clarify the question, the sub-research question can be refined as, “What are the pedagogy employed by the South African Partnership for Missional Churches (SAPMC) that can be embedded in missional spiritual formation”?

As noted by Niemandt et al., (2018: 6) the phase concludes when the theoretical framework for the development of a prototype has been established. Because the researcher is looking at missional as well as spiritual formation expressions within the WCDRC, this theoretical frame will only be presented in chapter 4.

In this chapter, the missional-pedagogical aspects for this framework will be discussed through the lens of Wenger’s work in an exploration of the SAPMC. Etienne Wenger’s elements of a “community of practice” (Wenger, 1999) will be used to explore the phases of the SAPMC. Wenger’s communities of practice with its negotiation of situated learning through participation and reification gives a helpful lens to reflect on the pedagogy (Hardy, 2018: 296). After analysing the reified elements of this process Alasdair MacIntyre’s 5 elements used in his book *After Virtue* (2007) and discussed by Wilson (1997) will be used to explore the pedagogical insights of the SAPMC to identify a framework for a missional pedagogy. Both these author’s works on virtue have recently been published in *All things Hold together in Christ* (Smith & Gulker, 2018) which is a helpful book for referencing. In the rest of this chapter references will vary between

MacIntyre's original book, as well as *All things Hold together in Christ*. The chapter concludes with pedagogical insights.

2.2 Wenger - Communities of Practice

In this chapter, we will enter the domain of the journey designed by the (SAPMC) a community of ecumenical churches that developed specific practices that enabled them to participate in the *missio Dei*. In the literature reviewed the partnership is sometimes described as the “South African Partnership of missional churches” and sometimes as the “South African Partnership for missional churches”- the correct description is “for” indicating a process or journey of discovery (Dames, 2007; Wepener, 2008; Hendriks, 2009; Nel, 2013; Niemandt, 2013). In the following section, we will explore the SAPMC as a community of practice to “catch up” theoretically to the SAPMC's journey using the dynamics of communities of practice as a heuristic lens. The terms domain, and “catching up” comes from the work of Wenger.

Wenger's theory on situated learning started as an exploration of the dynamics of apprenticeship (Lave & Wenger, 1991) and his work developed towards communities of practice which Wenger states functions “as a living curriculum” for the community that has three characteristics namely domain, community, and practice (Wenger, McDermott & Snyder, 2002: 27–40) cf. (Floding & Swier, 2012: 194).

- A domain shares a common interest that develops into specific forms of knowledge and accountability. Furthermore, practitioners in a domain guides the questions asked in a community of practice and now what is trivial or not (Wenger, McDermott & Snyder, 2002: 29–32).
- Practice is defined by Wenger as an action “in a historical and social context that gives structure and meaning to what we do” and notes that it is “always social” or stated differently a practice is “a shared history of learning that requires some catching up for joining” (Wenger, 1999: 47,102) cf. (Smith & Smith, 2011; Buschart & Eilers, 2015). In

using Wenger's theory as a lens, the researcher already opts for a pedagogical model that focuses on more than just cognitive and knowledge-based elements. Pedagogies that only focus on information will not lead to communities of practice, because the "catching up" will primarily be in relaying information and knowledge only and won't lead to actual embodied change cf. Bell Hook's concept of "masturbatory mental exercise" (Hooks, 2008: 6). Communities of practice has a pedagogy that is embodied and therefore not just based on a cognitive anthropology but a fuller account of the human being. Certain training or re-training will be needed for new members to "catch up" with the community.

In their reflection on pedagogy Smith & Smith (2011: 12) notes that communities who "engage in shared patterns of practice in concrete settings become communities of practice". Reflecting on Wenger's descriptions of practices they describe the following distinguishable elements of communities of practice:

- . Participation and different forms of it (monologue / dialogue / speaking / listening).
- . Reification is when ideas are turned into material things – etymologically from "making into a thing" (Wenger, 1999: 58). When communities of practice are formed ideas are materialised into objects and therefore, "Ideas, assumptions, and goals have become reified parts of the shared physical environment, and consequently constrain future actions" (Smith & Smith, 2011: 13).
- . Repertoire describes the different behaviours of groups and helps to distinguish between different communities of practice.
- . Patterns of practice are informed by shared imagination (Smith & Smith, 2011: 12–14).

Smith and Smith notes that,

A community of practice ... is shaped out of certain forms of participation, an ongoing process of reification that turns intentions into stable objects, the growth of a shared repertoire of meanings and behaviors, and the development of a shared imagination concerning what the group is really aiming for. (Smith & Smith, 2011: 14)

Wenger's theory will be used as a heuristic in this chapter because it,

provides a systematic framework for exploring how vision becomes embodied in particular educational behaviors and how learning arises from those behaviors, opening space to examine the relationship of faith not just to ideas, but to pedagogical practices. (Smith & Smith, 2011: 14)

Within this chapter, the domain of the SAPMC will be explored as a community that includes the community of theologians and practitioners that facilitated a process of spiritual discernment within their churches to join in God's mission. This community of practice is not only a South African expression but spans the globe. Within the missional conversation, this specific group emanated from the work of the *Gospel and our Culture Network* GOCN and developed into different streams and expressions that are traced by van Gelder & Zscheile (2011).

In this chapter the domain, therefore, is the missional church, and the community of practice the SAPMC and those who influenced this community of practice, most notably Church Innovations Institute (CII) that are based in the USA but works with communities of practice in different countries over the world. This specific community of practice serves as a delimitation of this chapter's exploration. The researcher realises that the missional conversation is broader than this specific community of practice (Laubscher, 2020).

Before we move on to the exploration of this specific community of practice, two additional reasons that Wenger was chosen as a lens will be mentioned:

- The possibility of this lens was inspired by theologians using this lens in their own work (Smith & Smith, 2011: 12–19; Eilers, 2013; Buschart & Eilers, 2015: 212–215).
- Because the theory is a process theory of social learning (Hardy, 2018: 304) that focuses on practice it fits with the ethos and philosophy of the Partnership of Missional Churches journey and its contextualisation in South Africa.

2.3 *Church Innovations and the Partnership for Missional Churches*

Local is lekker is a South African slogan that celebrates contextualisation. In the partnership between CII and the South African Partnership for Missional churches a contextualised journey was developed. This journey is at its heart a process of culture change that enables local churches to discern God's preferred and promised future, "moving to a process of spiritual discernment focused on the question of God's preferred and promised future is necessary to reveal both what needs to change and how those changes can be made" (Keifert & Granberg-Michaelson, 2019: 25). This discernment process is built on the reality of God and specifically, a description of the attribute of God called the *missio Dei*.

At the 1952 mission conference held at Willingen in Germany, the conference moved from the how questions of mission to the why of missions. The why of mission was answered with the *missio Dei*. God is in essence a missionary God, and therefore the mission does not belong to the church, but God. Because mission is in God's character, the church should also participate in the mission (Franke, 2020: 14–21). Churches who are not following in the wake of a missional God are invited to participate in the fountain of God's sending love (Bosch, 2011: 392). To shift churches towards participating in the *missio Dei* entails an extensive process of culture change and this change involves a process of discernment.

Under the mentorship of Keifert and his organisation *Church Innovations Institute* (CII), the SAPMC contextualised a South African journey of change for congregations (Niemandt, 2010: 399,411). The partnerships' change process involved much more than just adding a few activities or ministries to the church's activities but entails a discernment journey of deep cultural change.

In the book *Cultivating Missional Change* (Burger, Marais & Mouton, 2017)⁹ written by the international consortium of churches that partner with CII (which is a community of practice and

⁹ This book is the result of a conferences hosted in Stellenbosch in 2015, another book based on a conference focusing on missional ecclesiology is forthcoming.

a specific domain), Keifert (2017: 190 - 197) reflected in a chapter entitled, “*How churches change*” on the meta-theories that gave rise to Church Innovation's change models.

According to Keifert (2017: 190-191), it is more fruitful to engage churches as cultures rather than just organisations, or as families. Keifert (2009: 15), states that "The congregation is the location where theology is practiced" and that the mediation between practice and action as well as experience and action takes place within "practical reason" which is "a kind of wisdom, involves an identifiable knowledge base, skills, attitudes and beliefs, and behaviours" (Keifert, 2009: 19). For Keifert, practical reasoning can be taught but necessitates a concrete situation, which is a pedagogy situated in place. For CII this practical reasoning is developed through a discernment process that Keifert (2009: 21) describes as a heuristic that, "calls for the practical skills of attending, asserting, deciding, and acting on the basis of a process of spiritual discernment." He describes practical reason employing Aristotle's *phronesis* cf. Bass et al. (2016) and activity as *poesis* (2009: 37).

Keifert's (2006b) book *We are here now* which was translated into Afrikaans for the DRC as *Ons is nou hier* (Keifert, 2007) describes the process used by the SAPCM. With further developments in CII, another book *How Change comes to your Church* (Keifert & Granberg-Michaelson, 2019) was recently published. To identify the pedagogy of a missional transformation, the foundational theories of the partnership (Keifert, 2006b: 39) will be explored.

2.4 Theories of the CII model

To identify the pedagogy of a missional transformation, the foundational theories of the partnership (Keifert, 2006b: 39) will now be explored. Because of CII's influence in the SAPMC and the partnership's influence on the WCDRC it is helpful to trace the theories used by CII and Keifert.

Keifert & Ellison (2010: 302) notes that churches face several challenges in the world and that these challenges warrant a conversation between the church, the culture (what they call the mini-publics) they find themselves in as well as the academy. The theories developed by CII allows

local churches in partnership with the academy to discover what is going on in their communities and become emancipated in asking their questions and examining their own answers. To facilitate this, certain theoretical tools are used and influences the process.

These influences are described by Keifert & Ellison (2010: 300–301) as a mixture drawn from theological insights from the GOCN, as well as those drawn from specific philosophical strands and methods used in the social-sciences and includes the linguistic turn, the hermeneutical turn, critical theory, Aristotelian pragmatism and applied ethnography. We will now turn to some of these theories.

2.4.1 Everett Rogers – Diffusion of Innovation

Because the church is a culture, Keifert (2017b: 190) finds "more insight from models borrowed both from cultural anthropology and applied cultural anthropology" than models used to change churches as organisations. The work of Everett Rogers (2003) and his diffusion of innovation model is one of the foundational theories used by CII to explore cultural change. Other leaders in the missional movement also use this model as a foundational theory cf. (Hirsch & Ferguson, 2011; Keifert, 2017). Roxburgh also used the "Diffusion of Innovation" in the development of his "missional change model" (Roxburgh, 2009; Cronshaw, 2013) and continues to do so (Branson & Roxburgh, 2021: 131–132).

Rogers (2003: 170) explains the different stages of diffusion of innovation: awareness, interest, evaluation, trial, and adoption. These stages correspond with 5 stages of decision making: knowledge, persuasion, decision, implementation, and confirmation. People are in different stages of receptivity towards the change: innovators, early adopters, early majority, late majority, and laggards (Rogers, 2003: 281). This Rogerian model forms the outline for the model used by CII and was adapted by the SAPMC, "Each phase of the PMC spiritual journey roughly follows the diffusion of innovation in a culture because, after all, a local church is part of a culture" (Keifert, 2006b: 50–58). The four phases of the journey are: Discovering, Experimenting, Visioning for

embodiment and Learning and Growing (Keifert, 2006b: 59). These phases will be discussed later in the chapter (2.5).

2.4.2 Core Capacities and the components of a capacity (the quadrant)

Within the pedagogy of the SAPMC, the development of core capacities is central. Each of the four phases aims at developing a capacity and a fifth capacity is built throughout the process (the core capacities will be explored later in the chapter). To develop these core capacities a quadrant of four components is described (Ellison, 2009: 160). According to Ellison capacity is not acquired through the downloading of information only, because a capacity is not only knowledge but rather a complex phenomenon consisting of knowledge, skills, attitudes & beliefs and pass-on able habits. Minimum knowledge, rather than a maximum knowledge base, is necessary to assist a person to start exercising the practice; but the practice becomes a capacity through the mastery of the skills needed for the practice, supported by habits, attitudes and beliefs cf. (Marais, 2017b: 389).

In the partnership, the development of core capacities through this model of knowledge, habits, skills, and beliefs is seminal to its pedagogy and within the community of practice, this quadrant is a key pedagogical strategy. This quadrant with its Aristotelean foundation was used and developed by the faculty members of Luther seminary (where Keifert taught) to develop a missional curriculum (Boyce & Nysse, 2006). These four components were originally verbalised as Attitudes and Beliefs, Skills, Knowledge Base, and Habits and Character (Boyce & Nysse, 2006: 42) and introduced into the ecosystem of Lutheran seminary in 1992 as a “Four component Capacity Grid”. In the development of the capacities, the description of character fell away. Ellison used this “Four Components of Capacity” in her PhD and as a consultant for CII the quadrant became part of the pedagogy of Church Innovations and is therefore dispersed as part of the repertoires of the communities of practice associated with CII (Harrison, 2017a: 347; Marais, 2017b: 389; Mouton, 2017: 166).

Mouton (2017: 166) describes a capacity as more than just knowledge, although it is an important first element. Therefore, knowledge has to be augmented with the right attitudes and beliefs, skills and specific habits cf. (SAVGG, 2009: ii).

2.4.3 Phenomenology

Keifert (2017b: 190) describes his metatheory of change as an "is-ness", as a phenomenology. In an article in the CII newsletter he explains:

In a quiet and powerful way, it came to me that phenomenology precisely offered the practices that assisted my faithful dwelling in God's Word and world. Phenomenology gave me the practices of attentiveness, wakefulness, critical but generous attending to the given that all the prejudices, both fruitful and unfruitful, framed, shaped, ordered, and dominated my reading of Word and world. Phenomenology was the helpful discipline that made possible a liberation from drowsy acceptance and acquiescence to Word and world. My use of phenomenology became more intentional. The practices of bracketing, folding, critical distance, and seeking a critical participation in the fusing horizons of Word and world became increasingly powerful, fruitful for seeking truth regarding my persistent question. (Keifert, 2011)

The "is-ness" of the church is nested in the reality of the Trinity. Change is possible through participation in the Trinity's preferred and promised future of the church. Therefore, churches have to "reshape our practice of inquiry to consider God as first and always an agent, not simply a subject matter, in the educational process" (Keifert, 2009: 36). Furthermore, the church's, "ought-ness" follows from the nature of God, indeed, the movement of the triune God revealed and made incarnate in Jesus Christ. This "ought-ness" follows from God in whose likeness the church of Jesus Christ lives and breathes" (Keifert, 2017b: 191).

CII, therefore, seek to help congregations living within this secular age to interact with God, not as an object but as a subject that is active in the church and the mini-publics within which these churches are located.

2.4.4 Heifetz and Linski's adaptive change and holding spaces

When churches face challenges, they can either engage with the problems in terms of technical - or adaptive challenges. Technical challenges can be effectuated through the knowledge and know-how that is already available, either in the church itself or by experts and consultants. Adaptive challenges have no known answers and invite the church and its leaders into a process of learning (Heifetz & Linsky, 2017: 14). These adaptive challenges necessitate experimenting with innovations and the creation of holding spaces where failed experiments can be debriefed and learnt from – “excellent failure” (Keifert, 2006b: 90).

Leaders create holding spaces wherein the congregation can do the work of experimentation even if it means that they fail (Zscheile, 2014b: loc:1284). These holding spaces help to address participants' shame and fear that blocks learning and innovation (Zscheile, 2014b: loc:1475).

We now move onto the phases of the SAPMC to discern pedagogical insights. Each phase is briefly described, after which the specific phase is discussed through the lens of Wenger's community of practice in terms of the elements of reification, repertoire, and participation.

2.5 *Phases of the SAPMC journey.*

The SAPMC followed Four phases that were designed to fit in parallel with the Rogerian model described earlier. In his doctoral research on the SAPMC Cordier (2014: 38–44) described how the Rogerian model of the diffusion of innovation was developed into the partnership's four different phases. Therefore, this research doesn't aim at a detailed description of the phases but rather an investigation of the pedagogical dynamics within the different phases. At the end of a description of the phases, Cordier's summary of the phases will be gleaned again.

The SAPMC phases were not quick fixes and the journey of travelling through the phases took in between three and five years with several meetings designed to form holding spaces for adaptive change. Cluster meetings were holding spaces wherein church leaders of different denominations gathered to exercise certain practices using a pedagogy of experiential learning (Mouton, 2017: 169). The SAPMC had clusters in different provinces in South Africa and Namibia. These clusters included ecumenical diversity and over the years numbered over 140 churches, although some diversity was found in the clusters more than 80% of the churches were DRC churches (cf. Hendriks, 2009 for a detailed description; Niemandt, 2010; Cordier & Niemandt, 2015a; Marais, 2017a: 66–67). Baron & Pali (2021: 3) comment on the SAPMC’s cluster composition and notes that the missional church movement from marginalised communities like townships is not reflected. Although the clusters aimed at diversity it was not fully achieved.

To describe the experiential mode of learning Cordier (2014: 39) quotes Hirsch & Ferguson’s description of a pedagogical assumption that change is not effectuated by knowledge alone but through practise or action, we “act our way into a new way of thinking.” Although Hirsch is not part of the CII’s work, he is in the missional church’s community of practice. Hirsch was born in South Africa and his writings are popular in the South African missional community. Cordier’s connection with Hirsch’s intuition that a missional pedagogy needs to exceed cognitive reliant models is one of Hirsch’s tropes in his writings mostly contrasting it as the difference between a Hebraic embodied version of change and a cognitive Hellenistic (or Greek) based mode of being. The Greek way focuses on abstractions whereas the Hebraic is action-reflection, embodiment, mentoring and modelling (Frost & Hirsch, 2013: loc.2761; Hirsch, 2016: 132). With the SAPMC’s reliance on an Aristotelian theory of change: minimum knowledge, attitudes and beliefs, skills and pass-on able habits the next part of the investigation will look at what the pedagogy of the SAPMC entailed. Investigating the phases of the SAPMC will give us clues to these experiential pedagogical patterns employed by the SAPMC.

Phase 1: Discovery (core capacity of listening)

The first phase of the SAPMC engaged leaders in a discovery of an active God with a "preferred and promised future for the church" (Keifert & Rooms, 2014: 4). This phase consisted of three cluster meetings. According to Keifert, CII discovered that congregational leaders and members became practical atheists and secularised to such an extent that they didn't see God as the primary actor in their church's ministry (Keifert, 2006b: 62). This correlates with Charles Taylor's explanation of the immanent frame and the buffered self within modernity (Taylor, 2007: 539–593). Given this practical atheism, the first phase involved the re(discovery) of the reality of God as the acting God (Keifert, 2006b: 63). In terms of Theology, the discovery phase introduces churches to the *missio Dei* as well as skills of discernment (Keifert, 2006b: 64). The SAPMC consultants guide explains,

The SAPMC journey is a journey of spiritual discernment. This is a critical principle that must always be remembered. The SAPMC journey is not about organisational effectiveness, nor about the church building, but about God and our dependence on God's guidance. We want to continually hear the answers from God. And the best way to do that is to be sensitive to God's voice. The spiritual disciplines, that your minister/pastor will lead you in and teach you, will help you with this. ("SAPMC Consultants manual Phase 1: Discovery Cluster Event 1", 2008)

In the discovery phase participants were introduced to specific spiritual disciplines. The primary practice that was introduced was Dwelling in the Word which helps congregations to overcome secular imaginations and practical atheism (Keifert, 2006b: 68). For Keifert, Dwelling in the Word is the keystone habit (Duhigg, 2012: 100–101) out of which the other practices of "spiritual discernment grow and are fed" (Keifert, 2006b: 70; Keifert & Rooms, 2014: 21). Prolonged practice in terms of dwelling enables missional imagination to develop as well as the ability to engage with a "friendly looking stranger" – a term that is very strategic in the pedagogy of the process.

The first phase of the SAPMC aimed at developing the core capacity of listening (Cordier, 2014: 38). Using Rogerian language of innovation, dwelling in the Word is introduced as an innovation to churches, in the words of the facilitator's manual,

Innovation leads to change by introducing something new. You are going to introduce the practices of Dwelling in the Word as well as spiritual discernment. That is an innovation. It is not going to change the congregation overnight. See it as adding drops of colour to water one drop at a time. Each drop contributes to the change of the colour. Each time that the leadership and members dwell in the Word, God adds another drop and slowly your congregation's culture will start changing. We call each drop a transferable habit. The more people that participate the better for the change in the congregations (sic) culture. ("SAPMC Consultants manual Phase 1: Discovery Cluster Event 1", 2008: 28)

The idea of dwelling in the Word is to transfer the habit to different groupings within the church's ecosystem in such a way that the practice is diffused throughout the different groupings of the church.

Another aspect of the discovery phase involved the discovery of congregational leaders that participated in the process. In addition to the discovery of God through corporate dwelling in the Word, these leaders were encouraged to maintain a specific focus upon God's preferred and promised future through "personal spiritual practices" (Keifert, 2006b: 71). These disciplines were taught and instilled in-between the phases of the CII process through a pre-retreat where ministers partnered and encourage each other to practice these disciplines (Keifert, 2006b: 73).

However, in the SAPMC, participants were invited to a retreat before the partnership launched and in an interview with Dr Frederick Marais on 8 June 2020 this retreat was dropped because the participants were not convinced that they needed this formation or engagement in spiritual disciplines to engage in the SAPMC. To engage with this resistance the WCDRC, through *Communitas*, developed a journey that was innovated to make up for this, and to that end, a spiritual formation process was designed called *100 dae* | [100 days]. The *100 dae* innovation

developed an encouraging holding space for practising spiritual disciplines and accountability and focused on practising spiritual disciplines for 100 days within the context of an accountability group.

The spiritual disciplines that were introduced during the *100 dae* included solitude, journaling, *Lectio Divina* and the prayer of *Examen*. Leaders were also encouraged to read books by Andrew Purves and Dallas Willard. This innovation was tested with ministers and was later introduced to lay leaders in the Western Cape clusters. However, this innovation of the WCDRC was not diffused to other clusters in the SAPMC.

Keifert (2017b: 194) notes the leadership in the process of becoming a missional church, “depends disproportionately on their own private and communal spiritual practices. Without such personal and communal spiritual practices, it is nearly impossible for them to empty themselves of a need to find solutions or attempt to get people on board with their desired solutions.”

The discovery phase included the establishment of a steering team with people who have visionary aptitudes, financial planning abilities, team building capacity, influencing abilities, and brokering skills (Keifert uses the language of bonding and bridging as a way to talk about this), and an aptitude for prayer. Within the partnership training lay leaders was extremely important (Hendriks, 2009: 112) and to a large extent, the success of a missional cultural transformation depended on the lay leaders in a congregation. As a part of the steering team a listening team is constituted who are trained in applied ethnography, "a well-established model of social scientific research" (Keifert, 2006b: 76).

These listening leaders (teams) listened to the family, inside strangers and outside strangers of the church. In Phase 1 the listening team also listened to the context that the church finds itself in and conducted a community analysis. Listening reports were compiled and sent to the SAPMC office for ethnographic analysis.

Other congregations are also discovered as partners and congregations are invited to twin with other churches. Within the SAPMC these churches clustered together and were ecumenical.

Keifert (2006b: 81) summarises Phase 1, "The focus has been on discovering, discovering through listening. Through listening a growing circle of leaders discover God, others within their congregation and community, and other congregations as partners for a missional church." cf. (Cordier, 2014: 39–40).

Mouton (2017: 166) notes that part of the pedagogy followed by the SAPMC's was a "practice-oriented process where action and reflection guided the formation of missional identity in congregations" cf.(Hendriks, 2009: 113). He further notes that the pedagogy included a basic tenant that "congregations learn best from one another" (Mouton, 2017: 166) cf.(Keifert, 2006b: 79) and confirms the importance of Dwelling in the Word as a crucial habit that each cluster engaged with cf. (Dames, 2007: 43; Nel, 2013) who concurs with this observation.

Between every cluster meeting (there was 3 in Phase 1), the pedagogy also included reflections on the learnings and mistakes made since the previous cluster. Failure was embraced as an important pedagogical value, "Making mistakes is unavoidably part of any process of missional innovation. An excellent mistake is one from which one learns" (Mouton, 2017: 167). The partnership encouraged action-based discernment and openness of experimenting.

Cordier (2014: 39) notes that Phase 1's discovery is aided by asking God questions and developing the habit of Dwelling in the Word. These God questions underwent continual development and are explained in more detail in the book *Meeting with the voice of God* (Marais, 2011). Some of the questions introduced in phase 1 were, "What is God up to?", "Where have you seen God (re)create?", "Why were you saved?", "Who are we/should we be?"

We now turn our attention to Wenger's theory of situated learning, "Wenger's work provides insights into what a missional community needs to understand about learning processes" (Hardy, 2018: 304), in other words, Wenger helps us to discover pedagogy.

2.5.1.1 Applying Wenger's lens on Phase 1

Wenger (1999: 52) explains that participants in a community of practice have different forms of participation. These forms of participation are negotiated with the reification of the community of practice, which in turn leads to the repertoire of the community's practice.

Wenger describes repertoire,

The repertoire of a community of practice includes routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that the community has produced or adopted in the course of its existence, and which have become part of its practice. The repertoire combines both reificative and participative aspects. (Wenger, 1999: 83;cf. Eilers, 2013: 53–54)

In terms of using Wenger as an interpretive lens, these three elements (forms of participation, reification, repertoire) will be unpacked under each of the SAPMC phases. Although Wenger's theory entails more than these elements, only these three will be discussed (Wenger, 1999: 83; cf. Eilers, 2013: 53–54 for a helpful discussion on using Wenger's theory).

Phase one consisted of the following forms of participation:

- Facilitators introduced an overview of the whole SAPMC journey and its Four phases. They used Consultant guides and PowerPoint presentations to facilitate conversations. They are designated as consultants and facilitators during the process (later in the journey the term facilitator became the chosen designation and consultant was dropped).
- Church ministers were invited to partake and given the role of “spiritual leader” with the purpose “[T]o lead you and equip you in the application of spiritual disciplines.
- Lay leaders who constituted a Steering team who were “Innovators” and “Early Adopters” were invited into Phase 1. These terms are also used by Rogers to help church communities with the diffusion of innovation. During phase 1 the importance of lay leadership is emphasised, and facilitators were encouraged to remind lay leaders that, “The SAPMC

journey is designed to be a member-driven journey, not a minister/pastor-driven journey. Therefore, do not underestimate your role and responsibility” (“SAPMC Consultants manual Phase 1: Discovery Cluster Event 1”, 2008: 62). Members were encouraged to partner with their pastors. Lay leaders participated on the Steering Team in different roles. One person participated as the *leader of the Steering Team*. Other members became part of the *Listening Teams* who listened to the congregations and others became part of the group that conducted a “community analysis” of the context the church found themselves in, their participation invited them into ethnographic training on how to conduct interviews. The groundwork for two *missional engagement teams* was laid and the process of appointing a mentor that could help with plunging was identified. Lay leaders who joined the cluster meetings worked in smaller groups through several facilitated discussions.

- Congregation members were invited into information meetings where feedback was given of the progress made by the steering team through regular communication – the aim in Phase 1 was 10% of the members who attend Sunday services and a second congregational meeting with the target of 15% attendance.
- The church council makes up another group that participates as members of the community of practice, their participation is initially as a permission-giving body (they approve engagement with the SAPMC process) and then receive feedback on the listening report. They also practice Dwelling in the Word. During a retreat, the listening report is triangulated with the Luke 10 Dwelling in the Word and the “eight patterns of missional faithfulness” (Barrett et al., 2004) is discussed to identify 3 missional challenges.
- Churches are encouraged to partner with a twin church to learn from and to visit in between cluster meetings.

Reification during Phase 1 consisted of the following material developed by the SAPMC and the cluster meetings:

- SAPMC Consultants Manual Phase 1: Discovery Cluster 1, SAPMC Consultants Manual Phase 1: Discovery Cluster 2, SAPMC Consultants Manual Phase 1: Discovery Cluster 3 (there are three editions of Phase 1 manuals: June 2007, January 2008, and July 2012)¹⁰
- A PowerPoint presentation Cluster 1 (86 slides), Cluster 2 (35 slides), Cluster 3 (35 slides)
- A congregational guide.
- Training for the listening team to listen to participants “into free speech” (Keifert, 2006b: 76–77).
- A listening report was typed up and sent to the SAPMC head office.
- This report was delivered and discussed with the Steering Team.
- A community report was submitted to the Steering team
- The WCDRC developed the *100 Dae but this was not diffused to all the clusters* other clusters only focused in Phase 1 on Dwelling in the Word.

The first cluster meeting covered a lot of information and new paradigms. In addition to the overview of the four phases of the SAPMC, the difference between technical change and adaptive change was also explained to participants. Technical change helps with organisational effectiveness where adaptive change works on the transformation of congregational culture (Heifetz, 2009). Robinson (2003: 19) notes that,

Adaptive challenges are, at their core, spiritual work. They ask of us learning, authenticity, depth, risk, and change. They ask of us precisely the kind of work that Scripture prepares us to do. Adaptive challenge requires the kind of spiritual practices and discipline that our different traditions offer and teach. (Robinson, 2003: 19)

The SAPMC journey is a journey of adaptive change, in contrast with technical changes.

In terms of Repertoire, Phase 1 introduced the South African churches to practices developed by CII and described in *We are here now*, translated as *Ons is nou hier* (Keifert, 2007) and also

¹⁰ The 2012 version only has Phase 1 Cluster meeting 1 and contains reified material that was not distributed to the whole partnership.

research conducted by Barrett that was written up in the book, *Treasure in Clay Jars* (Barrett et al., 2004). The DRC's *Seisoen van Luister* | [Season of listening] and its emphasis on spiritual discernment was also introduced through the reading of the book, "Meeting with God's voice" (Marais, 2011).

In Phase 1 the shared imagination and patterns of practice aimed at moving churches and their leaders from imaginations shaped by Christendom into a journey of spiritual discernment and therefore participation within the *missio Dei*. The core capacity of listening was formed in the spiritual discernment of Phase 1 and especially in the spiritual discipline of Dwelling in the Word.

In terms of repertoire facilitators were encouraged to remind participants that,

You are going to change the culture of the congregation. The most successful recipe is to practise spiritual disciplines daily yourself. Your ministers/pastors are going to teach you that. It must be taken further into the congregation. ("SAPMC Consultants manual Phase 1: Discovery Cluster Event 1", 2008: 66)

What these leaders were taught in their local communities by their ministers is unclear, especially by those ministers who didn't see the purpose of personal formation in terms of cultural change. Leaders engage in several communities of practice, with different practices and repertoires – some of these disciplines might have been picked up from other repertoires.

In summary, the first phase was designed to inculcate the capacity of listening. Church leaders were habituated towards listening to God, fellow congregants and their local contexts.

2.5.2 Phase 2: Exploring (core capacity of taking risks)

In the SAPMC the second phase was translated as *Verkenning* | [Exploring] because at its core the second phase was a phase of experimenting, engagement and exploring that instilled core capacity of taking risks. This phase consisted of 2 cluster meetings. Churches were invited into experiments

or innovations that may fail. These mistakes or failures became “excellent” when churches learnt from them (Keifert, 2006b: 90–91). As we already noted in Phase 1, this was a major part of the pedagogical reality of the SAPMC. The key to these failures was a reflection on the one hand and making sure that the failures in experiments didn’t threaten the whole system.

In the SAPMC material, the word *verkenning* was used instead of the word experimenting that Keifert (and CII) used (Cordier, 2014: 75). The SAPMC leadership team realised that churches had adverse reactions and connotations to the word experiment. However, as churches eventually engaged with Phase 2 the word experiment was eventually introduced in the material to show an epistemology of openness and pedagogy that accepts failure as part of the journey. This shows that in this phase a significant shift in epistemology took place. Technical challenges became adaptive challenges.

In this phase, the congregation engaged the important act of plunging to explore if a bridge community can be formed. Missional engagement teams were formed, and skills developed to be hospitable, to “welcome the stranger” (Keifert, 1992). Nel (2013: 3) notes that,

Plunging refers to the practice of deliberately crossing a congregation's cultural boundaries (which includes conceptual and geographical boundaries) to enter the world of those with whom members of the congregation do not ordinarily interact. (Nel, 2013: 3)

Missional engagement teams plunged as small groups of congregants who had the skills to cross boundaries respectfully with servant hearts. These plunging teams needed attitudes and skills that helped them to enter these spaces with a listening attitude, not giving advice, understanding that people’s needs include the physical and spiritual. The groups consisted of a maximum of 4 people.

During the second phase of the process, innovators and early adopters are joined together to make sure change is diffused throughout the church (Keifert, 2007: 73–74). Nel (2013: 6) notes that the original intent of “Dwelling in the Word” was to enable congregants to read the Bible together and also with strangers that would eventually lead to the establishment of new faith communities, he

notes that in research done on DRC churches whose ministers became facilitators bridge communities were formed but that new faith communities were not formed.

During phase two participants discover that adults learn when they reflect on actions, therefore an action-reflection model (Cordier, 2014: 75) called “spiralling” was introduced, “The engagement spiral explains what the engagement teams are going to do. The engagement team will listen, reflect, listen, reflect, and so on until they have heard enough to describe the situation, dreams, ambitions, needs, fears, prejudices, etc. of the challenge”. They stop when they have heard from the group and when a relationship has been established (“SAPMC Consultants manual Phase 1: Discovery Cluster Event 3”, 2008: 30).

2.5.2.1 Applying Wenger’s lens on Phase 2

Using Wenger’s category of forms of participation, Phase two consisted of the following forms of participation:

- Facilitators used Consultant guides and PowerPoint presentations to facilitate conversations.
- Church ministers continue as participants in the process. They are not leaders of the teams, however, the role of a scribe is encouraged. In the unfolding of the different clusters, the minister continued to play an important role in training members to engage with spiritual disciplines.
- Lay leaders serve as part of the Steering Team with the roles of Listening Teams and Missional Engagement teams (*Verkenningspanne*), during Phase 2 a mentor is also trained to debrief the missional engagement teams.
- Congregation members were invited into information meetings where feedback was given of the progress made by the steering team through regular communication – the aim in Phase 2 is to gather a larger percentage of the members of the congregation. Members are also invited to become part of the Plunge.

- The church council is informed of the plunge and receives feedback on the spiralling loop during the plunge. If a bridge community is formed the church council approves a SMART plan of an experiment that will make a ripple throughout the church.
- Twin churches continue to meet in cluster meetings and visit each other and give feedback.

Reification during Phase 2 consisted of the following material developed by the SAPMC:

- SAPMC Consultants Manual Cluster 4, SAPMC Consultants Manual Cluster 5, (there are two editions of Phase 2 manuals: June 2007, January 2008).
- A PowerPoint presentation Cluster 4 (30 slides), Cluster 5 (17 slides)
- In the Western Cape clusters *100 dae* was used to encourage spiritual formation practices.
- A congregational guide.
- Training for the mentor.
- An appreciative inquire in terms of the assets of the community and the gifts are documented.
- A SMART plan for an experiment is developed.

During Cluster 4 and 5 spiralling is introduced as a pedagogy. Listening and reflection are iterated. In a later developments of the DRC's *Seisoen van Menswaardigheid* | [Season of Human Dignity] intergroup contact was added as part of the pedagogy of Phase 2 (Pettigrew & Tropp, 2011; Van Wyk, 2016).

As the Partnership's material developed different versions were reified.

Between the first and second editions of the Consultant's manual, two extra questions were added during Phase 2 of the partnership. These questions were:

- "Since we were together last, what have you discovered has God been up to"?
- "In what way did the practice of spiritual formation practices facilitate this"?

These questions show a growing awareness of the role spiritual disciplines play in the process of the partnership. The phrase spiritual formation practices was translated as *geloofsvormende gewoontes* in Afrikaans. Clusters in different regions of the Partnership had different access to material that helped with the development of these spiritual formation practices. Therefore, these practices were not well defined or standardised. Cordier (2014: 106) notes that the spiritual disciplines were not practised in the mainline churches and suggest reading the following sources as a new missional identity develops, (Foster, 1998, 2001) Calhoun (2015), (Ackerman, 2010) and Nicol (2007). Reading should hopefully lead to an embodied practices of the disciplines.

In terms of Repertoire, Phase 2 introduced the South African churches to practices that helped them to cross boundaries and relinquish their pre-agendas and power. Emphasis is placed on practices of listening and reflecting.

In Phase 2 the shared imagination and patterns of practice aimed at teaching churches that God is at work in communities outside of the boundaries of the church, and that these communities have gifts that will aid in joining the *missio Dei*. The social imagination of dominance and problem-solving is shifted to openness to adapt and lay down preconceived ideas. Leaders develop new skills enabling them to plunge (Niemandt, 2019c: 167). An eventual openness to experiment showed a pedagogical slant towards adventure. This openness towards the unexpected is echoed in the idiom of adventure used by Elton Trueblood in his phrase “the habit of adventure” (Trueblood, 1948). It also reminds me of Meek’s (2014: 8) covenantal epistemology when she comments that,

Knowing is a pilgrimage. It requires taking personal responsibility, born of love, to pledge allegiance to what we do not yet know. It requires relying on seemingly opaque guidance to venture into the darkness of half-understanding. We invite its gracious and surprising self-disclosure, seeking to indwell its clues to make sense of a hidden pattern. We risk our forever being changed. It is an adventure. (Meek, 2014: 8).

However, in an interview with Gert Cordier on 27 May 2021 he notes that this phase of the journey was the most challenging, he attributes this to the requirement of the core capacity to risk. The

core capacity of risk consists in crossing boundaries and learning how to receive hospitality from strangers. It consists of the capacity to engage with alterity.

2.5.3 Phase 3: Embodiment for Vision (core capacity of focus)

During the third phase, churches take steps to discern the community's missional vocation within the community where they are situated. Phase three consisted of 3 clusters. Strategies are developed so that embodiment can take place within the church's vision, mission, and leadership roles. The core capacity developed in this phase is a missional focus. The work done in the previous phases help the congregations to focus on their specific calling. Congregations cannot be everything for everyone, therefore leaders discern what they should focus on.

Keifert (2006b: 95–96) notes that this third phase usually constitutes the whole of what church consultants traditionally use to facilitate change. However, he notes that the capacities developed in phases one to two would already lead to the following “practices”, and leaders with specific capacities:

- Dwelling in the Word.
- Listening one another into free speech.
- Praying together to discern God's preferred and promised future rather than asking God to bless anticipated outcomes.
- Recognising the anxieties, fears, and memories that prevent trusting God's faithfulness

So far the process has also developed leaders who have the following capacities:

- They can engage in spiritual discernment
- Practice daily spiritual practices
- Developed a missional hermeneutic
- Listened to the congregation and the context they find themselves in
- Have the capacity to take risks
- Developed an ability to partake in action-reflection

- Engage as missional teams
- Know the difference between adaptive and technical change (Keifert, 2006b: 95–96).

By this time congregations already plunged and reflected on the plunge. One of the key reflections is on the “invisible walls” churches noticed when they plunged. These are the walls that the church erected between themselves and the community that caused them to become blind and deaf to how the church is to be a sign, instrument, and foretaste of the kingdom (Newbigin, 1989: loc.2583). Congregation members are invited to discern whether there is clarity concerning the people God is sending the congregation to. By this time 20% of the congregation should be involved. Keifert (2006b: 97) notes,

Without a critical mass of church members sharing a sense that God is calling them to a specific part of God’s mission, the creation of mission statements, visions for mission, and strategic plans will not move a congregation from maintenance of Christendom to a New Missional Era. (Keifert, 2006b: 97)

Cordier notes that by this time in the process the pedagogy would inculcate new practices within a critical mass (15-20%) of the local church (2014: 79).

During the third phase, congregations developed five documents: a statement of missional vocation, a vision for the embodiment of missional vocation, a strategic plan, smart plans for action and a staff covenant (Keifert, 2006b: 102–113). The broader leadership of the church (church council and staff) becomes more involved in the process so that accountability is cultivated (Cordier, 2014: 80).

The churches verbalise a congregational calling through an exploration of 3 elements: identity, the task of the church and who God is and what God is up to. The work done in the previous phases through the listening teams and plunges help communities to verbalise their unique missional calling. The congregational calling consists of 2 paragraphs. First, it starts with the phrase, “God is sending us to” Second, it describes how and what the church should do. During the first three

phases, congregations identified three patterns that the community discerned in *Treasure in Clay Jars* (Barrett et al., 2004) that is used to give structure to the second paragraph.

The example given in the training manual is, “God sends us to the HIV/AIDS infected in our community (that is to whom) so that we can care for them and form a new faith community with them (that is the why) or “As disciples of Jesus Christ our worship is a public witness as we live publicly in dependence on the Holy Spirit” (this is the how)”. Identity and motivation are reflected in the statement. This calling is shared with the congregation. In the 8th Cluster, meeting feedback is given on the congregational meeting where the congregational calling is shared.

Phase 3’s embodiment includes a staff covenant that aligns the church’s energy with the congregational calling. Accountability in an environment of grace is introduced. If the habits of the staff are not aligned with the congregational calling, then the new vision will only be lip service. Therefore, accountability within specific roles is defined. Churches contact the Consultants of the SAPMC who will help during 3-4 days in the following two months to develop the staff covenant. Long term plans are also made using the work done in the preceding phases.

These one -, two -, and three-year plans are built using three of the patterns discerned in *Treasure in Clay Jars*, the congregational listening report, the community analysis, the results of the plunge and the congregational calling.

In the 8th cluster meeting, 11 Steps lead the Steering Team with the articulation of long-term goals.

1. Contract with the Church council
2. Develop implementations for Pattern 1
3. List strong points of the other 2 Patterns that are already part of the church
4. List the learnings learnt from the experiments
5. Identify long-term objectives
6. Develop measurable goals for the long-term objectives
7. Identify barriers
8. Appoint a person or team

9. Develop a ministry plan for Years 1,2 and 3
10. Make sure there is no duplication
11. Develop continuous monitoring and communication (“SAPMC Consultants manual Phase 3: Discovery Cluster Event 8”, 2008: 7–10)

After this phase of the journey, 25 % of the congregation participates and the church council and staff should be aligned with the vision if a congregational culture change took place.

2.5.3.1 Applying Wenger’s lens on Phase 3

Using Wenger’s category of forms of participation Phase three consisted of the following forms of participation:

- Facilitators used the Consultant guides and PowerPoint presentations to facilitate conversations, they also help participating churches with the staff covenant.
- Church ministers continue as participants in the process.
- Lay leaders serve as part of the Steering Team with the roles of Listening Teams and *Verkenningspanne* (Missional Engagement teams), during Phase 3 the mentor continues with the debriefing of the engagement teams.
- Congregation members were invited into information meetings where feedback was given of the progress made by the steering team through regular communication – the aim in Phase 3 is to gather a larger percentage of the members of the congregation. Members are also invited to become part of the experiment designed by the bridge community.
- The church council takes part in the approval of the documents created during Phase 3.
- Twin churches continue to visit each other and give feedback.

Reification during Phase 3 consisted of the following material developed by the SAPMC:

- SAPMC Consultants Manual Cluster 6, SAPMC Consultants Manual Cluster 7, SAPMC Consultants Manual Cluster 8 (there are two editions of Phase 4 manuals: June 2007, January 2008)
- A PowerPoint presentation Cluster 6 (9 slides), Cluster 7 (13 slides), Cluster 8 (18 slides).
- A congregational guide
- Training for the mentor.
- A SMART plan for an experiment. SMART is an acronym for Specific, Measurable, Attainable, Relevant and Timely.
- Congregational calling document
- Strategy document for embodiment
- Staff covenant

In terms of Repertoire, Phase 3 helped partnership churches to focus on a specific missional calling and to align the energy of the church towards this purpose. The practices of this phase involved strategic planning skills. The core capacity of focusing was developed.

2.5.4 Phase 4: Learning and growing (capacity of learning and growing)

In this phase, the church is reminded that the missional journey is a lifelong endeavour of learning. The phase consists of 1 cluster. Continued education becomes a part of the rhythms of the community. The SAPMC summarised the learnings of the previous phases in terms of 12 capacities. During the last cluster, churches were invited to discern which 3 capacities were already developed during the journey and which ones were still a challenge. The 12 capacities can be summarised in the following way :

- Spiritual discernment
- A move from maintenance to mission
- A Culture of listening
- An ability to notice Christendom in the systems of the church
- Christian imagination, based on the 8 patterns of Treasures in Clay Jars

- Receive and embrace the gifts God gave us
- Confess who we are in Christ, through the asking of God questions
- Imagine new faith communities
- Plunge into new cultures and communities
- Focus our attention
- Live as a sent community
- Develop SMART plans
- Develop capacities in the congregation

Churches were encouraged to pair in terms of strengths and weaknesses to learn from each other. Churches were encouraged to build partnerships to stimulate continued missional innovation and partnerships (learn and grow) and to exercise the implied fifth capacity of mentoring and sharing. Some of the clusters continued to meet. Some churches decided to partner with a SAPMC consultant. A few of the clusters continued to meet as a learning community.

When the last churches went through the phases the SAPMC's material was handed to the different synods and is available as a reification of the different phases and clusters. Many of the leaders who facilitated the SAPMC journey became involved in the denominational transformation of the DRC in terms of polity and ministerial education. The clusters were invited to join conversations about Fresh Expressions that were introduced to the DRC.

In his explanation of Phase 4, Keifert (2006b: 126) notes how “The business of forming Christian community is always about the catechumenate, about initiating persons into the reign of God” he further notes that this is essential for churches and help towards the forming of disciples. In South African theological developments an insightful exploration of the catechism of the early church was published by Wepener and Burger entitled *Die lang pad a bekering* | [The long road to conversion] (Burger, 2007; Burger & Wepener, 2007; Wepener, 2007a,b; Wepener & Burger, 2007). In the aftermath of CII's partnership with the SAPMC, Church Innovations developed six missional practices as part of their formational catechism: Dwelling in the Word, Dwelling in the World, Spiritual Discernment, Focus for missional action, Announcing the Kingdom and Hospitality (Keifert & Rooms, 2014: 20–24; Keifert & Granberg-Michaelson, 2019: 121).

As a community of practice within the DRC churches who were part of the SAPMC either joined the new Fresh Expression conversations, continued to journey with churches as part of the fourth phase of the partnership. As we noted in the introduction to the chapter the missional turn was in full swing and by 2013 the *Raamwerkdokument oor die Missionale aard van die kerk* was accepted and the process was underway to implement the theology throughout the whole denomination.

2.5.4.1 Applying Wenger's lens on Phase 4

Because the partnership's fourth phase was open-ended and invited congregations to long-term learning and development Wenger's theory will not be used as a lens. However, it is worth noting that the community of practice continued, *albeit* in a more scattered form.

In Phase 4 the shared imagination and patterns of practice focus the congregation towards a specific journey of continual learning, growing and embodiment. As a researcher, my journey with the DRC intersected in Phase 4 when several DRC churches who completed the four phases partnered with "Rhythm of Life" to develop rhythms for missional discipleship to continue the process of learning and growing (this will be narrated in chapter 5).

2.5.5 Iterations of the SAPMC

The material of the partnership developed in several iterations. The design team consisted of Nico Simpson, Pieter van der Walt, Johan Kotze and Frederick Marais. As part of the design team, Simpson played a major role in the development of the images used as visuals for the journey and his PhD helped the SAPMC in its pedagogical development (Simpson, 1999) and as a content creator, many of the prototypes and materials were coordinated by him.

Looking at the reified materials of the SAPMC pedagogical insights can be gleaned.

2.5.5.1 First cluster meeting

In the *first cluster meeting* the journey was named *Vennootskap vir gemeentelike vernuwing* / [Partnership for church renewal] and the original four phases were:

1. Discover partners
2. Vision for action
3. Learn and grow
4. Share and Mentor

Many churches in the DRC were deeply influenced by church growth strategies (*gemeentebou*) and this first iteration (using translations of the 1997 Church Innovations Institute) is an example of a community moving from one “community of practice”; namely church growth into another paradigm, that of “missional church” and the original second phase of this first iteration still shows the mindset of technical change and strategic planning that was prevalent in the community of practice of the church growth movement. This move from one community of practice “church growth” to the Community of Practice of the SAPMC implied different repertoires, reifications and forms of participation (Cordier & Niemandt, 2015a: 2).

In the first manual *Handboek vir die vennootskap vir gemeentelike vernuwing* | [Manual for the partnership of congregational renewal] Luke 10 is introduced without mention of Dwelling in the Word as a habit. Although Luke 10 was studied, the method didn't include talking to a “reasonably friendly stranger” or reporting what the person you listened to said. Included in the steps are some points that should be highlighted in the text. The first Iteration had listening teams, but no community analysis. Therefore, no conception of plunging or “Dwelling in the world”.

2.5.5.2 Second cluster meeting

During the *second cluster meeting* held at NGK Verwoerdburgstad on 7-8 May 2004, Philippians 1:27-2:11 was used as the Bible study (Dwelling is still not introduced). The newly named partnership – now changed to *Vennootskap vir Gestuurde Gemeentes* / [Partnership for Missional

churches] was still using a social imagination of strategy and management and Keifert describes how CII realised that the original Phase 2 reverted participants to “visioning models” borrowed from other sources (Keifert, 2006b: 84–85), he recalls how participating churches “hit the wall”.

In an interview with Frederick Marais on 8 June 2020 he relates how the leadership of the partnership realised that this Phase was not helpful at this stage because the participants had not embodied spiritual discernment yet. These were the days where church leaders could have endless debates on the difference between a mission and a vision statement (“Tweede Cluster: Visionering vir Aksie. NGK Verwoerdburgstad”, 2004). Within the development of the partnership, this was in itself an excellent mistake and this community of practice responded and shifted “Vision for Action” to Phase 3 and renamed it to “Visioning for Embodiment”. Phase 2 became “Engagement and Experimenting” and the practices of “dwelling in the world” and plunging were introduced. In addition, a pedagogy of adaptable instead of technical change was introduced in later iterations.

Whenever communities embark on the missional journey, our technocratic tendencies want to measure our effectiveness. In these early stages of the partnership the question “are we missional yet” came up many times. Therefore, a decision was made to introduce *Treasure in clay jars* (Barrett et al., 2004) as a description of possible missional patterns. The reason is explained,

There is no easy formula: do these three things and you will be a missional church. There is no handy checklist of activities you can perform in order to be successful. Instead, researchers have identified eight somewhat overlapping “Patterns” that they have found in missional congregations”. (“Tweede Cluster: Visionering vir Aksie. NGK Verwoerdburgstad”, 2004: 11).

Treasure in clay jars will be discussed later on, in the development of the community of practice of the SAPMC this book played a major role.

As a researcher, I couldn’t get access to the other cluster’s material pre-2007. The main iteration between the 2007 and 2008 editions is the addition of the reflections on spiritual formation discussed in Phase 2 above.

2.5.5.3 2007 and Beyond

In an interview with Frederick Marais on 8 June 2020 he notes that according to correspondence between himself and Jurgens Hendriks the material of the partnership was standardised in 2007 and included:

- 4 Congregation journey guides for task teams
- 1 DVD introducing the partnership
- 1 CD with all the documentation (Consultants manuals and powerpoints)
- The Afrikaans translation of *We are here now as Ons is nou hier* (Keifert, 2007)
- The book, *Treasures in clay jars* (Barrett et al., 2004)
- *God praat – leef luisterryk vir vergaderings* (Marais, 2007)

In 2007, Bybelmedia produced the reified manuals, after the first clusters completed the four phases. In my research, I had access to edition 1 (2007) and edition 2 (2008) – there was an attempt to update the manuals in 2012, as a researcher, I only had access to Cluster 1 and to my knowledge, this was the last update of the manual and reification of the SAPMC journey.

2.5.6 Cordiers's summary of the partnership's phases

As we noted earlier the pedagogical frameworks used by the SAPMC relies strongly on the Aristotelian quadrants of habits, knowledge, skills and attitudes. Cordier (2014: 72–81) summarises these quadrants of each phase in the following manner:

2.5.6.1 Phase 1 (Discovery):

Habit: Dwelling in the Word

Knowledge: *Missio Dei*, Understanding change

Skill: Listening

Attitude: Bracketing

2.5.6.2 Phase 2 (Experimenting / Exploring):

Habit: Plunging (experimenting and listening)

Knowledge: Change in church cultures

Skill: Taking risks

Attitude: Servanthood, Openness, Teachability

2.5.6.3 Phase 3 (Visioning for Embodiment):

Habit: Asking God questions

Knowledge: Church's calling

Skill: Focus

Attitude: Reliance on the Holy Spirit

2.5.6.4 Phase 4 (Learning and growing)

Habit: Dwell in the Word, Plunge, God questions

Knowledge: *Missio Dei*

Skill: Learning and growing, Share and mentor

Attitude: Kenosis

It is noteworthy that in this summary Cordier (2014: 74) uses skill as a synonym for capacity. This is an interpretive challenge in the use of the quadrant. In the work of the SAPMC, there is no clear definition of the difference between skill, capacity, practice and habit.

A preliminary remark about this is that it is not possible to pass on a habit to someone else. It is possible to teach someone a practice, and if the practice is used to train, then it can become a habit. Within a pedagogical reflection, it is important to have a theory of change that is understandable, Cordier (2014: 190) notes that in his research with congregational leaders the words practice, habit

and culture are all collapsed and interwoven as synonymous. As a missional pedagogy is developed this propensity towards collapsing terms need to be addressed.

If one looks at the number of clusters devoted to the different phases the following spread is noted:

- Phase 1 (Discovery) 3 clusters
- Phase 2 (Experimenting) 2 clusters
- Phase 3 (Visioning) 3 clusters
- Phase 4 (Learning and growing) 1 cluster but an invitation to continue as clusters

2.5.7 Phase 4's continued learning and growing post SAPMC

Although the partnership churches with all its different cohorts completed the four phases the community of practice responsible for missional development within the DRC continued their work in different forms. Reification of different resources can be found in the repertoire of their continued work. This work is diffused through different networks and structures. In a sense, the movement of the SAPMC continued its fourth phase of learning and growing but lacked a definite strategy of sharing and mentoring which is a forgotten fifth capacity of the partnership (Marais, 2017a; Mouton, 2017: 166 mentions this capacity).

Here are some of the ongoing learning and growing:

- As part of the fifth core capacities of sharing and mentoring a practice of storytelling was encouraged (Hendriks, 2009: 113). These stories were shared through different channels. The DRC's *Kerkbode* and *Bybelmedia* are two of the main channels for storytelling.
- The work done during the "Season of Listening" and the "Season of Human Dignity" informed, overlapped and sometimes continued with the repertoire of the SAPMC. Reifications include *Meeting with God's voice* (Marais, 2011), *The woman at the well* (Van Wyk, Marais & Simpson, 2010), *Barnabas* (Van Wyk, Simpson & Marais, 2011), *Gevorm*

deur die Kruis (Van Wyk, Marais & Simpson, 2014), *Loop saam* (Van Wyk & Simpson, 2016a) and *Maak kontak* (Van Wyk, 2016).

- *Communitas*, as the innovators of the SAPMC, continued with the “*Communitas* journey”
- Key figures and leaders within the SAPMC process endeavoured to continue the diffusion of innovation in terms of the denominational structures (Niemandt, 2015a, 2017).
- Mouton (2017: 169) notes that a major discovery of the partnership was “how important the missional formation of all the participants was. Becoming missional touches and shapes the deepest core of our being. More and more emphasis will have to be placed on appropriate missional formation.” This formational need became fertile ground for formational processes for ministers in the DRC. The faith journey of Gys van Schoor and the discipleship movement of Deon Loots became prominent in this formational need. van Schoor’s journey was deeply influenced by the philosopher and theologian Dallas Willard, approximately 200 ministers have been through this journey and it will be discussed in chapter 3.
- In 2013 the DRC synod approved a policy document entitled *Raamwerkdokument oor die missionale aard en roeping van die NG Kerk* (Framework document on the missional nature and calling of the DRC). The document,
can be summarised as a comprehensive recalibration of the self-understanding of the DRC in terms of a missional church perspective. The framework document gives language for missional churches and is written to ignite new imaginations. (Niemandt, 2017: 201)

The framework document was translated into a book for congregations called, *Gestuur: kerk-wees tussen gister en môre* (Niemandt & Meiring, 2014).

- Because the Framework “report does not spend time on the development of comprehensive practical steps” a Missional Task team was formed to coordinate missional theology and practices in the different synods that make up the DRC family. The work of this task team was initially documented at <https://missionaletransformasie.wordpress.com> , and its work continues in different forms. This group developed an unpublished resource, *Ontdek: ’n Missionale raamwerk en strategie vir gemeentes* (2016) as a working document and is

currently working on a prototype called *In Pas* which summarised the learnings of the SAPMC in terms of 5 Rhythms, 16 Habits and 45 Practices¹¹

- Niemandt wrote books on the emerging church and on missional leadership entitled, *Nuwe leiers vir nuwe werklikhede* (Niemandt, 2013) – a follow up on his book *Nuwe drome vir nuwe werklikhede* (Niemandt, 2007) and later the book *Missional leadership* (Niemandt, 2019c)
- Cordier’s PhD reflected on the role of ministers in the transformation of missional churches through a reflection of the SAPMC (Cordier, 2014).
- An MTh degree programme was developed based on the 4 phases of the SAPMC. Church leaders of different denominations have completed this programme (Nell, 2015). This researcher teaches the final module of the course.
- A partnership was established with Fresh Expressions and “Mission shaped training” (Benadé & Niemandt, 2019a: 9). After the last cluster went through the phases in 2014 the work of the partnerships ceased, and the initial impetus was to link with the Fresh Expressions movement. Exploring Fresh Expressions as a “community of practice” falls outside the scope of this research. Although there is a definite overlap in terms of the SAPMC and Fresh Expressions the differences in terms of repertoire and imagination are large enough to make its application in DRC churches challenging, especially in terms of planting new churches (Benadé, 2019: 309–311).
- A centre for the development of ministers was formalised. The development is based on 8 core capacities needed for ministry. Ministers are invited into developmental paths after they are assessed. Two of the developmental paths include the Spiritual Formation journey led by Gys and Thea van Schoor, and silent retreats and spiritual direction.
- In 2015 a conference was organised by the International Research Consortium with members in different countries who have also worked with CII. Out of this conference, the book *Cultivating Missional Change: the future of missional churches and missional theology* (Burger, Marais & Mouton, 2017) was published.

¹¹ www.inpas.co.za, visited on the 19th of September 2021

- In 2017 a conference by the same consortium was published on missional ecclesiology was hosted at *Communitas*. A book is forthcoming.
- In 2018 the missional research cycle was developed to encourage missional transformation (Niemandt et al., 2018).
- In 2019 the Andrew Murray Centre for spirituality was officially opened as a deliberate attempt to help with the formation of missional spirituality.
- In 2019 a new framework for missional leadership development was accepted by the DRC.

Some of the core members of the SAPMC leadership continued their work in theological education and continue with research and teaching at theological institutions. However, as a movement, the SAPMC dispersed.

The researcher will now reflect on the pedagogy of the SAPMC, discussing Wenger's model, and Treasures in Clay Jars.

2.6 Reflections on the pedagogy of the SAPMC

2.6.1 Wenger and the SAPMC

Wenger's lens was used in viewing the participation, reification, and repertoire within the SAPMC. In evaluating the reification of the SAPMC the researcher found it difficult to locate the different manuals of the cluster meetings. These reified materials will be helpful to further innovation in the denomination.

Participants on the SAPMC journey undertook an intentional journey within the community of practice of the SAPMC. With the last cluster ending in 2014 this community of practice with its related forms of participation, reification and repertoire dispersed into different networks. There might be an opportunity to give birth to a new community of practice that can catch up in terms of the repertoire of the SAPMC and the further developments of partner churches in the International Consortium. Within CII, new onramps have been developed where churches sign up for shorter journeys that become onramps to further communities of practice.

Barker (2014: 105) notes that organisations belong to different communities of practice with the DRC's emphasis on becoming a missional denomination it will be crucial to harvest the learnings and forms of participation with its reification of the SAPMC for an ongoing journey of missional transformation on local church level. The Missional Task Team of the DRC has started with this process and compiled a prototype with the title *In Pas*.

It was shown that participation within the SAPMC differed in terms of the reified materials and the prototypes that were developed. One of the main differences was participation in terms of spiritual formation. In some clusters (notably in the Western Cape), clusters engaged with spiritual formation in between cluster meetings using the *100 Dae* as a reified part of the community of practice. However, this innovation was not diffused into the rest of the Partnership. Cordier (2014: 51) notes the importance of spiritual formation, however, no mention is made of this strategic reification.

This meant that some participants of the SAPMC only engaged with the corporate formational disciplines (Dwelling in the Word, Dwelling in the World, Plunging and asking God questions). Although they may have engaged with personal spiritual formation it was not part of the official repertoire of the SAPMC. Therefore, the learning of the community of practice that personal and communal spiritual formation is crucial was not diffused throughout the repertoire of the SAPMC as a community of practice.

The SAPMC journey of spiritual discernment created in their clusters specific environments that moved formation from pure cognitive emphases alone towards learnings that are situated in social participation (see Barker, 2014: 99 for these kinds of participations). These holding environments created a habitus for the missional change needed in the process of spiritual discernment. However, a question remains how these holding environments have been created after the completion of the formal SAPMC process. In an interview with Patrick Keifert on 27 September 2021 he explains that holding environments create places of trust wherein rituals allow people not to feel shamed and participate as they are listened into free speech. If one desires to create a holding environment for inquiry and discernment, assuming local treasures of the Holy Spirit are provided, the primary

task is not to walk along every local church trajectory--indeed not likely--but to walk with them as they do the work of discernment. The key is the architecture of holding environments.

Participation and reification within the processes of the SAPMC took between 3 to 5 years and the participation of congregants increased as the phases continued. In post-SAPMC environment forms of participation need to be developed with the best practices gleaned from the SAPMC journey. Using the logic of the Rogerian model, the WCDRC and the DRC at large is in a place where there was enough adoption of the innovation so that the denomination could make policy changes and prioritise mission within the denomination, helping churches to also make this missional turn is now a priority and the capacities and practices that developed those capacities can be helpful.

The innovators and early adopters of the SAPMC were the facilitators in the different clusters. The tacit knowledge of these facilitators and their understanding of the reified materials of the SAPMC as well as the skills needed to cultivate capacities are needed for further iterations of the missional journey in the WCDRC.

In the fourth phase churches committed to an ongoing process of learning how to engage in the process of participating in the *missio Dei*. In his research, Cordier identified four capacities of leaders that bring about missional change: the minister as an apostle, the minister as curator of the language house, the minister as a facilitator of the leadership process and the minister as a spiritual director that coaches and mentors. In Cordier's description of the core capacities needed in terms of the four main capacities, formation is listed in three of the four capacities and described in the following way:

- Minister as apostle ... Personal spiritual formation and imitation of Christ (Cordier & Niemandt, 2015a: 6, b: 5); a missional spirituality is essential.
- Minister as facilitator of the missional process through adaptive change ... The capacity to establish missional practices and disciplines (Cordier & Niemandt, 2015a: 7–8), “The minister needs the capacity to cultivate missional practices and disciplines. This capacity to cultivate a missional or transformational spirituality includes the ability to cultivate and

establish missional practices and habits, e.g. the practice of welcoming strangers” (Cordier & Niemandt, 2015b: 7)

- Minister as spiritual director and mentor ... “The role of the minister as professional pastor or professional technician or professional manager is replaced by a focus on spiritual leadership and spiritual formation” (Cordier & Niemandt, 2015a: 8), “This relates to the capacity to practice spiritual disciplines as part of a daily lifestyle, as well as the ability to teach it to others” (Cordier & Niemandt, 2015b: 7).

Cordier (2014: 91–92) notes that leaders need the capacity to purposefully create practices and help congregants to be formed as participants in the *missio Dei*, but states that his research does not offer a theory for this kind of formation. Therefore, one can deduce that the SAPMC gave ministerial leaders tools for cultural change, but now pedagogical equipping is needed for formation. Ministers reported that they don’t know how to help congregants in terms of missional formation (Cordier, 2014: 226; Cordier & Niemandt, 2015a: 9). Forming congregants as disciples are not on the radar of ministers (Cordier, 2014: 239).

The organisational, communal, and personal formation of members and ministers to participate in the *missio Dei* is of utmost importance. A missional pedagogy is needed for this.

2.6.2 Treasure in Clay Jars as a reified interlocutor

During the SAPMC process the question, but what does a missional church look like? was asked by participants in a desperate attempt to anticipate what the journey’s destination looks like. In Christendom technique and predictability created a social imagination of pragmatism, predictability, and control. The missional journey cracks open this predictability and therefore creates unease in participants seeking technical change.

To foster “missional imaginations” without being prescriptive CII and the SAPMC decided to use *Treasure in Clay Jars* (Barrett et al., 2004) as a resource to stimulate the imagination. During the first cluster meeting in Phase 1 the process is described, each congregational culture will be,

“evaluated based on the research from *Treasures in Clay Jars*” (“SAPMC Consultants manual Phase 1: Discovery Cluster Event 1”, 2008: 36).

This book developed out of the GOCN, an influential group in North America who did pioneering work on the missional church, who based their theology on the works of David Bosch and Leslie Newbigin. *Treasures in Clay Jars* identified 8 patterns in North American churches that are participating in the *missio Dei*. The book discusses each pattern by highlighting the story of a local church that embodies the pattern. The aim was not to be prescriptive, and the hope was to foster missional imagination. The eight patterns was one of the main tools used in the SAPMC and positioned as an academically researched interlocutor. In a circulated translation of the eight patterns in Afrikaans – the patterns are introduced in the following way, “*Navorsers het egter agt ‘patrone’ (wat ietwat oorvleuel) geïdentifiseer wat hulle in gestuurde gemeentes teëgekom het*” / [Researchers, however, identified eight patterns (that sometimes overlap) that they noticed in missional churches].

In the SAPMC the 8 patterns were positioned as a heuristic when congregations discern 3 patterns that are already active in their congregations for further development. As the partnership developed and became contextualised to the South African landscape, plans were made to create a South African version of the eight patterns – due to capacity and financial constraints this never came to fruition. Two questions need to be addressed in evaluating *Treasures in Clay Jars* within the process of the SAPMC:

- Is the resource suitable for the South African missional landscape?
- How does the resource position itself?

We will begin with the second question. In the appendix of *Treasures* written by Hobbs, he described the method of the book and clearly states, “This study was not ‘research’ as that term is used technically in the social sciences. It was not our intention to generate or to test or extend theory, whether missiological or congregational or theological. Initially, to be sure, we did conceive it in such terms (Hobbs, 2004: 154).

Hobbs (2004: 156) explains that they were tasked to identify models and resources for “implementing a missional understanding of church”. The task team realised that God was already moving churches to become missional and therefore they decided that they “could best fulfil our assignment by gathering stories of the Spirit’s activity.” A new understanding of the project “surfaced new issues about method” (Hobbs, 2004: 155). They approached the assignment in a new way,

Happily, two members of our team examined Missional Church closely and then drafted a set of 12 attributes that one might observe in a congregation pursuing *Missio Dei* (see below). Following a bit of fine-tuning, the (deeply grateful!) team adopted the set of indicators to use as clues, or pointers, for identifying missional congregations. **The indicators were expressly not intended to serve as tests or gauges or measures of the missional character of any given church.** Rather they were to help us notice elements in a congregation’s life that would lead one to want to hear more about the journey on which the church had embarked. (Hobbs, 2004: 156 emphasis added).

Reading Hobbs’ telling at face value one could conclude that the eight patterns were not articulated for the purpose that the SAPMC used it. Hobbs explains that their team used the Missional Church framework of 12 attributes described in the seminal book *Missional Church* (van Gelder, 2007) to talk to their networks to ask for churches that embody these “indicators”.

Hobbs (2004: 156) notes that,

The request was a bit more burdensome than we realized. Numerous colleagues graciously extended themselves in an effort to be of assistance, but the collective responses left us with a set of possibilities too homogeneous than we sought for our purpose. It was necessary for us to pool our own individual experiences in order to assemble a sample as diverse as our time and financial resources would permit us to visit. We focused on diversity with regard to geographic location, theological heritage

(Reformed, Anabaptist, Pentecostal, et al.), organizational age, and size. (Hobbs, 2004: 156)

As they visited the churches they moved away from the attributes of the framework and opted for the language of patterns. Two of the patterns were not in the original framework, “Missional Authority” and “Dependence on the Holy Spirit”. The original 12 attributes described in the “Indicators of a Missional Church” document were:

- The missional church proclaims the gospel.
- **The missional church is a community where all members are involved in learning to become disciples of Jesus.**
- **The Bible is normative in this church’s life.**
- The church understands itself as different from the world because of its participation in the life, death, and resurrection of its Lord.
- **The church seeks to discern God’s specific missional vocation for the entire community and for all of its members.**
- A missional community is indicated by how Christians behave toward one another.
- It is a community that practices reconciliation.
- People within the community hold themselves accountable to one another in love.
- The church practices hospitality.
- **Worship is the central act by which the community celebrates with joy and thanksgiving both God’s presence and God’s promised future.**
- **This community has a vital public witness.**
- **There is a recognition that the church itself is an incomplete expression of the reign of God** (Hobbs, 2004: 161–162) *emphasis mine*.

Correlating the eight patterns with the indicators is not precise (I bolded those that correlate with the eight patterns described in *Treasures*). One of the indicators that didn’t make it into the eight patterns is being a community that practices reconciliation. One wonders in the light of Hobbs’ comment on the homogeneity of the first sample if their focus on diversity didn’t include race?

In the description of this specific indicator, the following imagination is fostered,

It is a community that practices reconciliation: What it looks like: The church community is moving beyond homogeneity toward a more heterogeneous community in its racial, ethnic, age, gender, and socioeconomic makeup. (Hobbs, 2004: 161, 167)

The only mention of race in *Treasure in Clay Jars* is in this appendix.

In the SAPMC own development Dames (2007: 48), who served as project manager of the SAPMC, describes one of his insights during the partnership,

It became apparent that some churches, mostly in economically viable and socially affluent communities, could not make the transformational shift from maintenance (Christendom) to becoming missional communities. My personal observation is that some of these congregations may have made cosmetic changes in order to remain Christendom communities with some missional characteristics. (Dames, 2007: 48)

He wondered, “how the more affluent churches will continue to exist with the maintenance paradigm clothed with missional characteristics” (Dames, 2007: 51). Could it be that churches opted for easier patterns in the face of obvious contextual challenges? It is easier for a congregation in the suburbs to define diversity in non-racial terms than to face the equalities in the South African context. In a country with an obvious history of oppression, racism and classism can it be responsible and even faithful to drop the indicator of reconciliation from the patterns?

Moving the missional church into a contextual mode include moving across boundaries (van Wyngaard, 2014: 192–193) but this movement can also lead to an uncritical reflection of the benevolent givers.

Similarly, in a critical reflection on the DRC’s seminal 2013 Framework document of what it means to be a missional church Botha & Forster (2017: 7) notes that,

It is the view of the authors that the Framework Document rather opted for a more systematic or global missiology which, although it is valid, cannot respond to the current contextual problems and ‘signs of the times’ that South Africa and South Africans face at present. (Botha & Forster, 2017: 7)

Missional engagement needs to acknowledge the role of the DRC in Apartheid if the DRC wants to engage missionally and not forget its own complicity in an inhumane society. Nell (2020: 129) states that “This so-called amnesia may be a danger in the way of the missional movement if attention is not paid to the full story of the DRC’s missionary work and the role it played in the development of apartheid.” As this researcher reflected on the material produced by the SAPMC race was almost totally ignored. The only reference to a South African township/*plakkerskamp* was an example of a white squatter camp. The research question of this chapter engages with an exploration of the missional patterns that need to be embedded within pedagogy for missional formation, in our country one of these patterns must be a missional spirituality that forms towards racial reconciliation.

In answering the two questions posed above the following is offered: The resource *Treasure in Clay Jars* doesn’t position itself as research and its choice of patterns was contextualised within the North American context. It was helpful in the beginning stages of the SAPMC and gave the burgeoning missional movement within South Africa in the early 2000’s possibilities of a missional imagination, during the partnership this was understandable. However, as the DRC continues to develop pedagogies for missional discipleship contextualised patterns must be developed and these patterns cannot privilege white pedagogical patterns of privilege. Within the ecosystem of the SAPMC, the 12 capacities described in Phase 4 might be helpful and will be discussed at the end of the chapter. The question is whether these capacities, that were developed in an average of a five-year journey can be formed in churches that now don’t have the SAPMC as a learning community?

To explore this further we will briefly look at the work of Alisdair MacIntyre that reintroduced Aristotelian virtue ethics into the philosophical conversation. Because CII and specifically Keifert and Ellison use the quadrants, MacIntyre’s work can be a helpful conversation partner.

2.6.3 Alisdair MacIntyre's insights as a further lens

At the end of Phase 4, twelve capacities were identified by the SAPMC to help churches with their ongoing learning and growth (cf. 2.5.4 above). These twelve capacities were extracted from reflecting on the total learning process of the partnership. In a sense, these 12 capacities can be seen as a summary of the 4 Phases and give insight into the pedagogy and patterns of the SAPMC.

Every phase aimed at developing a core competency and these competencies were developed through the quadrant of minimum knowledge, attitudes and beliefs, skills and transferable habits. Can these twelve capacities of the SAPMC be used to extrapolate patterns of a missional pedagogy and if so, how can it be cultivated?

As a researcher, I want to suggest that the core capacities of the SAPMC function in a sense like virtues in the work of MacIntyre. Attending to how virtues are formed, can therefore help in the description of the main research question.

To help with the integration of MacIntyre's virtue ethics the writings of Wilson in the important series *Christian Mission and Modern Culture* will be employed (Wilson, 1997). In this book, Wilson helped the missional movement to unpack MacIntyre's argument in *After Virtue*.

In *After Virtue* MacIntyre proposes a recovery of the Aristotelian tradition. Because the SAPMC's 4 quadrants are linked with Aristotelian roots, MacIntyre is a helpful interlocutor. Wilson (2018: 125–132) notes that MacIntyre's return to Aristotelian roots constitutes five elements: *telos*, a living tradition, practice, virtue, and community. Each of these elements will be described and then used to reflect on the SAPMC process to explore how the core competencies lead to participation in the *missio Dei*. This, adds onto Wenger's lens a thicker description. An adapted diagram can be seen in Figure 2.1.

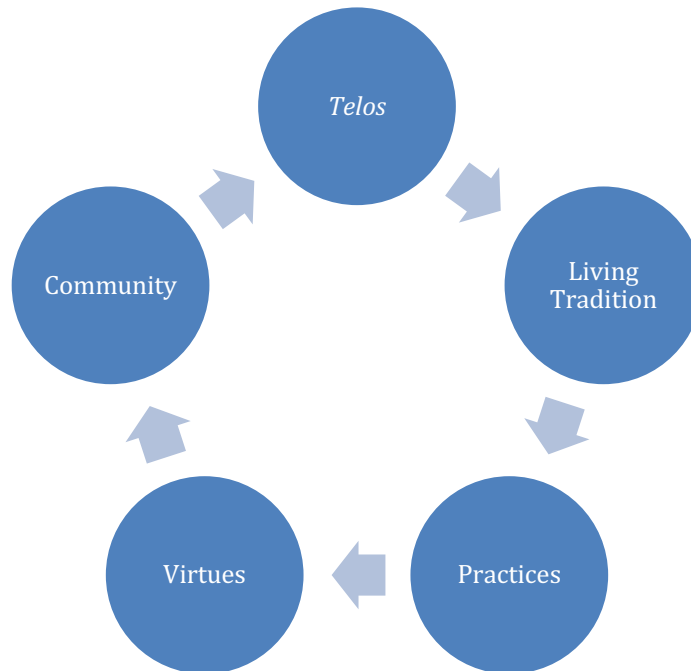


Figure 2.1 Adapted MacIntyre model

2.6.3.1 *Telos*

MacIntyre (2018: 98) states that humans are teleological beings and therefore any discussion of virtues cannot start with the virtues themselves but with a larger question. If one looks at the different lists of virtues in different societies, the lists differ on which virtues are to be cultivated, therefore virtues and the role they play is seated in prior concepts. This prior concept is called the *telos* and it can be explored with the question, What is the good life? (cf. Wilson, 2018: 95). The *telos* answers the “why?” question. Contextualising the question explored within the context of the SAPMC one can ask, Why do we develop core capacities? or What is the good of the core competencies?

In the wake of the missional awakening, this question of *telos* can lead to different answers: Some churches explore the missional church for revitalisation because of decline, others for being relevant, other reasons may be “saving” the church or transforming the world. However, if the reasons (or *teloi*) become unmoored from God then it will lead to fragmentation. Exploring the *telos* of the missional conversation is therefore crucial. Paas (2019: 345) proposes that missional

church processes stand in danger of becoming an instrumentalised practice apart from the worship of God and therefore states, “Before anything else mission is *doxological*; it is aimed at paying gratitude to God and glorifying him.” His proposal is a prime example of bringing the missional conversation towards a *telos* of doxology (Paas, 2021: 149–150).

Therefore, reflecting on the development of competencies one needs to keep the *telos* in mind. We become missional so that we may participate in the life of God and God determines the ends of the missional journey – even if the church dies when we become missional,

Death of a local church, even of many of the systems that care for those churches, is clearly a part of the economy and mission of God. The denial of death in our contemporary church, complete with all the dysfunctional adaptive denials, represents the most enervating factor in most of the settings within which I have worked. Without a deep cultural and spiritual acceptance of death as a part of God’s mission and economy, churches engage in unfaithful and deadly behavior. (Keifert, 2017b: 192)

Missional churches have at its core an invitation toward participation and union with God in Christ who was crucified died and rose again. If the *telos* of the missional church becomes unmoored from the mission of God idolatry ensues. No leader or church body will be able to keep the *telos* unpolluted all the time. In that sense, we are all, like the young prodigal returning to the Father. That is why confession is such an important discipline in the church (and the ultimate reality of excellent mistakes where we learn as disciples how to continually live our lives as humble disciples).

Cultivating missional pedagogies and patterns of faithfulness asks that we not only explore the *what* questions of the practices but also the *why* in terms of the teleological realities of the gospel and the kingdom (Wilson, 2018: 126). If the ultimate *telos* becomes relevance, or power or influence – then we drift from the Triune God’s call for us.

Therefore, core competencies of listening, risking, focusing, learning, and growing as well as mentoring and sharing are nested within the Trinitarian reality and therefore the *Missio Trinitas*.

To keep the *telos*, Wilson notes that in MacIntyre's explanation a living tradition is needed (Vosloo, 2011; Wilson, 2018). Koopman & Vosloo (2002: 76) notes that in terms of virtues it is not only important to as what should be done but also who we are and even more important whose we are, they also note the importance of a pneumatological accent in developing virtues.

The *telos* of the SAPMC was to participate in God's preferred and promised future described as a journey of discernment that has the *telos* of participation in the *missio Dei*. As this study progress, we will discover that this *telos* has broadened by a Trinitarian renaissance, in this analysis of the SAPMC's development till the partnership ended this was the *telos*.

2.6.3.2 Living tradition

MacIntyre (2007: 222) describes a living tradition as a "historically extended, socially embodied argument, and an argument precisely in part about the goods which constitute that tradition." Wilson (2018: 127) explains that different traditions will have different conceptions of what the *telos* of a community is, and that these different *teloi* will bring conflict, but that MacIntyre's definition of a living tradition helps with the conflict.

As churches extend the living tradition, they both innovate and ground themselves in the sources of that tradition that, within the reformed tradition can be called a search for a catholic reformed tradition (Billings, 2014). The Living Tradition is that of the *ecclesia* through church history and in the SAPMC specifically the Reformed tradition of the DRC. This tradition is always reforming (Vosloo, 2011).

Within the living tradition of the DRC the *telos* of what it means to be a church is placed within the rationality of the tradition as it is recovered in Trinitarian realities, and within the tradition (Burger, Marais & Mouton, 2017; see Schoeman, 2021 for a relevant review), missional hermeneutics (Hendriks, 2012: 5) and other ways in which the Reformed Tradition is seeking to be true to its sources within the missional awakening (Coetzee, 2014; Benadé & Niemandt, 2019a; Buys, 2020; Dreyer, 2020).

Furthermore, the tradition's embodiment is regulated incarnationally through stories that become part of its argument in the present. Every community uses these stories to move people towards their *telos*. In other words, the "why?" is answered through the weavings of stories of a group of people (the Who). The tradition becomes storied. These stories (or arguments) take many forms and differ from tradition to tradition,

A central thesis then begins to emerge: man is in his actions and practice, as well as in his fictions, essentially a story-telling animal. He is not essentially, but becomes through his history, a teller of stories that aspire to truth. But the key question for men is not about their own authorship; I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?'. (MacIntyre, 2007: 216)

The tradition extends itself and is not necessarily static (though it can become so and eventually die). If a church, for instance, stories the Gospel tradition through an atonement lens that narrates the story of God as Jesus dying on the cross so that we can go to heaven then we are inviting people into a story that creates specific (limited) options for living. Everyone lives within the story(s) of different traditions and as a church body, we need to identify which stories we have privileged within our community. As missional churches, we are engaged in the tradition through an embodiment that leads to stories and witness | *getuienis*. In the SAPMC the *telos* of joining in God's preferred and promised future was linked to the tradition of the church by recovering the doctrine of the *missio Dei* (Bosch, 2011: 380–384) and the tradition is also going forward in its contextualising of the tradition.

This new living tradition extends itself in embodied forms participating in the life of God. These incarnationally embodied forms become cultivated stories of the faithful God's activities in the journeys of SAPMC churches witness of what it means to go on a journey within the missional (living) tradition.

One of the challenges within the missional church as a movement is to keep on faithfully extending the tradition by staying theologically grounded and, telling the stories of God's activities. In the

history of the SAPMC, one gathering was held where the testimonies of the missional journeys were captured and as we saw, the *Kerkbode* was tasked to tell missional stories. Grounding the missional church journey within theological foundations and telling stories of its embodiment is an important task of a missional pedagogy. Furthermore, as Schoeman (2021: 117) notes these traditions and stories cannot only be explored in terms of theology (and I would add traditions) from above but also from below in congregations in local contexts.

2.6.3.3 Practices

Wilson (2018: 128 – 129) notes that churches will benefit from employing MacIntyre’s framework to engage with their practices and suggests three applications:

- First, it will benefit the church to view their activities as practices and through this perspective link the church’s activities through the lenses of tradition and *telos*, helping us to describe the *telos* of the practice and how it was given to us within a specific living tradition.
- Second, we can benefit from MacIntyre’s explanation of the difference between internal and external practice. Internal practices are those practices that link to the intended *telos* and tradition. To employ Taylor’s description of a social imaginary, practices originate from and points to a specific social imaginary funded by the habitus of the living tradition. The interchange between social imaginations and practices are interwoven in such a way that, “If the understanding makes the practice possible, it is also true that it is the practice which largely carries the understanding” (Taylor, 2009: 173) (cf. Buschart & Eilers, 2015: 210).

External practices, on the other hand, are not linked to the intended *telos* or social imaginary and the practice will therefore not be a means towards a specific *telos*. The practice aims at something other than the intended *telos*. An internal practice that participates in the *telos* of the *missio Dei* sees the practice as a journey of spiritual discernment as it opens us to God as an active agent with a preferred and promised future of the church – the *telos* is centred on God and is supported by a living tradition. There is coherence between the practice, living tradition and the *telos*. However, when the practice

becomes external, another *telos* is served, and conflict arises with the living tradition. Churches that plug SAPMC practices into different *telos* and living traditions will find the practices as external to their mission. A church living within a social imagination as “church as a business” and a CEO model will find the practice of Dwelling in the Word as external to the *telos* of the community. As we explored the development of the 4 Phases of the SAPMC it was noted that dissonance was created when the original Phase 2 in the first cluster focused on writing mission – and vision statements as the second phase instead of the third phase. This is a classic example of a practice that is external to the *telos* of discernment. At that stage in the partnership, there was no coherence between the *telos*, living tradition and practice. Developing vision and mission statements comes from a different paradigm (church growth) *telos* and living tradition. Importing the practice created dissonance.

- Third, MacIntyre’s conception of practice considers the developmental aspects of practices, that it takes time and discipline to commit to practice before it becomes a habit (or virtue in MacIntyre’s language). In a crucial comment on the process of transformation, Wilson notes that this process is placed within the “sanctified work of the Holy Spirit” (2018: 129).

Many scholars have used MacIntyre’s definition in the work of theology (we will look at the South African voices when we discuss the virtues) and the turn to the practical. Pertinent to our conversation is the works of Bass & Dykstra (Dykstra, 1991, 2002, 2005; Conner, 2009; Bass et al., 2016). MacIntyre’s (2007: 187) well-known definition states his definition of practice,

By a practice, I am going to mean any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved, are systematically extended. (MacIntyre, 2007: 187)

With Wilson's help, we can read this definition, understanding that the practice is coherent and complex in that it links with a living tradition and a *telos*. One other aspect needs to be explained that is not mentioned by Wilson. In engaging with the practice in a way that is in line with the *telos* and the living tradition a systematic extension takes place, meaning that the practice can be deepened or innovated to add to the *telos* and the living tradition.

In the missional church conversation, this definition can help to move a pedagogy towards a communal conception of practice. However, like all Aristotelian frameworks issues of God's agency must be kept in balancing an anthropocentric formational model (see Root, 2014: 66–74 for a relevant discussion). Dykstra's (2005: 66) definition of practice is helpful to place practice within a theological framework,

[P]ractices are not, finally, activities we do to make something spiritual happen in our lives. Nor are they duties we undertake to be obedient to God. Rather, they are patterns of communal action that create openings in our lives where the grace, mercy, and presence of God may be made known to us. They are places where the power of God is experienced. In the end, these are not ultimately our practices but forms of participation in the practice of God. (Dykstra, 2005: 66)

How Dykstra explains a practice fits well with the *telos* and developing living tradition of the missional church, the practices are patterns that come through the tradition given to connect with God. The practices are therefore ways of becoming attentive to God's presence. Furthermore, the practices are embedded within the practice of God. Dykstra describes that the practices become certain "places where the power of God is experienced". God's agency is hereby added to MacIntyre's Aristotelian inspired definition of a practice. Within the early development of the SAPMC, the agency of God is lacking in terms of the formational theology of a practice. In describing agency information within the partnership "Biblical formation" (Cordier, 2014: 89) is one of the most used phrases (it was one of the phrases introduced by *Treasures in clay jars*).

As an example of a need for a more theological foundation for change a statement that we quoted earlier in the description of the first phase of the SAPMC will be explored. When facilitators invited participants into formation, they were instructed to tell congregants,

You are going to change the culture of the congregation. The most successful recipe is to practise spiritual disciplines daily yourself. Your ministers/pastors are going to teach you that. It must be taken further into the congregation. (“SAPMC Consultants manual Phase 1: Discovery Cluster Event 1”, 2008: 66)

The lack of a theological grounding for practices is evident, but in an appreciative reading, the intention is there. If one engages in pedagogical reflection, terms and definitions become important. In his helpful book on the interaction between the practices conversation and its theological turn to practice on the one hand, and missional theology on the other Conner (2011: 69) notes that the discussion of “Christian practices is an important conversation partner that can contribute to the vitality of missional theology and can benefit from the missional church perspective.”

Conner (2011: 69) interacts with the publications of the Valparaiso Project on the Education and Formation of People in Faith and chooses to work with Craig Dykstra’s conception of practices because Dykstra “is open to a missional understanding of practices.” Dykstra, as a Presbyterian, might be a fruitful conversation partner because he shares a Reformed tradition with the DRC. Bass (2003: 506) explained that the Valparaiso Project’s work stemmed from an invitation to develop, “an approach to education and formation in faith that would build on his (Dykstra’s) work in Christian education and mine in the history of Christianity.” The working definition used by the project grew out of the work of MacIntyre and evolved into the following definition, “Practices are things Christian people do together over time to address fundamental human needs in the light of and in response to God’s active presence for the life of the world in Jesus Christ” (Bass, 2010: 18). Practices stems from different sources of inspiration:

- Definitions of practice that draws on the work of social sciences.
- Practices that are sourced through the work of the ascetical and spiritual disciplines.

- Moral philosophy, with its emphasis on virtue and social practices (Dykstra, 2002: 20–21).

Within the work of the SAPMC, the source is mainly the moral philosophy, in the third chapter, we will look at examples of conceptions of practices from the ascetical and spiritual disciplines. The SAPMC developed several practices to engage with the *telos* and the living tradition. The overarching practice is described as practices for spiritual discernment (Keifert & Granberg-Michaelson, 2019: 25). The keystone habits or internal practices of the SAPMC was “Dwelling in the Word”, a practice that links with the Reformed tradition and its focus on *sola Scriptura* and therefore the role of the Bible and “Biblical formation” (Barrett et al., 2004: 68). This connection with a Reformed notion of formation allowed the practice to become internal.

Practitioners within the SAPMC differ on the keystone practices other than Dwelling in the Word, but there is consensus on Dwelling in the World and Plunging. It is the researcher’s observation that these other practices were not diffused as successfully as Dwelling in the Word. We will now look at these practices through the categories of *telos*, living tradition and practice:

2.6.3.3.1 Plunging

Hendriks (2012: 6) quoting an unpublished paper of Mouton describes plunging as an innovation of the SAPMC within the larger community of practice of the CII. This innovation was indeed embodied in the Second Phase of the SAPMC that was built on skills and capacities that were developed in previous cluster meetings and is therefore not an example of a habit that can be passed on without the logic of the partnership’s phases with its capacity building. During the plunge, churches moved out of their contexts and crossed boundaries to form bridge communities (Mouton, 2017: 168). For plunging to be diffused it needs to be placed within a developing process of specific skills, attitudes and beliefs and minimum knowledge within the living tradition and *telos* to make the logic of the practice possible. Therefore, this innovation wasn’t diffused to the wider church - the closest parallel is new developments in the WCDR called Finding Treasure, a discussion about this fall outside the parameters of this study. In an interview with Frederick Marais on 8 June 2020, he notes that in hindsight Plunging was not practice (or in SAPMC

language) a passable habit but a strategy. The practice of plunging was therefore not part of the living tradition of the SAPMC.

2.6.3.3.2 Dwelling in the World

As we already noted the practice of dwelling in the world also originated within the contextualisation of CII in South Africa. In the development of the practice, the first iterations called it Dwelling in the sun which later got the name Dwelling in the world.

Dwelling in the world as a practice was originally meant as a practice that followed the logic of dwelling in the word in the sense that dwelling in the word gave congregants the confidence to connect with a reasonable looking stranger and listen them into free speech. In practicing dwelling in the word these skills that were developed within the congregation would build up the capacity to risk and enable a connection with real strangers in dwelling in the world that would enable them to listen strangers into free speech. Dwelling in the world with a stranger(s) would then lead to dwelling in the word with the stranger(s) leading to a bridge community. This form of the practice was taken into the international consortium (it will be discussed in chapter 4). In South Africa, some of the original intent of dwelling in the world was diffused into Plunging as an innovation but not diffused into the wider system.

2.6.3.3.3 External practices in the partnership

Within the partnership process “external practices” were identified that linked the community of practice with different *teloi*. The original phase 2 with its emphasis on mission and vision statements is an example of this. By engaging with external practices of strategy without discernment the community moved out of the dynamic of discerning God’s preferred and promised future and connected with a different *telos*.

Furthermore, the introduction of a retreat before cluster meetings were experienced by the SAPMC as an external practice because the *telos* and living tradition could not nest personal formation within a congregational change process. Most of the practices used by the SAPMC were corporate practices conducted at meetings within and between the different clusters. One of the gaps in the

SAPMC process was the development of a repertoire of practices that would form individuals and groups in the virtues of spiritual discernment between cluster meetings (Keifert, 2006b: 46).

2.6.3.3.4 Dwelling in the Word

When practices become internalised – through a process of habituation – virtues (or in the language of the partnership “capacities” are developed. Although Wilson does not mention the role of authority or skill explicitly practices that contain standards of excellence and issues of a practice’s authority come into play, standards of excellence and skills become important.

The practice of Dwelling in the Word has specific standards of excellence. Throughout the partnership, it is explained using specific steps. Practitioners are invited to Dwell in the Word within a community of practice where an epistemological shift takes place. If a minister appropriates the practice and uses it as a didactic practice instead of a formational-dialogical practice, then the practice becomes an external practice because the “standards of excellence” are not met. In a community of practice, internal practices are disciplines in the sense that the practices are handed down with specific internal logic and authority. In terms of Dwelling in the Word Keifert and Granberg-Michaelson explains “Ways to Kill” the practice (Keifert & Granberg-Michaelson, 2019: 95) and in CII as a whole a book on Dwelling in the Word was reified to show the logic of the practice (Ellison & Keifert, 2011) The discipline of the practices are regulated by specific forms of authority on which Niemandt (2019c: 57) notes, “Authority is necessary to enable and structure group relationships. It gains legitimacy when people identify with the inherent values and beliefs operational in the particular construct.” In terms of pedagogy, these skills are usually tacit in those who practice. Part of the pedagogical journey is to not only pass on the habit but help with skills that enable the practice to stay internal to the *telos*.

So far, we have explored how a practice is embedded in a living tradition and a *telos* has helped with this notion.

2.6.3.4 Virtues

MacIntyre (2007: 219) defines virtues as,

dispositions which will not only sustain practices and enable us to achieve the goods internal to practices, but will also sustain us in the relevant kind of quest for the good, by enabling us to overcome the harms, dangers, temptations, and distractions which we will encounter, and which will furnish us with increasing self-knowledge and knowledge of the good. (MacIntyre, 2007: 219)

Because virtue is not often used in the Biblical lexicon, Wilson (2018: 130) proposes that this element of MacIntyre's proposal be translated in terms of the process of transformation because practices are not once-off activities and the language of "character, habituation, and disposition" can be helpful. This language emphasizes that our practices are best thought of, not as momentary exercises of the will, but as activities that pattern our life in discipleship to Jesus Christ" (Wilson, 2018: 130).

In terms of the process of acquiring virtues, churches on the journey of becoming missional need to recognise that we are part of many communities of practice with different *teloi* advocating specific virtues inscribing in us habits that form us as characters in these different stories. In this sense, the lens of Wenger fits into the schema discussed here. Different communities of practice follow different imaginations of what it means to be a participant of the said community of practice.

Employing this insight, one might say that a missional pedagogy will involve retraining into new forms of participation. This is not just in the exercise of the will, but a lifelong journey empowered by the Spirit,

In a culture that prizes the "mastery of technique," we must learn from MacIntyre to prize Christian discipleship as the lifelong practice and acquisition of the character that transforms our lives in Christ-likeness. (Wilson, 2018: 130)

As people become virtuous a company of characters (in the sense that the capacities/virtues are embedded in communities of practice) forms. This group continues to grow in self-knowledge and knowledge of the *telos* they are aiming at. This is a lifelong journey.

In MacIntyre's scheme virtues are cultivated when practice is internal to the authority and discipline of the living tradition in which the practice is embedded. However, external practices can be formed that employ the same activities as the internal practices but are unhinged from the living tradition and the *telos*. As an example, when leaders and participants in the missional journey are not coached and trained, practices become deformed and different *teloi* will be encountered; this is prevalent in the missional church conversation when practices are seen as techniques to bring about change. Winner (2018: 33) notes that "Identification, rather than obfuscation, of the damage characteristic of indispensable (and sometimes dominically given) Christian practices helps us describe the practices more truthfully, and helps us be on the alert for deformations."

Keeping practices internal is visible in the ministry of Jesus in Matthew 6 when Jesus redirects praying, giving, and fasting as an external practice by realigning these practices with the standards of excellence of the practice itself and therefore internal to the *telos* of the kingdom of God. The same dynamic is exhibited in the prophetic tradition (cf. Isaiah 58 and Amos 5). Therefore, between practices and the development of the virtue, guidance as well as encouragement and support are needed, this is where mimesis, training, catechism, and repetition become important.

These issues were discussed in the theological and homiletical conversation within the DRC. One of these discussions was in the series *Woord teen die Lig*. Mouton (2017: 165) shows that within the DRC, the publication of the commentary series *Woord teen die Lig* played a role in the development of missional theology,

It theologically cultivated the rediscovery of the living and loving God being active in history and the centrality of the gospel of Jesus Christ as good news for the whole world, and strengthened an ecclesiology fitting God's redemptive purposes for the world. (Mouton, 2017: 165)

In one of the volumes, virtue was explored under the title, *Riglyne vir prediking oor die Christelike deugde* / [Guidelines for preaching on the Christian virtues] (Burger, Müller & Smit, 1996a). In it, an outline for a pedagogy for the development of virtues is discussed. The authors note that although the virtues differ between the Christian and the classical traditions there is far more consensus on how the virtues are formed,

- Virtues are rooted in a larger vision of what the good and orderly life is;
- Stories are the carriers of this vision, and therefore of the virtues;
- Communities of character (groups and traditions) that live with integrity and fidelity become the embodied carriers of these stories;
- Repentance, transformation and discipleship is needed for participation in communities of character (this means the moral formation takes time and involves a long and arduous process);
- Role models and exemplars or “saints” and heroes, Inspirational figures play a key role in the process of radical moral formation. These exemplars give direction, motivates and inspires;
- Friendships (of different forms) are cardinally important to get people into communities of character and to keep them on the journey of formation;
- Trustworthiness developed in the praxis of the embodiment of the virtues answers the question to what extent formation took place (Burger, Müller & Smit, 1996b: 14–15)

In the same commentary, Vosloo (1996: 34) notes in a section entitled *Deugde, dissiplines en dissipelskap* / [Virtues, disciplines and discipleship], how difficult it is to cultivate virtues and points out that virtues are not developed by a direct focus on the virtues themselves and that virtues are not a *telos* in itself but presupposes a life with a specific aim. These virtues are formed in the wake of the “adventure of living as disciples of Jesus in obedience of God” (Vosloo, 1996: 34).

Vosloo cautions on an exclusive focus on the virtues and encourages studies that necessitate this to also reflect on discipleship, obedience, and the spiritual disciplines. Within the work of BUVTON a project was launched that focused on moral formation that continued these growing insights. One of the publications *Ligtheid van die lig* (Koopman & Vosloo, 2002) that we already

quoted reified some of these insights, and as a precursor of James KA Smith's work in the cultural liturgy project (that is discussed in chapter 3), framed the virtues in terms of specific practices. More recently, Niemandt (2019a: 160–161) has developed a framework for the development of missional spirituality that employs the language of virtues and practices and explores the virtues of transcendence, humanity, wisdom and knowledge, courage justice and temperance.

In terms of pedagogy the difference between values and virtues should be noted, Koopman & Vosloo (2002: 73) note that the terms values and virtues are sometimes used as synonyms but describe how values can easily become free-floating principles without embodiment and character formation whereas virtues presupposes a process of formation or habituation. This is an important pedagogical insight. Values become embodied through formation, this differs from value statements that are cognitively understood without realising it in daily practice. Missional pedagogy attends to formation.

Therefore, a missional pedagogy will create an ecosystem wherein specific practices are practiced so that these practices make openings for the Spirit's discernment and formation. To pass on a habit, practices with their associated skills, attitudes, and beliefs as well as minimum knowledge is needed.

2.6.3.5 Community

Churches are called the body of Christ and are therefore not abstractions, they embody the collective that lives with a specific social imaginary (*telos*), within a specific living tradition, and through the cultivation of specific practices becoming virtuous communities. According to Wilson (2018: 131), how the church operates in the world as a community of practice has three characteristics.

First, “the church must be a community that stands over against the world for the sake of the world” (Wilson, 2018: 131). The reason for this is that the church lives with a different *telos*, and within the living tradition partake in activities (practices) that form them in specific characters. Some of

these practices are external to the kingdom of God, as well as the *missio Dei*. Some of the *teloi* are also skewed.

Second, “the church as a community must stand over against the world for the sake of the world” (Wilson, 2018: 131). This sounds like a repetition of the first statement but is different and focuses on the embodiment of the church for the sake of the world. As the church embodies the gospel the world will know it is the world.

Third, “the church as a community lives by grace” (Wilson, 2018: 131). To work with a virtue framework issues of agency, participation and sanctification need to be placed in the context of grace.

2.6.3.5.1 The art of missional formation - Marais

To wrap up this discussion on the SAPMC we will briefly reflect on the lessons learnt about formation (which is a description of pedagogy) by the leader of the SAPMC. As one of the pioneers and facilitators of the SAPMC process, Marais contributed extensively to the contextualisation of the four phases of the CII process, as well as the further development of the missional mandate of the DRC. Marais’ work has as main emphasis the role of spiritual discernment (Marais, 2011) and the practices that lead to formation. It is presented here in conclusion as an example of being in a community of practice.

Marais (2017b: 373) notes that the formational journey of change is not just an epistemology of knowledge, because desires are not shifted through information but formation by a recovery of the “lost art of intentional missional formation.” A pedagogy that leads to missional formation will be participatory, intentional, and communal (2017b: 375). The missional formation is complex because of the following underlying conditions:

- Congregants have already been formed by the cultural liturgies and have “buffered selves”.
- The imagination of Christendom ecclesiology still dominates in churches.
- Anthropology; the church still thinks change is mainly facilitated through ideas and beliefs.

Marais (2017b: 82) notes that there is broad consensus that practices have a transformative effect on communities and names different sources (Ellison, 2009; Niemandt, 2010; Scharmer, 2016) as proponents of this consensus. Churches can learn from system theorists like Senge (2006) and Scharmer (2016) because these theories “connect well with transformational themes in the missional conversation” (Marais, 2017b: 82). To give form to the missional formation, spaces or containers are created so that a community can develop virtues through practices, “Formation can only be effective, according to Senge, if there is a container that contains the energy” (Marais, 2017b: 384).

It is important to note that Senge comes from a different community of practice from the church and that followers of the Triune God will name this energy as the agency of God or as Zscheile (2020: 79) gives a welcome reminder of the agency in terms of the energy, “The Spirit is the Christian way of naming the divine energy that animates, sustains and heals.”

Within these holding environments, practices are described as habits. Marais (2017b: 386–387) describes that habits are: prescriptive and mainly unconscious, communally practised although they can be practised individually, repetitive and transformational that creates a habitus. In terms of pedagogical implications, Marais sees habits as containers that create space for practising that, “deepen and enter the space of the interior of the leader” (2017b: 387).

Marais (2017b: 389) reaffirms the quadrant used in the SAPMC,

[P]ractice is not learnt through the downloading of information, because it is not only knowledge but also rather complex phenomena consisting of knowledge, skills and attitudes that the participant needs to engage with. Minimum knowledge, rather than a maximum knowledge base, is necessary in order to assist a person to start exercising the practice; but the practice is integrated through the mastery of the skills needed for the practice, supported by attitudes and beliefs. A repetitive exercise over time is needed to master the skills needed to participate in the practice” (Marais, 2017b: 389).

Marais describes the Art of Missional Formation in the following ways:

- The recognition that habits are “structural gatekeepers”
- That “toxic habits” hinder the formation
- Containers need to be created that is life-giving
- Incubators need to be created where people can practise in safety
- Formation is habitual and leads to a habitus that will open people to new possibilities
- Formation is about listening and observing and needs a slower pace
- Formation moves through different fields of attention
- Formation has neurological implications
- Formation takes place when power is relinquished
- Formation leads to adaptability and mobility in relationships
- Formation leads to new imaginations
- Formation takes time. Be patient (Marais, 2017b: 390)

Marais’ reflections serve as a summary of insights into the pedagogical process of the SAPMC and embodies the fourth and fifth core capacity learning and growing as well as sharing and mentoring. His emphasis on practices, habits, and containers and how to discern in these containers are key insights to the formation of a missional pedagogy.

2.6.3.5.2 The further work of CII

In the aftermath of the SAPMC, the work of CII has expanded and developed further, and new practices and processes were developed by CII and are used in countries where the partnership is still active. These practices are termed missional disruptive practices. They are called disruptive and faithful because it disrupts the culture of modernity and open participants to the agency of God, it is faithful because it is in line with the living tradition (Rooms, 2017: 317). Two of the practices are familiar to the DRC, the additional practices are:

- Announcing the Kingdom
- Hospitality
- Spiritual discernment

- Focus for missional action (Keifert & Rooms, 2014: 20–24).

These practices are placed within the ecosystem of the missional journey and continue the innovation of the journey of spiritual discernment. In the aftermath of the SAPMC, CII also developed a strong conviction that the leaders facilitating the partnership need to be formed through developing a rule of life. Keifert & Rooms (2014: 14) states that within their research they have found that when the leaders follow a rule of life, with its personal spiritual practices they can provide a “healthy, relatively low anxiety, leadership presence.” This might be a clue to the formational challenges Cordier described in terms of the leader's role as a cultivator of missional formation.

2.6.3.6 Summary

In the SAPMC specific core practices were cultivated through a process of cultural change. These capacities were listening, risking, focusing, learning (growing) and sharing (mentoring). The journey is facilitated by a cultural theory of change called the diffusion of innovation. Innovation is not a technical change but an adaptive change process.

The journey employed Aristotelian pragmatism that cultivates core capacities through the quadrants of minimum knowledge, attitudes and beliefs, skills and pass-onable habits. Within an Aristotelian frame, we have discussed the role of *telos*, tradition, practices, virtues, and community. The internal practices of the SAPMC were Dwelling in the Word, Dwelling in the World and Plunging. Not all of these practices were diffused as innovations throughout the partnership. The practices in the SAPMC were communal although the individual spiritual formation is crucial. In some clusters, the individual formation was innovated through *100 Dae* but was not diffused throughout the different clusters.

In appropriating Aristotelian pragmatism, theological foundations and grounding are needed in terms of the four quadrants. The Spirit forms us through practices (as we saw in the description of Dykstra). Therefore, within the conversation of the quadrant of minimum knowledge, beliefs and attitudes and pass-on-able habits pneumatology needs to be described.

Habits cannot be passed on, but practices can –practices form habits. Practices with related skills are places, containers, or openings for the Spirit’s work in communities of practice practising the practices of God. Practices become habits when they are repeated. Churches become communities of practice or training spaces within different communities of practice with different *teloi*.

In the SAPMC the *telos* was participation within the *missio Dei* through a process of spiritual discernment. A practice involves standards of excellence and obedience as well as the achievement of goods within a community of embodiment of that specific practice. Communities that develop virtue constitutes a community of discipline and therefore discipleship that live as people who are being formed by the Spirit.

The SAPMC phases and clusters with its facilitators and co-ordinators constituted a community of practice during the different phases and cluster meetings. The community also extended to the leaders of the different congregations and through the diffusion of innovation the members of the churches. The ideal was that churches form diverse networks journey together. Diversity was encouraged. The SAPMC as a community of practice ended with Phase 4. Some churches continued in their clusters, others joined the Fresh Expression movement.

MacIntyre’s work in *After Virtue* was used to evaluate the missional pedagogy of the SAPMC. Using this model, we have articulated the elements of the *telos*, living tradition, practices, virtues and community in the SAPMC process and have shown how external practices will derail the community into a different *telos*. These external practices can also be described as Marais toxic habits. The core patterns that were identified in the SAPMC that need to be embedded in pedagogy are: listening, risking, focusing, learning, and growing as well as sharing and mentoring. Pedagogical insights from the SAPMC will now be discussed and brought into conversation with other practitioners. The list of core capacities described by the SAPMC in its last meeting can be helpful in the summary. After the fourth phase of the partnership, the invitation to learn and grow was summarised using a Likert scale of 12 core capacities (SAVGG, 2008: 6–8).

1. Have not started yet

2. Integrated into the task team
3. Integrated with the leadership
4. Communicated and implemented in the church
5. Part of the church culture

These 12 capacities were (the researcher's translation from Afrikaans):

- Spiritual discernment. We do spiritual discernment through Dwelling in the Word, praying and meditating whenever we gather to make decisions.
- A move from maintenance to mission. We discover that we don't exist to keep Christendom intact, we discover that we are called and sent to a post-Christian world.
- A Culture of listening. We listen purposefully to insiders and outsiders to discern what God is busy within His *missio Dei* in the community.
- An ability to notice Christendom in the systems of the church. We discover that we have been formed in a Christendom paradigm that focuses on the maintenance and maintaining of the *status quo* rather than being sent to the world.
- Christian imagination. We purposefully use the 8 patterns of Treasures in Clay Jars to build Christian imagination.
- Receive and embrace the gifts God gave us. As churches, we discover and use the three gifts the community received from the Spirit (in the last session of the partnership the churches reflected on the *Treasure in Clay Jars* and used these as categories of gifts). The eight patterns are Missional vocation, Biblical Formation and Discipleship, Taking Risks as a Contrast Community, Practices that Demonstrate God's intent for the World, Worship as Public Witness, Dependence on the Holy Spirit, Pointing Towards the Reign of God, Missional authority (Barrett et al., 2004)
- Confess who we are in Christ. Through asking of God questions, we discover our new identity in Christ and confess it continually.
- Imagine new faith communities. God gives us a vision of how we can embody this specific calling in a new faith community.
- Dwell into new cultures and communities. We continually take the risks to become involved with the people God sends us to, we listen and learn from them.

- Focus our attention. Through a process of discernment, we align our time, personnel and resources with our church’s confessions and vision for embodiment.
- Live as a sent community. Through a process of discernment, we develop a five-year ministry strategy around the gifts the Spirit gave us (referring to the patterns discussed above).
- Develop SMART plans. We continually translate our next tasks and decisions in terms of plans and keep each other accountable in an environment of grace.
- Develop capacities in the congregation. We develop a culture of learning and develop missional capacities in the staff and members of the church so that we can embody the church’s confession in a new faith community. (SAVGG, 2008: 6–8)

This list of capacities is a mixture of pedagogical means, holding environments and strategies – and in that sense, it is not a list of capacities in the sense that the core capacities of listening, risking, focusing, learning and growing as well as sharing and mentoring are described. Nevertheless, these 12 capacities is an internal reflection on the way churches who journeyed through the different phases can reflect on the pedagogical journey of the SAPMC. Therefore, this list is worked into the pedagogical insights described in the last section of this chapter and study.

2.7 Pedagogical insights –missional pedagogical patterns.

2.7.1 The pedagogy is cultivated through the creation of holding environments for spiritual discernment

To facilitate journeys of spiritual discernment holding spaces, also called incubators or containers were formed. Creating these containers of discernment took specific skills. Each cluster meeting served as a specific container or “holding environment” (Winnicott, 2017). Winnicott’s definition of a holding space was originally applied to mothers who create a good enough space to contain their children. Leaders create holding environments for discernment and practices (Marais, 2017b: 384; Rooms & Keifert, 2019: 12). These holding environments were formed in physical spaces,

communal spaces and through specific practices in the SAPMC. Although an explicit description of how gatherings become holding spaces was not expressed the whole journey can be seen as a holding environment. How we gather matters, and the curating of physical spaces and development of missional incubators are of utmost importance (Paas, 2012: 475; Keifert & Granberg-Michaelson, 2019: 83). Dwelling in the Word is one of the most effective ways to cultivate a holding environment (Keifert & Granberg-Michaelson, 2019: 99). Within these containers, action reflection and adult learning are practised (Cordier, 2014: 76). The purpose of these containers is spiritual discernment and a focus on God.

2.7.2 The pedagogy engages with a holistic anthropology and a different epistemology

During the partnership, the quadrant of minimum knowledge, attitudes and beliefs, skills and habits were employed to move away from an epistemology that is based on information and dogma alone (Marais, 2017b: 372,374). Knowledge was still important, but only a minimum of knowledge was needed. A pedagogy that employs this quadrant de-centres the epistemological overemphasis on knowledge as information and a banking model of education (Freire, 2014: 74) where church members are seen as empty containers that need deposits of missional theology. Members engage in the missional journey through the practising and reflecting of specific practices.

Therefore, the SAPMC viewed participants as more than just people who change by information. Rather, anthropology was adopted with the view of people as participants in the *missio Dei* through the engagement of corporate practices, to enable corporate discernment of God's preferred and promised future of God's mission in the world, Harrison (2017a: 349) summarised this pedagogical insight,

The inculcation of pass-on-able corporate spiritual and missional practices is a promising starting point for training Such practices will be characterised by their simplicity, inclusivity, God- and world-engaging orientation, transformational potential and immediate applicability. (Harrison, 2017a: 349)

Rooms (2017: 317) notes that within the community of practice a discovery is made of “a renewed sense of themselves as created beings in relation to God, one another and the world – their true humanity.”

2.7.3 The pedagogy is cultivated in communities

The partnership fosters learning in clusters, and one of the mantras of the partnership is that churches learn more from each other than from the experts. The community that is invited into the partnership consists of an ever-growing collective starting with the churches who are together on the journey. Also, within churches, the community fostered involves different groups. First the Steering Team, then Listening Teams, Missional Engagement Teams, church councils, the congregations in ever-growing numbers and probably most important the community at large. The pedagogy leads to an expanding learning community through the diffusion process. As the learning community diversifies new adventures unfold.

The facilitators of the SAPMC and the different clusters played a crucial role in terms of modelling and contextualising the journey. The tacit knowledge and mentoring of these facilitators help the community to keep its practices internal to develop the core capacities and model the skills of the practices.

2.7.4 The pedagogy engages with communal and individual formation of participants

Throughout the partnership practices were introduced, three corporate keystone practices were identified: Dwelling in the Word, Dwelling in the World and Plunging. The corporate practice that is highlighted the most in the SAPMC is Dwelling in the Word. As a practice, it attunes participants to imagine their everyday lives as embedded in the mission of God, and this leads to a rekindling of the “missionary imagination of congregational leaders” (Nel, 2013: 2). Furthermore, Dwelling in the Word helps participants to engage in the core capacity of listening and practices the risk of talking to a reasonably looking stranger, and so offer training in listening to strangers, “we choose to risk on the basis of using an agreed-upon public ritual for engaging with them. The ritualistic

nature of the task—everyone doing the same actions and practices—creates a relatively safe space and time” (Keifert & Granberg-Michaelson, 2019: 90–91).

Without individuals who are being formed personally, corporate processes of spiritual discernment are stifled. Missional leadership entails a process of empowering personal and corporate spiritual discernment and spiritual formation (Cordier, 2014: 1). Individual practices were not dispersed throughout the partnership. Some of the clusters worked through the reified manual called *100 Dae* – this resource represents a nascent prototype for personal development.

Throughout the discernment process action and reflection played a major role. Every cluster meeting reflected on the action steps taken between meetings. Before Plunges using a spiral technique, and after Plunges, participants are invited into reflection on hearing correctly. In the 2008 iteration of the cluster meetings reflection on God’s activity since the last cluster meeting and reflections on the spiritual disciplines that helped to notice God was added.

The action-reflection model is facilitated through the asking of questions, what the SAPMC called God questions cf. (Marais, 2017a: 75). The reason why the pedagogy calls for God questions is that it is designed to move churches away from just focusing internally on church questions but to inquiry on how churches can join God’s mission (cf. Roxburgh, 2015: ix). The pedagogy is cultivated with a listening-reflect and action-reflection pedagogy that employs open-ended questions.

2.7.5 The pedagogy crosses boundaries and encourages diversity

Within the pedagogy, communities are encouraged to bridge and bond and plunge into other communities. Missional formation involves engagement with the mini-publics wherein the church finds itself. Clusters that are diverse and ecumenical already cross denominational lines, dwelling the world and plunging are as formational means to meet God in the neighbourhood.

2.7.6 The pedagogy aims at the formation of capacities or virtues

In its journey, the SAPMC used the eight patterns of the book *Treasures in Clay Jars* as a heuristic in the development of the South African missional journey to shape the imaginations of participating churches. The core competencies of the phases as well as the 12 capacities used in Phase 4 to plot further growing and learning gives a clear indication of the capacities developed by the SAPMC. Although the SAPMC is aimed at the development of specific capacities these capacities are the outcome of the different phases of the journey with its different practices and holding spaces.

Using the insights of MacIntyre these capacities can also be described as virtues. Koopman (2021: 3) notes that virtues are acquired through a “process of consistent and collective habitual behaviour.” The capacities of listening, risking, focusing, learning (and growing) as well as mentoring (and sharing) can be described as the cultivation of missional virtues. These virtues are formed by specific practices that were part of the SAPMC as a community of practice. These virtues can be placed in conversation with the virtues of faith, hope and love as well as wisdom (discernment and listening), courage (risking), moderation (focus) and justice (*missio Dei*).

In the aftermath of the SAPMC the formational practices of the broader PMC developed into six disruptive missional practices: Dwelling in the Word, Dwelling in the World, Announcing the Kingdom, Spiritual discernment, hospitality and Focus on Missional Action (Keifert & Rooms, 2014: 20–24; Ladd, 2021: 101). Of these practices only Dwelling in the Word and Dwelling in the World was formally diffused into the SAPMC. Rooms say that these practices are faithful to the tradition but also disrupts the buffered selves of modernity (Keifert & Rooms, 2014: 18; Rooms, 2017: 317). These practices de-centre the self so that God can be experienced in the other (Keifert, 2006c: 134). These practices are also described as organic (Keifert & Granberg-Michaelson, 2019: 128).

When the six practices are diffused through the church, they act as keystone habits that “transform the entire local church system toward participation in God’s mission in the world” (Keifert & Rooms, 2014: 21). In the further development of the CII (and other churches that still participate

actively in this community of practice), the concept of a rule of life was developed to cultivate leaders facilitating the change process so that corporate and spiritual disciplines are part of the pedagogy.

2.8 Summary

The research question in this chapter was, “What are the patterns or virtues of a missional church that can be embedded in missional spiritual formation”?

The pedagogical elements of the SAPMC were explored to answer this question. The pedagogy can be described as a communal journey of spiritual discernment. This journey is undertaken through the missional formation of a church and the members partaking in the change process. The missional capacities (or virtues) of listening, risking, focusing, learning, and sharing and mentoring were identified. To develop this several pedagogical patterns were followed.

The quadrant of minimum knowledge, attitude and beliefs, skills and pass-on-able habits were employed. This Aristotelian model needs a theological grounding.

Holding spaces were created in the SAPMC to facilitate the diffusion of innovation through adaptive change. These holding spaces create a safe space for missional discernment (Rooms & Keifert, 2019: 12). The missional capacities were cultivated through the internal practices of Dwelling in the Word, Dwelling in the World, Plunging and the asking of God questions.

A pattern of communal and personal formation is needed for the transformation. In some of the clusters of the SAPMC, this formational insight was innovated into *100 Dae*. Although *100 Dae*, was designed to aid in the personal spiritual formation of participants in the SAPMC clusters, it was not diffused throughout the partnership. The SAPMC pedagogy thus needed a personal formational strategy.

To develop missional virtues, a pedagogy with corporate as well as individual practices are needed.

The SAPMC focused mainly on corporate missional formation. Rooms & Keifert note (2014) that leaders are formed through a rule of life so that they can create space for innovation and creativity in the Spirit (Keifert & Rooms, 2014). This rule of life was not explicit in the work of the SAPMC.

After the International Consortium's conference in 2015 Burger (2017a: 260) noted that,

This new sense of calling, this new vision of the kingdom, must be translated into doable plans, practices and habits. This is not only an organisational process; it is also deeply spiritual. It asks for practical theological wisdom and for deep listening to the flow of the Spirit. In this phase most of the learning will be from the bottom up (and from the fringes in), coming from the experiences and experimentations of real-life congregations and communities. (Burger, 2017a: 260)

Within the SAPMC we have discerned the patterns and virtues that were cultivated in this specific community of practice. We now move to other examples of experiences and experimentations within the WCDRC.

Chapter Three

3 SPIRITUAL FORMATION AND ITS RHYTHMS IN THE WCDRC

3.1 *Introduction*

To clarify the question further in Phase 2 of the research this chapter will investigate the expressions of spiritual formation within the Western Cape Dutch Reformed Church (WCDRC). This chapter explores the research question, What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?

In this chapter, we start with an explanation of the choice of the term spiritual formation and then move to the theoretical framework of Dallas Willard in terms of spiritual formation. Willard's work will be followed by the anthropological philosophy of James KA Smith to thicken the formational theory and aid in the description of pedagogy. These two formational theories act like bifocals that will help with the exploration of formational expressions. Thereafter, expressions and initiatives of spiritual formation in the DRCWC will be discussed. The TT chose these expressions and therefore delimits the scope of this chapter in terms of the examples that were investigated.

The burgeoning field of missional spirituality will be described as a bridge between missional theology and spiritual formation. The chapter concludes with a summary of spiritual formation insights that can help in the development of a missional spiritual formation. The researcher is still in the second movement of the missional research cycle (see Figure below), clarifying the question of the rhythms of spiritual formation within the WCDRC.



3.2 Locating Spiritual formation within the discourse of spirituality

Finn & Whitfield (2017: 17) showed that the spiritual formation movement within Protestant churches came into being in reaction to the popularity of different spiritualities within the zeitgeist of the “spiritual but not religious” era in the 1960s and 1970s. Within the explosion of different spiritualities, a clearer articulation of a Christian spirituality that was informed by the traditions of the church and Scripture became necessary.

Furthermore, after Vatican II and the growing ecumenical movement Protestant churches started interacting with spiritualities of different Christian traditions and “Evangelicals read many of the same classics and modern spiritual authors as their Mainline and Catholic counterparts” (2017b: 18). This positioning of spirituality within a specific tradition reminds me of the living tradition that was discussed in the previous chapter. As the ecumenical church’s doors opened, the questions posed by new conversations had to be negotiated within specific traditions. This was true for the DRC.

Within the DRC the word *spiritualiteit*/[spirituality] came in vogue and the need arose to place it within the Reformed tradition (Smit, 1988, 1989). Jonker (1996: 13) noted that the word spirituality was originally used in French and English Roman Catholic literature but was later also incorporated in Protestant literature to denote the spiritual orientation towards God and training in communion with God in prayer, meditation, spiritual disciplines, and a life of sanctification. He notes that the word is used as a synonym for piety, holiness, Godly fear and fruitfulness and is the usual translation of the Greek word *eusebeia*. Therefore, he noted, although the word spirituality might be new it is, in fact, a description of what was previously termed “piety, God-fearing or fruitfulness and is translated in the New Afrikaans Translation as devotion or service to God” (Jonker, 1991; Hansen, 2015: 238).

However, in Afrikaans parlance, the word *vroomheid*/[holiness] or devotedness developed a negative connotation of not being holier than thou. Jonker suggested using the phrase [Dwelling with God] / *Wandel met God* as a synonym. This choice of dwelling, a few decades before the SAPMC’s use of the concept of Dwelling in the Word and Dwelling in the World gives a helpful description of participating in spirituality with God. It also employs a helpful syntax in terms of the possibilities for a spirituality that is embodied.

Jonker (1996: 14–17) notes that the transformative work of the Spirit has three dynamics. A personal (individual) dynamic, a communal dynamic and a dynamic of transformation towards the community. He described that spirituality needs to be exercised within the confessional stance of specific segments of the church. Reformed spirituality has specific foci or orientations that acts as guardrails for incorporating spirituality (MacIntyre’s element of the living tradition). These

orientations are the foci on God, faith, grace, the Word of God, a life of sanctification, obedience of the Word and integral piety (Jonker, 1996: 21–25).

In broader conversations within Protestant churches, a realisation grew that the church had to face its “sanctification gap” and that spiritual formation can be a way to address this gap if it’s brought into the locus of the doctrine of sanctification (Coe, 2009: 5; Strobel, 2019: 260). With a theology that focused strongly on justification by faith, growth in holiness got eclipsed and the spiritual formation movement filled this gap with a developing focus on discipleship and the process of being formed by the Spirit termed spiritual formation. This gap, notes Crisp, Porter & Elshow (2019: 3), has become less wide because “within theology, attention to spiritual formation at a more popular level and sanctification at a more scholarly level has increased by leaps and bounds.”

During the early 1970s, American universities incorporated spiritual formation into academic curriculums. Some of these incorporations took place within the different loci of theology in other instances additional formational processes were designed (Finn & Whitfield, 2017: 19). In terms of the incorporation, spiritual formation was sometimes added as part and parcel of discipleship, in other instances as part of Christian education. This addition of spirituality in the academy is a continual development. Jensen (2007: 9) describes the difficulty in defining spirituality academically and notes that many definitions centres and focuses on human agency at the expense of God’s initiative and grace, thereby losing the guardrails proposed by Jonker. Spirituality has different meanings in different times and the Reformed tradition has difficulty with the word (Hansen, 2015: 238).

Jenson (2007: 10) suggests that a distinction be made between definitions of spiritualities described from below (which tends to omit the agency of God) and spiritualities from above which includes, "God's initiative, transforming activity, and embrace." In a similar line of thought Peterson (1997: 8), a well-known theologian in the field of Christian Spirituality stated that "True spirituality, Christian spirituality, takes attention off of ourselves and focuses it on another, Jesus." With the proliferation of spiritualities, Niemandt (2019c: 86) notes that Christian spirituality provides the specifics for a broad discussion for spirituality and Kok (2021) describes the proliferation of secular spiritualities and its implications for the DRC.

Jensen (2007: 10) notes that one of the most used definitions for the academic study of spirituality is Sandra Schneider's that states that spirituality is a, "(1) fundamental dimension of the human being, (2) the lived experience which actualizes that dimension, and (3) the academic discipline which studies that experience" (Jensen, 2007: 10). He notes how this definition is an example of a spirituality described from below. In contrast to spiritualities from below Jensen describes "Authentic Christian Spirituality" with the following characteristics:

- Grace-centred/Spirit-initiated, shaped and empowered
- Christo-centric/ Kingdom-in breaking
- Biblically-shaped / Gospel-rooted
- Trinitarian / Transformative (2007: 11).

As spirituality developed in academic circles, spiritual formation within the Protestant church described a spirituality from above and this movement “became more identified with a handful of authors who “shaped popular perceptions of the movement” (Finn & Whitfield, 2017: 20). Protestant spiritual formation movement has its origins within the American evangelical church in the late 1970s (Buschart & Eilers, 2015: 156; Howard, 2018: 30), and since then this movement "has taken shape and gained momentum" (Greenman, 2010: 23).

Leading voices in the USA include Dallas Willard, Richard Foster, Eugene Peterson and James Houston as well as Bass, Dykstra and Taylor (Marchinkowski & De Villiers, 2020). As the conversation within the USA developed, it influenced a worldwide audience. Burger (1999: 113) notes that these influential writers on spiritual formation became influential within the DRC and that members read it widely.

Within the spiritual formation movement, two trajectories can be identified. The first is the older and larger trajectory which is the movement associated with Richard Foster and the organisation called Renovaré that is “theologically eclectic, ecumenical, and egalitarian” (Finn & Whitfield, 2017: 24). Renovaré retrieves spiritual formation through an exploration of different streams of

spirituality throughout church history. Foster describes the gifts of spiritual formation using different confessional traditions' gifts to the wider church. These traditions with its emphasis are:

- Contemplative Tradition, Prayer-Filled Life: Our heart's steady attention on God
- The Holiness Tradition, Virtuous Life: Responding with integrity
- Charismatic Tradition, Spirit-Empowered Life: Fuelling our lives from the presence and power of God
- Social Justice Tradition, Compassionate Life: Extending compassion in every sphere of life
- Evangelical Tradition, Word-Centred Life: Living the life-giving message
- Incarnational Tradition, Sacramental Life: Encountering the invisible God in the visible world (Foster, 2010).

The retrieval encountered in the Renovaré trajectory spans different confessional traditions. This retrieval from different living traditions played a role in introducing the practices associated with specific traditions into other traditions. This retrieval on a practices level has become part of the denominational landscapes in different traditions. The second trajectory, differing from the Renovaré trajectory is the "New Calvinist" wing of the movement that focuses "more on the traditional language of holiness than the newer language of spiritual formation" (Finn & Whitfield, 2017: 25). Authors in this trajectory include J.I. Packer, Jerry Bridges, and Donald Whitney.

The characteristics of Jensen's authentic Christian spirituality are well developed in the theology and practices of the Renovaré "spiritual formation" trajectory as well as the New Calvinist trajectory.

Although terms and working definitions across different spiritual formation trajectories don't always align, Strobel (2013: 13) encourages evangelical Christians when he states that, "we must recognize that the terms spirituality, spiritual formation, religion and the Christian life all must mean the same thing for us." What is important, Strobel states (in agreement with (Fee, 2015) is that the term *spirituality* and *spiritual* formation refers to the work of the Holy Spirit in the formation of disciples of Jesus. Strobel (2013: 13) states, "Spiritual formation is the Spirit's work of transforming us into the image of Christ. Some people get caught up with this and other similar

terms, such as spirituality, piety, transformation and so on." In the DRC this same sentiment is shared. In its essence, spiritual formation deals with sanctification and reawakens the church to its mandate of being and making disciples (Niemandt, 2019c: 45).

In this chapter, the phrase "spiritual formation" and "spirituality" will be used in the sense described by Jensen and fall within the conversation propagated by the Renovaré trajectory of the movement. This short introduction locates the research within the massive scope of spirituality and delimitates this study within a specific segment of the church's exploration of spirituality. It also honours the location of the researcher who has been influenced by the Renovaré Spiritual formation movement trajectory and has written a book for this movement (Smith, 2014).

The chosen trajectory correlates with the chosen term "spiritual formation" in the work *Cultivating Sent Communities: Missional Spiritual Formation* (Zscheile, 2012a) which was written after the sixth annual Missional Church consultation conference at Luther Seminary in 2010 and expressed the missional movement's choice of interlocutors. Although the researchers own preference is the term spiritual formation because it keeps the pedagogical elements of the Spirit's agency and the formational aspects in creative conversation with each other, the study will also use the term spirituality/*spiritualiteit* which is currently the most popular term in the DRC's language house. In terms of translation from English to Afrikaans, the most used phrase for spiritual formation is *geloofsvorming*. Some academics have used the Afrikaans translation *geestelike vorming* (Cloete, 2012: 1; Pretorius & Niemandt, 2018: 3) but this is the exception.

Within the burgeoning writings on spiritual formation on the popular level and in academic circles defining spiritual formation cannot be a definitive exercise. Many definitions are offered for spiritual formation (Naidoo, 2008: 131). However, as Jensen noted one can analyse different definitions in terms of spirituality described from above and below. Howard (2018: 35–59) gives a helpful grid to look at spiritual formation definitions using the following categories: the process of change, aim, agents, object, and context of means.

In a South African reflection on spiritual formation, Kretschmar (2006: 344) locates spiritual formation within the explosion of interest in spirituality and describes spiritual formation in the following way,

Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world). (Kretschmar, 2006: 344)

This definition describes a spirituality from above and includes many of the elements described by Jensen and Howard. In Australia research of Kreminksi's (2015: 27) employs as a starting definition of spiritual formation the description used in the book *Life in the Spirit: Spiritual Formation in Theological Perspective* which consists of the academic papers delivered at the 2009 Wheaton Theological conference that focused on spiritual formation,

Spiritual formation is our continuing response to the reality of God's grace shaping us into the likeness of Jesus Christ, through the work of the Holy Spirit, in the community of faith, for the sake of the world (Greenman, 2010: 24).

From a North American perspective, Zscheile (2012a: 7) proposes an amendment of Wilhoit's description of spiritual formation,

Christian spiritual formation refers to the "intentional communal process of growing our relationship with God and becoming conformed to Christ through the power of the Holy Spirit," for the sake of the world. (Zscheile, 2012a: 7)

Describing or defining spirituality or spiritual formation will never be a finished task and is a journey between different polarities (Zscheile, 2012b: 8). These polarities or to use a Bosch phrase,

“creative tension” (Bosch, 2011: 358) need to be held in tension for spiritual formation to be a spirituality from above. Some of the creative tensions can preliminarily be described in the following manner:

- Divine agency and human response
- Justification and sanctification
- Individual and communal formation
- Centripetal and centrifugal formation
- Disciplines of engagement and disciplines of withdrawal
- Weekly and daily practices
- Liturgy on Sunday and liturgy of life
- Formation in comfortable places and formation in desolate places
- Formation in homogenous and heterogeneous contexts

As the sub-question, “What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?” is explored these tensions will be kept in mind.

The researcher located the current chapter’s spirituality within the ecumenical conversation and will now explore the delimitation within the TT’s questions coming from the practice stream.

3.3 Spiritual formation in the WCDRC, delimitating the movements

In this section, spiritual formation in the WCDRC will be explored. Once again, the scope needs to be narrowed to contextualise this study. Brümmer (2015) explored the influences of two movements or streams within the DRC. The first stream flows in the undercurrent of modernism and was called the *Moderne Rigting* and the group that represented them was described as *Regsinnig* or “Orthodox” in the DRC (Vosloo, 2014: 9). This stream placed its primary emphasis on doctrinal purity asking the question, “Are you reformed?” Although spirituality was important for this group, it was not definitive for their theology. Their theology was defined by their doctrine.

Brümmer notes that this group can also be called the *Konfessionaliste / Confessionalists* and that most of them defended apartheid as a political theory (Brümmer, 2015: 17 fn.4).

The other stream can be described as “Pious” and Brümmer (2015: 15) notes that they can even be called “*mistici*.” For this group, the important question was not “Are you reformed?” but rather “Are you a child of God?” Their life with God, as a lived experience with God, was definitive for their spirituality.

The work of Andrew Murray and Nicolaas Hofmeyer (both from the Western Cape) were in the second stream that lived by the rule of faith, “*lex lorandi. Lex credenda*” the rule of prayer is the rule of faith. This lived spirituality of Murray and Hofmeyer were associated with the same negative associations to the word “*vroomheid*” that we discussed in Jonker’s works earlier. However, Brümmer (2015: 27) notes that the spirituality of Hofmeyer and Andrew Murray was a motivation to involve them intensely with a spirituality that was involved with the world and that most of the people who lived in this stream rejected apartheid. The researcher (in conversation with the problem owner) selected expressions in the development of a theology of spiritual formation in the WCDRC that flowed from this stream. The TT chose the following expressions of spiritual formation that delimitates the exploration.

- Dallas Willard’s theology and influence
- Gys van Schoor’s *Geloofsreis / Faith journey*
- The Stellenbosch *Seminarium*
- The ministerial guidance center / *Predikante Begeleidingsentrum*
- The Andrew Murray Centre for Spirituality.

These expressions of spiritual formation will now be explored to determine rhythms that can help with the development of missional spiritual formation.

3.4 *Dallas Willard*

3.4.1 Willard's influence in the spiritual formation movement

Dallas Willard (1935-2013) was an American philosopher trained in the phenomenological tradition. In addition to Willard's philosophic work on the philosopher Husserl, Willard wrote five books with the overarching topic of spiritual formation.

These books in order of publication are: *In Search of Guidance: Developing a Conversational Relationship with God* (1984), *The Spirit of the Disciplines: Understanding How God Changes Lives* (1988), *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (1998), *Renovation of the Heart: Putting on the Character of Christ* (2002) and *Knowing Christ Today: Why We Can Trust Spiritual Knowledge* (2009).

In 2010 the peer-reviewed *Journal of Spiritual Formation and Soul Care* dedicated a whole issue to the contribution of Willard in the spiritual formation movement. Part of the motivation for this Festschrift was to bring Willard's thoughts into the academy with the following aim:

[A]s long as Willard's corpus is not substantively engaged by Christian academics and is left as collateral reading in theological education, the influence of Willard's account of the spiritual life will not be as great as it otherwise would be. (Porter, 2010: 242)

Willard responded to the journal articles and stated that he hopes for submissions that will, "blow my stuff out of the water" (Moon & Porter, 2010: 126). Despite Willard's invitation, his 'stuff' is still stirring the waters within the spiritual formation and missional movement(s) and has tentatively developed as an example of what Waaijman calls a school of spirituality. Waaijman (2007:5) describes a school of spirituality in the following way,

a school of spirituality as a spiritual way that derives from a Source-experience around which an inner circle of pupils takes shape which is situated within the socio-cultural

context in a specific way and opens a specific perspective on the future; a second generation structures all this into an organic whole, by means of which a number of people can share in the Source-experience. (Waaïjman, 2007: 5)

In the continued work of two organizations, we find traces of a primary circle of pupils engaging with the life and message of Willard. First, the *Renovaré International Institute for Christian Spiritual Formation* started in 2011 to explore the 12 Key Concepts of Renovaré which can be traced back to the writings of Willard and Richard J Foster (“Renovaré Institute – Dallas Willard Center”, n.d.).

Second, since Willard's death in 2013 a continued interest in his work and corpus has given birth to a dedicated research unit at Westmont College called the "*Dallas Willard Center for Christian Spiritual Formation*" hosted by Westmond college in the USA (“Dallas Willard Center for Spiritual Formation”, n.d.).

Willard's corpus of writing made "a significant contribution to the theology of Christian spirituality" (Porter, 2010: 241–242) and further second-order reflections are needed and continued by Renovaré and the Dallas Willard Center.

In recent years some academic work emerged that focused on the work of Willard. In his PhD work on Willard entitled, *Returning to Protoevangelical Faith: The Theology and Praxis of Dr Dallas Willard* Black (2013) wrote the first dissertation on Willard's work from the discipline of Practical Theology. This was followed by Michael Robb who explored Willard's Kingdom ontology from the discipline of Systematic Theology (Robb, 2015). In South Africa, André Kilian wrote his thesis on Spiritual Intelligence using Dallas Willard as one of his interlocutors (Kilian, 2015).

Another circle of pupils are those who associate with Willard's works in different segments of the American and International church. This circle is represented by all the secondary literature produced on the theology and life of Willard and also different segments of the church that includes sociologists, philosophers, biblical scholars and theologians (Porter, Moon & Moreland, 2018: 14).

As an example of the influence, Willard has on this circle of pupils Rozko's (2013) comments that, "the theological vision of Willard provides a "home" for those who would want to identify as *evangelical* (people of the gospel), but grimace at the prospect of being identified with dominant forms of *evangelicalism*" (Rozko, 2013). Rozko (2013) himself has stated that "Dallas Willard has been one of the most central figures in shaping the missional conversation." In South Africa, several leaders have been influenced by Willard and continue their work as part of those who were influenced by his life and work (Hudson, 2010; Venter, 2019).

Since Willard's passing, books have been published to explore his life and theology (Moon, 2015). In 2018 the biography of Willard's life *Becoming Dallas Willard* (Moon, 2018) was published and in 2019 won the EPCA award.

Willard had a significant influence in the WCDRC. The Western Cape DRC received Dallas Willard as a teacher in August 2010 ("Dallas Willard in South Africa", 2010). *Renovation of the Heart* was prescribed reading for the *100 Dae* journey that was developed during the South African Partnership of Missional churches.

Willard was also prescribed reading for the MTh programme in missional leadership presented by Stellenbosch University during Module 3 that deals with "The spirituality of the missional leader. The personal practice of missional faith habits" (Nell, 2015: 86). Hudson taught part of this course and introduced Willard to MTh students. This course has been influential in the formation of missional leaders and Willard's teachings were pivotal in terms of the spirituality modules in the course. Willard's spiritual formation books and theology are also integral to the work of the Seminarium that will be discussed later (3.7).

3.4.2 The Willardian Corpus

Killian (2015: 173) notes that Willard's "[K]ey theological concepts were identified as kingdom, eternal life, salvation, heaven, discipline and discipleship." Porter (2018: 23) express that the "Willardian corpus presents the Christian scholarly community with a body of work on spiritual

formation that has theological heft". He describes Willard's writings in terms of a theory of spiritual formation that has a robust theological method and has potential for academic research.

To lay a foundation for future scholarly work Porter (2010: 243) uses a chronological approach to describe thirteen components of Willard's theory of spiritual formation. These thirteen components are drawn from Willard's corpus of five books, which he calls the "Willardian Pentalogy" (Porter, 2018: 21). In this section, I will use these components to describe the work of Willard.

These components are (Porter, 2010, 2018: 24–50):

- Component #1: An adequate understanding of spiritual formation is needed to effectively care for one's spiritual life.
- Component #2: The nature of spiritual formation in Christ determines the method by which it is to be known.
- Component #3: Relationship with God is an experiential reality.
- Component #4: The word of God carries with it God's experiential presence.
- Component #5: God's experiential presence (or word) is inherently transformational.
- Component #6: As embodied persons in a relationship with a loving God, informed human participation is essential for spiritual growth.
- Component #7: Sin is primarily a disconnection from the life-giving resources of God.
- Component #8: Bodily disciplines place the regenerate person into contact with the life-giving resources of God.
- Component #9: The good news is that God's reign is available to anyone who relies on Jesus.
- Component #10: Jesus is the master of living life under God's reign and he wants to teach his students how to live under that reign in their actual lives.
- Component #11: Students of Jesus will rule the universe with him for eternity.
- Component #12: Understanding formation in Christ involves understanding how to bring the various dimensions of the human self under God's reign.

- Component #13: Knowledge of the reality of Christ and his kind of life is available (Porter, 2010, 2018: 24–50).

Gruenberg & Asumang (2019a: 214) argue that Porter’s analysis of Willard’s writings is one of the closest examples in the current literature of providing a model of assessing a specific theory of spiritual formation). However, they note that although Porter’s contribution is helpful it is not “necessarily transferable to assessing other theories” (Gruenberg & Asumang, 2019a: 214) of spiritual formation. They propose a meta-theory or axes to evaluate different spiritual formation models. The four axes model consists of the following quadrants:

- (1) the goal(s) of spiritual formation as postulated by the theory, (2) the paradigmatic concept underlying it, (3) the theological and philosophical underpinnings of the theory, and (4) the advocated formational activities. (Gruenberg & Asumang, 2019a: 216)

This axel model has resemblance to the work of Howard’s elements discussed earlier in the chapter: process of change, aim, agents, object, and context of means (Howard, 2018: 53–59).

Throughout this chapter, the axes model will be used to discuss the different influences on the WCDRC’s initiatives of spiritual formation. In terms of the research question, What are the rhythms of spiritual formation that will help in the development of missional spiritual formation? the fourth quadrant of advocated formational activities will be the most helpful to define the rhythms of spiritual formation. However, the other parts of the axes are also helpful in answering the research question.

Porter (2018: 51) himself noted that, “No doubt some will find some important element missing from the thirteen components culled from Willard’s corpus”. He also notes that some might want to address other aspects of Willard’s works (Porter, 2018: 51). As a researcher some other elements will be described.

Because the work of Willard is part of the theoretical framework for discussing the rhythms of formation we start with Willard's corpus. The following section will use Porter's components to populate the four axes model.

3.4.3 Willard according to the four axes model

3.4.3.1 Goal or *Telos*

As a trained philosopher in Husserlian phenomenology, Willard believed that reality can be known. Willard's (2014a: 15) view of reality is that "persons have knowledge of something when they are representing the thing as it actually is on an appropriate basis of thought and experience" (Willard, 2014a: 15). Moon (2018: 103) points out that Willard contends that the four questions of humanity are:

- What is reality?
- Who is well-off or blessed?
- Who is a truly good person?
- How does one become a really good person? (Moon, 2018: 103).

Willard's answers to these questions describe the *telos* of spiritual formation and in this sense it follows an Aristotelian logic of a starting point of answering the *telos* question. For Willard reality is the Trinitarian God and the kingdom. The person who is blessed or well-off is anyone alive in God's kingdom. Those who are good are those who are pervaded with love, and one becomes a good person by apprenticing oneself to Jesus. Willard also called these questions: The real question, the well-being question, the character question and the developmental question (Willard, 2014a: 37–54). The *telos* of spiritual formation is to be apprentices of Jesus and live our lives within the reality of God's kingdom, it is a "Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself" (Willard, 2002: 22).

3.4.3.2 Paradigmatic concept

Gruenberg & Asumang (2019a: 216) notes that the paradigmatic concept “is the overarching metaphor, analogy, image, or model which guides both the elaboration and reception of the theory.” These concepts, “divides into six major categories: journey, developmental, educational, Biblical, devotional, and relational” (Gruenberg & Asumang, 2019b: 181). They note that Willard’s paradigm can be derived from the title of the book *Renovation of the Heart* which falls in the developmental paradigm.

As a researcher, I can concur with this however, within the Willardian corpus the role of discipleship is indispensable to the overall paradigm. Willard’s preferred way to describe discipleship was an apprenticeship. Black (2013: xvi) notes that in Willard’s theology, “entering into an apprenticing relationship with Jesus and learning his “way” of life and truth is the primary means through which God’s kingdom reality is accessed.” Apprenticeship is a Willardian paraphrase for the word discipleship. Therefore, this may mean that Willard’s theology might also be a paradigm that falls under the Biblical category of the axes.

3.4.3.3 Theological and Philosophical underpinnings

Porter’s Component’s 1-5,7,9,11 and 12 falls under the theological and philosophical underpinnings of the axes model. As a lifelong professor in philosophy at UCLA Willard brought the acumen of his philosophical mind to his theological descriptions.

Porter’s (2018: 24) first component states that for Willard an adequate understanding of spiritual formation is needed to effectively care for one’s spiritual life. For spiritual formation to be effectual one must understand the process of formation. This includes an understanding of anthropology, and an epistemology integrated with reliance on the Spirit’s work (pneumatology). Without correct understanding, a transformational relationship with God cannot be entered (Porter, 2010: 244).

In this regard, there are significant overlaps between the work of Willard and James K.A. Smith whose work will be discussed at 3.5. Both are philosophers in the phenomenological tradition that

explore how people change. This question of change is central to formation. Pettit (2008: 18) states emphatically, "At the most basic, foundational level of any discussion on spiritual formation is the topic of change, and it is there we must start." To engage with spiritual formation an adequate understanding of how change takes place is needed.

The second component states that "the nature of spiritual formation in Christ determines the method by which it is to be known" (Porter, 2010: 245). To explore the nature of spiritual formation, Willard's theological method includes Scripture, church history (Calvin, Augustine and William Penn are mentioned), personal experience and philosophical analysis (Porter, 2010: 245). God enlivens Scripture through the work of the Spirit.

The third component states that a relationship with God is an experiential reality,

For Willard this relationship is grounded in the ontology of the person in the sense that the human person was designed/structured by God to exist within a certain kind of relatedness to the Trinity as well as other persons. (Porter, 2010: 246)

This ontology links with an epistemology that understands knowledge as interaction. The experiential knowledge of God is described in progressive ways, "in the progress of God's redemptive work communication advances into communion and communion into union" (Willard, 2012: 201). The effects of this experiential reality are that there is a conscious awareness of communication, communion and union and that it has a personal impact on a person's transformation of the whole person. The experiential reality moves from blind faith to a conscious awareness of God's presence towards the experience of God in events and finally towards a conversational relationship or interaction with God. In essence, this leads to a life of participation in Christ and spiritual discernment.

Porter's (2010: 248) fourth component builds on the Biblical method describe in component two. He notes that Willard saw the Bible as the Word of God which is "[P]ersonal and transformational as a corrective to views of the Christian life that depersonalize the Bible and thereby denude it of its power to transform" (Porter, 2010: 248). Therefore, the Bible is central to transformation if it

is used correctly. In Willard's formational theology and philosophy, the Bible is not read for information but for formation.

Fifth, Porter notes that transformation is not based on human volition alone, and therefore not on abstract truth alone. Rather, God brings about change as the active change agent. Although humans participate and have responsibility for growth, God is the cause of transformation. According to Porter, Willard's book "*Hearing God*" (in which Components 1-5 are found) shows the possibility for a "conversational relationship with God". The *Spirit of the Disciplines* (SD) demonstrates how "students of Jesus can effectively interact with the grace and spirit of God to access fully the provisions and character intended for us in the gift of eternal life" (Willard, 1998: xvii; Porter, 2010: 249–250). Furthermore, Porter notes that within the Willardian corpus God's agency is not superseded by disciplines as the primary agent for change. The danger is to place the disciplines in the place of primary change-agent. Against this Porter (2010: 250) notes that Willard,

[M]aintains that it is the enlivening presence of God that brings about transformation due to the human capacity and anthropological need for such a relationship and that the disciplines are at their core means to align one's self, in loving union, with God. (Porter, 2010: 250)

Component 7 is another theological component, "Sin is primarily a disconnection from the life-giving resources of God" (Porter, 2010: 254). Willard's hamartiology sees sin as a disconnection from the sustenance that results in disconnection from the Triune God. This disconnection forms specific automation in the habitual responses of humans that become, "automatic tendencies" to live life on their own, apart from the empowering, interactive relationship with God" (Porter, 2010: 254). These ingrained habits described as the life in the flesh develop as humans turn from God and operate on their own. These automated behaviours or habits are embedded in the bodies of believers and also in structures.

The 9th component states that "The good news is that God's reign is available to anyone who relies on Jesus" (Porter, 2018: 40). Willard states that the good news is not just forgiveness of sins (although this is included). The good news is the availability of the kingdom of God. An

individualised soteriology has therefore broadened to include life in the kingdom. People have kingdoms or a “range of effective will” (Willard, 2011: 86). Sinfulness (component 7) keeps individuals in their individual kingdoms. The good news is that another kind of life (kingdom) is available,

This view of the gospel—the gospel of the kingdom—does not disconnect Christian conversion and justification from sanctification and discipleship. Entrance into the rule of God through confidence in Jesus is what happens at conversion and is precisely what persons grow up into through the sanctifying process of the Spirit. (Porter, 2010: 258) cf.(Wright, 2012a; Niemandt, 2019c: 9)

According to Component 11, “Students of Jesus will rule the universe with him for eternity” (Porter, 2018: 44). Spiritual formation trains disciples for the new age and co-governing with God in it. We are becoming a specific kind of person. Therefore, “Willard suggests that one’s characterological state is carried over and continued in the eternal state as well as the corresponding ability (or lack thereof) of humans to faithfully serve God in his eternal kingdom” (Porter, 2010: 261) cf. (Wright, 2009).

Component 12 describes Willard’s theological anthropology, “Understanding formation in Christ involves understanding how to bring the various dimensions of the human self under God’s reign” (Porter, 2018: 46). Willard describes how the different dimension of the human person is transformed by God. *In Renovation of the heart*, Willard develops a theological anthropology wherein he explains how the different dimensions of a person’s life can be sanctified: soul, heart (spirit and will), mind, strength, and social context (Willard, 2002; Porter, 2015: 262). The different dimensions offer a “heuristic through which to grasp Christ’s transforming work” (Porter, 2010: 263).

3.4.3.4 Advocated formational activities

Porter notes in the 6th component that, “As embodied persons in relationship with a loving God, informed human participation is essential for spiritual growth” (Porter, 2018: 33). In his book

Spirit of the Disciplines, Willard proposed that students of Jesus intentionally participate in the transformation process. Porter notes that "This issue has been a major area of doctrinal dispute in church history" (Porter, 2018: 33).

Within the Reformed tradition, the conflict is seated in the notion that we are saved by grace alone and that participation might be part of earning grace or works-righteousness. Therefore, Porter (2018: 34) notes, "The vital question remains: what sort of effort is required to be conformed to the image of Christ in a manner that is consistent with God's sanctifying grace"? Willard's contribution in terms of our role in sanctification is expressed in the role of embodiment in spiritual formation, "Without the body in its proper place, the pieces of the puzzle of new life in Christ do not realistically fit together, and the idea of really following him and becoming like him remains a practical impossibility" (Willard, 1988: 29–30). By placing our bodies under the rule of God we can cooperate and be in fellowship with God. Thus, people are "[D]esigned by God, in the very constitution of their human personalities, to carry out his rule by meshing the relatively little power resident in their own bodies with the power inherent in the infinite Rule or Kingdom of God" (Willard, 1988: 54).

Therefore, as one describes the formational activities within Willard's spiritual formation embodiment stands centre. This works against the modern notion of disembodiment that is termed by Taylor as excarnation which is "a transfer out of embodied, "enfleshed" forms of religious life, to those which are more "in the head" (Taylor, 2009: 554; see Frost, 2014 for missional explorations on the theme of embodiment). Roberts (2020: 222 quoting Willard) notes how the body plays a critical role in engaging the spiritual disciplines and thereby cultivating Christlikeness. Frost (2014: 204) states that, "we would do well to ask what it means to live out an embodied, placed, fully present expression of faith an age of disengagement, dislocation and dystopia." Willard's emphasis on the role of embodiment is a helpful remedy in this dystopian disembodied culture.

Willard's emphasis on embodiment naturally leads to the 8th component described by Porter (2018: 37), "Bodily disciplines place the regenerate person into contact with the life-giving resources of God." Willard sees the disciplines as ways in which followers of Jesus, "bring our personality and

total being into effective cooperation with the divine order. They enable us more and more to live in a power that is, strictly speaking, beyond us” (Willard, 1988: 68). The disciplines do not bring about the change, “Rather, the disciplines make the follower of Jesus more available to the gracious operation of God by his Spirit and it is that personal, gracious presence of God and his kingdom that is transformational” (Porter, 2010: 255–256). Porter mentions the following disciplines in discussing Willard’s repertoire: solitude, meditation on Scripture and prayer.

Component 10 states, “Jesus is the master of living life under God’s reign and he wants to teach his students how to live under that reign in their actual lives” (Porter, 2018: 43). If the good news is the availability of the Kingdom of God, then Jesus becomes the teacher that trains us to live under God’s reign. Jesus is Saviour but also a teacher – and students or apprentices, therefore, view the world from the vantage point of Christ. In Willardian theology this theme of Jesus as a Teacher must not be confused with a diminishing of the deity of Jesus. As disciples, followers of Jesus learn from Jesus what it means to live in the yoke of Jesus, and for Willard, the secret of the Yoke is to train in godliness (1 Timothy 4:8). This training is different from trying. Training through the spiritual disciplines forms Christlikeness from the inside and is effectuated from the inner being. Therefore, “Discipleship for Willard is both a learning from Jesus and a learning with Jesus that is ultimately focused on aligning one’s actual life with the kingdom of God, which brings about the transformation of human character” (Porter, 2010: 260).

Disciples intentionally place themselves before Christ as apprentices. The process of discipleship has two phases, “bring apprentices to the point where they dearly love and constantly delight in that ‘heavenly Father’ made real to earth in Jesus and are quite certain that this is no ‘catch,’ no limit, to the goodness of his intentions or to his power to carry them out” (Willard, 1998: 321) and “remove our automatic responses against the kingdom of God, to free the apprentices of domination, of ‘enslavement’ (John 8:34; Rom. 6:6), to their old habitual patterns of thought, feeling, and action” (Willard, 1998: 322).

Porter doesn’t explain two of Willard’s most famous schemas for explaining his process of spiritual formation which are called “The Golden Triangle” (Willard, 1998: 346–350) and “VIM”

(Willard, 2011, 2016: 85; Moon, 2018: 285). Turning our attention to these two models gives further insight into the spiritual formation theory of Willard.

3.4.3.4.1 The Golden Triangle

Willard’s first discussion of the Golden Triangle was in a *Christianity Today* article published in 1990 and later republished in his book *The Great Omission* (Willard, 2006: loc.501). It is later expanded on in *The Divine Conspiracy* in chapter 9 of the book entitled “A curriculum for Christlikeness” (Willard, 1998: 311). In this well-known chapter that inspired the influential “Good and beautiful” series (Smith, 2009a: 13), Willard explores how churches can teach apprentices to routinely do what Jesus commanded and posits that training programmes are needed in local churches to train disciples to live lives of obedience (Willard, 1998: 313).

In Willard’s estimate (using the rhetoric of hyperbole) the training programmes that guide apprentices in “clear-eyed commitment and a spiritual ‘engulfment’ in the Trinitarian reality” is not available to congregants in churches. He then proposes the Golden Triangle as a “threefold dynamic, “designed to suggest the correlation in practical life of the factors that can certainly lead to the transformation of the inner self into Christlikeness” (Willard, 1998: 347). An image of the Golden Triangle can be seen in Figure 3.1.

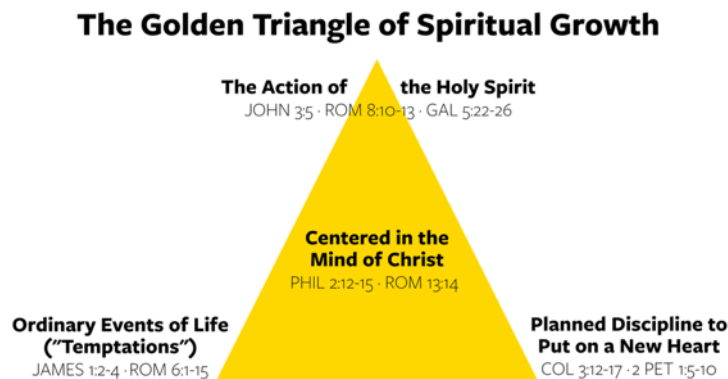


Figure 3.1 Willard’s (1998: 347) Golden Triangle of Spiritual Formation

At the apex of the triangle, the action of the Holy Spirit is shown. Willard describes a clear emphasis on the work of the Holy Spirit and therefore its Pneumatology. The model reflects a spirituality from above and shows the indispensable role of the Spirit to centre apprentices in the life of Christ. Which is the middle of the model.

At the bottom, Willard (1998: 347) places the ordinary events of life and the planned disciplines to show that, “transformation is actually carried out in our real life, where we dwell with God and our neighbors.” Pneumatologically, the Spirit moves in the apprentice’s mind and presents the person of Jesus and the reality of the kingdom.

The result of the Spirit’s agency is the development of the fruits of the Spirit and the gifts of the Spirit. God transforms the character and the *telos* is Christlikeness. Keeping issues of agency in creative tension Willard (1998: 348) notes that many churches overemphasise the work of the Spirit (spiritual gifts) at the expense of human cooperation and the development of character. Willard posits,

But reliance upon what the Spirit does to us or in us, as indispensable as it truly is, will not by itself transform character in its depths. The action of the Spirit must be accompanied by our response, which, as we have seen, cannot be carried out by anyone other than ourselves (Willard, 1998: 348).

Apprentices take responsibility for their personal lives and choose to place themselves under the Lordship of Christ. Willard (1998: 348–360) states that transformation takes place in the “ordinary events of life.” Daily activities like walking, the commute to work, work itself and relationships are the arena of formation. Within the triangle there is no dualism in terms of a spiritual formation divorced from ordinary life, this is the *Coram Deo* life, a life that Bonhoeffer described as a “this-worldliness” (see Hagley, 2020: 94 fn.4 for a discussion). God’s address is the everyday life of the disciple.

Although Willard notes the daily life of the disciple, larger contextual issues are not mentioned and one of the critiques against his formational theory is the absence of explicit mentions of societal oppression and the role of the church. One of the dangers of spiritual formation as a movement is the downgrading of ecclesiology. Wilhoit's (2008) work serves as a corrective, "Spiritual formation as if the church mattered." In the foreword, of the book, Willard states, "[L]ocal congregations, the places where Christians gather on a regular basis, must resume the practice of making the spiritual formation of their members into Christlikeness their primary goal, the aim which every one of its activities serves" (Wilhoit, 2008: 10).

Willard (1998: 350) calls the planned disciplines, "Kingdom habits" and notes how these disciplines are individualised or tailored in the life of disciples without using formulas. The reason is that disciples "walk with a person" (Willard, 1998: 350) and not impersonal principles. Although there are no formulas, disciples learn from and imitate others in their imitation of Jesus. There is differentiation in Willard's (1998: 350) theory of formation,

The precise details of this process will be modelled and picked up by the devoted individual from the group, from redemptive history, and from the good sense of humankind. And that is exactly what we see when we look at the history of Jesus' people (Willard, 1998: 350).

Following Jesus, not just in what he commanded, but in how He lived His overall life invites apprentices of Jesus to also adopt the kind of life he lived. Jesus spent time in solitude and silence and was a thorough student of Scripture. Furthermore, Jesus served others and engaged in worship and prayer. Therefore, "we must follow an order of life as a whole that is appropriately modelled after his" (Willard, 1998: 352).

Willard (1998: 353) defines a discipline as "any activity within our power that we engage in to enable us to do what we cannot do with direct power." For Willard (1998: 353), spiritual disciplines,

are disciplines designed to help us be active and effective in the spiritual realm of our own heart, now spiritually alive by grace, in relation to God and his kingdom. They are designed to help us withdraw from total dependence on the merely human or natural (and in that precise sense to mortify the “flesh,” kill it off, let it die) and to depend also on the ultimate reality, which is God and his kingdom. (Willard, 1998: 353)

Once again, the role of embodiment plays a crucial role in Willard’s theory of spiritual formation. Our embodiment enables us to engage with practices. These disciplines are placed in creative tension, namely spiritual disciplines of abstinence and spiritual disciplines of engagement. Willard (1998: 418) explains,

The disciplines of abstinence are designed to weaken or break the power of life involvements that press against our involvement with the kingdom of God, and the disciplines of engagement are designed to immerse us ever more deeply into that kingdom. (Willard, 1998: 418)

Although disciplines and practices can be innovated (Roberts, 2020: 229–231), Willard’s classic list divides in the following way (Figure 3.2):

Disciplines of Abstinence	Disciplines of Engagement
Solitude	Study
Silence	Worship
Fasting	Celebration
Frugality	Service
Chastity	Prayer
Secrecy	Fellowship
Sacrifice	Confession
Watching	Submission

Figure 3.2 Willardian classic Disciplines of Abstinence and Engagement (Willard, 1998: 357)

In his overview of a curriculum for Christlikeness Willard (1998: 357) highlights two disciplines of engagement (study and worship) and two of withdrawal (solitude and silence). He calls these four disciplines “part of the foundation of our whole-life plan for growth as apprentices of Jesus.”

Incorporating the different angles of the Golden Triangle requires a specific plan. The spiritual disciplines are not works of righteousness, “they are wise counsels on how to live with Jesus in his kingdom. Each of us must face the question What is *my* plan for doing that?” (Willard, 1998: 364). In this statement, Willard links back to his statement that churches usually don’t help congregants with a specific plan, or curriculum for Christlikeness.

Since Willard’s challenge, several curriculums have been developed. The most celebrated and used in the USA is the *Good and Beautiful God, - Life and - Community* series (Smith, 2009a, b, 2010a) that was inspired by this challenge of Willard. This series, based on Willard’s teachings engage formational processes for church communities and according to Willard himself was one of the most helpful curriculums he has seen. The logic of Smith’s 3 books engages with Willardian intuitions and engages communities in spiritual disciplines called soul trainings. Smith’s curriculum, spanning three books, ends with the development of a “soul training plan” which is his contextualisation of the ancient practice of developing a rule of life. Smith (2010a: 191–193) explains that the early church used a *regula* to “describe their strategy for growth”. He concludes his series with this *regula*, or rule of life and explains that the thirty-three soul training exercises can be divided into a *regula* with three categories of loving God, self, and others (Smith, 2010a: 191–193). In Smith’s work the curriculum for Christlikeness flows into the logic of a dynamic rule of life that continues the curriculum of Christlikeness in everyday life.

3.4.3.4.2 Vision Intention Means - VIM

Willard’s other schema used to explain the process of spiritual formation is the acronym VIM which that stands for *Vision Intention Means*. It is best described in *Renovation of the Heart* in chapter 5 entitled “Spiritual change: The reliable pattern” (Willard, 2011: 77, 85–91). Once again Porter’s first component is seen in the chapter’s heading, Willard assumes that the pattern of formation can be understood and posits that the reliable pattern is visible in all personal

transformation. The acronym VIM is taken from the Latin *vis*, “meaning direction, strength, force, vigour, power, energy, or virtue; and sometimes meaning sense, import, nature, or essence” (Willard, 2011: 85). For Willard the vision is of a life in the Kingdom of God that is defined as “the range of God’s effective will, where what God wants done is done” (Willard, 2011: 86). The vision is therefore of a life synchronised with the life of God that consists of partaking in the divine nature and participating through our actions in what God is doing.

The Intention focuses on the volitional aspects of opting for a responsive engagement to act on the invitation of the vision and also describes that each person needs to take responsibility in terms of choosing to train as a disciple of Jesus. This intention is undergirded by specific Methods, which in Willardian formational theory interact with the domain of the spiritual disciplines and the events of everyday life.

3.4.4 Discussion of Willard

This brief overview of Dallas Willard’s through the lens of Porter and the axis model shows some of the theoretical aspects that need to be incorporated in spiritual formation. A few of these aspects will be discussed in terms of the WCDRC:

- Willard’s emphasis on Scripture and its transformational value is compatible with the DRC’s (as a Reformation movement) emphasis on *sola Scriptura*. Within the “language house” (Niemandt, 2019c: 145) of the DRC *Bybelse vorming*/ [Bible formation] (Cordier, 2014: 224) is a well-known term.
- Willard’s focus on the word as transformational is also compatible in the DRC’s communal practise of Dwelling, a practice that moves away from instrumentalising the Bible and opens up formational discerning spaces. Willard’s engagement with the Bible lies more on an individual axis through the practices of study, memorisation and *Lectio Divina*. Bringing this individual emphasis into a pedagogical ecology places engagement with the Bible in the creative tension of personal reading, like *Lectio Divina* and communal reading like Dwelling in the Word.

- Furthermore, Willard’s focus on historical examples links with the recent recovery of exemplars. Andrew Murray as an exemplar in the faith who left a rich heritage of personal piety and union in Christ is an example in the DRC. Murray’s example and writings led to profound missional engagement. His spirituality, which has been described as a mystic spirituality led to radical engagement in the context.
- Willard’s focus on the role of embodiment and spiritual disciplines has not always been accepted by the DRC. In an interview conducted with Frederick Marais on 8 June 2020 he recalled that in the first few years of the SAPMC Keifert also articulated the importance of spiritual disciplines and he recalls how difficult for a minister (himself included) found his suggestions because it clashed with their doctrinal framework of *sola gratia*. They experienced “negative views” in terms of the role of spiritual practices and how it fits within a life of grace (Marchinkowski & De Villiers, 2020: 429). Some Protestants experience discomfort when human agency, subjectivity and emotions are positioned as part of the process of spiritual growth (Marchinkowski & De Villiers, 2020: 431). These negative views on the practices and *imitatio Christi* stems from, amongst other things, a misreading of Calvin’s views on imitation of Christ (cf. Agan’s helpful article showing Calvin’s views on *imitatio* (Agan, 2013). In the missional conversation a helpful expansion of the imitation of Christ to participate in the Trinity has occurred and missional participation have been articulated (Swart et al., 2009).
- Within the Willardian corpus, an assumption is made that although Paul (and other Biblical authors) never explicitly mentions spiritual disciplines it is inferred that the readers would be familiar with the disciplines and use them. Porter (2010: 255) notes that “This is another place where some attention of biblical scholars would be welcome.” Willard’s inference on the disciplines that Jesus and the apostle’s practices was recently disputed, “Paul practiced certain 'spiritual disciplines' but he does not explicitly include them as essential ingredients for transformation” (Panaggio & Van Eck, 2016: 9). This conclusion builds on a conception of change that excludes the spiritual disciplines described by Willard in the journey of sanctification. These critiques are a minority report but shows the importance of locating the spiritual disciplines in a historical and theological frame.
- Willard’s idea of foundational habits link with what Duhigg refers to as “keystone habits” (Duhigg, 2012: 109). Keystone habits offer small wins and help other habits to flourish.

The four keystone spiritual disciplines mentioned by Willard are solitude and silence as examples of abstinence and study and worship as examples of engagement.

- Willard proposed a specific plan for incorporating the spiritual disciplines, this plan is crucial for the growth of disciples and is different from a programme with a start and end date. It links with a lifelong process. In one of the curriculums that were innovated the process builds up to the launching of a rule of life.
- Willard's soteriology broadens the good news to include salvation but also the availability of the kingdom and not just going to heaven.
- In Willardian spiritual formation theories the Kingdom plays a crucial role – the kingdom of God is the effective range of God's will.
- Knowledge and epistemology are shifted and is not limited to cognition but expands to interaction with God.
- Spiritual disciplines open the way to interact with God and participate in God.
- To be apprentices of Jesus a clear understanding of our role in transformation is needed – this understanding can be explained by the schemas, reliable patterns of the Golden Triangle and VIM.
- Although Willard's plan includes an implicit ecclesiology it is not explicitly mentioned.

Although Willard didn't specifically write about *theosis* – the same concerns that arise with the role of spiritual disciplines are present in the Reformed acceptance of the Orthodox doctrine of *theosis* that is found in the conversations about the agency of God. The articulation of participation in Christ has in recent years become part of a conversation on *theosis* (Strobel, 2016; Gorman, 2018). Theologians in the DRC are more comfortable with the theology of Union in Christ.

To thicken the spiritual formation lens for the theoretical frame for the prototype the work of James KA Smith will now be explored.

3.5 James KA Smith

Smith's corpus is extensive therefore this exploration will limit the discussion to his books in the *Cultural Liturgies series* (Smith, 2009c, 2013, 2017) as well as his book *You are what you love* (Smith, 2016). Smith's (2009c: 27–28) project hinges on a specific axiom with pedagogical implications, it is quoted in full because this will form the foundation for an exploration of his theory:

Let me suggest an axiom: behind every pedagogy is a philosophical anthropology. In more pedestrian terms, behind every constellation of educational practices is a set of assumptions about the nature of human persons—about the kinds of creatures we are. Thus a pedagogy that thinks about education as primarily a matter of disseminating information tends to assume that human beings are primarily “thinking things” and cognitive machines. Ideas and concepts are at the heart of such pedagogies because they are aimed primarily at the head. Because of the intellectualist philosophical anthropology that is operative here, the body tends to drop out of the picture. There is little attention to the nitty-gritty details of material practices and the role that they play in education. In contrast, a pedagogy that understands education as formation usually assumes that human beings are a different kind of animal. It's not that we don't think, but rather that our thinking and cognition arise from a more fundamental, precognitive orientation to the world. (Smith, 2009c: 27–28)

Smith contrasts pedagogies that are only intellectual with those who have fuller anthropology. His anthropology is an alternative to pedagogies that are disembodied and is framed within the education of formation. This pedagogy is, like the SAPMC's, based on Aristotelian insights which as we saw was incorporated into the partnership using the quadrant with its emphasis on minimum knowledge, or as Harrison (2017a: 350) explained, “It is minimum because the model expounded here is one of life-long learning rather than front-loading education.”

Smith posits that the educational practices of a group of people will be affected by their anthropological views of human beings. In this sense, Smith agrees with the Brazilian educator Paulo Freire that noted in his book *Pedagogies of the Oppressed* which he quotes in his award-winning book, *You are what you Love* (Smith, 2016: 4) that some pedagogies reduce the teaching environment to what he referred to as the “banking model” of education. In a banking model of education an expert possesses all the knowledge and learning takes place when this knowledge is downloaded or dumped into empty containers – or students (Smith, 2016: 3–4; Niemandt, 2019c: 50–53 unpacks Smith’s anthropology in a missional discussion).

Smith’s work does not dismiss the intellectual aspects of information as part of the process of change and pedagogy. However, he aims at broadening conceptions of anthropology from just the cognitive to a more encompassing statement. Reducing people, and how people change, to only intellectual and cognitive strategies reduce people – and anthropology into “giant bobblehead dolls”, he comments that “‘You are what you think’ is a motto that reduces human beings to brains-on-a-stick” (Smith, 2016: 3). In his axiom Smith uses the term “kind of animal” that notes the role of Aristotelean foundations in his work (Brooks, 2012).

Pedagogies that disregard the role of the body in formational processes overemphasise the role of knowledge in the formational process. Smith (2009c: 25) understands “human persons as embodied actors rather than merely thinking things” and, he “prioritizes practices rather than ideas as the site of challenge and resistance.” In the shift to practices, he also attends to formation not just in formal spaces but also informal spaces, the “nitty-gritty details” (Smith, 2009c: 28).

Smith described his philosophical anthropology in the cultural liturgies series under the title, “*Homo Liturgicus: The human as Desiring animal*” (Smith, 2009c: 47–73). We will discuss his anthropology making use of his books, *Desiring the Kingdom* and *You are what you love*. As a guide for the discussion, we will use Smith’s (2009c: 48) schematic called “*Homo Liturgicus: The human as desiring animal*” (Figure 3.3 Smith, 2009c: 48). In discussing this schema, we will follow the numbering used in the schema itself, indicated by the brackets in the title.

Homo Liturgicus: The Human as Desiring Animal

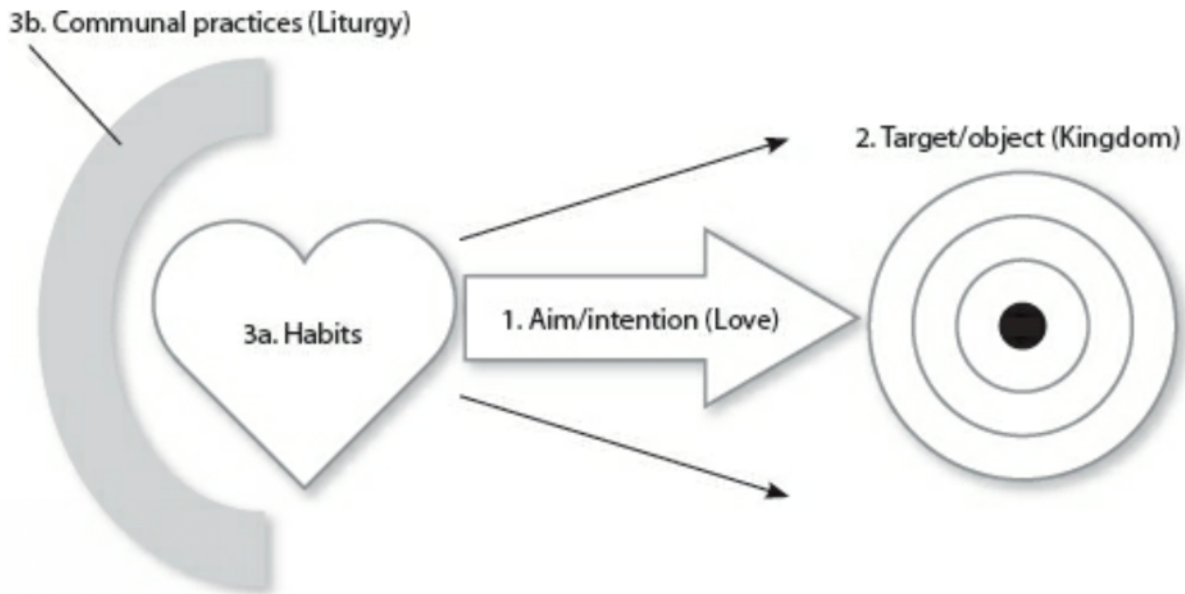


Figure 3.3 – *Homo Liturgicus: The Human as Desiring Animal* (Smith 2009c: 48)

3.5.1 Intentionality (1)

Like Willard, Smith is also influenced by the phenomenological tradition and notes that human beings have intentions in the world. These intentions are pre-cognitive. After noting the difference between Husserl and Heidegger's interpretation of human's intentionality – Smith (2009c: 50) notes,

So our model of the person as lover begins from an affirmation of our intentional nature; further, with Heidegger, we would affirm that our most fundamental way of intending the world is not cognitive but noncognitive. Our primary or default mode of intending the world is not reflective or theoretical; we don't go around all day thinking about how to get to the classroom or thinking about how to brush our teeth or perceiving our friends. Most of the day, we are simply involved in the world. (Smith, 2009c: 50)

Our aim or intention in the world attunes us in certain ways. However, he argues, attunement which is a term Heidegger used can be refined by an Augustinian insight – “Augustine would argue that the most fundamental way that we intend the world is *love*” (Smith, 2009c: 50). He summarises, “To be human is to love, and it is what we love that defines who we are. Our (ultimate) love is constitutive of our identity” (Smith, 2009c: 51). From this core assumption one understands the title of his more popular book that aims to be an easier read of his philosophical anthropology. In, *You are what you love* Smith (2016: 13) uses different metaphors to explain intentionality. He notes,

We are lovers first and foremost. If we think about this in terms of the quest or journey metaphor, we might say that the human heart is part compass and part internal guidance system. The heart is like a multifunctional desire device that is part engine and part homing beacon. Operating under the hood of our consciousness, so to speak—our default autopilot—the longings of the heart both point us in the direction of a kingdom and propel us toward it. (Smith, 2016: 13)

Intention or aim are translated in the metaphors of a compass and an internal guidance system; and like an engine and a homing beacon that is on autopilot. This leads to Smith’s focus on the *telos* of humanity.

3.5.2 *Telos* / Kingdom (2)

Every life aims at a specific vision of the good life. Like Willard who describes his formational theory using the concept of the kingdom, Smith describes that our intentions aim us at a specific *telos* or kingdom. The *telos* is a vision of what flourishing looks like, and this vision is imagined – it is pictured. He notes that this picture is not like a bullet pointed list with a set of values or concepts but is precognitive and imagined. Therefore, we are moved, not by abstracts but by these images and narratives as they are communicated in “stories, legends, myths, plays, novels and films rather than dissertations, messages and monographs” (Smith, 2009c: 53). *Telos* is deeply affective and hook us

through our imaginations. We desire specific vision(s) of kingdom(s), “This is just to say that to be human is to desire ‘the kingdom,’ some version of the kingdom, which is the aim of our quest” (Smith, 2009c: 54).

Within the different communities we inhabit many versions of the kingdom necessitate discernment and examination to find out which *telos* is operative within a specific situation. Smith (2016: 12) postulates that all people have a *telos*, and the journey is to find out what that *telos* is.

3.5.3 Habits (3a)

In agreement with philosophers like Aristotle, Aquinas and MacIntyre, Smith believes that our intentions, loves, and desires are dispositions that are formed into habits. Although he doesn’t give a formal definition of a habit, Smith (2009c: 56) refers to habits being either “virtues” or “vices”,

So the virtuous person is someone who has an almost automatic disposition to do the right thing “without thinking about it.” Our habits incline us to act in certain ways without having to kick into a mode of reflection; for the most part we are driven by an engine that purrs under the hood with little attention from us. This precognitive engine is the product of long development and formation—it’s made, not some kind of “hard wiring”—but it functions in a way that doesn’t require our reflection or cognition. (Smith, 2009c: 56)

He also notes that habits are automatic dispositions that became second nature and thereby aim us to a specific vision of the good life. The question is, how do we acquire these habits? Although his initial schematic doesn’t include virtues, virtues play a vital role in his philosophical anthropology.

3.5.4 Communal Practices (3b)

Smith notes that we are holistic and therefore embodiment is part of our humanity, “the way to our hearts is through our bodies” (Smith, 2009c: 58). To be specific about this embodied reality, “...habits are inscribed in our heart through bodily practices and rituals that train the heart” (Smith, 2009c: 58). What is a practice according to Smith?

[P]ractices are sorts of rituals: they are material, embodied routines that we do over and over again; they are usually aimed at a specific end, or goal; and their repetition and practice has the effect of making them more and more automatic such that they become part of the very fiber of our character, wired into our second nature. (Smith, 2009c: 80, 85-86)

Smith (2009c: 62) notes two important aspects of practices,

- They are communal.
- All practices have a *telos* embedded in the practice itself and therefore “the practices ‘carry’ the *telos* in them” (Smith, 2009c: 62).

Because practices have a *telos* embedded within the practice, choosing practices should be a process of discernment. When practice does not serve the *telos* it becomes destructive. That is why all discipleship consists of re-habitation of practices that turned followers of Christ away from a Kingdom of God *telos*. These embodied practice forms participants and this formation have profound implications (Smith, 2016: 19).

Practices become habits when they shift to a non-cognitive mode and thereby become second nature. In *Desiring the Kingdom* practices are described as mainly practices of worship and Smith (2009c: 155–214) devotes a major part of the book explaining the formational role of the liturgy of the church service. A small part of his initial project focused on formation outside of the Sunday worship space. However, in, *You are what you love* the perspective broadens practices beyond a Sunday worship service to the practices of home, parenting, children and work. The role of

exemplars in the process of habituation is also brought to the fore, to learn practices we need models to imitate, “we learn the virtues through imitation” (Smith, 2016: 18).

3.5.4.1 Thick - and thin practices and liturgies

Smith (2009c: 80–81) notes that practices lead to habits and that research shows that we pick up habits that we are intentional about (he names playing the piano and driving as examples), but he also notes that “automaticity can be acquired unintentionally.” Therefore, a variety of practices (intentional and unintentional) can lead to different *teloi*. To distinguish between inconsequential practices, and practices of greater consequence the terms thin- and thick” practices are introduced in Smith’s lexicon.

- A thin practice is a practice that doesn’t have a great impact on our identity formation, “These practices and habits don’t touch our love or fundamental desire” (Smith, 2009c: 82). Brushing your teeth is given as an example.
- Thick practices, on the other hand, “are meaningful and identity-significant” (Smith, 2009c: 83).

Although thin and thick practices are introduced as a heuristic, determining the difference is not always clear-cut; what might seem like a thin practice can be quite thick. Because all habits are aimed at a *telos* discernment is of huge importance,

All habits and practices are ultimately trying to make us into a certain kind of person. So one of the most important questions we need to ask is: Just what kind of a person is this habit or practice trying to produce, and to what end is such a practice aimed? (Smith, 2009c: 83)

Two things need to be recognised when practices are evaluated. First, is that Christians can engage in practices that they think is thin but is thick and contain deeper meaning and forms specific identities. Second, some of our habits were formed without us being aware of it, “If we are inattentive to the formative role of practices, or if we treat some practices as thin when they are

thick, then we will be inattentive to all the ways that such practices unwittingly and unintentionally become automated” (Smith, 2009c: 85). Liturgies are practices that are thick and therefore shape our identities and give us meaning, “liturgies are ritual practices that function as pedagogies of ultimate desire” (Smith, 2009c: 87). These liturgies or thick practices are not just found in the church – they are also found in the secular spheres of our lives. These secular liturgies lead to misformation and therefore the church needs a pedagogy that serves as a counter formation (Smith, 2009c: 88).

Although Smith doesn’t texture thin and thick practices in the same way that MacIntyre distinguishes internal from external practices – he reflects in the third book of his liturgical project on “The Godfather effect” (cf. Dykstra, 2002). This is when a practice is used in a way contrary to the intended *telos* of the practice and therefore lead to contested formation. He uses as an example how baptism and the Eucharist become distorted and served “pedagogies of white supremacies” (Smith, 2017: 165–208, 178). Although the following elements are not included in Smith’s diagram it is also part of his theory.

3.5.5 Social Imaginary

In Smith’s pedagogy of human desire, change isn’t primarily effectuate through intellect or a new worldview but is rather affective and non-cognitive. This shift draws on insights from cognitive psychology and its descriptions of the adaptive unconscious (Smith, 2009c: 65). Akin to these developments Smith draws on Taylor’s description of a social imaginary which is, “the way ordinary people ‘imagine’ their social surroundings”, which is “not expressed in theoretical terms, but is carried in images, stories, and legends” (Taylor, 2007: 171–172; Smith, 2009c: 65, 66). Niemandt (2019c: 151) reflects that social imaginary, storytelling and language houses are closely related.

Smith (2009c: 66) explains that in a conception of the social imaginary embodiment is essential and that practices carry the understanding of the imaginary. This understanding is pre-cognitive and therefore tacit. A social imaginary is entered and caught instead of taught,

A social imaginary is not how we *think* about the world, but how we *imagine* the world before we ever think about it; hence the social imaginary is made up of the stuff that funds the imagination – stories, myths, pictures, narratives (Smith, 2009c: 66)

Taylor (2009: 172) notes that it is the social imaginary that gives practices its sense and legitimacy. However, the social imaginary can be influenced by the theories of a few people that infiltrate the imaginary (Taylor, 2007: 172). The social imaginary is encapsulated in specific practices that carries the understanding of the imaginary. These practices form a common repertory “without the benefit of theoretical overview” (Taylor, 2007: 173). Backgrounds make specific practices possible and a social imaginary is changed through taking up, improvising and induction into new practices (Taylor, 2007: 175). Smith (2009c: 56) states that the social imaginary emerges from the nexus of preaching (Smith, 2009c: 56), but extends this to the social imaginary in Christian worship within the liturgy of a Sunday service (Smith, 2009c: 155–214).

3.5.6 The role of imagination

In his second book, *Imagining the Kingdom* Smith (2013: 14–15) expands on his liturgical anthropology by focusing on the role of the imagination and describes his framework of practices in the following way:

In short, the way to the heart is through the body, and the way into the body is through story. And this is how worship works: Christian formation is a conversion of the imagination effected by the Spirit, who recruits our most fundamental desires by a kind of narrative enchantment—by inviting us narrative animals into a story that seeps into our bones and becomes the orienting background of our being-in-the-world. Our incarnating God continues to meet us where we are: as imaginative creatures of habit. So we are invited into the life of the Triune God by being invited to inhabit concrete rituals and practices that are “habitations of the Spirit.” (Smith, 2013: 14–15)

In this philosophy, the Spirit moves us in the nexus of embodied narration within the life of the Trinitarian God within our practices. In describing the practices as habitats for the Spirit, Smith employs a definition of Dykstra (Smith, 2016: 66, 69). Because Smith's pedagogy is built on constructs of virtue, a pneumatology is described so that practices are not naturalised.

The scope of the second volume is too large to discuss in this chapter, however, it is important to note that in the abovementioned philosophy of action Smith focuses on habituation and embodiment/kinaesthetic and how transformation takes place through stories, poetics, and the imagination. The role of practices and habits within the background of habitus is an important part of his philosophy of action and will be discussed.

3.5.7 Habitus

We don't change primarily through theories but practices. Therefore, Smith (2013: 76) uses the work of Pierre Bourdieu in the social sciences to show the logic of practice. Bourdieu described that to understand a community of practice one has to become a native in the practice, to not experience an epistemological distance that is foreign to the community of practice itself.

Bourdieu advocates for becoming native in terms of the practice. To understand the logic of practice one has to understand how "habit is embodied know-how (the 'practical sense') that is 'carried' in a community of practice" (Smith, 2013: 80). Bourdieu therefore, developed a theory of praxis as practice and employs the term habitus, which is a "system of structured, structuring dispositions" (Bourdieu, 1990: 52) which Smith (2013: 81) describes is always bigger than the individual and is "a communal, collective disposition that gets inscribed in me. It is always both personal and political."

Bourdieu (1990: 53) describes habitus as,

[S]ystems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize

practices and representations that can be objectively adapted to their outcomes without presupposing conscious aiming at ends or an express mastery of the operations necessary to attain them. (Bourdieu, 1990: 53)

Smith explains that this definition has the following implications:

- A habitus is a kind of embodied tradition it is durable and transposable, as one participates in a habitus it gives a structure and enables structuring. Communities of practice become homes when the habitus of the community of practice has become internalised in my history. The habitus is a social reality and individuals become incorporated into the logic of this reality, “I need the community and social body to enable me to perceive the world; however, the social body needs my body to instantiate its vision and practice” (Smith, 2013: 81–82).
- The habitus is pre-conscious and therefore taken for granted as the way things should be. Participating in a habitus seems to be automatic and natural however, to partake in a habitus was acquired – developing automaticity like second nature, “So habitus is very much like an Aristotelian habit: it is acquired, and therefore has a history; it carries an entire past with it But it has been appropriated and incorporated to such an extent that it is as if it were natural—it becomes ‘second nature’” (Smith, 2013: 83).
- The habitus is embodied. This embodiment is lived out in a practical sense, “a disposition of the body to inhabit the world in certain ways” (Smith, 2013: 87).
- When a habitus is acquired, one becomes a native in such a way that the plausibility structures of a people become second nature. This happens through co-opting, initiation, and incorporation so that the habitus of the community of practice is seen as common sense. The initiation is a slow process of co-option,

[I]f I am going to acquire a new habitus when I have already absorbed others—then that process of co-option and incorporation is also going to bump up against my prior (or concurrent) formation by other communities of practice. There will be other habitus already inscribed within me. (Smith, 2013: 93)

- Co-option, initiation, and incorporation take place through an embodied pedagogy, “not surprisingly, my incorporation into a social body is effected through the *social* body co-opting *my* body” (Smith, 2013: 94) A habitus is therefore acquired through kinetics and our bodies. Our bodies become incorporated into social bodies through the mundane, “through bodily postures, repeated words, ritualized cadences” (Smith, 2013: 95). These formations take place in the informal places of our lives when we are not aware that formation takes place,

These are pedagogies that “teach” us even when—and perhaps especially when—we haven’t signed up to be taught. Rhythms that are “seemingly innocuous” are, in fact, fundamentally formative; while seeming to demand only the insignificant, in fact they are extorting what is essential. Our bodies are students even when we don’t realize it, and because we are so fundamentally oriented by this habitus, this incarnate education ends up being the more powerful. (Smith, 2013: 97)

The embodiment of practices also absorbs a social imaginary. As an example, when an Afrikaner greets with a handshake the grip must be between too strong and too weak to show respect on the one hand, and amicability on the other.

3.5.8 Habituation

In describing habitus Smith already described some of the processes of habituation in using the terms co-option, initiation, and incorporation. Because Christians have been incorporated, co-opted, and initiated in bodies other than the body of Christ one must be invited into habituation of the *missio Dei*,

Any missional, formative Christian institution that is bent on sending out actors—agents of reformation and renewal—will need to attend to the reformation of our habitus (Smith, 2013: 157)

This habituation will be embodied, and repetitive. Protestants have an “allergy to repetition” and therefore need new appreciation for it (Smith, 2013: 181). This allergy has three causes.

First, repetition is associated with vanity, salvation by works and therefore a denial of grace.

Second, worship is seen as only expressive and not formative.

Third, the church is caught up in a search of novelty and buys into chronological snobbery.

However, “if we demonize repetition we end up abandoning rehabituation” (Smith, 2013: 182).

When practices are repeated, a repertoire is formed, “communal, embodied rhythms, rituals, and routines that over time quietly and unconsciously prime and shape our desires and most fundamental longings” (Smith, 2013: 4).

This concludes our summary of Smith’s pedagogy.

3.5.9 Theoretical frame of Smith and Willard

Smith’s pedagogy is deeply influenced by the works of Aristotle and is in conversation with contemporaries like MacIntyre and Hauerwas. Like MacIntyre, Smith distinguished between different kinds of practices (thick and thin for Smith, internal and external for MacIntyre).

Smith’s model on formation has a lot of similarities with Willard’s VIM model. Both models aim at a specific conception of the good life (or *telos*) described as a specific view of the kingdom (Willard, 2002: 86; Smith, 2016: 6). The role of intention or aim is also articulated by both theories. Although Willard’s description of intention focuses more on the role of intellectual intentionality he also acknowledges “habits deeply rooted in our bodies and life contexts” that hinder intention (Willard, 2002: 88). Smith’s descriptions of habituation and habitus and Willard’s emphasis on means, apprenticeship, and easy routine obedience (Willard, 2010: 58) also correspond. Both

models of formation describe the role of God as an active agent in the formational process as well as the bodily basis for formation.

However, Smith's conception of formation differs in three ways from that of Willard. First, Smith describes practices in explicit ecclesial and communal terms, "I want to supplement Willard's emphasis on the individual practice of the spiritual disciplines" (Smith, 2016: 68). Second, Smith's practices are located within the repertoire of Christian worship, "most potent, charged, transformative site of the Spirit's work is found in the most unlikely of places—the church"! (Smith, 2016: 68). Third, Smith's use of the social imagination and habitus allows a discernment of communal formation and malformation that offers a wider lens than the Willardian analysis. Willard and Smith's formational theories provide a thick description of formational pedagogies. These models: the Golden Triangle, VIM and Smith's *Homo Liturgicus* offers a lexicon to investigate the spiritual formation examples given by the TT. As the research explores the different WCDRC initiatives identified by the problem owner these theoretical frames of Willard & Smith's spiritual formation theory as well as the four axes typology will be used.

3.6 *Die Geloofsreis*

Gys van Schoor is a DRC minister who was one of the training facilitators of the South African Partnership for Missional Churches. During his involvement as a facilitator, he sensed a call to focus more specifically on the spiritual formation of disciples and especially that of the ministers of congregations. Van Schoor (2019) described that he intuited that the missional impetus in the DRC would fail if it didn't originate from ministers' own spiritual formation. In this sense, he links with Jonker's comment that the original way in which the term spiritual formation was used in the Catholic tradition was in the training of priests.

Van Schoor describes how the DRC's focus on missional theology was like a brand-new vehicle (missional) without an engine to drive (spiritual formation) the new car. Individual formation was needed to animate corporate renewal. This line of thinking was popularised by Breen in a famous article entitled, *Why the missional movement will fail* (Breen, 2011).

In response to this insight, Van Schoor (and his wife Thea) developed a three-year journey for ministers. According to van Schoor (2016: 42), in 2009 Dr Coenie Burger asked him to become involved with the spiritual guidance of ministers. Consequently, the Centre for Spiritual Formation was founded in 2010. A three-year curriculum was developed, and they act as leaders and facilitators of this journey. They have also established a team of facilitators that aid us in this task.

To date 220 ministers in the DRC completed the journey that is called the *Geloofsreis*. Van Schoor's ministry is facilitated through the *Sentrum vir Geloofsvorming* / [Centre for spiritual formation]. Van Schoor's journey with spiritual formation was deeply influenced by a burn-out episode during his ministry and a rediscovery of spiritual formation through the work of the philosopher Dallas Willard (van Schoor, 2013). Although the three-year journey has its foundational work rooted in Willard other sources of inspiration include Pete Scazzero, NT Wright and Leslie Newbigin. In the following section, the four axes model will be used to plot the spiritual formation model used by van Schoor.

3.6.1 Goal or *Telos*

Van Schoor's maxim for the *Geloofsreis* is, "To become fully alive, and deeply human" (Benner, 2011: 18). This *telos* is undergirded by a lifelong journey of being disciples of Jesus. It is a journey of radical inner transformation that helps us to become free and whole, more human and help us to serve others and our neighbours (van Schoor, 2016: 12).

3.6.2 Paradigmatic concept

Van Schoor's paradigm can be plotted in the category of a journey and, like Willard, on the Biblical identity of followers of Jesus or disciples. These two paradigms are aptly described in one of his book titles, "*The journey: discipleship as a new way of living*" (van Schoor, 2016). Discipleship for van Schoor is a lifetime journey of spiritual formation and service.

Disciples undertake the lifelong journey of training for a new way of life under the kingdom reign of Jesus within his presence. The imperative to make disciples is framed by two kingdom truths, “Jesus is Lord” and “Jesus is here”. In Afrikaans, the word “*Here*” is the equivalent for Lord in English. Van Schoor tells a story of an American theologian (Andrew Purves) visiting a DRC church service where the chancel had the Afrikaans inscription “Jesus is *Here*” inscribed on it, in Afrikaans. Which means “Jesus is Lord”, the visiting theologian responded how refreshing it was to have an inscription celebrating Jesus’ presence – he read it as “Jesus is here”! This narrative is a reality framing the *Geloofsreis*.

Lordship or Kingship is experienced within the reality of God’s closeness and presence. The *telos* of discipleship is to become Christ-like and the paradigm of a lifelong journey is central (2016: 19). Van Schoor agrees with Willard who describes discipleship as a status (or identity) and spiritual formation as a process. The emphasis on discipleship is a corrective to nominal Christianity that equated the Jesus life to nationalism and church attendance or membership.

3.6.3 Theological and philosophical underpinnings

Although van Schoor focuses in the *Geloofsreis* primarily on the person of Jesus, a Trinitarian invitation builds the substance of the invitation into the journey of discipleship,

This Immanuel-God is a mystery. We cannot grasp Him with our limited understanding. At the same time, however, we can come to know Him personally through Jesus, and the Spirit, and we can live with Him; here and now (van Schoor, 2016: 13).

Van Schoor contends that the church (including the DRC) reduced the expansive gospel message of the availability of the kingdom of God to a message of an individualised deliverance from sin with the sole purpose of going to heaven. This soteriological reduction focuses on Jesus as a historical figure, asks that we have a conversion experience of believing that Jesus died for our sins and helps us with life after death. This version of the gospel doesn’t have too much to say

about life before death (Van Schoor, 2013: 11). This three-point gospel is critiqued by van Schoor and shown to reduce grace to the forgiveness of sin, eternal life to the afterlife and a life with Jesus to accepting Jesus for life after death. Furthermore, this gospel tends to focus on the individual in such a manner that it leads to consumerism and privatisation of the faith.

In contrast to this three-point consumerist gospel, he proposes that the gospel that Jesus announced was a gospel that introduced the reality and availability of the Kingdom of God, “Jesus’ whole ministry on earth was the kingdom of God” (Van Schoor, 2013: 12).

One of the aspects of the Kingdom that needs to be addressed is that Christians sometimes think that the Kingdom of Heaven is a synonym for heaven. Van Schoor notes that the Kingdom is not a place but a Person (Jesus). Therefore, Jesus is the King of the kingdom. In agreement with Willard, van Schoor states that the gospel is not a social gospel that reduces Jesus to a social reformer or a gospel of sin management (Willard, 1998: 40). It is,

[T]hat Jesus came to proclaim is the gospel of the kingdom of God! When we understand this, everything changes. Our understanding of Jesus, of what He came to do, of what it means to be Christian, and the meaning of our lives – it ALL changes. So too our thoughts on repentance. (van Schoor, 2016: 14)

Therefore, the gospel is not just a one-time event of accepting Jesus as Saviour but a lifelong journey of discipleship under the divine reign of Christ. All our endeavours (not only the work of the church) can, and must, be undertaken from the perspective of the kingdom: that Jesus is Lord and that Jesus is here! This is the core of how discipleship as a process of spiritual transformation should be understood. Thus, we should re-evaluate our lives through this new reality of the kingdom of God (2016: 15).

The gospel message, as the availability of the Kingdom can be summarized by the statements “Jesus is Lord” and “Jesus is here” taken from Matthew 28:18 and 20. The great commission can be lived out because of Jesus’ presence with the disciples.

Van Schoor's emphasis on Jesus as King was deeply influenced by NT Wright's books *Simply Jesus* and *How God became King* (Wright, 2012a, b). Not only is Jesus the King of the Kingdom he is also a different kind of King that reigns through his people. To better understand the Kingdom van Schoor draws on the pictures painted in the parables about the Kingdom of God (Van Schoor, 2013: 18–22). Living the reality of the kingdom means that the core aspects of the Kingdom are:

- The resurrection: Followers of Jesus can now live under the reign of the resurrected Christ. “With the resurrection of Jesus the Kingdom of God breaks through as the deepest reality. The resurrection is the first day of God’s new creation. The end already began” (Van Schoor, 2013: 25).
- The cross: “The cross wants to help us to understand that Jesus was a strange King and that his kingdom is a strange kingdom. It (He) is different than we expected” (Van Schoor, 2013: 27). The cross also helps us to understand our brokenness and be honest about it.

The cross helps us not to think about the kingdom of God in triumphant terms, but about honesty in terms of our brokenness and the brokenness of the world. Compassion is birthed when we embrace our own brokenness in fellowship with the crucified Lord. (Van Schoor, 2013: 29)

- Ascension: The ascension doesn't mean the absence of Jesus but the availability of Jesus.
- Pentecost: “Pentecost explains to us how the King is present – through the Spirit. It is through the Spirit that Jesus invites us as co-labourers in the Kingdom” (Van Schoor, 2013: 33)
- Incarnation: We are created in the *Imago Dei*. Therefore, we act as representatives of God. We do this by “caring like God cares” and “To be human, according to God’s image, is to be people that don’t grasp but serve” (Van Schoor, 2013: 36).

One of van Schoor's gifts to the DRC is their emphasis on the role of self-knowledge and emotional health in the discipleship journey. Although the *Geloofsreis* articulates a spiritual formation journey from above, the focus on the human aspects of the journey brings a healthy corrective to spiritualities that jump over the humanness of disciples. During the process of spiritual formation,

transformation takes place as the disciple's inner character is changed, "Character transformation is at its core" (van Schoor, 2016: 19). The path of discipleship involves knowledge of God and knowledge of the self,

To live with Jesus, we need to learn to be in touch with ourselves. This is one of the great obstacles in the transformation process: in our culture of busyness and noise, we often live disconnected from ourselves. We are not in touch with what is really going on in our lives. We are especially not in touch with what we are feeling. And ironically our feelings or emotions are frequently the most accurate indicator of what is really going on in our lives. (van Schoor, 2016: 22)

3.6.4 Advocated formational activities

To live out an identity as disciples through the process of spiritual formation disciples participate in spiritual disciplines. God is the initiator and main actor in formation; however disciples have the responsibility to open their lives for the work of God in them. Disciples respond through the engagement of *geloofsgewoontes* | [faith habits]. Although van Schoor uses the term *geloofsdisciplines* | [faith disciplines] his theology steers away from the danger of viewing formation as a process without the agency of God, "Spiritual disciplines are thus activities we take upon ourselves to give God room to change our lives" (van Schoor, 2016: 24). To engage with these disciplines, disciples need to take personal responsibility "To live first-hand with God daily means that we orientate our lives differently, and that we cultivate a different rhythm of life. We also take upon ourselves the spiritual disciplines as part of the journey of spiritual formation of discipleship" (2016: 27). Three disciplines that are central to the faith journey (and therefore its keystone habits) are *Lectio Divina*, the prayer of *Examen* and Silence & Solitude. The journey of the *Geloofsreis* takes place during six retreats.

These retreats have predominantly focused on ministers. Some of these ministers have funnelled their formational experiences and learnings to their local congregations where church members are invited into the faith journey through different formational spaces: small groups, church

services and outreaches (van Schoor, 2016: 28). In 2010 & 2011 the *Geloofsreis* developed a curriculum that facilitates 40 day journeys in congregations, *Leer leef met Jesus* (Van Schoor, n.d.), *Jesus maak ons heel* (Van Schoor, n.d.), and *Jesus stuur ons* (Van Schoor, n.d.). These books focus on the life of Jesus, on emotional health and in participating in God's mission. Spiritual formation is not just an individualised and personal experience but in service of the world. Because of the *missio Dei* God is,

[A]ctively involved in the world. He is busy restoring, healing, freeing and renewing. He calls us and invites us to make a difference in the world with Him. Through discipleship as a new way of life we are able to tune into this *Missio Dei*. (van Schoor, 2016: 31)

The *telos* of Jesus' mission is making the world whole. To live in the reality of the kingdom spiritual discernment needs to be cultivated through the God question: "What is God currently doing in my life"? In a summary statement he explains: "Discipleship is the daily practice of a new way of life with Jesus, which results in the radical inner renewal of our humanity" (van Schoor, 2016: 35). This journey of spiritual formation culminates in service to our neighbour and creation" (van Schoor, 2016: 35).

The formational theory employed by van Schoor's is explained by the following spiral diagram (Figure 3.4 below).

The Journey: Discipleship as Spiritual Formation

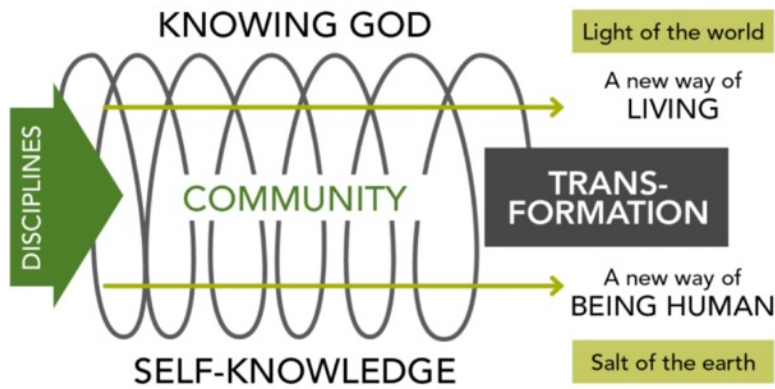


Figure 3.4 – van Schoor’s formational theory

The model has five movements:

1. Discovering the invitation to live from the kingdom reality. Everything started with Jesus and his invitation to follow him (discipleship) and learn to live from the Kingdom reality.
2. The discipleship journey is not linear (not a competition) but a spiral journey that moves through the two turning points of knowledge of God in Jesus through the Spirit and self-knowledge.
3. Committing to disciplines that orient disciples in the way of Jesus
4. Disciples learn from Jesus as they train with the disciplines, disciples become a new kind of person
5. Disciples’ emotional woundedness is addressed and they experience greater wholeness and freedom.
6. Disciples take responsibility for their journey, and travel in their unique way- but never on their own, they need deep community.
7. The goal of the spiritual formation journey is transformation. There are essentially three dimensions in the transformation:
 - Transformed way of living – training to do what Jesus said, and not just trying.

- A new way of being human (A new humanity)
 - A renewed society
8. Disciples discern in their daily lives what God is up to and commit to a life of service (van Schoor, 2016: 36)

The spiritual formation journey spans over 3 years with six retreats built into the ecology of the pedagogy. The themes of the retreats oscillate between the poles of self-knowledge and knowledge of God (the spiral in Figure 3.4):

- **Retreat 1:** Emotionally healthy spirituality, where the work of Peter Scazzerro is used (Scazzerro, 2014). During this retreat, the gospel of Jesus is rediscovered in the light of the kingdom. A soteriology is described that broadens salvation to this life. The book *Ons het ons misgis met Jesus* is used which integrates the soteriological and kingdom concepts of Willard mentioned above (Van Schoor, 2013) using the personal narrative of van Schoor's burnout. The narrative of his journey plays a major part in the pedagogy, and retreatants are also invited to share their life stories in a safe space.
- **Retreat 2:** Discipleship as spiritual formation, where the work of Willard is incorporated to plot discipleship as a "status" or identity and spiritual formation (character transformation) as a lifelong journey.
- **Retreat 3:** The inner journey: false selves and true selves, where the focus is on greater emotional healing and working with woundedness is plotted in terms of the formational work. The works of Thomas Keating (1999) and Basil Pennington (2000) is used.
- **Retreat 4:** Renovation of the heart and new habits and rhythms, where Willard's work *Renovation of the heart* (Willard, 2002) is unpacked to understand the process of transformation. A rule of life is introduced so that participants can live experientially and first hand in a way that allows participation in God's action. This rule of life gives structure for disciples in terms of the spiritual disciplines in their lives.
- **Retreat 5:** The Enneagram provides further self-knowledge and wise perspective for the journey.

- **Retreat 6:** Reflections on the three-year journey and practical implications for the faith journey on the minister's life in the church. This reflection focuses on each person's journey, the wider church and specifically the local church.

Included in the pedagogy is a cohort of fellow pilgrims that share their experiences during the retreat. Although the keystone habits fall in die individual spectrum. The holding environment includes that retreatants spend time together in discussions, preparing meals and cleaning up as well as hiking and other outdoor excursions. Each retreat focuses on a spiral dynamic of shifting from self-knowledge and God-knowledge. Retreatants are invited to journey through the 40-day material in between retreats.

Each retreat starts Monday at 11:00 and ends at lunch on a Thursday. Participants on the retreat are invited to practice silence and solitude (Willardian foundational habits) during the retreats and to disengage from work (preferably leaving computers and church-related work at home).

Ideally, participants form clusters that journey for three years together. These clusters are usually formed by grouping participants from the different DRC synods together. The first synod that went through the journey was the synod of Kwazulu-Natal. The researcher joined the Western-Cape synod's cluster. This cluster was formed when the Western Cape's ministerial ministry team referred pastors who went through the *Predikantebegeleidingsentrum* (which will be discussed later in 3.8) to the *Geloofsreis* for ongoing ministerial training. Participants in the cluster that the researcher joined didn't complete the whole journey and different clusters formed with participants in other clusters.

The holding space created for the retreats includes the following elements:

- Teaching sessions by Gys van Schoor and occasionally Thea van Schoor based on the theoretical frameworks already mentioned (mainly Willard, Scazzerro and Wright) as well as van Schoor's work (the spiral model of life transformation).
- Periods of silence and solitude and resting.
- Times to reflect on the material and to journal through the exercises.

- Group feedback.
- Preparing food together.
- Communal meals (breakfast, lunch, and dinner).
- Afternoon naps or free time.
- Hiking.
- The teamwork between Thea and Gys van Schoor embodies the theory.

The retreats are presented nationwide. The centre moved its base of operations to Greyton in the Western Cape. The habitat of the *Geloofsentrum* offers formation within a space that Niemandt described in *Hartsplek* as a *Mooi plek* | [Beautiful place] (Niemandt, 2018: 19–28).

As part of the *Geloofsreis* ministers are also invited to take their congregations on several 40-day journeys:

- *Leer leef met Jesus* / Learn to live with Jesus
- *Jesus maak ons heel* / Jesus makes us whole
- *Jesus stuur ons* / Jesus sends us, which consists of articles developed by the SAPMC.

The pedagogy of these 40-day journeys in local churches includes a combination of teaching through preaching, self-study, reading and reflections and community discussions in small groups.

3.6.5 Reflection on the “*Geloofsreis*”

The *Geloofsreis* has played a major role in the DRC’s journey towards a denomination that focuses on spiritual formation. It integrated the work of Dallas Willard and contextualised it in a truly South African context. With over 200 ministers who have completed the journey, a definite tipping point has been achieved within the denomination in terms of the availability and language house of a spiritual formation imagination. The van Schoor’s were innovators in bringing spiritual formation to the DRC and paved the way for other early adopters within the denomination. The

work they have done is one of the most helpful strands of formational journeys within the Afrikaans church.

The *Geloofsreis* has as its main inspiration the work of Willard. Although Willard explores the emotional life in spiritual formation, the added focus in the *Geloofsreis* is a much-needed emotional component to spiritual formation. Van Schoor reflected during an interview on 25 May 2021 that as facilitators of the *Geloofsreis*, he and his wife have been witnesses to significant transformational experiences of ministers during the three-year faith journey. However, in his estimate, only 40% of these ministers could integrate the learnings and experiences into their lives in an ongoing journey and only a third of these ministers could take their congregations on the faith journey within their local churches. This reflection is sobering. As we saw in the empirical work of Cordier noted in chapter 2, ministers don't have the skills to facilitate formation in their communities (2.6.1). That is why the Centre for Spiritual Formation want to focus, as one strategy, on the development of a rule of life that will enable ministers to integrate the journey into their further development as ministers.

The 40-day journey books are one of the reified examples of taking formation into congregations. However, the pedagogy of the faith journey is not duplicated in this contextualising to the local church.

A three-year journey with six retreats with a total of 8 days of time off at work will not be possible for most congregants. Additional work needs to be done to bring spiritual formation into the life of local church communities. The Centre for Spiritual Formation is in the process to strategise how to work more directly with congregants.

With its theoretical foundation built on Willard's works attention is placed mainly on the formation of the individual and therefore communal, ecclesial formation described by Smith is not part of the *Geloofsreis*. The thick practices of the journey are silence and solitude, *Lectio Divina* and the Prayer of *Examen*. Although the faith journey includes material based on the SAPMC in its third booklet for congregations none of the keystone practices of the SAPMC is part of the journey, God questions are used in the book *Jesus stuur ons*.

In terms of habitus, the *Geloofsreis* invites participants into the journey of spiritual formation. The social imaginary of the *Geloofsreis* engages participants with an invitation of discipleship. This imagination is reinforced through repetition in all the retreats and the narratives that are told.

The cultural change in a congregation envisioned in the SAPMC is not part of the *Geloofsreis*. In this sense, the *Geloofsreis* follows in the footsteps of Willard's ecclesiology. Where the SAPMC journey lacked a specific diffused model of spiritual formation, the *Geloofsreis* has a well-defined model – but not a social imagination of a congregational journey of spiritual discernment to join the *missio Dei*. The strategy of the *Geloofsreis* is to engage ministers in the journey of discipleship and that change will then come to the church. Although a formational change of a leader is crucial, leading a church in transformation also requires other capacities.

In his reflections on subversive spirituality Jensen (2007: 113) notes that there is within the Great Commission two commissions, the inner and the outer commission. The inner commission helps, “Keeping mission firmly linked to spirituality by starting our discussion with verse 16, not 18, will guard our mission theology from lapsing into Pelagianism (legalism).” The *Geloofsreis* is a journey towards the inner commission or as van Schoor called it, placed the engine back into the missional vehicle. However, an engine without a vehicle will also not help. The symbioses between the two are crucial.

3.7 The DRC Seminarium

At the University of Stellenbosch students complete an academic programme as well as a programme presented by the Seminarium that is aimed at ministerial formation through a pedagogy of formation. This Seminarium is a joint initiative of the DRC and the Uniting Reformed Church in South Africa. The topic of ministerial formation and spiritual formation in a South African context has been a topic of discussion and concern in denominations throughout South Africa (Naidoo, 2008, 2010, 2012, 2015; Kritzinger JNJ, 2010). Ministerial formation is an “integration

of academic excellence, spiritual formation and vocational training” and “is critical to produce holistically trained Christian leaders” (Banda et al., 2020: 165).

The need for a Seminarium grew out of the conviction that students need spiritual formation in addition to their academic training (Banks, 1999: 25; Naidoo, 2011). Burger & Nell (2012: 22) notes that urgent attention needed to be given to the practising spiritual disciplines. As we already mentioned, the term “spiritual formation” has its origin in the Catholic Church’s emphasis on the training of clergy – and now Protestant seminaries are following the same path (Cronshaw, 2012; Beard, 2017). Niemandt & Niemandt (2021: 3) describes that spiritual formation and the academy and theological education are interdependent. Within the expressions of the WCDRC that are explored in this chapter, this is the only multi-cultural expression, with DRC and URCSA students together. The following section will discuss the Seminarium as an expression of the WCDRC of this integration. The 4 axes model will be used.

3.7.1 Goal or *Telos*

The Seminarium, “focuses on aspects like spiritual and moral formation, personal formation and the development of leadership and ministry skills” (Seminarium, 2012: 2). The Seminarium’s *telos* is therefore focused on formational and developmental goals that enable students to go into ministry with formational experience that will enable them to minister with spiritual formation as an integrated life. This integration is facilitated through knowledge, skills, attitudes, and habits that pertain to this *telos* (Seminarium 2015a: 3).

3.7.2 Paradigmatic concept

Philander (2019: 236) notes that the word Seminarium translates as a seedbed and depicts the aim of the programme, “to be a bed where students can grow – spiritually, personally and in their ministry”. This developmental paradigm serves as one of the paradigmatic concepts. The Seminarium uses 1 Timothy 4:6-16 as its sacred text (Seminarium, 2012: 12).

The milestone framework of the Seminarium falls under the journey paradigm. The five milestones with descriptions and guiding questions of the Seminarium are (Seminarium, 2015):

Milestone 1: Personal development (Year 1) - “At what point is my relationship with God at present”?

Milestone 2: Vocational development (Year 2) - ”To what service am I being called”?

Milestone 3: Credo (Year 3) – “How do I formulate my confession of faith in language which relates directly to my own experience”?

Milestone 4: Ministry skills and development (Year 4) – “What should I practice to be of value to others”?

Milestone 5: Development of Missional Ministry (Year 5) (Niemandt, 2020a: 205)

These milestones are markers during the journey and are linked to the academic program of the University. The University teach the academic curriculum and the Seminarium undertakes the formational task for the ministers.

3.7.3 Theological and philosophical underpinnings

Because the Seminarium runs parallel to the academic programme of the University the theological underpinnings of the Seminarium are derived from the different disciplines taught at the University (Seminarium, 2015: 12). Furthermore, in her research Niemandt (2020a: 205) noted that, “The seminary programme has three ‘cross-ties’ that forms the framework and binds the five milestones.” They are the Training congregation, the Seminarium’s programme and a missional opportunity that the student discerns within the context of the training congregation.

The seminary uses the rhetoric framework used by the *Curatoria* that is described in the following way, “Theological education has an integrated approach and gives attention to the formation of knowledge (*logos*), character (*ethos*), and skills and attitude (*pathos*)” (Niemandt, 2020a: 43–44). This philosophical model is also Aristotelian and is called the rhetorical framework and was used

at *Luther seminary* in the development of theological curriculum (Juel & Keifert, 2004; Keifert, 2006a).

The rhetorical frame played an important part as one of the theoretical foundations of Keifert's development of the CII process and is sourced from Aristotle's *Rhetoric* where it is summarised that, "each speech/act reveals three characters *Ethos*, *Logos*, *Pathos* (Keifert & Ellison, 2010: 301). Because the academic institution and faculty focus on the *logos* (character of the message) aspects, the *Seminarium* focuses on the *ethos* (character of the messenger) and *pathos* (character of the audience) aspects in terms of formation and preparing students for ministerial praxis. Nell explains how this hermeneutical-rhetorical frame was used to structure the MTh for Missional Leadership at Stellenbosch (a course that was designed in the aftermath of the SAPMC to incorporate some of the journey's phases in terms of a two-year academic programme. This journey of six modules was plotted in the rhetorical frame (Nell, 2015).

Within the milestones a mix of theological and philosophical foundations can be discerned:

- In milestone 1 personal development is cultivated through processes including psychometric tests and students develop a plan based on the wellness framework of the University which serves as the framework for the development. Within this framework wellness is defined as, "a conscious and continuous process of holistic self-development based on personally determined goals for well-being and leading towards the enhancement of individual, organizational and community health and well-being" (Seminarium, 2015a: 4 quoting Van Lingen & De Jager, 2003). This philosophical underpinning helps students to develop a plan for their development. The psychometric test allows students and their mentors to discover the mental blocks and "together they discuss possible mental blocks preventing the student from taking the next step on his/her faith journey" (Seminarium, 2012: 6). In the wellness programme used as a framework, the following dimensions are explored: social wellness, physical wellness, emotional wellness, intellectual wellness, spiritual wellness, financial wellness. In the fourth term, spiritual wellness is explored and the following definition is presented, "The belief in some force that unites human beings. The force includes nature, science, religion or higher power. It also includes morals, values

and ethics. It provides meaning and direction in life and enables a person to grow, learn and meet challenges. Optimal spirituality is your ability to discover, articulate and act on your basic purpose in life. From a wellness perspective, spirituality is the quest for a higher quality of life” (Seminarium, 2015: 8 – quoting Anspaugh, DJ et al (1997)).

- In milestone 2 a theology of vocation builds the foundation for developing a vocational development plan.
- In milestone 3 students formulate the Confessions of them in their language, integrating the Reformed tradition and Confessions in their language (Seminarium, 2015: 12). The credo builds on related skills developed in previous years. In the first-year students write down their God story and learn to testify, in the second year they reflect on the images of God that is operative in their story (Seminarium, 2016: 12). Cranfield’s book is used for reflection on the Confessions (Cranfield, 2004).
- Milestone 4 is based on ministerial bekwaamhede | [skills] that are part of the *Predikantebegeleidingsentrum* that will be discussed in the next section. The 8 skills were chosen from a master list of 29 competencies developed by a psychologist and used in business contexts, that was contextualised for ministry that leaders need to develop to flourish in congregational practice.
- Milestone 5 is based on missional theology of discernment, the focus is on a “kingdom-related opportunity”.
- These milestones are summarised in terms of ministerial formation (Figure 3.5)

	MILESTONE 1 Personal development	MILESTONE 2 Vocational development	MILESTONE 3 CREDO	MILESTONE 4 Ministry development	MILESTONE 5 Missionary Project
Services Prayer meetings Preaching Funerals Openings of schools etc.	Observe	Investigate	Conduct services and prayer meetings while exploring own theology	Leadership practice during services, prayer meetings and other	Take responsibility for some services, prayer meetings etc.
Catechesis Bible Study Teaching Small groups	Observe	Investigate	Example: leading catechesis class, Bible study, presentations at youth camps etc.	Practice leadership in a learning situation	Responsible for a catechesis class or Bible study
Pastorate Home visits Hospital etc.	Observe	Investigate	Explore theological insights in pastoral situation	Develop practical experience in specific pastoral situations	Responsible for specific pastoral input
Ministries Outreaches Men/women Youth/Children Socio-economical	Participation in holiday outreaches KGA projects, public witness actions in congregation	Investigate critical contexts eg. jails, factories, institutions for disabled persons etc.	Explore own theological insights in interaction with ministry	Start a new missional project identifying with provisional planning	Take Responsibility for the development of your own "start up" missional project
Administration Office Church order Meetings etc.	Example: get involved with planning for the next year	Get involved with practical administration	Get involved with planning of church council meetings etc.	Practice leadership in church council meetings etc.	Take responsibility for certain meetings

Figure 3.5 - Milestones of the Seminarium (Seminary Mentoring, 2015: 19).

3.7.4 Advocated formational activities

The holding spaces of the Seminarium consists of the following elements (Seminarium, 2012: 3),

- All students in the academic programme are divided into support groups that focus on spiritual formation under the guidance of older students who act as mentors. The Seminarium goes on yearly retreats utilising the Andrew Murray Centre for spirituality (discussed at 3.9), where they join the centre's rhythm of chapel services 3 times a day and observe silence during certain parts of the day.
- The groups meet weekly in an *Iziko* (the isiXhosa word for the meeting of the family at the end of the day) meeting for input on the milestone for the year, communal Bible reading and reflection on their practice of the spiritual disciplines.
- Each student is connected to a training congregation in the first year, where they receive a minimum of 100 hours per year of practical exposure to congregational work.
- A minister-mentor is assigned to each student, with whom he/she has regular guidance discussions about his/ her formational progress.
- Seminarium staff and lecturers guide and support students regarding pastoral challenges.
- Every student has a support committee consisting of his/ her mentor, group leader and a staff member of the Seminarium (Seminarium, 2012: 3).

Other activities that are not included in this list is a yearly visit to a retreat centre and a weekend outreach. Therefore, the means of spiritual formation of Seminarium students take place in the holding environment of weekly small groups, Bible reading, journaling, retreats and workshops.

To facilitate the journey, specific manuals were reified in the seven years of the Seminarium's existence. These reified manuals give insight into the formational activities advocated by the Seminarium's implicit spiritual formation model. The reason why the researcher calls it an implied model is because there is no formational model visible in the literature of the Seminarium. In an interview with Frederick Marais on 8 June 2020 he stated that such a model should form part of the *logos* or academic training of the programme. The researcher couldn't determine in which loci

this formational theory will fall or will be taught at the University. As we already mentioned spiritual formation came in the wake of what is referred to as the sanctification gap and is sometimes taught in systematic theology. In other instances, it falls under practical theology and educational ministry; sometimes youth work. Wherever it is placed, the Seminarium can benefit students in exploring a theology of life-change.

3.7.4.1 Manual: *Leefblaai* / Journaling

The keystone habit of the Seminarium is Journaling facilitated by the *Journaling* manual, “The purpose of the booklet is to master the spiritual discipline of journaling” (Seminarium, 2015b: 2). Journaling is facilitated in the first three years by reflecting on a personal Bible reading plan. Years 1 to 3 study 100 passages in 20 Weeks with the themes:

- An overview of the Bible for the First Years,
- Neglected texts and Focus on Vocation and Calling for the Second Years,
- Focus on the Apostolicum in the Third Year

In the joint meetings, students reflect on a focus text studied in the group and then on alternative texts. Furthermore, they reflect on their academic learning and their Seminarium period called *Iziko* where they get specific input on the Milestone for their specific year.

There is also a reflection in the journal on the specific spiritual discipline that they are engaging with. Last, the journal has reflection space for a conversation with their mentor with the guiding question, “How is God affirming or disrupting me?” (Seminarium, 2015b: 21). This question comes out of a prototype that was added in the discernment process of Dwelling in the Word and Dwelling in the World. There is no explanation of the meaning of this question.

The reflection questions during the *Iziko* classes are:

- What happened?
- What did I learn?

- How am I changing?
- What am I going to do differently?

These questions show the action-reflection mode of the pedagogy.

3.7.4.2 Manual: Seminary (Guide for Spiritual Disciplines)

The guide aims to help students develop anchoring disciplines for every milestone. As we already noted, Journaling is the keystone habit for the Seminarium. Other spiritual disciplines that are incorporated are (Marais & Kotze, 2015: 2):

<p>Milestone 1: Personal development</p> <ul style="list-style-type: none"> • Journaling • Prayer of Examination 	<p>Milestone 2: Vocational development</p> <ul style="list-style-type: none"> • Journaling • Studying and reading the Scriptures • Prayer of the Heart / Daily examination
<p>Milestone 3: CREDO</p> <ul style="list-style-type: none"> • Journaling • Studying the Scriptures • Daily examination 	<p>Milestone 4: Ministry skill development</p> <ul style="list-style-type: none"> • Journaling • Serving and submission • Worshipping / Liturgical prayer
<p>Milestone 5: Developing Missional skills</p> <ul style="list-style-type: none"> • Journaling • Hospitality and service • Daily examination 	

The *Guide for spiritual disciplines* grounds the theology of spiritual disciplines through a brief mention of John Calvin’s Institutes Book 3 and specifically notes that Calvin “described his spiritual disciplines” as self-denial, taking up the cross and contemplation of the future; cf. (Boulton, 2011: loc.231) for a helpful discussion on Calvin’s views of the spiritual disciplines.

In the manual a brief description of the *telos* of the spiritual disciplines is given at the beginning of the Bible Study section, “The purpose of habits for faith formation is the total transformation of the believer. These habits seek to replace self-destructive thought habits with new life-giving habits” (Marais & Kotze, 2015: 3). In addition to this short introduction, at the beginning of the journaling section, the purpose of spiritual practices is described as supporting “us in gaining an increased awareness of God's living presence in our lives” (Marais & Kotze, 2015: 4). The spiritual disciplines book describes the *teloi* of the disciplines as transformation, acquiring new life-giving habits and discernment of God’s presence (or awareness).

Although specific disciplines are highlighted during the milestones, other disciplines that are introduced in the manual represent a cross-section of disciplines of engagement and disciplines of withdrawal (Willard, 1988) or use other heuristic disciplines that are inward, outward and communal (Foster, 1998; Calhoun, 2015: 21). The complete list of suggested disciplines in the Seminarium divided into these categories are:

Inward disciplines	Outward disciplines	Corporate disciplines
<ul style="list-style-type: none"> • Bible study • Journaling • Meditation • Centring prayer • Fasting • Seclusion and silence 	<ul style="list-style-type: none"> • Simplicity • Serving and keeping it a secret 	<ul style="list-style-type: none"> • Forgiveness • Hospitality • Reflection& confession • Compassion • Justice • Testimony

<ul style="list-style-type: none"> • Becoming aware of God’s presence and action in our lives • Observance of the Sunday • Examining your life • Daily reflection (Daily Office) • Spiritual reading of the Bible (<i>Lectio Divina</i>) 		
---	--	--

Students complete the form “Commitment to carry out spiritual disciplines” (Marais & Kotze, 2015: 26), which is phrased as *in-oefening van geloofsgewoontes* in the Afrikaans version – “exercising the spiritual disciplines” in the English version. These commitments are discussed with a mentor. At present, the current booklets don’t include the conceptual framework of a theory of change or descriptions of the skills or attitudes needed for habituation.

3.7.4.3 Manual: Mentoring

Students are paired with a mentor for their seminary training. Mentors in turn are trained every year. Part of the mentor training has the aim of, “the integration of fundamental principles and practices of spiritual formation with the purpose of a lifelong healthy ministry” (*Seminarium*, 2015c: 1).

Mentors meet eight times with their mentees during the academic year. The mentees discuss their reflections penned in their journal. Mentoring is defined as,

“[T]he processes to support, guide and empower students to:

- (a) In general, manage their own learning needs and personal growth to become the person he/she can be.

- (b) Specifically, develop and manage the ministry skills and spiritual growth of students enabling them to become good ministers.
- (c) This is done by pastors in church practice or experienced pastors who are appointed by the Seminary (*Seminary Mentoring*, 2015: 4–7).

Mentors are encouraged to support, guide, and empower mentees. Supporting involves creating opportunities, giving feedback, and offering perspective. The guidance takes place by participating in the student's life journey and modelling and sharing their spiritual life. Empowering students implies teaching knowledge and skills, understanding and developing personal gifts and abilities and shaping character and values.

Aspects of mentoring involves teaching, counselling, supervision, forming discipleship, giving advice as well as coaching and practising. Mentoring is described as a transfer of experience and knowledge in a reciprocal, ongoing, confidential relational partnership within the space of a church in its specific context (*Seminary Mentoring*, 2015: 4–7) Mentors and mentees fill out a commitment form (2015: 15). Mentors also journal in terms of the 8 yearly conversations (*Seminary Mentoring*, 2015: 16–17).

Mentors hand in a report form in July and September reflecting on the following aspects of the student's development: spiritual/personal/character, relationship skills, milestone development, ministry development (*Seminary Mentoring*, 2015: 18).

During the 4th Milestone the Iziko sessions deal with the core competencies used by the Centre of Ministerial guidance (discussed later in the chapter) which are:

- Coaching and mentoring
- Decision making (incl. problem solving)
- Effective communication (incl. conflict resolution)
- Emotional self-management
- Leadership (incl. accountability)
- Thinking ability

- Planning and Implementation
- Spiritual maturity (incl. Discernment)

The students also engage in a missional assignment in their fifth year and the students' become mentors of the small groups in their fourth year.

The formational ecosystem developed by the Seminarium also includes a faculty of pastors and former students that lead the Iziko teaching sessions on the Milestones. As students' progress through the milestones, they facilitate groups during the small groups and pick up skills.

3.7.5 Discussion of the Seminarium

The Seminarium is an initiative to help with the ministerial formation of the students at Stellenbosch University, this includes spiritual formation. The hope is that the emphasis of the Seminarium will eventually funnel formational ministries into the local church. Because the Seminarium is a joint venture between the DRC and URCSA, the Seminarium is a holding environment that enables South African students to be formed in a multi-cultural setting. Therefore, this gives us an example of what spiritual formation in multicultural contexts can look like (Conde-Frazier, Kang & Parrett, 2004).

However, the multi-cultural context poses specific challenges of contextualising and decolonising the white centre of formation in terms of sources, examples, and pedagogy (Banda et al., 2020: 176). This calls for a pedagogy of contextualisation,

In our South African context for example, theology educators should emphasise issues of gender and race and challenge teaching tactics that minimise or ignore these questions and perspectives and promote pedagogies to engage students in analysing power dynamics in any social process. (Naidoo, 2010: 362)

In his research on the Seminarium, Philander (2019: 363) mentions that one of these areas of different methods is that DRC students are familiar with retreats whereas URCSA members

prefer camps, “We opt for a camp because it is much more familiar with the URCSA culture, rather than retreats that seem to work better for the DRC.” He further notes the difficulty of white students to acknowledge and work through white privilege (Philander, 2019: 247–249). To address the challenges posed by the multicultural formational space new initiatives and resources like *Walking Together. Developing a community of sustainable friendships* (Van Wyk & Simpson, 2016b) was added to the *Imbizo* and retreats. Furthermore, the future strategy is that white students will go through training called *Witwerk* | [White work] to process issues of privilege and race.

This aspect of the Seminarium’s development is being researched now and within the missional task team of the WCDRC called the *Taakspan vir Ras en Versoening* | [Task Team for Race and reconciliation]. The challenge with these encounters are also described by Kritzinger (2012:39), “The ministerial formation praxis that I envisage for the DRC family across Southern Africa can open up the safe-and-risky spaces for such affirmative-and-transformative encounters to happen, not occasionally but as a way of life as ethos.” Spirituality is needed for the development of students and Kritzinger (2012: 41-44) describes that spirituality is needed that includes a rootedness in the grace that flows out of shared practices of worship, sacrament, and different practices and spiritualities that is inclusively African and contextualised. This community will live a reconciling spirituality that starts with an acknowledgement of the estrangements that are a reality. This reconciling needs practices of “ritual and sacramental embodiment” (2012: 43) that enables the holding environment to confess and forgive and embrace one another. It is a spirituality of anti-racism which should be distinguished from shallow notions of colour blindness. Kritzinger’s three strands of anti-racist spirituality are (2012: 43):

- Joyful self-acceptance, coupled with an affirmation of all other people as image-bearers of God;
- A resolute commitment to dismantle all attitudes, habits and structures that reinforce the oppression of people based on racial characteristics and to defend the weak against the wicked; and
- a preparedness to die (Kritzinger, 2012: 43).

This spirituality will also be ex-centric and be a mission spirituality that he defines as “an awareness that the Spirit of life, working and living within us which sends us into the community to live good news to and with all” (Kritzinger, 2012: 43).

Because the Seminarium accommodates Afrikaans and English students, the manuals are available in both languages. Unfortunately, some things are lost in the English translation:

- As an example, *The Journal manual* mentions *Kontak Bybeltyd* / [Contact Bible Time] as a means of reading the Bible. Although the journal aims to be bilingual this page with its instruction on the discipline of Bible reading is not translated into English. The Afrikaans notes, “*Die kontakgolf help om ruimtes te skep waar ons God se Groot Storie onthou, die verband met ons eie stories ontgin en nuwe moontlikhede wat God aanbied, ontdek*” (Seminarium, 2015b: 3). Giving attention to these omissions will aid in the multicultural aims of the Seminarium.
- In some cases, concepts that are crucial for creating the habitus for the group is dropped altogether. In the *Leefblaai* suggestions are made for creating the holding space are not translated at all in the English version (Seminarium, 2015b: 3).¹²
- In reflecting on the disciplines introduced through the milestones the keystone habits of journaling and daily *examen* are central. Once again terms that are embedded in the logic of the discipline has been translated in ways that are not helpful. The Ignatian practise of

Here is a provisional translation:¹²

Talk in the First Person , “I will speak for myself and guard against generalizations”

Be Honest, I will be vulnerable and honest and resist telling “little lies”

I will listen deeply, I will not try to convert, heal or fix someone else

Be in the present, I will resist the temptation to walk away from discomfort and pain

Open myself, I will actively resist my agendas and assumptions

I will be patient, Waiting on God to meet us without prescribing what it should look like

Examen becomes “examination” – which brings the practice into a different scholastic social imaginary. In terms of the theory of MacIntyre as interpreted by Wilson, the practice has been appropriated from the living tradition of Ignatian spirituality. The question is whether the practice is compatible with the theological framing of students.

- The explanation of the steps of the *Examen* in the manual (Marais & Kotze, 2015: 23) has been adapted from the Ignatian practice. However, the adaptation deviates from the logic of the Ignatian practice as it is classically taught. In terms of classic spiritual disciplines that have been handed down from a specific tradition, it is important to keep the internal logic of the spiritual discipline intact so that it doesn’t become an external practice. When adaptation takes place before the discipline has been exercised, the practice itself is at risk of becoming diluted and becomes external to the *telos* of the original practice.
- Another example of this within the manual is the translation of the discipline of Sabbath to “Observance of the Sunday” and solitude that becomes seclusion (Marais & Kotze, 2015: 19).

A short description of the different disciplines, as well as how the disciplines have been handed down and how to train the practice can be helpful for the Seminarium, especially for the mentors and senior students that facilitate student groups. Pedagogies are embedded in tacit knowledge and is usually caught by imitation and immersion in communities of practice wherein embodiment and habituation of the specific practice took place.

In her research, Niemandt (2020a) concluded her discussion around the Seminarium’s milestones with the observation that the Seminarium intends to form ministers holistically and missionally. The habitus for this formation consists of the faith formation groups, training congregation and mentors. She makes an astute observation that I agree with as a fellow researcher,

[W]hile student mentors are DRC congregational leaders, it should be noted that these mentors are most likely mainly focused on ministry within congregations and if they are not formed as missional leaders and do not serve in missional congregations, their own experience might be limited. Mentors model and share their spiritual life – teach

knowledge and skills and shapes character and values. The question is, will these mentors be able to model a missional spirituality? (Niemandt, 2020a: 206)

Although ongoing training of ministers within the VBO network of the WCDRC has created different training and holding spaces for the cultivation of missional capacities and formation, Niemandt's question holds. More intentional formation of mentors in terms of formation and missional imagination is direly needed. This formation cannot be based on a pedagogue without embodiment. The discussion by Burns (2017: 360–364) in terms of missional formation and pedagogy for formation is pertinent to this issue. He describes a pedagogical set of values that invite mentors and mentees into ecologies of participatory practice and reflection that takes place within local congregations, is reflective, empowers to be able to pass on the habit, honours the agency of God and is not dominated by an expert who is not engaging in the practice. These pedagogical values are excellent pointers for the training of mentors.

Hoffman (2015: 88) notes that within educational environments Naidoo has mapped different ways in which spirituality is seen, and how the approach to spiritual formation will influence the method and content of the spiritual formation programme. One of these goals is missional (or kingdom centred spirituality). In terms of the Seminarium, the goal of missional spiritual formation or missional spirituality is not stated clearly – at least not in its reified materials.

The mentor's investment in a missional lifestyle is a presupposition in terms of the strategic placement of the mentors. In the programme of the Seminarium Dwelling in the Word and World, is not one of the keystone habits. The assumption is that the students will have exposure to this spiritual discipline through the mentor or the training congregation. But what if the training congregation and the mentor don't have Dwelling in the Word or World in their repertoire of formational disciplines?

Furthermore, within the reified material of the Seminarium, there is no model of how spiritual formation takes place. Where Willard, Smith, and van Schoor describe their model of formation the Seminarium might benefit from a model – so that there can be,

[P]hilosophical coherence of the curriculum when all stakeholders (staff, faculty, church leaders, and students) are coherently committed to a known educational philosophy. When this is in place, all efforts in the learning environment will be intentional to avoid fragmentation and unintended contradictions. (Banda et al., 2020: 174; cf. Naidoo, 2020: 271)

Linking the habitus of formation within the community of practice in terms of the *logos*, *pathos* and *ethos* will bring further integration and provide a philosophy of education that can lead to a shared social imaginary.

Philander (2019: 356) mentions in the 2018 Seminarium's annual report the need for individualising training. It might also help the Seminarium to be more intentional with the spiritual disciplines that the students are trained in. This might help students to develop a missional spiritual formation instead of being predominantly inducted in individual or personal spiritual disciplines. To synchronise these disciplines a rule of life might help. There is currently a wide awakening to the role of a rule of life within ministerial formation. Fuller's recent book *Vocation, Formation, and Theological Education* (Downs, Houston-Armstrong & Yong, 2021) gives germane perspectives that are theologically grounded and interdisciplinary. Echoing Philander's concern Fuller did a study and found that their students experienced fragmentation in terms of the different theological disciplines and didn't know how to translate theory in their everyday lives.

To remedy this, they developed Integrative Studies that syncs,

Academic study, ministry experiences, and embodied spiritual practices into a reflective and comprehensive 'Rule of Life'. This pedagogical process is intended to form the capacity in students to discern and be shaped for their vocations over a lifetime of experiences, in an ever-changing church, and within particular ministry contexts. (Bolsinger & Drennan, 2021: 141)

The insight of a lifelong learning capacity is undergirded through the Rule of Life that seminarians cultivate. Gutierrez (2021: 64) notes that a rule of life enables students to discern, integrates self-

knowledge and the community so that practices can be trained to sustain relational bonds, and explains:

A student's rule of life is meant to be a dynamic and not static tool, responsive to a deeper knowledge of one's self and relationships that is gained through the embodied, intellectual, and contemplative activities around Christian practices. (Gutierrez, 2021: 64)

Teaching the mentors and students a rule of life or rhythms might be a fruitful direction in terms of this individualisation (Niemandt & Niemandt, 2021: 4). Such a rhythm of life or rule of life will give students a way of life that can serve them during their studies and as lifelong disciples, "Churches have a responsibility to make sure their future ministers not only receive spiritual formation during theological training but that they also give ongoing attention to their own spiritual formation (Hoffman, 2015: 97). This might be a practical way to do "intentional planning that engages the whole person" (Naidoo, 2020: 272). As the clarion call comes from the missional segment of the church in terms of academics both students and teachers need to engage with practices in an embodied way, a rule of life will aid with this goal (Helland & Hjalmarson, 2011: 226).

3.7.6 Summary

Opening our lives to the Spirit and participating in the *missio Dei* necessitates training in an ecosystem of grace with the repertoire of spiritual disciplines. This repertoire moves from individualistic personal practices to communal practices that create a habitus of missional spirituality. However, the spiritual disciplines cannot be approached from a technocratic viewpoint. Within the language house of the Seminarium, the role of spiritual disciplines is evident. The most used term is *gewoontes*/habits. As noted before the challenge with the popularity of the language of habits/*gewoontes* is that within the church this language can become naturalised and unmoored from the agency of the Spirit. That is why JKA Smith has as the subtitle of his popular book: "The Spiritual Power of Habit" (Smith, 2016). There is a lively debate about the

role of practices in theology and the danger of putting the disciplines or habits in the primary position of transformation without regard for the agency of God (Willimon, 2010; Winner, 2018).

In his trilogy on faith formation in the secular age, which is based on the work of the previously cited book by Charles Taylor *The secular age* (Taylor, 2007), Root shows how the current secular age leads to a “buffered self” that has undergone an “anthropological turn” and therefore, “The buffered self is so protected behind its hedges that the power of God, while maybe acknowledged at some level, is unneeded” (Root, 2019: 71). This buffered self can lead to the instrumentalisation of spiritual formation, and the spiritual disciplines for therapeutic or selfish gains that leave out God’s agency. Similarly, but with a different angle Branson & Roxburgh (2021: 35) cautions against the church’s tendency, within modernity’s wager, to act without partaking in the agency of God,

We can engage God for personal or social emergencies, or as a basis of support for prior methods and models, but confidence in God’s continual presence and activity wanes into forms of a secondary presence in support of human agency. (Branson & Roxburgh, 2021: 35)

The Wager in the immanent frame is to attempt life change or mission without God. It is here where the challenge of language becomes pertinent. When “spiritual” is dropped as an adjective before formation and disciplines or is exchanged with another word like faith, God’s agency can be shifted to a secondary position or dropped altogether. This need not be the case if it is explained clearly, but in terms of formational intent, clarity should be preferred. As leaders, we create the language houses of our congregations and as Peterson (2011: 38) cautioned, “We cannot be too careful about the words we use; we start out using them and they end up using us. Our imaginations become blunted.”

In the language house of the DRC spiritual formation is usually translated in Afrikaans as *geloofsvorming* and spiritual disciplines as *geloofsgewoontes*. Within the different formational initiatives of the WCDRC the term *geloofsvorming* | [faith formation] is the term that is employed

most. By using this term, the agency of the Spirit is obscured from the language house. This may lead to formation without the agency of God.

Likewise, the term *Spirituele vorming* also helps to keep the agency aspect at the forefront (Pretorius & Niemandt, 2018). In the researchers' work within the different WCDRC initiatives, it was noted that when Afrikaans speaking leaders picked up on issues of agency in the term *geloofsvorming* they would use the Afrikaans *spiritualiteit* or the English phrases "spirituality" or "spiritual formation" as the description. In some cases, the word *vorming* or *formasie* is used without any adjective. Therefore, within the language house issues of agency needs to be considered.

The term *geloofsdissiplines* / [Faith disciplines] or just *gewoontes* | [habits] are also employed to describe the habituation of believers, whether individually or collectively. Root (2017: 156–157) picks up on the difficulty of faith formation in a secular age and proposes that a definition that doesn't reduce faith formation to be conceived only as human participation in church activity,

We struggle with faith-formation processes (and so many are impotent) because they are disconnected from the experience of divine action itself. We confirm that divine action is implausible when our imagination for faith formation can be constructed outside the mystery of divine action itself. We then live with a divide. We turn the processes of faith formation over to a hyper-pragmatism that creates methods and models without consideration of the shape of divine action. And in turn, we give over the consideration of divine action to opaque academic fields that too often inhibit the object of faith from being a living subject. (Root, 2017: 156–157)

Therefore, within the WCDRC's continued use of the phrases *geloofsvorming*, *geloofsgewoontes* or *geloofsdissiplines* a theological frame should be embedded in the reality of the activity and personhood of God. Root (2017: 179) gives an example in his work, "Faith ... is union with Christ; it is *theosis*. And faith formation is to allow the song of kenosis to direct the steps of your life." *Albeit* technical, on a theological level conception of Trinitarian reality and the agency of God need to be added to phrases like *geloofsvorming*.

Presbyterian author Dykstra (2005: 63) proposes that disciplines be viewed as “habituations of the Spirit” see also Smith (2016: 66–69). The Afrikaans term that is closest to keeping the agency of God within the nomenclature is *geestelike dissiplines* | [spiritual disciplines]. However, this term might also feed into a dualism between *gees/spirit* and *vlees* | [flesh], and relegate the disciplines to only one segment of life – the spiritual. James Bryan Smith addressed this problem in his curriculum for Christlikeness when he describes spiritual disciplines as soul training (Smith, 2009a). Within Willard’s description of the spirit of the disciplines, the dualism between spirit and flesh is explained and the difference between training and trying is used to show the dynamic of formation and habituation.

In this regard Willard’s definition of a discipline and his progression to his description of a spiritual discipline is helpful. He explains that a discipline is “any activity within our power that we engage in to enable us to do what we cannot do by direct effort” (see Bolsinger, 2020: 19) According to Willard (1998: 353),

... spiritual disciplines are also spiritual disciplines. That is, they are disciplines designed to help us be active and effective in the spiritual realm of our own heart, now spiritually alive by grace, in relation to God and his kingdom. They are designed to help us withdraw from total dependence on the merely human or natural (and in that precise sense to mortify the “flesh,” kill it off, let it die) and to depend also on the ultimate reality, which is God and his kingdom. (Willard, 1998: 353)

In Spiritual formation the disciplines as spiritual practices open participants to the activity of God, the Seminarium engages with some of these practices. Helping students to develop a repertoire of spiritual disciplines that mixes the individual and corporate disciplines and therefore places disciples in spaces where transformation can effectively take place within the social imaginary and reality of the *missio Dei* is needed. To integrate a repertoire of disciplines that engages with the creative tension, a rule of life can be helpful.

3.8 *Predikantebegeleidingsentrum*

The WCDRC developed a Ministers formational centre that aims at evaluating and developing eight capacities (sometimes referred to as skills) in ministers' lives. This centre functions as an assessment centre. It was developed within the WCDRC in lieu of businesses sending their employees for assessments to develop further skills.

3.8.1 Goal or *Telos* of the centre

The goal of the centre is to facilitate ministers to become aware of their current level of competencies and to then develop further in these core competencies. The centre is, therefore, an assessment centre to create awareness and development.

3.8.2 Paradigmatic

The Ministerial centre falls in the developmental paradigm. During the centres facilitated programme ministers identify growth areas and develop (SMART) plans that guide their formation in the future.

3.8.3 Theology and philosophical underpinning

Although the centre doesn't use the Afrikaans word *kapasiteit* | [capacity] but *bekwaamheid* | [skill]. The centre also defines competency as a complex interplay between knowledge, skills, attitudes and habits that is applied in a specific context in a manner that adds value. This interplay is described in the following way,

Knowledge = information, theory, insight, and an understanding of the context

Skills = application, actions that incorporate knowledge and acquired skill

Attitude = approach, personal characteristics, motivation, and sources of motivation

Habits = a consequent and disciplined pattern of actions (Communitas, 2019a: 2)

Within the holding environment of the centre, participants are evaluated through a grid of 8 competencies. The 8 competencies were chosen from a master list of 29 competencies developed by a psychologist and used in business contexts, that was contextualised for ministry that leaders need to develop to flourish in congregational practice.

The centre uses 3 levels to assess engagement with the competencies. These levels are inspired by the work of Rick Osmer (Osmer, 2008: 178; Communitas, 2019b: 4):

Level 1 – Ministers can do a task

Level 2 – Transactional – they can influence others

Level 3 – Transformational – they have a vision for an inspiring vision for change

The 8 capacities with short descriptions or definitions will now be discussed (Communitas, 2019b: 5–13):

1. Coaching and mentoring / (discipleship)

An effective mentor gives structure and timely leadership, is interested in the development of the person, gives feedback and support to others to strengthen their competencies so that they can be more effective and self-assured, is a positive role model and prepares others for the future challenges and opportunities.

2. Decision making

The ability and courage to make decisions. Shows a good grasp of questions and problems. Analyse, develop, and evaluate the consequences of alternative solutions. Evaluate the risks of alternative solutions and choose the best option. Is focused on the implementation of decisions.

3. Effective communication (includes conflict management)

Effective communication is the competency in encounters with other people to listen actively, develop a good rapport, and show empathy and insight. To transmit information clearly and understandably so that insight is possible. Manage and defuse conflict constructively through good communication.

4. Emotional maturity

Is aware of your emotions, be able to control your emotions and give an appropriate expression of emotions, be able to sense other people's emotional needs and adapt to them, be flexible in interactions and conduct oneself with the appropriate social skills. To live with a positive valuation of the self.

5. Leadership (including accountability)

Exhibits the needed courage, willingness, and skill to give vision, direction, and a plan. Inspire people and communicate transparently to get their support and commitment. Support and develop people to attain the vision or goal; keep themselves and other accountable to high standards in conduct and execution, accepts accountability readily, conducts herself with integrity, discernment, and insight.

6. Critical thinking

The ability to think analytically, to see patterns, to make associations to integrate information and to find effective solutions.

7. Planning and implementation

The skill to plan how to implement a decision or goal in terms of coordination, scheduling and to implement and distribute the needed resources so that the outcomes are concretely achieved.

8. Spiritual maturity (including discernment)

A close relationship with God. It is heard in the language that witnesses of a conscious identity in Christ and an intimate journey with God whose presence is encountered in everyday life and how God is actively involved in the day, it is shown incongruence between faith, words (preaching!) and actions and testifies of a growing awareness of God's active presence in the everyday life.

It is a personal and communal journey with fellow believers. It presupposes the continual practice of personal and communal faith disciplines with the eye on fulfilling our personal and communal vocation and ministry in the world. Spiritual discernment is an active seeking of God's will in our personal lives and a continuous communal decision to make decisions in the light of God's will.

3.8.4 Formational activities

Ministers are invited to partake in the Ministerial accompaniment by filling out a series of 360 forms. These reports give feedback in terms of the minister's development in terms of the above-mentioned capacities. These forms are filled out by a spouse and colleague (when applicable), a church member and someone on the church board. The competencies have been coded using software that reports on the competencies.

During the first phase of the centre (from a Tuesday to a Thursday), the minister is placed in several role-playing environments wherein the eight capacities or skills are evaluated. The minister receives an imaginative congregation with different personalities and ecclesial struggles. One facilitator role-plays a congregant of this imaginative congregation. The other facilitator take notes on the minister's response. The model makes use of role-playing and action reflection. After each role-plays the facilitators debrief as a team and the minister is given time to evaluate themselves regarding their interaction. A score is given using Osmer's scale. The minister first evaluates herself after which the facilitators mirror their feedback. In the last session integration of the 8 competencies and the role-play is facilitated in a conversation with the computed 360 evaluations.

At the end of the centre first phase, ministers complete a SMART plan to embark on their further growth. SMART is a well-known acronym that helps participants to decide on actions that are: Specific, Measurable, Attainable, Relevant and Time-bound. Ministers receives a manual *My persoonlike ontwikkelingsplan* that aids as a journaling tool (Communitas, 2019a). The leader of the assessment centre writes a report for the minister's church council encouraging further development and invites WCDRC ministers to Phase 2.

In its current iteration ministers gather at the Andrew Murray Centre for Spirituality and partake in the rhythms of the centre that includes three prayer times during a chapel as well as silence. The pedagogical model aims at creating awareness of the minister. In an interview on 24 May 2021 with the *Predikantebegeleidingsetrum's* leader, Rev.Theunis Botha and Adrienne Bester the administrator, reflected that the keystone habits of the holding environment at the centre are silence and solitude. These spiritual disciplines aid in ministers' spiritual formation and the centre gives ministers an awareness of further growth.

After the assessment ministers embark on a Phase 2 journey where they are linked with a mentor and invited to different formational initiatives.

- The *Geloofsreis* (discussed in 3.6)
- A retreat journey of silence and gospel contemplation (inspired by Ignatian spirituality) where ministers attend two one-week retreats of silence during which they receive daily sessions of spiritual direction. These retreats are hosted at the Andrew Murray Centre for Spirituality where the keystone habits of silence, solitude and the Ignatian Bible reading method called "Gospel contemplation" is practised. The spiritual directors have been trained in Ignatian spirituality and participants receive daily texts for gospel contemplation.
- Ministers are also linked to the VBO courses that are offered as continued education. Currently the first competency "Coaching and mentoring"/facilitating" has a formal coaching VBO course and the third competency "Effective Communication" has a formal course as well as the seventh competency, "Planning and Implementation".
- The centre sends an integrated report of the minister's growth areas to the minister's church council and meets with their mentor for a year.

- The pedagogy of Phase 1 and 2 is built on adult learning theory which is reified in the manual referencing the theory of Kolb (2015) which starts with concrete experience of doing which moves to reflective observation where the experience is reflected on, this, in turn, leads to conclusions and learning from the experience or abstract conceptualisation. These learnings are then taken into active experimentation which then circles back to concrete experience (Communitas, 2019a: 6). The role-playing embodies this pedagogy.

3.8.5 Discussion of the Predikantebegeleidingsentrum

- The first competency, “Coaching and mentoring” / facilitating used to be named “Coaching and mentoring”/discipleship. The centre opted for the word *begeleiding* | [facilitation] to describe this competency and dropped discipleship. The language house of the WCDRC discipleship is most expressively described in the work of van Schoor.
- Because the competencies were derived from a community of practice within the social imaginary of psychology and the social sciences, coaching as a practice is an internal practice of this specific community. Although the term coaching is used in this competency, ministers in phase 2 are accompanied by spiritual directors – which, in the DRC, is influenced by Ignatian spirituality. It is beyond the scope of this study to explore the influence of Ignatian spirituality on the WCDRC. However, it is one of the major formational streams that is developing. Currently my colleague Rev. Marié Britz is writing her PhD thesis on missional spirituality and the Ignatian exercises after she trained ministers as spiritual directors. These spiritual directors are now used in Phase 2 of the *Predikantebegeleidingsentrum*.
- Of the 8 competencies, the competency dealing with Spiritual maturity comes the closest to a description of spiritual formation. Originally, this competency was just termed “Spiritual maturity”, and spiritual discernment was later linked to this competency (originally there were 9 competencies). According to Botha (2021), when this competency was on its own, almost no pastor had spiritual maturity as a growth area because it was assumed that ministers would be spiritually mature. When spiritual discernment was added to the competency more ministers identified this as a growth area.

- The centre has been a strategic investment of the WCDRC and helps ministers on their ongoing journey of being formed. To date, 210 ministers have attended the centre.
- After ministers complete the assessment, they are subsidised to take the first two retreats of the *Geloofsreis*. In the second Phase, ministers can also choose to engage with a subsidised silent retreat. The *Geloofsreis* is unpacked in the manual and mention is made of the theology of Willard under the headings of a rediscovery of Jesus and inner transformation, Pete Scazzerro's *Emotional Healthy Spirituality* is also mentioned (Communitas, 2019a: 22)
- The repertoire of spiritual disciplines used by the *Predikantebegeleidingsentrum* and the paths used in Phase 2 are silence, solitude, retreats, spiritual direction, *Lectio Divina* and the Ignatian *Examen*. These disciplines fall under the individual category of spiritual formation. Some of these disciplines are practised in groups but also as individuals.
- The mentors of the centre play a major role in terms of facilitation. One of the issues that need to be attended to is the theological imagination of the ministers facilitating. In terms of maintenance and missional ecclesiologies, the facilitators will engage in the role play with a specific social imaginary that might keep the minister in an ecclesiology that excludes the *missio Dei*.
- Much of the minister's future formation hinges on the SMART plan that the minister develops, and the additional training received through the VBO of the church.
- The centre doesn't link ministers to a rule of life.
- The centre has no explicit mention of the minister's role as a leader in a missional congregation although the four capacities described by Cordier can be correlated with the 8 competencies: The minister as an apostle (Competency 6 and 7). The minister as curator of the language house (Competency 3 and 4). The minister as facilitator of the leadership process (Competencies 5 and 2). The minister as spiritual director that coaches and mentors (Competency 1 and 8).
- Another correlation can be between the 8 competencies of the leader and the 12 capacities described after the SAPMC's process.

In terms of spiritual formation that leads to mission, the centre needs clearer articulations of this *telos*. A lot hinges on the ecclesial imaginations of the facilitators in Phase 1 and the mentors in

Phase 2. If these ministers are leaders with a Christendom or maintenance ecclesiology instead of a missional ecclesiology the interpretations of the role-play will reveal this imagination. Because the role plays, and the underlying case studies were developed in 2010 it is due for an upgrade in terms of the contextual challenges faced in the WCDRC churches. Barentsen (2021: 168–170) notes that case studies are an effective way to develop missional leadership, and the *Predikantebegleidingsentrum* is a wonderful opportunity to align some of the roleplays and the case studies with formational and missional intent.

In terms of the formation of ministers, there are opportunities to develop further onramps when ministers want to develop in terms of the competency dealing with spiritual maturity and discernment. VBO doesn't offer *100 dae* anymore and there is an opportunity to develop formational journeys for ministers as alternatives to the *Geloofsreis*. There is also an opportunity to develop formational journeys to cultivate spiritual discernment.

3.9 Andrew Murray Centre of Spirituality

3.9.1 *Telos of the Andrew Murray Centre for spirituality (AMSS)*

The WCDRC leadership has stated that one of their strategic foci is the development of missional spirituality. One of the strategies to develop this was the development of the AMSS (Jackson, 2016). In a report submitted to the church leadership, the vision of the centre is stated,

The Andrew Murray Centre for spirituality's visions is the development of missional spirituality that builds on the life and work of Andrew Murray / "*Die Andrew Murray Sentrum vir Spiritualiteit se visie is om missionale spiritualiteit te ontwikkel en te bevorder wat voortbou op die lewe en werk van Andrew Murray* ("Andrew Murray sentrum vir spiritualiteit", 2016: 2). The *telos* is therefore the development of missional spirituality.

3.9.2 Paradigmatic

The Centre falls in the paradigm of development with its intended purpose to be a place where missional spirituality is cultivated.

3.9.3 Theological and Philosophical underpinnings

The centre's focus on spirituality positions the centre as a place of solitude and devotion where missional practices can be exercised and be habituated. The chapel and garden are utilised as a habitat for prayer and rhythms that is based on the example of Andrew Murray's focus on prayer, service and calling (vocation).

In the planning for the centre, Delphi research was employed to come to a consensus about missional spirituality. This will be used to determine the theological and philosophical understanding of a description of spirituality for the AMSS,

The research included 14 specialists (the researcher was part of this process) who are involved in the theory and practice of spirituality. In three rounds 4 questions were discussed and voted on using a Likert scale. In the third round, there was consensus regarding the questions.

The 4 questions that were used in the Delphi research were:

1. What is a definition of spirituality?
2. Why is the purposeful development and advancement of spirituality now important in the DRC?
3. What are the characteristics and practices/habits of spirituality that need to be developed in the DRC?
4. Do we need a physical centre for spirituality? Or should we rather work with orders that commit themselves to the practising of habits and practices that promote spirituality?

These questions and the consensus will be described and discussed. To make the report accessible to a larger audience the report will be translated from Afrikaans (WCDRC, 2016). Therefore sections 1.6.3.1 – 1.6.3.4 is a translation of this document because it is an important reification of the development of the centre as a community of practice.

3.9.3.1 Defining “spirituality”

1. Spirituality is the lived experience and deeply personal relationship and participation with God and includes the following elements:
 - To be aware and reflectively live in the loving omnipresence of God (*Coram Deo*)
 - To grow in self-awareness and self-identity in God so that it leads to self-acceptance, inner peace, and energy (calling or vocation).
 - Spirituality focuses on what God does and how He touches us through our growth in knowledge and trust in His Word.
 - Growing in constructive and loving relationships with others.
 - Growing in loving service to our neighbours and creation.
2. Spirituality is formed and nourished by daily exercises of habits/disciplines to focus disciples on the living presence of the Triune God.
3. Spirituality leads to the imitation of Christ and the transformation of the whole person in terms of her conduct, attitudes and dispositions towards self, others, and God.

During the Delphi research, 91% of respondents reported consensus in terms of Question 1

3.9.3.2 Why is the purposeful development and advancement of spirituality now important in the DRC?

1. The modernistic style of faith formation in the DRC placed the focus on either knowledge (orthodoxy), or activities (orthopraxis cf. moralism) or emotions (pietism, sentimentalism, or sensationalism). This leads to a diminishment in terms of an

- integrated spirituality and personal experience of a living relationship with God that can lead to transformation.
2. A life of servanthood towards others flows from a personal experience of God's love. The only way to help people to serve others is to have a lived personal experience of God's love.
 3. Decision making and leadership during a new emerging world with new realities can only be undertaken as discernment in the community. Spiritual discernment is not a technique but emerges from a personal, spiritual, inner experience of God's presence and guidance.
 4. The *missio Dei* stands central to our theology. To participate in the Trinitarian *missio Dei*, the invitation is to develop the capacity to experience God's active presence, to reflect on it and in faith to act.
 5. We are invited to live practically from our faith experiences, and not just talk or think cognitively about it.
 6. The challenge before us is to integrate Theology, Identity and Spirituality.
 7. The modernistic paradigm of "correct theology" needs to change to daily practices of discernment of the Trinitarian God's (*missio Dei's*) presence.
 8. Spiritual direction and spiritual formation to experience God's presence is a skill that is needed more than the teaching and training of correct doctrine and theology.
 9. To habituate new life habits and rhythms it is important to absorb and integrate and absorb theological knowledge.
 10. In this late-modern era Academic theological knowledge on its own, without integrated faith experiences of God cannot help people to be formed spiritually anymore (WCDRC, 2016: 2–3).

The consensus in terms of the second question was 81.66 %.

3.9.3.3 What are the characteristics and practices/habits of spirituality that need to be developed in the DRC?

1. It takes into consideration each person's unique faith journey, and everyone's differences (To understand and grasp your unique personality and how to live with it as a Christian (Enneagram, DISC, Myers Briggs))
2. It is holistic: body and soul, contemplation, and action
3. It is anchored in the ecumenical spiritual traditions of the Christian church.
4. Spiritual disciplines take different seasons and phases of life into consideration.
5. It develops intentional spiritual formation of an integrated missional spirituality and way of life for individuals and communities.
6. Bible reading habits are developed that focuses not only on the accumulation of knowledge but also has spiritual formation as its goal.
7. Spiritual disciplines and liturgies are practised in spaces (containers) that foster connection and experiences of God's presence.
8. Training in intentional spiritual forming practices and habits (linked with the church year).
 - a. Prayer (different forms).
 - b. Solitude and silence. Meditation / Contemplation
 - c. *Lectio Divina* – learning to listen to the Bible
 - d. Fasting
 - e. Daily reflection and discernment on calling – What is God doing? (Daily *Examen* and journaling)
 - f. Participation in a faith community (*koinonia*)
 - g. Servanthood: Hospitality, serving and building relationships across boundaries
 - h. Practising Sabbath
 - i. Rule of Life: 'n Simple structure for daily spirituality
 - j. Spiritual Direction
 - k. Confession
 - l. Celebration

m. Pilgrimage¹³ (WCDRC, 2016: 3–4)

Delphi participants had 100 % consensus on this question

3.9.3.4 Do we need a physical centre for spirituality? Or should we rather work with orders that commit themselves to the practising of habits and practices that promote spirituality?

1. We need to work with both a physical centre as well as the development of orders. The centre can act as an accelerator and identity developer for the development of orders in the church.
2. A physical centre can embody what we believe about God and create an environment where ministers and church members can practice spiritual disciplines and practices that can aid them in their ministry in the world wherein, they live out their calling daily.

To accomplish this consensus, the centre is designed to be a place where congregational ministers and members can practice spiritual disciplines and develop new rhythms. Spirituality, as the following of Christ and the development of Christian virtue, attitudes and skills are developed through the practice of habits and faith formation [*geloofsvorming*]. To develop this missional spirituality, the focus and foundation is the agency of the Triune God, and epistemology is focused on interaction with the Living Word and a life of active reflection in the presence of Christ. Missional spirituality seeks justice and reconciliation (“Andrew Murray *sentrum vir spiritualiteit*”, 2016: 6)

Therefore, missional spirituality is a move from:

- Reducing spirituality to moralism and intellectualism to a relationship with the Spirit.
- Only focusing on the individual to the community.

¹³ The WCDRC developed a Pilgrimage of Hope that is becoming increasingly popular as a contextualised expression of pilgrimage. It is outside of the scope of examples of spiritual formation in the WCDRC given by the problem owner.

- Only focusing on a private religious experience to seeking the kingdom.
- Fleeing from the world towards embracing our full humanity.

The centre focuses on a pedagogy that moves from mere information to formation. It is an integrated approach between knowledge (orthodoxy), action (orthopraxis) and emotion. Therefore, the centre for the development of spirituality will form believers who are integrated and live out the calling with active prayer life, a growing awareness of their calling and a life of sacrificial service. Training in disciplines of Bible reading and other skills aims at spiritual formation. The centre as a place of formation strives towards simplicity and interaction. In its development phase, the centre strategised that the centre would fulfil four functions: Spiritual formation *Spiritualiteitsvorming*, Housing, Training & meeting facilities and, Research.

3.9.4 Formational activities

Since the centre was launched in February of 2019 several of the intended activities and spiritual rhythms envisioned during the Delphi research became a reality.

In its current phase of development, the centre is described in the following way,

The Andrew Murray Center for spirituality is a community of silence, solitude and prayer. You are invited to join this community of rest where we discover our roots in Christ. We form a community without condition, where we meet in our vulnerability and where we encourage each other to grow in our relationship with Christ through a rhythm of prayer, discernment and service. In community we encourage each other to grow in our relationship with Christ and to discern our calling in Africa and to the ends of the earth”. (“Andrew Murray Centre for Spirituality”, 2021)

The formational rhythm revolves around the chapel services during the weekdays at 7:00, 12:00 and 18:00. According to the website, these services offer an alternative rhythm to the “isolation” that visitors experience while in their rooms. During chapel services, a repertoire of silence,

music, sacraments and Bible readings and exhortations are employed. On Thursdays, the staff wear black, in solidarity with the Thursdays in Black movement against the practices of rape and violence. A movement that was developed from the World Council of Churches. As a participant at the centre, this practice was not communicated to fellow retreatants to create participation. Awareness was created of sexual and gender-based violence (SGBV). The AMSS also provides writing space for researchers. Participants in the AMSS rhythm commit to a discipline of silence. Currently, the AMSS operates in a bi-weekly rhythm wherein one week is conducted in complete silence and the other week creates spaces where teaching retreats are conducted.

3.9.5 Discussion of the Andrew Murray Centre

Having a retreat centre rooted in a specific place creates the habitat wherein specific habits are formed and a habitus develops. Niemandt (2018: 39–56) notes the importance of specific places of the heart that serve as silent places and holy places. Having a centre that is placed is a gift for the denomination. The centre is described by de Gruchy (2021: 21) as a surprise from within the DRC tradition. The AMSS is an example of recovering the living tradition. The centre aims to be a holding space wherein the ecology reflects values of simplicity and sustainability.

Places of beauty create space where awareness of God's goodness, creativity and care can be cultivated (Niemandt, 2018: 21). In an interview with Frederick Marais on 20 September 2021 he recalls that when the site was developed the moderator of the DRC invited him to come and look at a possible retreat centre that has the texts on the wall. Murray developed house Samuel for the *Sendinginstituut* | [Mission Institute] that trained 567 missionaries from 1882. The house's name is based on the calling of Samuel and the building has the texts of 1 Samuel 3 written on the front of the house "Prayed from the Lord!" and the response "Surrendered to the Lord". The back of the building has the text "Your Kingdom comes!" inscribed on it.

To the East is a part of Matthew 28, "To me is given all the power on the left, in the middle sections, "go, therefore" and "Teach all the nations" and to the far right "I am with you". "Have faith in God"! and to the West "To me is given all the power"!

On the premises is a bush, called the donkey bush where missionaries prayed and discerned where God wanted to send them into Africa. Ministers trained in the centre were named the donkeys, a name that Murray gave the missionaries going into parts of Africa, carrying Christ-like a donkey on their backs (Bingle, 2018: 26). These missionaries moved into different parts of the continent as missionaries. In 2019 churches that were planted in different countries came back to the place where these donkeys were sent from. A circle of trees were planted as a remembrance of this centripetal and centrifugal journey. In terms of formation, there is an opportunity to tell the stories of the 567 missionaries within the rhythms of the centre. The chapel is built with a window through which the beautiful landscape can be viewed with the Limiet mountains in the background and the donkey bush in front. This habitat with the texts on the wall, and the rhythms of prayer, vocation and service is a reminder of a spirituality that engages with the world.

In terms of the service, retreatants are invited to perform acts of service by helping on the terrain. The AMSS' formational philosophy is based on the rhythms of the chapel services, silence and solitude as well as prayer. In the development of the Andrew Murray centre for spirituality, the Afrikaans term *spiritualiteitsontwikkeling* is introduced. This phrase is another translation for spiritual formation and translates directly as spiritual development.

The AMSS's vision statement that is stated on the English version of the website describes the *telos* as the development and fostering of "missionary spirituality". The distinction between the language house of "missionary" and "missional" has developed in recent times (Saayman, 2010). Missionary focuses on an older paradigm of being sent across borders. Whereas a basic tenant of the missional church movement focuses on the sent(ness) of every person within their everyday lives. Missionary links with the social imaginary of the church sending out missionaries and the church staying behind, the habitus are different from the social imaginary of every member who is sent. Therefore, missional spirituality, according to Matthey (2010a: 247), needs to be distinguished from missionary spirituality.

Missionary spirituality has to do with the crossing of boundaries to preach the gospel to those who have not yet received the good news and fits more with the old missionary paradigm of sending people 'overseas'. Missional spirituality is more holistic and must be qualified as transformative

(Matthey, 2010b: 23) within the local church's participation in the *missio Dei* by all members' (Niemandt, 2016a: 86).

The Afrikaans version of the website states that the AMSS fosters *missionale spiritualiteit* / [missional spirituality]. This aim was described in the Delphi research as intentional spiritual formation of an integrated missional spirituality and way of life for individuals and communities.

The question is whether the current rhythm of the AMSS with its chapel rhythm and keystone habits of silence and solitude does lead to the development of missional spirituality? During an interview with Frederick Marais on 27 May 2021 he notes that the AMSS aids in missional spirituality by creating a holding environment wherein ministers who are already involved in the *missio Dei* develop resilience when they are engaged in the rhythm of the chapel and the practices of silence and solitude. It is therefore a holding space wherein minister's callings are refocused and rekindled.

As a strategic place for the development of missional spirituality, the AMSS has incorporated some of the disciplines that were identified during the Delphi research. The centre's current repertoire of rhythms focuses on the keystone disciplines of solitude, silence and prayer. Two of the suggestions that came out of the Delphi research was the development of rhythms of life and the possibility of orders. To date, these intentions still have to come to fruition at the centre.

During one of the researcher's writing retreats at the centre, a group of second-year students who finished the Seminarian Milestone 2 retreat walked the path to the donkey bush to pray together, the rest of their class had already left. The researcher imagined what it could mean to rekindle Murray's missional mystic instincts in this era?

3.10 Missional spirituality in the WCDRC

In the wake of the rediscovery of the *missio Dei* missional theology has influenced other theological loci. Some of these influences, to just name a few, including a move from a sole focus

on the *missio Dei* to a broader Trinitarian reality (Cronshaw, 2020), a missional hermeneutic (Nel, 2017c), missional ecclesiology and pertinent to this chapter's discussion missional spirituality, "[I]t's become clearer and clearer to me that the whole missional movement depends very deeply on a missional spirituality; a spiritual rule of life for each of us. And communally (Keifert, 2017a: 271)."

The new burgeoning field of missional spirituality has developed in conversation with the missional church conversation and missional spirituality has become a popular term (Hill, 2015: 405). Hill (2015: 437) describes global missional spirituality in comprehensive terms,

It's a life of communion with God in Jesus Christ (individually and corporately). It's rooted in Scripture. It's trinitarian, Spirit-empowered, relational, practiced, pleasurable, suffering, holistic, integrative and missional. It rejects religiosity. It's open to learning from other cultures while being appropriately critical of the influence of culture. (Hill, 2015: 437)

Cronshaw (2012) describes missional spirituality as the dance that keeps us in sync with the Spirit and the mission of God and describes missional spirituality as: messianic, monastic, contemplative, active, contextual and anti-consumeristic. Paas (2021: 142) describes a missional spirituality in response to the vulnerability of mission in the secularized Western Europe. He notes that spirituality has many meanings, "missional spirituality is concerned with the formation of people who are sent into the world to participate in God's mission" (Paas, 2021: 143–144). Three components of missional spirituality in vulnerability are: a definition of salvation that is inspiring, a doxological approach to mission and building on an identity of exile and diaspora (Paas, 2021: 153).

With the DRC's decision to become a missional denomination, it is of the utmost importance to be informed by the development of a spirituality that fosters missional formation. In the DRC the turn to missional spirituality is slowly taking place and is reified in the TT's scope of investigation most visible in the vision and *telos* of the AMSS.

The growing popularity and awareness of missional spirituality is verbalised by the DRC's task group for missional vocation who states in its missional report at the General synod held in 2019 that the heart of the missional change envisioned for the DRC is a missional spirituality and that a lack of the development of this spirituality the missional impetus of the DRC will fall flat (DRC, 2019b). This is reminiscent of the statement of van Schoor (and Breen) that the missional church needs the engine of formation. As a researcher I agree with this sentiment, the question that needs to be asked is if the WCDRC has clarity in terms of the *telos*, pedagogy, and descriptions of missional spirituality.

Within the South African Reformed community descriptions of missional spirituality represent the growing awareness and articulation of missional spirituality in the DRC (Louw, Denton & Grobler, 2016; Pretorius & Niemandt, 2018; van Niekerk, 2019). David Bosch was one of the first South Africans who reflected on a *Spirituality of the Road* (Bosch, 1979; Buys, 2014: 135) although he didn't use the phrase himself he clearly articulated a missional spirituality that is focused on more than just the inner life. Within the DRC Niemandt has reflected extensively on missional spirituality since the term became popularised through the years. His description of missional spirituality is summarised using the following headings (Niemandt, 2019c: 85–109).

- Is *Transformative spirituality*, starting with the inner transformation of believers, through the agency of the Spirit in a life of the Trinity.
- Is a *Spirituality of the road*, Missional spirituality cultivates faithful presence which is cultivated through “habits and practices that involve all of our existence and the full scope of our Christian journey in the realities of our real places and the world” (Niemandt, 2019c: 91).
- Is *Incarnational*, and therefore embodied and contextualised.
- Is *Kenotic* and is, therefore, a spirituality of the cross that abandons power and engages in the world with vulnerability.
- In *Bold Humility*, it is in the world with a mode that is not triumphant and overbearing but rooted and true, missional spirituality is lived out in modes of vulnerability and openness.
- Is a *Joyful Spirituality* because mission starts with an explosion of joy because true discipleship celebrates that which is good, just and righteous (Niemandt, 2019c: 99)

- Is a *Spirituality of devotion and worship*, the liturgy of worship shapes disciples and a missional spirituality is worshipping God in everyday life (Niemandt, 2019c: 99)

Niemandt (2019c: 101), using the work of JKA Smith, described how missional spirituality is cultivated through habits or disciplines,

Missional spirituality, and the missional life of a congregation, is not the result of technique, strategic planning or programmes. The formation of God's people is all about habits and practices (sometimes called disciplines). (Niemandt, 2019c: 101)

Within the pedagogical repertoire of missional practices, missional leaders cultivate these practices and create environments of accountability. These practices include:

- Prayer centres participants in the reality of the Trinity and shapes kenotic ways of life. The Lord's prayer is a keystone habit (Cronshaw, 2017; Niemandt, 2019c: 104).
- An embodied Scriptural life that takes into practice a missional hermeneutic and a suggestion to use the image of a braid wherein God's story, the story of a place and your personal story is weaved together in a life-giving braid (Niemandt, 2019c: 104–105)
- Hospitality – welcoming the stranger, by opening spaces for the other (especially in table-fellowship and eucharist) and also in allowing others to host us (Niemandt, 2019c: 106–107)
- Sabbath-rest enables disciples to be able to discern the movements of the *missio Dei*. Niemandt quotes Ortberg's dictum that "You must ruthlessly eliminate hurry from your life" – which Ortberg learnt from Dallas Willard (Ortberg, 2014: 19). The practice of Sabbath-rest links with solitude and congregational worship.
- Discernment and listening, Missional leaders listen to God, the congregation and people in the parish who are not in the community. The listening takes place in the dimensions of up, in and out. Although Niemandt doesn't describe it listening to one's own life is also important.
- Within Niemandt's (2019c: 111–14) description of missional spirituality discerning and listening practices are so important in missional spirituality that he devotes a whole new

chapter to these practices. The two keystone practices that he describes under discernment is Dwelling in the Word, and Dwelling in the World.

Missional spirituality and discipleship are expressed in several ways. Missional spirituality is at the heart of authentic discipleship and feeds and forms mission (Doornenbal, 2012: 212). Therefore, missional spirituality and discipleship are linked together with discipleship acting as an umbrella term, with missional spirituality nesting under it. This discipleship is formed through the Holy Spirit's agency, and it is, therefore, a spiritual formation that is intentional with the *telos* of Christformity and pneumatologically located for the sake of the world. This missional discipleship is lived out in the everyday life in embodied ways, in a community in specific locations. Missional spirituality is not just a cognitive spirituality but a spirituality that opens us to participate with God or as Branson & Roxborough (2021: 211) state,

In the most basic way, spiritual is, for Christ-followers, the real, daily, communal connections between God, the world, and the church. So.... the work of spirituality is to discern and participate in what God is doing in a locale and during this time. (Branson & Roxborough, 2021: 211)

In the abovementioned initiatives of the WCDRC's the current repertoire of disciplines gives a wonderful foundation for a move into a missional spirituality. The SAPMC created a habitus of communal practices in the form of Dwelling in the Word and Dwelling in the World, and through the *100 dae* engaged ministers with some of the personal spiritual disciplines. However, the emphases were more on communal practices. The *Geloofsreis*, Seminarium and the *Predikantebegeleidingsentrum*'s repertoire of the practices were more slanted towards personal spiritual disciplines (solitude, silence, prayer of *Examen*, *Lectio Divina*, retreat) with some elements of communal activities (chapel services, group discussions, role play). However, overall, the spiritual disciplines fell more in the personal quadrant. What is needed is the creative tension between these personal and communal practices.

This emphasis correlates with the observation of Helland & Hjalmarson (2011: 215), "A weakness of evangelical ecclesiology is an emphasis on personal discipleship over corporate life and

mission.” Missional spirituality is therefore personal and communal (Keifert, 2017b: 192; Niemandt, 2019a: 165, c: 89, 102).

Burns (2017: 354–355) notes that spiritual disciplines within a missional church are similar to the classic spiritual disciplines but are distinct in that “they are intentionally focused upon a missional perspective and are intended to be participatory and communal rather than individual or solitary in practice.” Surveying the WCDRC’s keystone “*geloofsgewoontes*” one notices significant overlap of the repertoire, with the main disciplines being the prayer of *examen*, solitude, *Lectio Divina*, silence and going on retreat. These disciplines are an apt description of personal discipleship. Van Niekerk (2019:vi) showed that missional spirituality is an

[I]ncarnational, embodied, relational, Trinitarian, cruciform, this-worldly, diaconal and liberative” spirituality that, “embraces kenotic love, acknowledges imperfection and is justice orientated. It is at the margins that the vibrant centre of the Triune God’s presence and work in the world (*Missio Dei Trinitatis*) is to be found. (van Niekerk, 2019: vi)

This missional discipleship engages disciples in missional formation that is, “the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community, and obedience in his or her life” (Beard, 2017: 248).

Within the DRC a growing awareness of missional spirituality can help distinguish the difference between individual spirituality and missional spirituality. Niemandt (2019c: 87) notes that spirituality is missional spirituality and that there “is no difference between Christian spirituality and missional spirituality (Pretorius & Niemandt, 2018, 1,3). As a researcher, I can agree with this statement if this spirituality includes a missional dimension in the conception of the described spirituality. However, as van Niekerk and Kreminski (van Niekerk, 2019: 224; Kreminski, Karina, n.d.) have noted, there are differences. These differences lie on different poles that will help to understand the difference in the social imaginaries of spiritualities that are not missional. Kreminski (n.d) locates missional identity as children of God participating in the mission of God. The identity formation of missional disciples is a formational invitation. Kreminski (n.d) describes that spirituality has become corrupted becoming disembodied, other-worldly, self-actualising,

withdrawal, excarnational, upwardly mobile and individualistic (Kreminski, Karina, n.d.). Missional spirituality is a corrective for spiritualities that serves privilege and homogeneity.

In one of the clearest articulations within the DRC, missional spirituality is described in the following way (translation of the researcher),

Missional spirituality is related to spiritual formation. It is an intentional communal process where believers grow in their relationship with God and increasingly, through the power of the Spirit, imitate Christ. True missional spirituality is in its deepest sense about the discovery of God's rhythms and ways, and the ability to live in sync with those rhythms. (Pretorius & Niemandt, 2018: 3)

Missional spirituality is fostered through practices and disciplines that mixes personal and communal engagement employing an embodied pedagogy for the sake of the world. These rhythms of Missional spirituality can be defined as “an attentive and active engagement of embodied love for God and neighbor expressed from the inside out” (Helland & Hjalmarson, 2011: 31).

3.11 Spiritual formation insights – rhythms of missional spiritual formation

Exploring the expressions of spiritual formation chosen by the problem owner of the WCDRC have shown that a repertoire of specific spiritual disciplines have served as keystone habits or thick practices in the habitus of these expressions. In this last section, we will use these explorations to clarify the research question, What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?

This discussion will be structured using categories of habituation, habits, and habitats the section will end by looking at the implication of the development of missional spirituality and how a rule of life can provide structure for the rhythms of a rule of life.

3.11.1 Habituation

Habituation describes how lives change. The language house of habituation describes a philosophy of life change and how habits are formed. Throughout the DRC's ecosystem, the adapted quadrant of Aristotle is used as a description of a capacity. This quadrant of minimum knowledge, attitudes and beliefs, skills and habits produce capacities. Earlier in the research, we explored whether these capacities can be termed virtues (*albeit* not in terms of the classic virtues). Without a theological frame, the quadrant can easily lead to an omission of God's agency. Capacities in the DRC can be seen in the Thomistic category of acquired, instead of infused capacities. These capacities are developed as common grace learnt activities, "the existence of acquired virtue within human development needs to be acknowledged as an important type of positive change" (Porter et al., 2019: 18). In chapter 2 habituation was mainly seen in terms of cultural change with a strong ecclesiology.

In the WCDRC's spiritual formation expressions investigated in this chapter, habituation was seen as more individualistic and personal. A theory of life change is most expressively shown in the *Geloofsreis* in van Schoor's theory of life change. In the rest of the expressions, a clear description of the process of habituation is needed. Understanding the process of habituation is a crucial part of instilling an ecosystem for change. The models of Willard (Golden Triangle & VIM), as well as JKA Smith's liturgical model, gives examples of models. These models (always incomplete and a mystery) need to take account of the role of divine and human agency, the role of embodiment and the practices as well as theological foundations. To place formation in a theological frame certain shifts need to be placed as foundations, salvation and soteriology focused on eternal life starting now and seeking the kingdom. Gospel conceptions including the kingdom need to be developed and a theological undergirding of the agency of life-change. Placing formation and a theology of practices within a theology of justification and sanctification and discipleship is also needed.

3.11.2 Habits

Issues of agency, as well as the logic of practices, need to be developed within the community of practice. In the WCDRC the terms habits and practice are sometimes confused. Practices become habits when they are repeated and become automatic. Within the language house of the WCDRC, this step of practising is sometimes skipped as if habits and habituations can take place without the process. Disciplines are also practices that become automated into habits. A settled habit is, therefore, the outcome of a process of habituation. Engaging in practices takes time, and before habits can be passed on it needs to be broken down into practical embodied steps so that can become part of a process of forming habits. To develop a habit, repetition is needed before the practice is internalised or automated.

If the WCDRC want to help congregants to be formed into missional discipleship, then the language of the formation of habits needs to be clarified. Having a coherent theory of life change wherein the role of practices for forming habits are understood will help ministers and congregants to enter Willard's injunction that we need to understand how the Spirit forms us.

In this regard, the word discipline is helpful in two ways. First, it shows the embodied commitment needed to participate in God's changing activities, it takes discipline. Second, it taps into a tradition or discipline wherein people have practised for millennia. This means that the discipline is embedded in a tradition and has an internal logic to it, a logic that needs to be understood and obeyed before it is adapted, "To become skilled required, personally, that one be obedient" (Sennett, 2009: 22). This engagement with practices is also an embodied reality that is modelled, this is a different kind of pedagogy.

Small (2009: 52) notes,

It is a form of education that is centred in virtue and cultural engagement through the continual practice of learning (*mathesis*), teaching (*didaskalia*), and practice (*askesis*) – with the goal of creating a habitus, or "second nature". (Small, 2008: 52; cf. Nel, 2015: 91–92 for relevant discussion)

In the book of Hebrews, the word *paideia* is used for God’s discipline which means much more than just punishment Peterson (1994: 48) explains,

Closer to the core of the meaning of the word is the image of the master craftsman who takes to himself an apprentice: Over a period of years he offers himself as a model, provides guidelines, gives encouragement, points out errors, demonstrates skill, establishes standards, rejects sloppy or careless work. The discipline involves a personal association that makes it possible ... to be shaped . (Peterson, 1994: 48)

The purpose of a *paideia* is the formation of a whole person through *morphosis* and a text played a significant role in this (Jaeger, 1961: 92–93). Paul’s comment that he labours till Christ is formed in the Galatians comes to mind (Gal 4:19). The “emulative instrument through which such shape took place was *mimesis (imitatio)*” (Turley, 2009: 130).

As communities, we strive to become signposts for the kingdom. In a holistic anthropology, the mind plays a role but doesn’t constitute the whole part. Holistic anthropology will help us to develop a pedagogy that includes our bodies and support us to participate in the *missio Dei*. To be clear, the mind and information play a role but it is not the only role. It is here where the richness of the Christian Tradition comes into play.

Branson (2020) notes that, “Disciplines increase our capacity to become aware and participate in God.” Commenting on Branson’s use of the language of discipline, Bolsinger (2020: 133) notes how discipline(s) lead to practices. He writes,

In our vocation formation work at Fuller Seminary, Mark Lau Branson helps students see the connection between individual spiritual disciplines (e.g., fasting, prayer, Bible reading, and tithing) and practices as “clusters” of activities (like worship, community, hospitality, and formation that are made up of individual disciplines) that endure over time to form characteristics in the life of a Christian (like humility, generosity, kindness, and godliness). (Bolsinger, 2020: 133)

Within the terms used by the DRC there are some translation challenges:

- Translating spiritual formation to *geestelike vorming* is the most direct translation but the word *geestelike* in Afrikaans can lead to a dualism that sees *geestelik* as an aspect of life and not the whole of life.
- The most used translation for the concept is *geloofsvorming*/faith formation. This translation may lead to conceptions of stage theories like Fowler's and applying faith formation to children and youth, till confirmation. This translation will then leave adults out of the formational process. Within the DRC's larger structures *geloofsvorming* is part of the task team for youth and at the 2019 general synod, the report on *geloofsvorming* was presented within the context of the Youth Task team's work on the confession of faith (DRC, 2019c: 291). In a footnote, the term *geloofsvorming* is described as true to the Reformed tradition in that faith is a gift from God and cannot be developed on its own. Although this is true, it is the researcher's opinion that the agency of the Spirit and pneumatology is desperately needed.
- In the AMSS the word *spirituele vorming* was used. This term is a better translation in that it keeps the agency of God within the translation. Within the development of a theory of habituation, these issues need to be kept in mind. On a theoretical level *geloofsvorming* also need to include adults who are in a lifelong process of formation, also named discipleship. Otherwise, discipleship will be seen as a synonym with catechism for youth.

In the DRC we can say that *geestelike dissiplines wat ingeoefen word, maak plek vir die Gees om gewoontes in ons te vorm. Missionale dissipels is op die lewenslange reis om deur die Gees van God gevorm te word sodat hulle as gestuurdes kan deelneem in die avonture van die missio Dei. Saam word ons gevorm om in Christus te leef en deelnemend saam die koninkryk te soek* | spiritual disciplines are practices and make space for the Spirit to form us. Missional disciples are on the lifelong journey of being formed by God so that we can participate in the adventures of the *missio Dei*. Together we are formed to live in Christ participating in seeking the kingdom.

In the repertoire of practices within the formational expressions researched in this chapter, most individual and personal disciplines were found. The communal disciplines were not keystone practices in the expression. The development of a missional spirituality helps to balance the individual and personal practices with the communal practices that lead to an outward mission.

3.11.3 Habitats

Within the ecosystem of the WCDRC, different habitats play a role in the pedagogy. These habitats are containers or holding spaces wherein formation takes place. These habitats include the following:

- Retreats as a container of opening space by blocking out time
- Retreats as physical spaces (like the AMSS)
- Small groups
- Processes
- Meetings and practices are also forms of mini habitats

The habitats wherein the pedagogy of the WCDRC's examples of formation took place are mostly places of comfort. The habitats were also mostly homogenous. Habitats form habits and in Afrikaans these words are also linked, our *gewoontes* are formed by the *woonplekke* we find ourselves in. A pedagogy for congregants needs to be developed that enables formation in the habitats of neighbourhoods, homes, and marginal and uncomfortable places. Habituation, habits and habits go together and need to be realised in the lives of local communities. Therefore the pedagogy needs to be replicable and portable in local contexts.

All congregants can't visit certain habitats but their habitats can become places of habituation in terms of the congregation, home, school, work and neighbourhood. In terms of Wenger's participation and reification, it is crucial to develop pedagogies for the broader church that includes the participation of members, old and young within a pedagogical ecosystem or habitat that

involves the body of Christ. In terms of developing missional formation families and missional catechism are needed (Mackenzie, 2020).

3.11.4 Discipleship

Spiritual formation and discipleship are interwoven and an understanding of a formational theology shouldn't be confused, discipleship is an identity and spiritual formation a process (Wilder, 2020: 95). In the works of Willard and JKA Smith, the description of a disciple is used to describe followers of Jesus. This discipleship is not a solitary affair, but a communal journey, which enfolds disciples into the ecclesia as a formational community (Marais, 2017b: 379). Beard (2015: 176) notes that discipleship is an identity, process, and experience and that the life components of a missional disciple are mission, community, and obedience.

Niemandt (2019c: 47) describes transformative discipleship as participating in the Trinitarian reality that transforms (Niemandt, 2019c: 47) Furthermore, authentic discipleship flows from missional spirituality (Niemandt, 2019c: 85).

In the spiritual formation expressions investigated in the WCDRC, the identity of discipleship was seen in the *Geloofsreis*. In the other expressions, this identity was not developed or expressed. Formation needs to be embedded within discipleship. Migliore (2014: 14) notes discipleship as one of the four criteria for systematic theology when he asks if theology leads to the transformation of personal and community lives. He notes, "This fourth basic question of systematic theology addresses the concrete and responsible embodiment of faith and discipleship in particular contexts" (Migliore, 2014: 14).

3.11.5 Rule of life

In his influential book, *Gemeentes in die Kragveld van die Gees* Burger (1999: 112–113) suggested that the spiritual disciplines be dispersed between the four areas of *kerugma*, *diakonia*, *koinonia* and *leitourgia* in such a manner that it works against the natural tendency of church members to individualise spiritual disciplines. Furthermore, he notes that salvation is embodied in a

community of believers through a specific rhythm or pattern and describes the need for a process or rhythm that is repeated in the life of a community (Burger, 1999: 164).

The different dimensions of the rhythm must be kept in balance (Burger, 1999: 165). He described how the Spirit enables a rhythm of imitation of Christ, union with Christ, formation in Christ, being sent as co-workers with Christ and a rhythm of learning from Christ in terms of eschatology (Burger, 1999: 165–172)

Within the formational examples of the *Geloofsreis*, the *Seminarium*, *Predikantebegeleiding* and the AMSS the repertoire of spiritual disciplines was mainly individual and private. In balancing individual and communal spiritual disciplines a rule of life can give structure to balance the abovementioned spiritual disciplines with communal disciplines that will place followers of Jesus in creative tension to discern the preferred and promised future of God (Howard, 2018: 86–87). Niemandt (2019a: 159) notes that, “Missional spirituality is the discovery of God’s rhythms, and the ability to align one’s life to those rhythms. It is about rhythms of life, or habits, which integrate the sacred and secular.”

Within the formational expressions described in this Chapter a rule of life was discussed in several ways:

- In the *Geloofsreis* a rule of life is used in the fourth retreat
- In the Seminarium’s study, it was noted that from different voices the role of a rule of life in the life of students can be helpful
- The *Predikantebegeledingsentrum* can also benefit if the minister’s development plan (SMART) plan can be placed within a rule of life
- The AMSS has stated their intent to develop rules and orders.

Thompson (2005: 146) describes a rule of life as, “a pattern of spiritual disciplines that provides structure and direction for growth in holiness” (cf. Calhoun, 2015: 22).

In the DRC's literature, an early attempt was made to integrate a list of spiritual disciplines under a rule of life. This work was inspired by the theological insights of the emerging church phase and the developing work of Gorman (McLaren, 2008; Gorman, 2009). In this early reification the disciplines were categorised under the Eastern Orthodox categories of the *Via Purgativa*, *Via Illuminativa* and *Via Unitiva* or in Greek: *Katarsis*, *Fotosis* and *Theosis* these terms were translated to Afrikaans using the words *verligting*, *verheldering* and *vereniging*. The term rule of life was translated to the Afrikaans *lewenspraktyk* | life practice (Van Wyk, Marais & Simpson, 2014: 17-19,129-145). The disciplines described in this book are a helpful retrieval of practices from the tradition. This early development is an example of placing practices within the community of practice by taking a look at other living traditions within the Christian traditions. In developing a rule of life this form of retrieval is important work and takes time. One of the movements that have been doing this work is the new monastic movement.

In the monastic and new monastic communities rules of life or rhythms of life were formed to create shared practices and language within communities habituating people towards the inward and outward movements of God (Rutba House, 2005; Wilson-Hartgrove, 2008). Hjalmarson (2015: 131) quoting Henri Nouwen notes that a rule of life offers,

[C]reative boundaries within which God's loving presence can be recognized and celebrated. It does not prescribe but invite, it does not force but guide, it does not threaten but warn, it does not instill fear but points to love. In this it is a call to freedom, freedom to love. (quoted in Hjalmarson, 2015: 131)

In this study, the term "rule of life" will be paraphrased to "rhythm of life" to overcome the limitations of language that sounds restrictive and authoritarian (Hjalmarson, 2010: 76). This linguistic manoeuvre also serves as a contextualisation to our African context. The pedagogy of a rhythm of life will be discussed in more detail in chapter 5 that deals with the counter-formation of communities of practice. A counter formation is needed because the reality is that people become conscripted in different rhythms originating from communities that are not aimed at the teleological aims of seeking the kingdom of God and participating in the *missio Dei*.

Rhythm originates from the ontological reality of the Triune God. Peterson (2011: 44–45) uses the metaphor of rhythm to describe the dance of the Trinity known as *perichoresis*. In Peterson's famous paraphrase of the Bible, *The Message* this concept of rhythm is placed within Jesus' invitation to take up his yoke,

“Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly.”

This unforced rhythm originates within God as Trinity and shows the movement of the Trinity in terms of the *missio Dei*. The rhythm of God includes the sending of the Father and the Spirit of the Son and the sending of the Spirit by the Father and the Son. Therefore, God is rhythm and God has rhythm. Rhythm is therefore not something that is primarily taught didactically but rather caught mimetically. Rhythm is imitated and therefore is a mimetic movement.

This mimetic induction into a rhythm is not something that kills creativity but opens disciples into vistas of creative participation within the unique contexts they are placed.

The choice of the word rhythm describes how disciples are in touch with the God who is Rhythm *missio Trinitas* and participates with the God who has rhythm within participant's different rhythms of everyday life. Peterson (2007: 22) notes,

To follow Jesus implies that we enter into a way of life that is given character and shape and direction by the one who calls us. To follow Jesus means picking up rhythms and ways of doing things that are often unsaid but always derivative from Jesus, formed by the influence of Jesus. (Peterson, 2007: 22)

When we participate with God who is Rhythm and become people in rhythm with God who has rhythm we experience wholeness and overcome the dualisms of spiritual/physical for as Pannikar (2013: 48) notes, "Rhythm overcomes the epistemological split between subject and object, the

anthropological fissure between knowledge and love, and the metaphysical dualism between the human and the divine."

Rhythm, therefore, speaks to a specific non-dualistic epistemology. The prevalent dualisms inherent in modernity are countered by Rhythms of Life that,

[S]hould not be divided into the spiritual and physical, or private and public, or secular and sacred. It involves the integrated, whole person—one's manner of thinking, habits and behaviours, and manner of relating with God and others—and it should result in a life of loving God and loving others well. (Pettit, 2008: 24)

This moves us from the ontological reality of God as the Source of Rhythm to the church as an embodied example of rhythm.

3.12 Summary

In this chapter, the rhythms of spiritual formation in the WCDRC were investigated. Within the ecosystem of the spiritual formation movement theories of life, change was described using the work of Willard and JKA Smith. In the formational expressions explored van Schoor has the clearest defined theory. A formational theory of change is needed in the rest of the expressions.

These theories need to attend to issues of agency, as well as embodiment. Formation in multi-cultural contexts needs to be discovered. Within a pedagogy of a life change theory nomenclature that explains terms and does not obscure the agency of God need to be developed to attend to the interplay of habits, habitats, and habituation.

Throughout the expressions, the repertoire of spiritual disciplines that were explored were mostly personal or individual practices. To balance these disciplines with the corporate disciplines discovered in the SAPMC a rule of life was proposed. To contextualise the language house, a shift of metaphor was suggested.

A rhythm of life enables followers of Jesus to participate in the life of the Trinity and participate in the *missio Dei* incorporating the individual and corporate disciplines. This participation is cultivated through a missional pedagogy. Where the SAPMC or missional pedagogy described in chapter 2 focused more on cultural change through adaption and innovation and corporate disciplines, the formational expressions of chapter 3 were more apt to personal and individual formation. The creative tensions between the corporate-cultural and individual personal formations can be overcome through a rule (or rhythm) of life. Such a rhythm of life can be used as a pedagogy to help with this integration.

This might lead to a “discovery of God’s rhythms, and the ability to align one’s life to those rhythms. It is about rhythms of life, our habits, which integrate the sacred and secular” (Niemandt, 2019a: 165).

Chapter Four

4 INTER(MISSION)

In chapters 2 and 3 the pedagogical elements of change were explored through the lenses of the SAPMC and specific spiritual formation initiatives in the WCDRC. Thus far the research moved through movements 1-2 of the research cycle. As a researcher, the problem owner's delimitation of pedagogical initiatives within the WCDRC was explored.

The mandate to become missional needs adequate pedagogical empowerment for local churches to participate in the *missio Dei*. In the SAPMC the pedagogy focused on cultural change and engaged with corporate practices. In the spiritual formation initiatives habituating practices of an individual and personal mode are practised. In both segments, a mix of repertoire is needed and a missional spirituality within a rule of life was identified as a possible pedagogy. According to the research strategy the handover to movement three (which is the development of a prototype), takes place when the theoretical framework for the prototype has been established (Niemandt et al., 2018: 6). The sub-research question for this chapter is, what is the synthesis of the theoretical frames that can be used for the design of the prototype? The research has completed the first two movements of the research cycle with its quadrants of guidance and research (see Figure below). In this chapter a theoretical framework will be described before the research moves to the third movement in the design quarter.

So far, the research study has looked at the missional turn through the delimitation within the WCDRC. However, the influences that led to the DRC's missional turn is broader than the expressions of the WCDR and included initiating disruptions, novelty and sensemaking (Niemandt, 2015a, 2017). Before the theoretical frame will be concluded the lens will be opened wider to include a discussion of two reified documents produced by the macro-pedagogical influences. These two documents have major pedagogical implications for the DRC.



The two documents are the *Framework document on the missional nature and calling of the Dutch Reformed Church* (DRC, 2013) and the *Frameworks for ministerial ministry development* (DRC, 2019c: 324 – 354). Both these documents are the culmination of the missional awakening in the DRC (Niemandt, 2015a, 2017; Marais, 2017a). Some of the outflows of these documents in the life of the church will also be looked at. Investigating these extra lenses is in line with the research cycle’s description of systemic frameworks where it is noted that some challenges cannot be viewed in isolation and therefore systemic issues need to be addressed that might help with issues of causation (Niemandt et al., 2018: 6).

In this chapter's inter(mission) the theoretical framework will be summarised using a heuristic developed by the researcher and his colleague Adri-Marié van Heerden in the practice stream within their consulting work with churches through Rhythm of Life. Rhythm of Life as a consulting agency has worked with several DRC churches that are on the missional journey.

As a researcher, this model as well as the prototype is brought into the DRC and the research with an open posture of gift, and open to critique and further development. Keifert (2017c: 81) notes that within the development of the missional church conversation not only with academics but also theologians from local churches and consultants have played an important role in contributing to the missional conversation. As Rhythm of Life, the researcher as co-founder journeyed with churches in the processes of working out missional theology in the day-to-day of church life, this chapter and the next is an offering of some of the work on the ground.

The heuristic is called the Iceberg model. The Iceberg is itself an innovation, which “is a creative process that considers the theoretical framework in movement 2 and continues with design” (Niemandt et al., 2018: 6 authors translation)¹⁴. The Iceberg will be used to summarise theory for the development of a prototype and proposed as a possible heuristic to audit local churches, for some theory and an example of an audit see (Smith, 2009c, 2013: 194–195; Earley, 2019: 9). The proposed heuristic draws together the theoretical applications of chapters 2 and 3 through Theology, Identity and Spirituality and Activities.

4.1 Theoretical matrix for the development of a prototype

In 2010 *Jonk*, one of the WCDRC youth initiatives asked the missional organisation Oasis South Africa to facilitate a journey towards engaging social justice in South Africa. Oasis (where the researcher served as a board director with the present dean of Stellenbosch University Prof. Reggie

¹⁴ This document is a crucial pedagogical reification of the DRC's community of practice. An English version of this published paper will be helpful for the missional pedagogy that is being formed.

Nel) developed a strategy called, *Engaging social justice issues ... the journey for advantaged people* (Oasis SA, 2011). This document was the first articulation of the Iceberg model.

The development of the document was based on several sources: First, the tacit knowledge of colleagues at Oasis. Second, the book *When helping hurts* (Fikkert & Corbett, 2009). Third, the praxis cycle or praxis matrix (Kritzinger & Saayman, 2011: 3) of the University of South Africa (UNISA)'s department of missiology (where David Bosch taught).

The praxis matrix “can be used to mobilise a group of committed Christians to work together for the transformation in their context, but also to explore the transformational praxis (theory-and-practice) of another person or group” (Kritzinger, 2010; Kritzinger, 2013: 37).

In the middle of the UNISA (Kritzinger, 2013: 37) praxis matrix (figure 4.1) is Spirituality that enables and empowers participation in the change process (Kritzinger, 2010: 229). Furthermore, the model engages with the following aspects (Kritzinger & Saayman, 2011: 4–7):

- Agency and contextual understanding explore identities of the sent ones as well as the contextual and receiving identities. These identities include the different hybrids within our South African contexts including race, socio-economics, religion, geography as well as culture and politics.
- Ecclesial scrutiny asks questions of the church's engagement in the specific traditions that they inhabit and the church's past as well as how the present church is operating.
- Communities operate within a tradition, and these traditions need to be described.
- Discernment for action is then discerned and reflexivity is put in place to reflect on what has been learnt.
- The model has a component of reflexivity built in its pedagogy

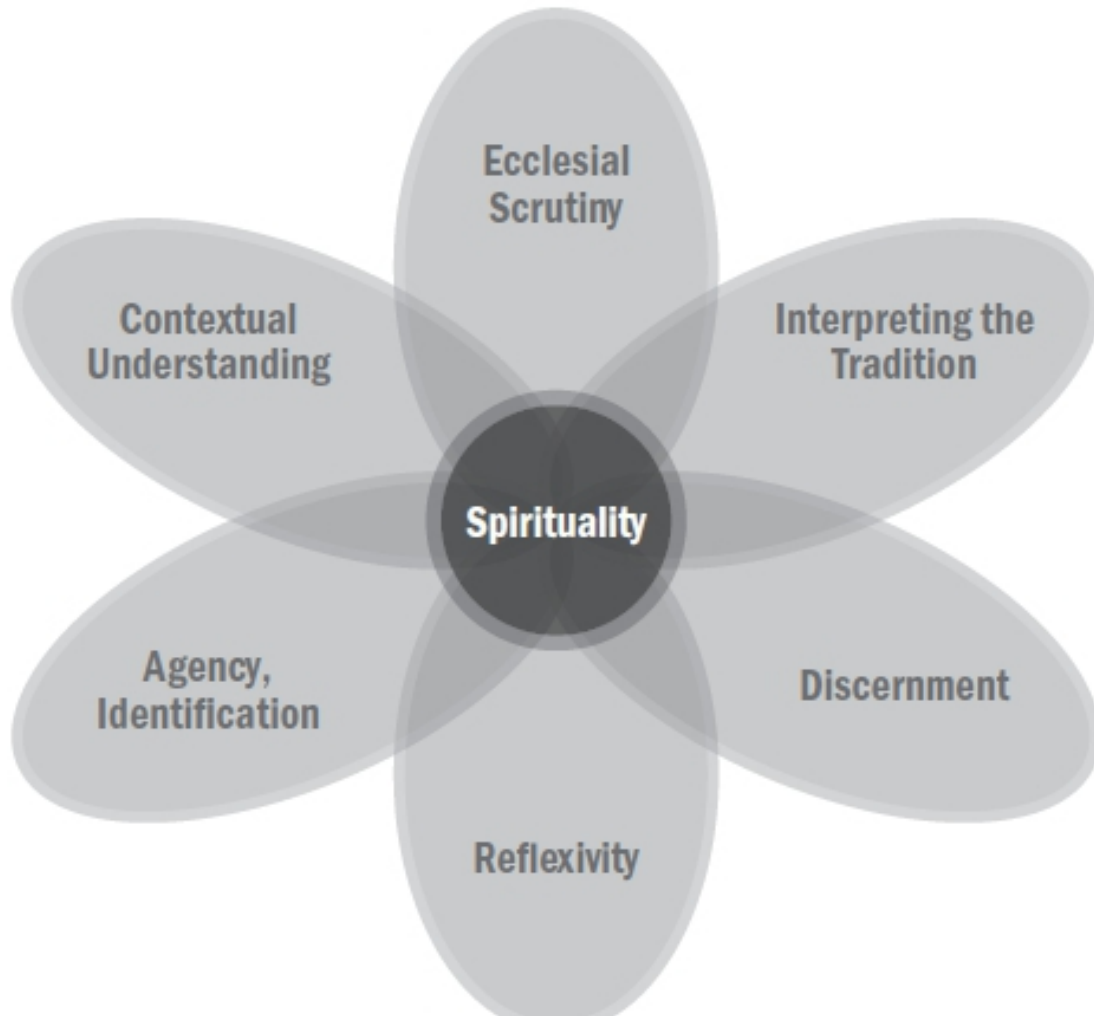


Figure 4.1 – The Praxis model of UNISA (Kritzinger, 2013: 37)

The praxis matrix helps against the temptation to operate on surface analysis and interventions and therefore invites missional followers to a discipline of "ongoing interplay between action and reflection (or practice and theory) that leads to transformation in a community" (Kritzinger, 2010: 213). This pedagogy of action and reflection was part and parcel of the SAPMC process.

The praxis model helps those who participate in the *missio Dei* to ask questions of identity and context. The identity of those who are sent and those who we are sent to are explored. When churches only focus on action or theory, we reduce the complexity of the matrix and become blind to the other dynamics and relationships within the larger *Oikos* of God.

To simplify the praxis matrix for use in the mission organisation the praxis circle was translated into concentric circles and later as an Iceberg model as a visual representation. The idea was to include the different dynamics of the praxis matrix by collapsing some of the praxis dimensions into larger headings. Doing this runs the risk of simplifying the model but in consultation with churches the Iceberg has been found to be a useful heuristic to explore a missional pedagogy. Using this Iceberg model, we will describe the theoretical framework for the development of a pedagogical prototype. With the lens, wider meta-aspects of the missional movement in the DRC will be explored.

4.2 *Going beneath the waterline of the Iceberg*

In recent years several groups have used an iceberg as a model to show how change is visualised in a church's culture and systems. During the research, it was discovered that *Communitas* also used an Iceberg model with similar elements in their consulting with church communities. The most well-known Iceberg model in the spiritual formation world is Pete Scazzero's *Emotionally Healthy spirituality* (Scazzero, 2014) and *Emotionally Healthy Discipleship* (Scazzero, 2021).

The idea of the iceberg is that only a small part of the structural wholeness of the iceberg protrudes out of the water. Hence, a major part of the Iceberg is invisible to the eye. Paying attention to that which is below the waterline is crucial for transformation. The frustration of shallow forms of transformation is signified in the adjectives added to the words transformation and change like deep change, total transformation, lasting change and whole change etc. Churches that want to change usually introduce activities in the form of best practices or ministries above the waterline, hoping for quick fixes. These practices can fall into categories of new ministry plans or methods picked up at conferences or in books. In the model, we will name the above the water activities as Activities – derived from Wilson's description of MacIntyre's elements. In some instances ministries and practices will also be used to show above the waterline activities.

Wilson (2018: 128) states,

[W]e must simply learn to think of the church's activities as practices in MacIntyre's sense. Many, if not most, of the church's activities today lack this understanding of practices. We do many things as a church, but we would find it difficult to give an account of how those activities reflect our conception of the human good and how those activities constitute the church as a community. (Wilson, 2018: 128)

The conceptual implication of this statement is that activities (practices) need to be aligned with teleological aims that include conceptions of good, theology as well as identity. When ministry leaders want to implement best practices as soon as possible and introduce them in an above-the-water manner this coherent whole is not developed within a pedagogical ecosystem that is wholistic. In some churches, these practices change as frequently as their leader's latest revelation. A visual representation of this mode can be seen in *Figure 4.2*. This is a pedagogy without teleology.



Figure 4.2 – Pedagogy without teleology

Activities, practices or ministries usually fall in categories of answering the question What? and include preaching series, teaching, workshops, courses or methods etc. If the pedagogy is only on this level then, in most cases, it is usually cognitive and didactic. In times where the church faces major cultural shifts and upheavals technical changes that focus on above the waterline practices will not cultivate change, “Without having a clear understanding of who we are, we will have no idea where to start as we engage our new context” (van Driel, 2020a: 48) Without going down the waterline to answer questions of how who and why change cannot be effectuated in the culture of the congregation, analysis needs to go deeper than best practices to discern meanings and motivations (Zscheile, 2014b: loc.1736).

Church communities that want to change their practices without going down the waterline will find it difficult to reconfigure their church culture, for as my colleagues in the missional organisation of Oasis (2011: 1) reflects,

In our experience people want to skip the first three stages (of theology, identity and spirituality) and start with the “best practice”. We have found that this is a haphazard way of journeying. The journey doesn’t start at the end of “best practices”. Best practices come out of a journey through Theology, Identity and Spirituality. (Oasis SA, 2011: 1)

In figure 4.3 (below) we represent these deeper layers of a more nuanced pedagogical imagination.



Figure 4.3 - A nuanced pedagogical imagination

Using the Iceberg’s different categories doesn’t mean that change always comes from the lowest level to the bottom, that is why there are dotted lines between the different levels (Figure 4.3). Some practices can influence the who and the why – these practices, to use JKA Smith’s language are thick practices. Eilers (2013: 52) notes that practices can change imagination (our conception of the good life), but also notes that the social imagination (the why) creates the seedbed for practices; the interplay is both ways. Eilers (2013: 49–50) cites the work of Wilson-Hartgrove who discusses practices in their community and then explains the theology underlying the practice. Wilson- Hartgrove (2012: 15) – who is part of the new-monastic movement explains in his book, *The Awakening of Hope: Why we practice a common Faith* several practices of the community’s embodied life together and then notes that:

I’ve tried to focus on practices that inspire hope in our time and ask what convictions undergird a way of life that makes such witness possible. Each chapter moves from a picture of hope to the reasons that frame it within the Christian story. (Wilson-Hartgrove, 2012: 15)

The practices are undergirded by a bigger *telos*. Practices are embedded in larger imaginative constructs. Smith & Smith (2011: 9) cites Wenger's story of two stone cutters who are busy with bricks, and someone asks, what they are doing. One answers that he is cutting the stone in a perfect shape while the other one responds that he is busy building a cathedral, quoted in. In the same way, a practice can either be embedded in a larger story or just focused on the practice itself. Within spirituality, a *telos* will also shape the answer to why a specific practice is engaged with. If someone's *telos* is turned towards themselves, Calvin's *incurvatus in se*, then a practice will only be used for emotive or utilitarian reasons. Two people are praying, an onlooker asks, why are you praying? One answers, to centre myself. The other answers I am discerning how I can seek God's kingdom. Same practice, different *telos*.

Another helpful metaphor that might be added below the surface of the iceberg is that the element of spirituality under the water serves as an operating system. This operating system will allow or disallow applications or practices to sync with the culture of the system, as an example, Marais (2017a: 78) notes that "Discernment can only function in a theocentric operating system." If the application of discernment is loaded on an operating system of deism with what Taylor calls a buffered self within an immanent frame – the application will not compute. These different social imaginaries and habitus will not allow for the practice to work.

Hirsch (2016: 44) notes in *Forgotten Ways* that most churches need to become aware of the operating systems underlying the church's different activities and understandings of the church. The church needs hardware, software, and machine language to be in sync. Hirsch (2016: 44) states,

This means that efforts to fundamentally reorient the church around its mission fail because the foundational system, in this case the Christendom mode or understanding of church, cancels out what the "software" requires. Leadership must go deeper and develop the assumptions and configurations on which a more missional expression of ecclesia can be built. (Hirsch, 2016: 44)

These assumptions and configurations will work on the level of theology and identity, sustained by spirituality.

Likewise, Sweet (2009: 35) advocates for a resetting of the church's operating system to MRI which stands for Missional, Relational, Incarnational. The missional will fit under the Iceberg's theology level, the relational under the identity and the incarnational in the categories of spirituality and the dotted line of identity. Roxburgh (2015: 25) notes that operating systems are like paradigms "that hum inside our computers." Four paradigms that hinder churches to join God in mission are:

- Functional rationalism ("We have the technology; we can fix it."). This will be a reason above the waterline.
- Management and control ("With the right management, we can guarantee success."). Also, above the line.
- Ecclesiocentrism ("If we can fix the church, all will be well."). This is starting on the identity level but not integrating towards theology, and spirituality.
- Clericalism ("We are the ordained; we must have the answers.") This lies on the theological level. (Roxburgh, 2015: 47)

Scazzerro (2021: 211) notes that "Implementing discipleship that deeply transforms people for the sake of the world ... requires much more than simply making a few minor tweaks in your ministry. It is more like changing the entire operating system of a computer." With these different authors the researcher concurs that to cultivate deep change, one must engage with levels underneath the surface of the waterline (Figure 4.4).

The different levels of the model and its operating system will now be explored by the questions: why (theology), who (identity), how (missional spirituality) and finally what is the level of activity (ministries and practices).



Figure 4.4 – Theology, Identity, Spirituality and Activities a holistic pedagogy

4.2.1 Why? Theological foundations

At the base of the Iceberg is Theology that answers the Why? question. This is the level of *telos* within church culture. Practices intermingle from our deep-seated beliefs and theologies or theological imagination, “Without the cultivation and maintenance of a theological imagination capable to form the background practices have potential, over time, to lose their sensibility (Eilers, 2013: 53). Therefore a practice that is not within the theological imagination will be like a free-floating piece on the water that is not connected to the whole of the iceberg. Within the DRC’s missional church conversation the imagination and language house create the foundation of the missional engagement. However, actual, and operative theologies might differ radically from what we think our theologies are, for as Smith (2009c: 37) stated, our *telos* are being recalibrated by different secular liturgies, this reality is not a surprise for the church. Willard (1998: 307) states that, “We always live up to our beliefs—or down to them, as the case may be. Nothing else is possible. It is the nature of belief.” Without reconfiguring these theologies, new identities cannot be formed that are sustained by spiritualities that lead to life-giving practices. Although some

practices might lead to a re-evaluation of theologies, in general, one effect change by starting at the level of answering the why question? (Eilers, 2013: 52).

The *telos* question, which is an Aristotelian insight has lately become vogue with the popular writings of authors like Sinek in his book *Start with Why* (Sinek, 2011). Within the operating system of a local church certain theological shifts need to be made on this level. Therefore, a theology that leads to participating in the *missio Dei* will deal with different theological foundations on the why level of a community's life.

The usual pedagogies that deal with this level include formal and informal catechisms. These catechisms are crucial for the development of a missional church. Some of these include theologies of the Trinity, a gospel account that includes a holistic concept of salvation, and imagination of seeking the Kingdom of God and theologies that break the dualism between sacred and secular. In a Reformed theology, it will also address the interaction of justification and sanctification.

In chapters 2 and 3, some of these theological and philosophical shifts were already described, in this chapter we will look at theological foundations that developed after the SAPMC and are not necessarily included in the formational examples studies in the expressions of the WCDRC. These theological foundations are aptly described in the DRC framework document, which we will now discuss. The challenge is to engage with the framework's language and imaginings in ways that become the operant theology of a church's core members. In terms of the actual theologies that are operative in a community, the danger is always there that the theologians/ministers in the church over estimate what has already shifted.

4.2.1.1 The DRC's 2013 framework document of Missional church

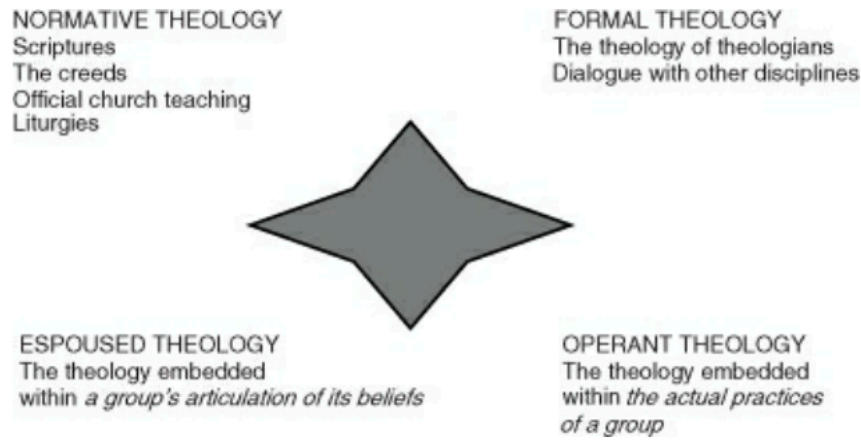


Figure 4.5 Theology in four voices – (Bhatti et al., 2010:loc.963)

Within the discipline of Practical Theology Bhatti, Cameron, Duce, Sweeney & Watkins (Bhatti et al., 2010: loc.963) developed a theological action-reflection model with a heuristic to identify theology in terms of four voices (see Figure 4.5).

These voices are: normative theology, formal theology, espoused theology and operant theology. Normative voices include Scripture, Creeds, Official Church teaching and Liturgies. Formal theology includes articulated theologies of theologians and formal disciplines. Espoused theologies are those theologies that are embedded in the communities beliefs and normative theologies are those embedded in the actual practices of the church (Bhatti et al., 2010: loc945-993). Barentsen (2021: 168) notes that communities of practice interact with these different voices depending on the participants and that newcomers integrate and add their voices. These voices blend into one another and are not always easily distinguished.

The DRC made the missional turn to such an extent that the denomination adopted a missional framework document in 2013 (Van Niekerk, 2014: 4; Niemandt, 2015b: 3–4; Burger, 2017b;

Marais, 2017a: 68; Mouton, 2017). This led to innovative developments in the larger DRC of changing church polity, training of ministers, and an invitation to embody the framework document in contextualised settings through local synods, circuits, and churches.

Communities of practice are now invited into embodied practices to translate the reified theological framework document into daily life. The high point of acceptance within the DRC's framework now needs to be reworked into pedagogies that are practical to move the high-level theological imaginations and formal theological language house into the rhythms of practices in the everyday habits of churches and its members. The theological voice of formal theology must blend with normative, espoused, and operant voices. Within the language house of the DRC, the different voices of Bhatti et al., are a helpful heuristic. Within the language house and the voice of formal theology, the documents may make a lot of sense, but it might be that the voice is distinctly theological. This tension of translating theology into everyday life, even on a linguistic level is part of the pastoral work of ministers.

At the DRC's general synod of 2019, the task team for missional ecclesiology stated in their report that the language house of what it means to be a missional church is not clear because the concepts are not clear [*In die proses word waarskynlik nie genoeg doelbewuste aandag aan die vestiging van missionale waardes en die ontwikkeling van 'n koherente missionale taal gegee nie. Die gevolg is dat daar soms verwarring ontstaan ten opsigte van belangrike missionale konsepte. Al gebruik ons dieselfde woorde, gee ons nie noodwendig dieselfde inhoud en betekenis hieraan nie. Ons is dus van oordeel dat 'n doelbewuste nadenke oor ons missionale woordeskat 'n belangrike bydrae tot die proses kan lewer*] (DRC, 2019c: 190).

The report suggests that a missional dictionary should be developed but notes that the dictionary on its own will not bring change. What will change people are missional habits. These habits are not mentioned. The suggested pedagogy for the missional dictionary is not defining and definitions but rather engaging communities in conversation. The list of missional concepts that bring confusion is:

- *Missio Dei*

- Missional (Apostolic)
- Missional ecclesiology
- Missional church, missional leadership and missional culture
- Calling / God's preferred and promised future
- Spiritual discernment
- Missional hermeneutics
- God questions
- Missional communities
- Spiritual formation
- Spiritual disciplines
- Denomination (DRC, 2019c: 190).

This extensive list contains many of the phrases and words that have been explored in this study so far. The list has a mixture of theological, identity and spirituality elements to it. What is clear is that the language house needs to engage the other theological voices so that congregants can embody the theological concepts.

In concurrence with the researcher's findings that the tacit knowledge of the facilitators of the missional journey should be passed on, the report states that a gap exists between ministers who are experienced missional leaders and the average DRC minister "*Dit blyk egter dat daar op bepaalde kritieke punte 'n gaping is tussen wat ervaar missionale leiers en die gemiddelde NG predikant oor hoe missionale leierskap in die praktyk lyk*" practices (DRC, 2019c: 191).

The report suggests retraining ministers equip them for this missional vocation. Theology moves from documents to embodied lives through liturgy, prayer, conversations, also preaching and in the concluding line of the missional ecclesiology report, the work is about a combination of new language and practices (DRC, 2019c: 191).

This move from document to life is also a challenge in larger missional conversations. As an example, the WCC's document *Together Towards Life* is also reworked in different studies, and adequate pedagogies are developed to translate new theological language and imaginations for

local communities (Ross, 2017). Reified documents can gather dust or become stuck in formal language houses without embodied following, and therefore intellect needs to be integrated into daily life (Ross, 2017: 98). The DRC's framework document was not written as a how-to manual but creates new imagination and language,

Important to remember is that it is up to congregations, presbyteries and regional synods to take this new language (which has been created by the General Synod according to its polity) and transform it into practical activities and industries. It is for this reason that the report does not spend time on the development of comprehensive practical steps – it is for each congregation to create its own. (DRC, 2013: 3)

The question is how? Six years after the acceptance of the document the missional ecclesiology task team states that ministers don't know how to do this. A missional pedagogy is needed to lay the theological language through practices.

In the DRC, the framework document played an important role in the development of church polity and good governance (Niemandt, 2015b). In a comparison between the DRC's framework document and *Together Towards Life*, Niemandt (2015b: 4) notes that there is a lot of convergence but notes that emphasis on the *missio Spiritus* is lacking. Niemandt (2015b: 4–9) describes the theological shifts that laid the foundational impetus for the acceptance of missional theology starting with the phrase “New Insights”. These insights, in the voices of formal theology, are:

- New insights in the understanding of God
- New insights in the church: The *missio Dei* leads to *missiones ecclesiae*
- New insights into the kingdom of God
- New insights in incarnational theology
- New insights in context
- New insights in congregations
- New insights in the diaconal nature of the church
- New insights in spirituality (was faith formation in the original framework document)
- New insights in church offices and leadership

- New insights in church planting
- New insights in the liturgy
- New insights in youth ministry
- New insights in public witness
- New insights in theological training
- New insights in church order (Niemandt, 2015b: 4–9).

Niemandt (2015b: 7) lists these new insights and notes after the discussion of the diaconal nature of the church that the insights of the following sections,

Can be regarded as a road map for the praxis of a missional church and the way in which policy can guide this. It provides a kind of index of the missional story about to unfold in the eventual praxis of the church. (Niemandt, 2015b: 7)

The roadmap starts with new insights on spirituality. Niemandt (2015b: 7) changed the heading from insights on faith formation and places spirituality as a heading in its place. The language house of this heading was changed as insights of missional spirituality evolved and developed in the larger missional conversation. Within the missional community of practice, many discoveries and theological retrievals are made within the ecumenical church, the question is how the ministers and the congregants can catch up? One of the ways is through the development of relevant materials.

These headings of the DRC document was reworked for congregations in a workbook *Gestuur: Kerk-wees tussen gister en môre* (Niemandt & Meiring, 2014). The workbook translated the theological language of the document into Afrikaans vernacular that explains the theological foundations that fund the imagination and language of the missional shift in the DRC. This booklet is a hopeful start to develop the missional dictionary proposed by the missional ecclesiology task team. However, further pedagogies are needed to lay these foundations and a pedagogical strategy that disseminates the theological imaginations in a fourth industrial age. As a researcher dedicated to an investigation of the relevant documents of the DRC's theological foundations, I found the online presence of the DRC lacking. Formation and pedagogy need to take the digital world, not

as a detriment but as a reality and work out how to engage with the digital world through helpful pedagogies (Bolsinger & Drennan, 2021).

One of the new insights that are part of the praxis roadmap is church polity. Ministers working in congregations don't usually look at polity¹⁵, yet within a denomination, polity can be seen as the meta-holding environment or even a rule of life within a community. Therefore, it was part of the DRC strategy to make changes to the polity in the light of God's mission. Niemandt (2015b: 9) describes the changes to the DRC polity in terms of the foundational theological shifts. With the acceptance of the framework document as espoused theology certain changes were made to the church order so that these shifts can become operant by adding some articles in the church's normative theology. These additions are described in terms of Articles 2, 9, 10,16 and 53 (Niemandt, 2015b: 9). Three comments about the additions will be made:

1. The word participation is prominent in the Articulation of Article's 2 and 53 (emphasis added): "The Dutch Reformed Church is called by the Triune God to *participate* in God's mission in the world. The Church is equipped by the Holy Spirit to serve God's honour and to proclaim the ministry of reconciliation and salvation of Christ" and "The mission of the Triune God, Father, Son and Holy Spirit is to give life in fullness to the world, and the church serves God's mission by *participating* in this through mission work" (Niemandt, 2015b: 9 emphases added). This theme of participation is a theological foundation that moves the conversation from *imitatio Christi* to *participatio*. The difference in this theological shift is the difference between a willed pedagogy and a pedagogy of formation. Participation and union in Christ is a theological hot topic, mostly in high theological circles. Adding this to the language house of the DRC is a wise theological foundation that needs to be fleshed out in pedagogical theories of life change see (Billings, 2011; van Driel, 2020b).

¹⁵ As part of the researcher's entry into the DRC as a community of practice as a minister, I had to catch up in terms of church polity, and found it helpful to develop a structural imagination for the communities in which pedagogy and formation takes place.

2. In Articles 9 and 16 of the church order, the task of discipleship was added to the responsibilities of ministers and elders. These discipleship additions are not mentioned in Niemandt's (2015b) article and it is also omitted from the Missional Church task teams' report at the General Synod of 2019 where the additions to the church order are explained (article 2 and 53 is mentioned as well as an addition of church planting to article 9.4) (DRC, 2019c: 174). The logic of adding discipleship to the church order might be due to the ecumenical influence of the values of the missional church as described by the Archbishops' council in a document that influenced the description of missional values (Niemandt, 2019b: 58).
3. In article 2 of the church order, the missional mandate is embedded in the theological foundation of the Trinity. The formation is also placed within the agency of the Spirit. Theological foundations of reconciliation and salvation is also described in terms of Christology. The logic of the framework document undergirds the importance of theology, identity and spirituality.

The pedagogical intent of the framework document lays on the intellectual and imaginative levels, which is emphasised by the phrase new insights. The new insights as headings can be critiqued (Nell, 2020: 128–132). However, as a researcher, I read the phrasing of the framework document in the mode of retrieval, although the language of the framework document is dubbed new insights, the discovery of these insights are in line with forms of retrieval described by Billings (2011: loc.154).

Nell (2020: 128–132) describes additional dangers of the theological foundations found in the missional church's shift from maintenance to mission. He describes the dangers in terms of the missional emphasis of the missional conversation in terms of a dualistic epistemology, a one-sided interpretation of the Trinity, amnesia regarding the colonialism of the DRC, different types of church and the language of novelty within the missional movement (Nell, 2020: 128–132). The researcher contends that it is good to heed these potential dangers.

4.2.1.2 Theological developments post 2013

Since the acceptance of the DRC's framework document in 2013, the DRC's General Synod created specific task teams to work on missional transformation as one of the denomination's top priorities. Under the leadership of Ds. Freddie Schoeman these teams worked on the implications of the DRC's missional turn in different areas of the church's ministries (discussed at the end of the chapter). In 2016 the task teams of missional ecclesiology, member empowerment, church ministry, and liturgy and worship services developed a consensus document with a prototype called *Ontdek: 'n Lewe in die dans van die Drie-eenheid*, (2016) describing the theological foundations of the missional church. Like *Gestuur* this book was a prototype that aimed to put the theological implications of the Framework document into theological language house or voices that is operational and espoused – so that ministers and members can understand it.

Ontdek's (2016: 3) visual representation of the movements of the Trinity (see Figure 4.6) are expressed through images. These images aid in the missional pedagogical endeavour, for as Smith (2009c: 66) states, social imaginaries are not formed by theoretic information alone but through stories, images and legends. Visualising these theological foundations invites congregations to engage with images that can be explained using the pedagogy of minimum knowledge, attitudes and beliefs, skills and habits.

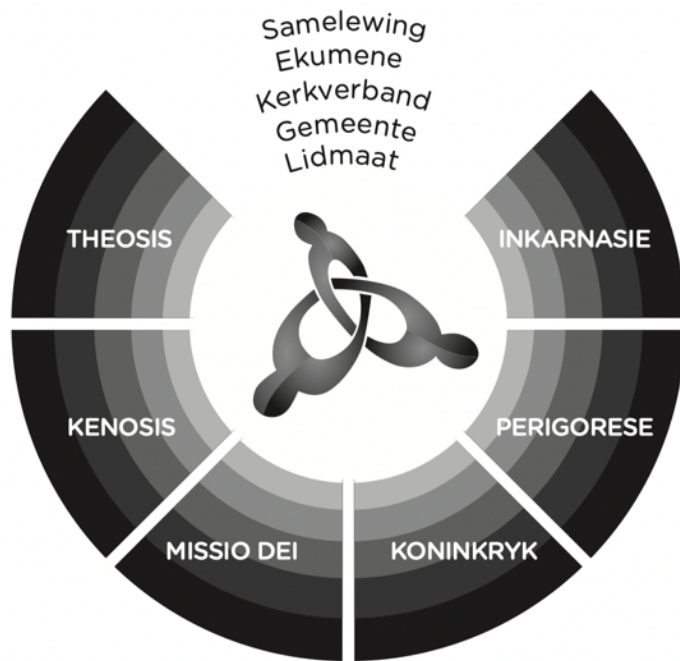


Figure 4.6 – *Ontdek prototype* (2016: 30) – Task team for missional transformation

The *Ontdek* (2016: 30) sketch was an early prototype and was a helpful beginning in the pedagogical process of embodying the DRC’s framework document. In terms of the Theology level of the Iceberg, it is, therefore, a helpful heuristic to evaluate current theologies and encourage new theological initiatives.

In this prototype, the Trinitarian reality at the centre invites participants into six movements. These movements are from the top right:

Inkarnasie / Incarnation ,

Perigorese / *Perichoresis*,

Koninkryk / Kingdom,

Missio Dei,

Kenosis

Theosis.

The booklet of *Ontdek* was used in several conversations in the synodal structure to explore the theological foundations of a missional church, and the prototype also hinted at specific pedagogical possibilities of practices and rhythms. The booklet was described as a missional framework and strategy for churches. As the task team worked on the prototype, they attended to further explorations of the Trinitarian base of the missional church. In the synodal report of the task team for the missional church, a reworked version of this diagram (figure 4.7) was presented (DRC, 2019c: 178–181). The visual (DRC, 2019c: 181) added two movements to the original 6 and made some changes.

- In the Power of the Spirit was added, focusing on the agency of the Spirit and taking heed of Niemandt's (2015b: 4) comment that the DRC framework document lacked a focus on *missio Spiritus*.
- Saved and reconciled, which brings soteriology into the missional conversation and links back to the agency of the Spirit in the church order's Article 2. If conceptions of soteriology are not broadened to include this life, then mission will be reduced to certain forms of reductionist evangelism. This soteriology within missional theology has recently been described as a call to a flourishing life, see Niemandt (2020b) for a relevant discussion.

In the *Ontdek* (2016) prototype a description of the theology of *Theosis* that was derived from Gorman's work (Gorman, 2015), was exchanged for union with Christ because of unease with the doctrine of *theosis*. This is another example of the interaction between MacIntyre's *telos*, living tradition and practice. Within the DRC the issue of *theosis* is contested by theologians and it is not part of the language house.

Figure 4.7 shows the movements with summaries of the different descriptions under the diagram starting with the *missio Dei* (translation of the researcher),

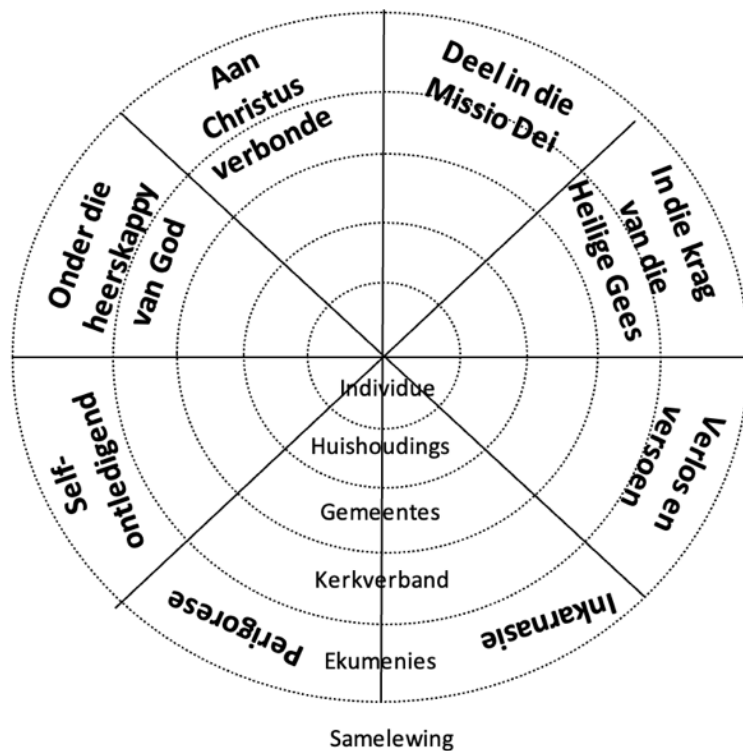


Figure 4.7 – 8 movements of a Trinitarian theology (DRC, 2019c: 181)

- *Deel in die Missio Dei* | [Participating in the *missio Dei*]: God moves towards the world and sends the Son and the Spirit to the world, the church is also sent.
- *In die Krag van die Heilige Gees* | [In the power of the Holy Spirit]. The church is empowered (Pneumatology).
- *Verlos en Versoen* | [Saved and reconciled], God reveals himself as the saving God (Soteriology, Justification).
- *Inkarnasie* | [Incarnation]. God becomes human and dwells with us.
- Perigorese: [Perichoresis]. The Trinity is in a relationship with each other.
- *Selfontlediging* | [Kenosis] - Sacrificing and laying down privilege.
- *Onder die heerskappy van Christus* | [Under the reign of Christ]. The breakthrough of the Kingdom (The Trinity reigns)
- *Aan Christus verbonde* | [Union in Christ] (DRC, 2019c: 176–181).

These theological foundations are helpful additions in terms of a foundational shift for churches. As a researcher I would suggest two additions:

- Sanctification needs to be placed within the theological foundations. Justification is already mentioned in the synodal task team's report. Given the church's sanctification gap, this will be important. It will also help with the tension people experience in terms of grace, and the law and works-righteousness. Discussions Billings have explored Union in Christ in terms of Calvin's double grace (see Billings, 2011: loc.1784-2282 for a discussion of this, and in terms of the DRC and the Belhar confession). Following Billings, (and Calvin) Union in Christ might be a good place to add this.
- *Imago Dei* can be added to the Trinitarian summary. This concept is already mentioned in the Framework Document.

One of the early criticisms of the missional church movement was that it collapsed too much of missional theology under the description of the *missio Dei* (Flett, 2010: 35). The development of Trinitarian theology in the DRC since the end of the SAPMC discussed in chapter 2 is aptly described in the 8 movements and takes the criticisms seriously. The Trinitarian movements are foundations; that provide a broad theological base and invites individuals, households, congregations, denominations, ecumenical bodies, and society into the life of the Trinitarian God.

This articulation of the Trinitarian movements gives a concise description of the Theological *telos* of a missional church. Using the Iceberg's theological foundations churches can explore the functional theologies that are in place and develop theological imagination where they might lack a foundation. To do this audit of the community's operant, espoused formal and normative theologies can be conducted. These theologies, using Wenger's description, are operative in the church as a community of practice reified in liturgies, sermons, websites, curriculum, images projected on screens and encoded within the habitats of church buildings (to name just a few).

A simple example of exploring functional theologies can be illustrated by asking What is the gospel? In a ministerial training conducted with denominational leaders, this question was asked by the researcher and Trevor Hudson. After discussions and round table feedback in a large group

setting the concept of the kingdom was not mentioned once concerning the question. The availability of the kingdom of God and the invitation to repent, receive, enter, or seek the kingdom was omitted by these denominational leaders. When the point was brought to discussion the leaders responded that the kingdom was implicit in their answers. When the denominational leaders were asked if their congregants knew this implicitly one pastor responded that they do because he taught about the kingdom in a 4-week series four years ago. The ministers spontaneously burst out in laughter ... they knew that this pedagogy alone wouldn't instil the theological imagination needed for the theological shifts to take place. McKnight (2010: 62) notes that the challenge with gospel articulations that omit the kingdom is in the words of Flannery O'Connor "right, but it ain't right enough."

Each community will have to explore the theological rehabilitation needed in their specific context(s). It is crucial to find out which theological backgrounds or imaginations form the habitus in local churches. The theological habitus acts as the foundation and there might be dissonances and gaps between the church staff (or theologians) and the church members on the theological foundations. In agreement with the report of the missional ecclesiology team, the researcher proposes that these foundations be explored in conversation and discernment with local church members. The theological movements are too precious to only be reified in an agenda of the DRC. Using the Trinitarian movements, the Iceberg can now be represented in the following way (see Figure 4.8):

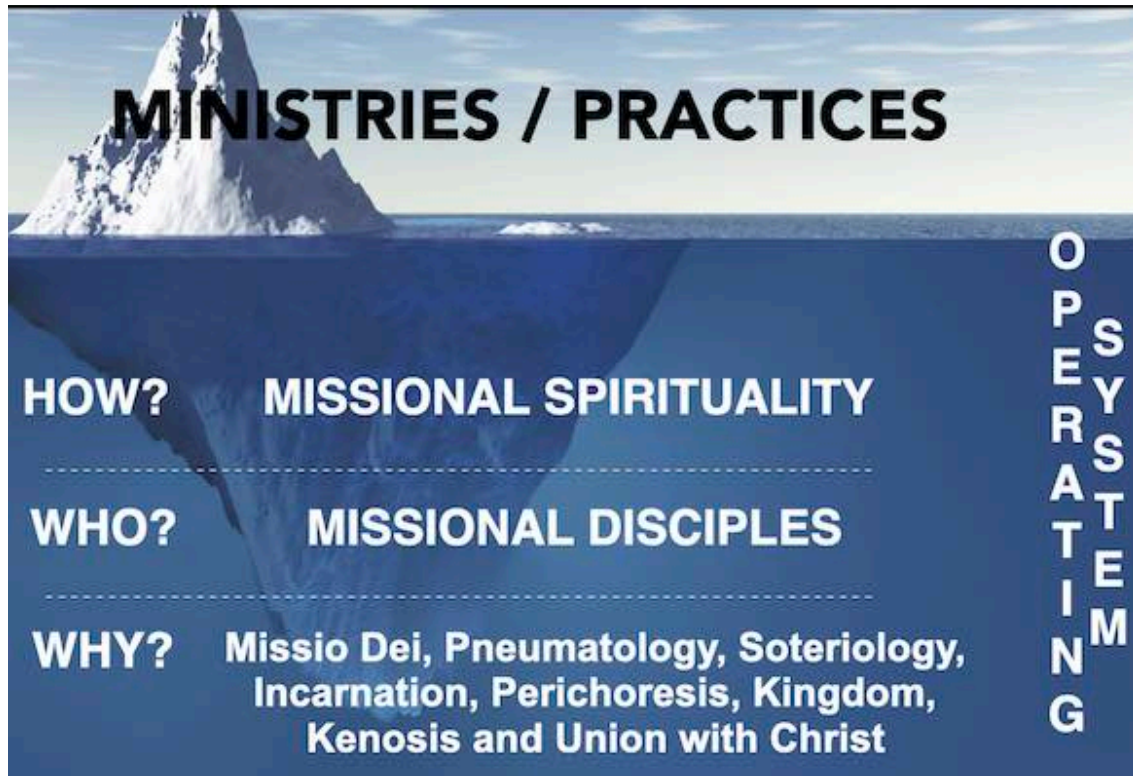


Figure 4.8 – 8 Foundational Trinitarian movements

4.2.1.3 Summary of Theological Identity

The 2019 synodal report (DRC, 2019c: 181) visualises the DRC’s theological imagination described in 8 movements of Trinitarian invitations. Within the language house, these new imaginations and discoveries can help communities to live into theological voices of normative, formal, espoused, and operant theologies. Within these 8 movements, a theological foundation is described that can be a theological base of the prototype. It picks up on the theological themes described in the SAPMC and the spiritual formation expressions studied in the research. The researcher suggests adding sanctification and *imago Dei* (this will be unpacked in the prototype in chapter 5).

The theological foundations need to be placed within the theological imagination of church members through a pedagogy that is dialogical and is encoded in practices. We now move to the identity part of the Iceberg heuristic.

4.2.2 Who? Identity and Contextualisation

Cultivating change needs to be embedded in congregations on the level of a congregation self-identifying as missional churches, and therefore van Gelder (2008: 1) asks, “What would it look like for a congregation to have a missional identity?.” The identity level of the Iceberg is constitutive of those who are being sent as agents as well as those they are being sent as well (Smith, 2012: 490). One must also add the dimension of the identities of those God sends to the community. This level of the Iceberg also includes identity issues in terms of formation and contextualisation in terms of place, of being faithfully present.

In the South African contexts, our identities are hybrid and formed by different communities of practice as well as our habituations (Steyn, 2001; Rossouw, 2016). Hagley (2008: 62) stated that identity formation for missional churches is complex because identity formation takes place in all of life. Identities are contested. Within these hybrid identities, one cannot ignore the impact of socio-economics configuring identities of rich and poor. Myers (2002: 121) identifies the differences between the journeys of the poor and the non-poor and advocates that rich people need to confess their god-complexes and admit that they have something to receive and that the poor are made in the image of God and have something to give. Churches participating in the Trinitarian movements are formed as missional agents from the unique identities that already formed and continues to be formed.

4.2.2.1 The importance of place and contextualising

Identities are formed by the contextual nature of the places in which the church is called. These *Hartsplekke* | [Places of the Heart] are the habitats wherein the church is called to join God in the neighbourhood (Roxburgh, 2015; Niemandt, 2018). Being placed in a specific context or habitats calls for faithful presence within the different contexts we find ourselves in. Niemandt (2019b: 4) describes these different places that need to be attended to,

The following contours might provide fertile ground to nurture a theology of place: storied places; holy places, places of exile and displacement; places of quiet reflection; places where beauty and life flourish; ugly places; and places of healing and restoration. (Niemandt, 2019b: 4)

This has implications for being missional hosts as well as missional guests. Not only must spaces be cultivated for the stranger or the neighbour to participate in the church's life but the church must also discover its missional identity in its participation in the life of God in the neighbourhood and the world. Faithful presence is part of our identity and how we are formed. Habits are cultivated in specific habitats. In Apartheid South Africa identities were constituted through the relationship with place as well as abstraction of place. Luthuli (2007: 131) hinted at the continual challenge of incarnation and disembodiment, and in a pre-SAPMC statement notes that discernment starts here and now which included place,

If the Christian concern is with people and not disembodied principles, its concern must be with the conditions under which its people live. Christianity must be concerned with what is going on... here and now. (Luthuli, 2007: 131)

Niemandt (2019c: 31–39) notes that the church is incarnational, contextual and inculturated, echoing the Framework document under the heading of Incarnation he describes an incarnational identity constituted by the presence in the community's fabric, proximity in terms of availability, powerlessness in terms of kenotic lifestyles of serving and proclamation of the availability of the kingdom of God. This incarnational impulse is described by Hirsch (2006: 140–141) with the addition of two extra elements namely prevenience (God is already active in the contexts where we are living) and passion described as pathos that allows followers of God to feel for the people we are sent too, and who receives us. As we discover the who of agency and contexts, God is already ahead of us, inviting us into the formation of new creatures. Followers of Jesus are called to become ethnographers and called towards a hermeneutic of the neighbourhood.

In chapters 2 and 3 we explored different places and spaces for transformation. These habitats included holding environments of retreat centres and university spaces. The challenge for ministers

is to help their congregants develop a heuristic for place, and contextualise within these spaces. Within DRC churches one of the identities that need to be addressed is racism, and current research shows that the next generation of DRC leaders is willing to address this subject (van Wyngaard, 2020: 153), the question is whether they will be able to accompany their members on the journey and if they have an adequate spirituality to sustain them? The heuristic described in this chapter will answer the question above that without an adequate theological foundation and a missional spirituality embodied contextually will not be possible.

4.2.2.2 Deformation and racial identities

In terms of post-Apartheid South Africa, it is paramount to reconfigure identities that have been malformed by segregation. Apartheid as a practice was a mode of formation configuring specific forms of theology, identity and spirituality and still influence churches today through its “quasi-salvation” (Coetzee & Conradie, 2010). How, do we move away from identities that place Afrikaner or whiteness above a Christian and South African identity? Smith (2017: 187) notes that a good starting point would be the acknowledgement of deformation that leads to repentance. As churches, we need to face identity issues of inferiority and superiority. Biko (2006: 21) stated that a hasty integration between white and black people with their in-built inferiority and superiority complexes has as a result “a one-way course, with the whites doing all the talking and the blacks the listening.” Katongole (2005: 22) cautions against the language of post-apartheid that has not dealt with the social imagination and practices that formed the logic of apartheid, “if there is no serious effort to confront the stories and imaginations that sustained the colonial or apartheid establishments, it is often the same imagination which will live on, even as the external formalities change” (2005: 22).

As white Afrikaners, the DRC must ask questions of identity and context in our South African milieu. Apartheid was birthed in a theological mode wherein issues of agency, identity and context became deeply skewed and disembodied. This led to a theological mode of excarnated bodies, disembodied places and excarnated theological imaginations. As we noted in chapter 2, the SAPMC’s appropriation of *Treasures in Clay Jars* as an adoption of a missional imaginary didn’t face issues of racism and reconciliation head-on.

One of the critiques of the Framework document is that it doesn't adequately deal with contextual challenges within South Africa (Botha & Forster, 2017). Furthermore, a challenge for the missional conversation is its whiteness, "the conversation is clearly a white middle-class conversation, which desperately needs a more diverse set of conversation partners to meet the challenges inherent in the themes of the missional conversation" (Keifert, 2017c: 81). Smith (2017: 187) notes that racism is an example of discipleship in a mode of deformation, what he calls "perverted discipleship." This perverted discipleship is deeply embedded in the thick practices of the DRC's worship where the Eucharist table was divided.

Apartheid was a mix of several abstractions and disembodied principles but also in the choreography of embodied separation. The theological rationalisations were embedded in the social imagination of congregants and normalised in the language house as "a policy of good neighbourliness" (Stone, 2007: 321). Excarnation in theology paradoxically disembodied people by forcefully removing people from their habitat. This is antithetical to Jesus, "Who became flesh and blood and moved into the neighbourhood" (John 1:14 Message). This excarnation led to the subjugation of black bodies. Most Dutch Reformed Churches (of which I am a member) are still homogeneous white churches that are unreflective about our own white identity and the privileges it bestows and continues to bestow on us. In the absence of embodied explorations of white identity, mission easily falls into unreflective paternalistic activism or what Kritzinger (1991: 111–112) has called, "trying to jump over our shadows". He observes,

By developing theologies that avoid the question "Who am I?" (which can only be answered by examining our past), white theologians have tried to "jump over their own shadows" and have thus created a theology and a ministry which are not rooted in the realities of Africa, but merely repeat answers given to questions asked in the north of the world. Only by reflecting theologically on the salient features of sin and grace emerging from such a critical re-appropriation of our own history and culture, can we begin to re-evangelise ourselves. (Kritzinger, 1991: 111–112)

As we grapple with our misaligned identities we need re-evangelising of which Bosch (1991: 122) observed,

Re-evangelising the white Christian community means to help ourselves develop an inclusive sense of humanity, flowing from the image of the church as the body of Christ, according to which an injury to one is an injury to all. (Bosch, 1991: 122)

As a white community, we are invited to discover the personhood and bodies of “the others” which might lead to a journey of developing what the psychologist Tatum (2003: loc.1112) calls a healthy white identity which consists of the “abandonment of individual racism and the recognition of and opposition to institutional and cultural racism.” Each community needs to work on malformed identities and adopt helpful, probably hybrid identities that allows us to join God’s mission. In terms of the missional conversation, this is one of the challenges we need to face. Within the investigations of the SAPMC, and the formational initiatives of the WCDRC most spaces, except for the Seminarium was mostly homogeneous habitats.

4.2.2.3 Missional discipleship as identity

Describing church members as disciples within the DRC is not normative. As an identity, it isn’t appropriated. Here are possible reasons:

- In Christendom, it was assumed that all people are Christians, and therefore discipleship faded.
- Membership of a church calls forth an imagination linked to consumerism and the shift to discipleship doesn’t occur because they are practising hot tub religion, whatever makes them feel happy (Nell & Mellows, 2017: 4,6).
- Discipleship’s association with a pietism ran the risk of forms of Pelagianism and was rather left aside.
- Discipleship imagined in cognitive terms and packaged in programmes or courses reduced discipleship to an add on of church life or as a course one completes (Hardy & Yarnell, 2018: 219)
- Disciples as a special category of Christian that is radical and placed in a different category than ‘normal’ Christians.

- Discipleship implies growth and comes as a challenge to the *status quo*, so people are not interested, it places demands and costs and requires more than just cognitive ascent (van Schoor, 2016: 16)
- Catechism of youth that leads up to confirmation created a social imagination that Christian pedagogy ends in the teenage years (Akkerman & Maddix, 2013: 16).

However, the tide is turning for as Niemandt (2019c: 111) explains, “The identity of the church (‘who is the church?’) is one of discipleship and followership.” Therefore, in terms of identity – discipleship is at the core of what it means to be a church. Beard (2015: 192) defines this discipleship as an identity that is informed by mission and describes missional discipleship that, “is the experiential process of identity formation which results in a disciple who exhibits tangible evidence of mission, community, and obedience in his or her life.”

This description of missional discipleship shows a growing awareness of how discipleship is informed by mission that moves it beyond privatised and individual dimensions on the one hand and how mission is embedded into a pedagogical model that involves communities being formed as disciples for the good of the world as lifelong learners on the other hand (Kim, 2021: 44). The term missional discipleship is developing in the missional church conversation (Hirsch & Hirsch, 2010; Akkerman & Maddix, 2013; Marais, 2017b; Hardy & Yarnell, 2018; Ladd, 2021). The term missionary disciples are used in the Roman Catholic Church after Pope Francis introduced it in his designation that all Christians are disciples and that everyone is sent (quoted in Kim, 2021: 46).

This intuition of missional disciples was described by Bosch (2011: 43, 67), in his reflection on the gospel of Matthew, when he describes mission as disciple-making and missionary discipleship. Missional discipleship is a lifelong process of seeking God’s reign in justice and love. It is more than just individual salvation but is a journey of “making new believers sensitive to the needs of others, opening their eyes and hearts to recognize injustice, suffering, oppression, and the plight of those who have fallen by the wayside” (Bosch, 2011: 68).

In Afrikaans, the DRC has to date not reflected on *missionale* dissipelskap | [missional discipleship] using this phrase and an articulations of *missionale pedagogie* | [missional pedagogy]

is not developed. It is important to note that this does not mean that there are not reflections on these dynamics, just not in this specific terms. As researcher I am developing a language house that might help congregations and the denomination to move the conversation further from individualised forms of spirituality and discipleship to communal and contextual missional discipleship.

In terms of identity, missional discipleship places pedagogy at the centre of identity because the word disciple gives an identity of a learner, student or in a Willardian sense an apprentice. Within the missional church movement discipleship as a constitutive identity also breaks the divide between teachers and learners, novices and experts and adults and children. All disciples are learners. Embedding an identity of missional discipleship within the social imagination of the DRC might offer a pedagogical imagination that helps to translate theological foundations within the context of daily lives in an embodied mode. Discipleship as an operating system, embedded within the life of a church places all on lifelong learning together that is a recovery of discipleship as a core task of the church (Hirsch, 2010: 8–9).

4.2.2.3.1 Discipleship in the DRC

Within the DRC there is currently a recovery of discipleship which parallels with themes investigated by the World Council of Churches that explored *Moving in the Spirit: Transforming Discipleship* in their 2018 consultation (Jukko & Keum, 2019). Bevans notes that “the reflection and practice of mission in the future will be marked by a theology and spirituality of discipleship” (Bevans, 2018: 364). Like Bosch’s seminal work *Transforming Mission* (Bosch, 2011) the title *Transforming Discipleship* also signifies first, a transformation of the concept of discipleship that moves this identity away from a static, individualistic concept to one of active participation in mission for all God’s people.

Second, transformation implies changed lives and growth in terms of personal and communal discipleship, which implies the practice of specific disciplines and third, discipleship transforms where disciples move, “True discipleship creates a movement of resistance and hope, countering the death-dealing forces of our time and discovering the fullness of life” (Bevans, 2018; Jukko &

Keum, 2019: 9–10). This discipleship takes followers on a journey of adopting a specific way of life that opens disciples individually and communally to the transformation of the Trinitarian God.

As we saw in the introduction to this chapter the DRC's framework document has a lot of parallels with the previous conference of the WCC called *Together Towards Life*. Now, like its parallels with the previous document, the DRC is also called to transforming discipleship. The DRC church order has already been adapted to include discipleship in Article 9 that describes the responsibility of ministers and Article 16 explaining the office of an elder. In the Framework Document of 2013 discipleship is unpacked under the heading 9, "New Insights on congregations",

Disciples are people who follow Christ, who learn from Him what it means to be new people and who, like Christ, renew the world by creating relationships. The rediscovery of the church's mission is, as has already been mentioned, nothing short of a radical transformation. It changes the way the church understands its identity and the whole life of the congregation. Disciples of Jesus who participate in this new conversation are therefore looking for answers to questions such as: "What is God busy doing?" and "What does God want us to do with Him"? (DRC, 2013: 10)

In this description of discipleship, participation is described as the participation in a conversation and discernment of where the Lord calls disciples to participate. In terms of a missional pedagogy of discipleship, it will have to go further than a conversation, into unlearning and relearning what it means to be disciples here and now and embodying and embedding in local contexts. Discipleship and spirituality is linked with mission and discipleship is a lens "through which we see the whole multidimensional nature of mission today (Bevans, 2018: 364, 369). Both discipleship and spirituality need the corrective of a missional perspective.

The return to discipleship in the DRC is thus in line with the larger trends in missiology. Reading classic works on the missional church, one inevitably encounter the Willigen conference in 1952. As we already saw the conference of *Together Towards life* has parallels with the DRC's framework document. With the DRC's re-admittance to the World Council of Churches in 2016, discernment can now take place in the multicultural and transnational setting. At the 2018

conference, the link between the agency of the Spirit and mission is linked to discipleship. In the report of the Task Team for Ecumenical relations of the DRC they report on the conference, “*Protes deur die kerk en ’n soeke na geregtigheid en vrede moet plaasvind deur transformerende dissipelskap wat dienskneg-leierskap in die lig van die kruis en opstanding van Christus vra*” | (Protests by the church and seeking justice and peace need to take place through transforming discipleship that requires servant leadership in the light of the cross and the resurrection of Christ) (DRC, 2019c: 37). Hirsch (2010: 9) also notes that Christian leadership equals discipleship, and that leadership training without discipleship will fail, “leadership is directly proportional to discipleship.”

Within the DRC the concept of discipleship was often linked to forms of pietism that were rejected. Furthermore, in fear of leading congregations to legalism or forms of Pelagianism and works-righteousness discipleship was not employed as an identity. The tide is turning and popular and academic reflections are taking place in the DRC (Nel, 2015, 2017a,b; Niemandt, 2016b; van Schoor, 2016; Marais, 2017b; Nel & Schoeman, 2019). Within the Reformed tradition retrievals of discipleship often take place through the writings of Dietrich Bonhoeffer (de Gruchy, 2021: 22), especially his *Cost of Discipleship* (Bonhoeffer, 1995) is helpful to nest discipleship within a framework of Reformed sensibilities of justification and sanctification.

Within the South African Reformed tradition Botman is an example of this retrieval (Botman, 2000). During the first Botman Memorial lecture, Smit reflected on the logic of Botman’s theology in terms of four notions: “vocational spirituality, responsible discipleship, complex obedience, and hopeful agency” (Smit, 2016: 607). Smit (2016: 607 footnote 1) describes Botman’s pedagogy in the term “praxeology” that “combined praxis with logic, ethics with doctrine, life with thought, and obedience with faith”. In Botman’s dissertation, he consistently used praxeology to describe his views of theo-logic or theological logic.”

According to Smit (2016: 610), Botman’s PhD study was not motivated by intellect alone but a search for a vocational spirituality that might answer questions for the future shape of Christianity in South Africa. This led him to “discipleship, as perhaps the most central form of Christian

spirituality, which again led him to the German martyr-theologian Dietrich Bonhoeffer and the Christology at the heart of Bonhoeffer's project" (Smit, 2016: 610).

Botman (1994: vi) found in Bonhoeffer a conversation partner that engaged in issues of identity and described his thesis as "a christological adventure with socio-ethical concerns in a changing South Africa" (Botman, 1994: vi; Smit, 2016: 611). The metaphor of adventure is an apt description of being formed to participate in the *missio Dei* and to seek the kingdom. It entails a pedagogical journey of not being in control and the possibility of surprise. Such a pedagogy places communities of disciples in a process of discernment and risk-taking. Botman's focus on socio-ethical concerns also shows the missional intent of disciples who live lives contextualised to the realities of South Africa. Botman's discipleship reflections were contextual and often connected with the implications of the Confession of Belhar which also links discipleship to a living tradition. In this kind of reflection discipleship as an identity not only focuses on the spiritual but is also deeply contextual.

Botman (1997: 33) describes transformation in terms of *Christo-formity* through responsible discipleship with an identity that is communal and uses the image of *ubuntu* to describe it. Making a difference starts with questions of identity,

Building of community requires a people's theology, a "who" theology. Bonhoeffer sought the appropriation of the Protestant tradition to shape the communitarian identity and responsibility for his times. Particularly the theological-anthropology of freedom and responsibility based on the understanding of Jesus as "person for the others" proposed by Luther played a central role in this process. (Botman, 1997: 33)

Botman's thought echoes with the Willardian emphasis on discipleship as an identity that leads to missional participation. Missional discipleship describes how a student of Jesus is learning how to be a student within the Trinitarian reality. In one of Willard's last D.min cohorts at Fuller Theological Seminary, he was asked about the missional church movement and his thoughts on it. In Willard's (*Instrumentalities of the Kingdom*, 2012) response, he focused on the role of discipleship in the church, "Being missional is an inevitable result of being disciples" and "what

you are apt to fall into if you don't know that, is outreaching for something that doesn't transform the character and transform communities" (*Instrumentalities of the Kingdom*, 2012).

In the wake of the democratic freedom of South Africa, Botma describes discipleship for the nation, a dictum that links with Willards' saying that "the church is for discipleship, and discipleship is for the world as God's place" (Meyer, 2010: 12; cf. Hardy & Yarnell, 2018: 224).

In Botman's (2000: 209) retrieval of responsible discipleship, he describes how discipleship shifts epistemology so that disciples are not objects but act with God in terms of divine and human praxeology. His Christological adventure leans toward a description of a disciple's union and participation in Christ, "God does not view the human being as rival" (Botman, 2000: 209).

Within the Christological adventure where believers as disciples participate as subjects the renewed thinking takes place in terms of theological themes of justification and sanctification, law and gospel as well as grace and faithfulness, "This adventure leads to the epistemological questions of theology, i.e. the nature of its knowledge, in dealing with the understanding of God, humanity, faith and grace" (Botman, 2000: 209). The Confession of Belhar is for Botman the language of discipleship with its emphasis on obedience and binds disciples into Christopraxis (a concept he got from Edmund Arens). This Christopraxis is lived out in a community of equals that subvert domination (Botman, 2000: 210–211).

Botman's (2000: 211–212) theory of Christopraxis found possibilities of embodiment and resources in Dykstra's appropriation of MacIntyre and virtue ethics and its emphasis on internal practices that are socially extended. The co-operative nature of practices, opposed to the individualistic expressions of it links to a larger tradition (Botman, 2000: 211–212). In practice an epistemological shift takes place and new possibilities, and realities are unlocked. This,

[M]akes it possible for us to take the discussion on discipleship as Christopraxis to its epistemological-theological level. This means that our identities as persons and as communities are constituted by practices and the knowledge and relationships they mediate. (Botman, 2000: 212)

Botman's writings venture on the conversations in the Reformed tradition on the difference between union in Christ and *theosis*/deification. He describes discipleship of participation or co-operation, cf. disciples as the co-operative friends of Jesus (Hunter, 2010: 75).

Joubert (2019: 5–6) notes that discipleship is an urgent call to metanoia that invites followers with new imagery and imaginations patterned after the life, death and resurrection of Jesus with new roles of cross-bearers, servants, children and slaves.

This metanoia is transformative and changes the identity and relocates towards a new community of Jesus followers (Joubert, 2020: 60). Furthermore, Jesus calls individuals into a relational metanoia that is not about studying the Torah but about following in the footsteps of Jesus. The following places the followers on the route of Jesus. Apprenticing one to the life of Jesus is “not about performance (tasks, programmes, activities), but about relational knowledge and obedient trust. In other words, disciples are called to be in the presence of Jesus” (Joubert, 2020: 61–62). In these recoveries of discipleship as an identity and a pedagogy fresh new possibilities arise.

4.2.2.3.2 Missional discipleship's pedagogical possibilities

Discipleship is not a Platonic model of excarnation but an embodied holistic mode of learning. Disciples are learners developing capacities of listening, risking, and experimenting (Zscheile, 2020: 85–92) within communal and contextual embodiment. Furthermore, all discipleship is Christological. Bosch (2011: 54) explains the centrality of Jesus in discipleship,

Discipleship is determined by the relation to Christ himself, not by conformity to an impersonal ordinance. The context of this is not the classroom (where “teaching” usually takes place for us), nor even the church, but the world. (Bosch, 2011: 54)

Hagley (2020: 95) described that discipleship attends to incarnation and participation in the mode of the Spirit in the polyphone of life. In describing this reality he draws attention to Bonhoeffer's insistence that discipleship is this-worldliness and involves all of life (Hagley, 2020: 93–94).

Since the Enlightenment the church has struggled with the reduction of personhood and identity to include only the mind, Descartes' "*I think therefore I am*" has become a dominant anthropology (Burger, 2000: 236). This has a huge implication for Christianity, specifically in embodiment. Taylor (2009: 771) calls this the process of excarnation which he describes as, "the steady disembodiment of spiritual life, so that it is less and less carried in deeply meaningful bodily forms, and lies more and more 'in the head'." Frost (2014: 10–11) uses Taylor's definition and invites the church to "Incarnate." Disembodiment is prevailing in the church and this Platonic modality exhibits itself in its liturgy in various forms. Singing is one example. A community can sing in unison "we raise our hands" with no one doing it, except deep in their hearts (Smith, 2014: 30). By using this example, I am not hinting at re-introducing the worship wars but to elucidate the challenge to embody the life of Jesus within our (together) everyday existence.

Smith (2009c: 46) notes that it seems that in those instances when the church does engage in embodying it does so through an anthropology that reduces people to their minds and life transformation to the renewing of the mind or obtaining new worldviews. This anthropology – that humans primarily head, leads to a pedagogy that favours a conception of transformation that is conceived as giving people more information. In this mind-set, we believe that if we preach, teach, get people to read books and get new knowledge; change will automatically take place. This line of thinking is now popular but even knowing this does not constitute a changed pedagogy. Smith & Smith (2011: 141) reflects on his teaching and how it assumes an excarnated personhood,

I realized that I had simply appropriated the status quo pedagogies I had absorbed in graduate school. While theoretically, I had adopted a philosophical anthropology that emphasized a holistic picture of human persons and human actions, I had continued to work with pedagogical strategies that were more appropriate for disseminating ideas and propositions to "brains-on-a-stick". (Smith & Smith, 2011: 141)

Newbigin (1989: loc.4481) noted that the role of leaders in the missional church starts with their discipleship, and therefore the pedagogical implications of discipleship invite ministers to become disciples themselves, "Ministerial leadership is, first and finally, discipleship." Discipleship and theological education need to be on the same page.

During the DRC's 2019 synod a Framework for missional ministry development in the DRC | *Raamwerk vir missionale bedieningsontwikkeling in die NG Kerk* was approved by the synod (DRC, 2019c: 324 – 354).

In response to the DRC framework decision of 2013, this framework describes different lanes or tracks of training for ministers and lay leaders in the DRC that broadens ministry to include different offices and educational onramps. The Ministerial framework identifies 16 core competencies of missional ministry using the rhetorical framework repurposed by Juel & Keifert (2004) for Luther Seminary. The rhetorical framework, also an Aristotelian insight of *Ethos*, *Pathos* and *Logos* is used (Hagley, 2008: 83; DRC, 2019c: 324–354; Niemandt, 2020a: 112–140).

The framework (DRC, 2019c: 325) states that the competencies are developed using a *formatiewe pedagogie* | [formative pedagogy] that is more than the cognitive and theoretical models that became a habit. Like JKA Smith above, the realisation is that a new pedagogy is needed. This pedagogy is described using the quadrant that was used in the SAPMC of minimum knowledge, attitudes, skills and habits to build the capacities. We have already noted that this Aristotelian model needs to be placed in a theological frame. Within the language house of the document, a shift is proposed from *opleiding* | [training] to *ontwikkeling* | [development]. The holding environment that is proposed for the pedagogy takes place in a mixed model where the capacities are practised and integrated in the DRC's Seminariums, and in circuits, mentoring and VBO as well as in congregations.

The document describes five theological foundations for broadening the ministerial base of the church (2019c: 326–327):

- God calls people personally
- God includes us in the kingdom plans
- God gives and develops gifts
- God gives different gifts to build up the body
- God forms people to spiritual – and personal maturity (DRC, 2019c: 326–327).

The theological foundations place God's agency first and describe transformation as effectuated by Word and Spirit within a faith community that includes specific skills and abilities. Although the theological foundations don't frame the capacities in the identity of a disciple the framework's sixteen capacities divided under the headings of *Ethos*, *Pathos* and *Logos* show the theological imagination of the *telos* of the missional leader (Figure 4.9).

Every capacity's development is again described using a composite of *kennis*, *ingesteldhede en houdings*, *en vaardighede* (DRC, 2019c: 327). Although the document quotes Taylor Ellison (Ellison, 2009: 159–179) habits and beliefs are dropped from her original description and attitude is translated with the Afrikaans word *ingesteldheid* / aptitude. The quadrant is therefore reduced to three elements: minimum knowledge, aptitude (for the model's attitude) and skills (DRC, 2019c: 334 – 352). In the framework document, the pedagogy thus deviates from the Aristotelian logic incorporated by Taylor Ellison. The capacities are developed in different holding spaces and within different communities of practice:

- Mentoring relationships
- Classroom and studying
- Groups of friends, learning communities, study groups and Seminarium groups
- Retreats and rhythms of faith (rule of life)
- Exposure, participation and ministry in the church
- Exposure, participation and ministry in the community (DRC, 2019c: 328).

The diagram of the missional capacities (DRC, 2019c: 334; Niemandt, 2020a: 122) in Figure 4.9 has four capacities under Ethos:

- Live in Dependence on God,
- Honesty with Self
- Live Anchored in Personal Calling
- Practise Spiritual Disciplines.

In Niemandt's (2020a: 122) translation and presentation of the image the headings of *Ethos*, *Wie ek is en word* | [Who I am and becoming] was not added to the diagram. The heading for *Logos* is, *Wat en hoe ek glo* | [What and how I believe] and *Wie en Hoe ek dien* | [Who and How I serve].



Figure 4.9 – Core capacities of missional ministers (Niemandt, 2020a: 122)

The WCDRC and the DRC thus use the Aristotelian quadrant and *Ethos*, *Pathos* and *Logos* as a foundational frame for the pedagogy of training new minister. The same Aristotelian quadrant forms the pedagogical undergirding in strategic places like the Seminarium, the ministerial framework and it is also the main pedagogy of the Missional Vocation task team (DRC, 2019c:

188). Within the missional task team's Aristotelian quadrant a theological frame is used in some of the quadrants.

The quadrant develops capacities and we have encountered different capacities throughout the expressions of the WCDRC. At the end of the SAPMC 12 capacities were identified, in the *Predikantebegleidingsentrum* 8 capacities are used (which is used in the Seminarium's 4th milestone for the training or rather development of students), and now there are 16 capacities in the framework for ministerial development. Alignment in terms of the identities will be beneficial.

The addition of discipleship in the church order in Articles 9 and 16 necessitates that discipleship is described in the 16 capacities. In this framework document discipleship is named once "as a broad description of a minister's ability to lead teams, discern a church's calling, promote discipleship and build partnerships | It also includes the skill to lead teams, an understanding of cultivating discernment of calling in the church, promotes discipleship and partnerships over borders (DRC, 2019c: 325). In terms of developing the identity of ministers and developing a pedagogy for missional church, discipleship and missional spirituality need to be included in the capacities framework. The following is suggested:

- Under *Ethos*, the 4th capacity is Practicing Spiritual Disciplines. This can be broadened to "Live as a missional disciple". This will embed the identity of discipleship within the *Ethos* of the framework. Furthermore, adding missional spirituality and the development of a rule of life within the description of the capacity will allow ministers and elders to be on a lifelong journey of discipleship.
- Although the framework document uses images for the capacities these images are not explained in terms of imaginative associations.
- The rhetorical framework of *Ethos*, *Logos* and *Pathos* can also be placed in interaction with the Iceberg model (Figure 4.10). Within different segments of the WCDRC capacities are developed. These capacities can be populated in the Iceberg model in the different segments of Theology (Why? / *Logos*), Identity (Who? / *Pathos*), Missional Spirituality (How? / *Ethos*).



Figure 4.10 - Ethos Pathos Logos

4.2.2.3.3 Integrating missional discipleship with DRC developments

The concepts of discipleship were articulated in the theoretical frame of Willard (3.4), and within the WCDR in the work of the *Geloofsreis* (3.6). Discipleship is not explicitly mentioned in the other expression of the WCDRC. (Nel, 2017a: 1) notes that his recent research emphasises the role of discipleship in the development of a missional church. Willard (2006) concurs that non-discipleship is the elephant in the church and the great omission in church circles. The omission(s) that Willard described are the omissions to be disciples and the other is to train to be obedient in terms of Jesus’ teachings. Hirsh (2016: 110) agrees on the importance of discipleship and states,

When dealing with discipleship and the related capacity to generate authentic followers of Jesus, we are dealing with that single most crucial factor that will in the end determine the quality of the whole—if we fail on this point, then we must fail in all the others. (Hirsch, 2016: 110)

Hirsch & Hirsch (2010: 23) laments the loss of the art of discipleship. There is currently a renaissance in discipleship within the DRC. Marais (2017b) articulates discipleship as the art of formation. Bosch (2011: 61) described how the first disciple in the gospel of Matthew are prototypes for the church. As we have seen, in the ecumenical movement there is a renewed

emphasis on the role of discipleship. Within the DRC's 2013 Framework document it is listed as one of the values of a missional church, "the church makes disciples. It calls people into the transformative power of faith in Jesus Christ" (DRC, 2013: 6). In terms of a pedagogy that connects the disciplines of spiritual formation and developments of missional theology, and identity of a disciple is a wonderful biblical recovery.

In its original meaning, the word disciple means student, or learner and therefore implies within its constitutive description an identity of a learner (Bevans, 2016: 76). This conceptualisation of a disciple as a learner connects well with the Reformed intuition described by Calvin as a conversion to learning (Dreyer, 2016: 185), a *conversio ad Docelitam* that places disciples on a lifelong journey wherein they are teachable and in formation (Dreyer, 2014: 4; George, 2018: 273; Hardy & Yarnell, 2018: loc.92). As missional disciples, we participate in the *missio Dei* being formed by the Spirit to become like Christ in the local contexts we find ourselves in. This is not discipleship of interiority that shies away from the civic, but discipleship that enables creative engagement as citizens of the kingdom of God (Burger, 2000: 241). With the structural changes to Articles 2, 9, 16 and 53 the pedagogical challenge is to align the capacities of ministers with the new insights on discipleship and spirituality.

Kim (2021: 45 fn.40) notes that the missional implication of discipleship opens the link between mission and spirituality and offers a "discourse on spirituality which is similarly challenged to be more missional." We now move to a description of missional spirituality or missional spiritual formation.

4.2.2.4 Missional spirituality and a rule of life

Throughout chapters 2 and 3 we have seen the importance of the agency of God in the process of formation. Through specific disciplines followers of Jesus open themselves to the transforming work of the Spirit. This formation is an invitation into union with Christ and participation in the *missio Dei*. Furthermore, it was noted that in the SAPMC's missional impetus corporate disciplines enabled communal discernment and that a need arose for developing the spiritual formation of

individuals. On the other hand, in the spiritual formation movements of the WCDRC keystone spiritual disciplines of a personal and individual nature was the default repertoire.

In the *How* part of the Iceberg model the importance of missional spiritual formation (or the more popular term missional spirituality) is placed as the dynamic that integrates theology and identity in ways that influence activities, practice and ministry above the waterline of the Iceberg. Missional spirituality also mixes the repertoire of practices in a manner so that individual and corporate, inward, and outward are in rhythm and the creative tensions are maintained.

The need for missional spirituality is becoming clearer in the DRC. At the General Synod meeting in 2019, the report of the task team for missional transformation stated that the missional transformation of the DRC will not happen without the development of such a spirituality, “Without a missional spirituality the missional expression of local churches will be reduced to a few flagship projects (DRC, 2019c: 176). Missional spirituality needs to be cultivated in the vernacular of believers in their everyday contexts.

We have already discovered the emergence of missional spirituality when we looked at the development of this term in the WCDRC (3.10). A missional spirituality develops when we recover the embodiment of the people making up the body of Christ, participating in the *missio Dei* formed into the likeness of Christ through the Spirit, making a difference in the places wherein these bodies are situated. This participation is fostered in the communal and personal practices of spiritual disciplines through an engagement with the local context. Missional spirituality is cultivated through practices that become habituations of the Spirit within the habitats of ordinary lives. A missional spirituality attends to the margins and the centres.

Jones (2014: 14) advocates for a synthesis of discipleship formation that combines spirituality and mission like breathing in and out and cautions that without this synthesis a life in the Trinity is obscured. Therefore, missional spirituality engages with the places or habitats of formation, the habits that are formed, the social imagination and habitus and how missional disciples are inculcated into the adventures of God, a process of habituation.

Missional spirituality is an intentional and formative process that involves all of life and therefore breaks through the dichotomy of sacred/secular as well as the fact/value split. Through a missional spirituality, the art of embodiment is recovered. Without a recovery of embodiment, the skill and art of missional discipleship thins out and loses its rich texture and link to the tradition of the church and involvement in the world.

Therefore, a missional spirituality needs to engage with embodied rhythms and pedagogies that make embodiment a possibility. In a pun on the work of Fresh Expressions, a missional spirituality invites missional disciples into flesh expressions. Missional spirituality forms disciples as participants in the *missio Dei*, by forming a diverse community that lives a rhythm in the *Perichoresis* of the life-giving movements of the Trinity who loves the world and invites disciples into a self-giving *Kenotic* life that engages in the neighbourhood in discerning God's preferred and promised future. This sending God sends us not by leaving us alone but calls us into Union to live lives within the pattern of Jesus. Missional spirituality gives a social imaginary of the Trinity's invitations into all areas of life. The joys and the suffering. The Spirit invites disciples into a kingdom dynamic that creates a habitus of discipleship within the habitats of the locations wherein disciples find themselves.

To live into this missional spirituality habituation needs to take place through the engagement of personal and communal spiritual disciplines that become a *regula* or a rule of life, both personal and communal.

Therefore, missional spirituality engages with a pedagogy of rhythms that synchronises inward and outward as well as personal and communal journeys of faith that involve breathing in and breathing out. An inner and outer dynamic of spirituality is called a Rhythm of Life. This rhythm is based on the ancient wisdom of the monastic rule of life. A rhythm of life helps to engage with practices, that are sometimes called keystone habits. In chapter 2 and 3 some of these keystone habits were identified that can be placed within a *regula*: Dwelling in the Word and the World, asking God questions, silence and solitude, the prayer of *Examen* and *Lectio Divina* and journaling were some of the keys practices. Engaging with these disciplines opens participants to the work of the Spirit. These spiritual disciplines and practices carry the *Telos* and the Identity of missional

disciples and align what is below the waterline with the practices and ministries above the waterline. Missional spirituality is at the heart of missional praxis (Kritzinger & Saayman, 2011: 189; van Wyngaard, 2020: 136). This praxis needs a rule of life to integrate the creative tensions.

The need for the development of a rule of life has been noted in several parts of the research so far:

- During the development of the SAPMC, a rule of life was suggested for the leader's facilitation of the journey. This enables leaders to live from their relationship with God in a non-anxious manner.
- In the *Geloofsreis* a rule of life is embedded in the fourth retreat and helps ministers to continue the journey of discipleship after they completed the retreats.
- In the Seminarium, developing a rule of life for students will instil in them a skill that they can model and teach within their congregations.
- During the *Predikantebegeleidingsentrum* a SMART plan is developed for further growth. Embedding this plan within a rule of life will create a dynamic for missional discipleship.
- In the AMSS the need for a rule of life was articulated in the planning phase of the centre. To date, the embodied rule of life at the centre is the most visible rhythm in the areas researched so far. However, to move the rhythm to a missional spirituality the repertoire of spiritual disciplines can be expanded to include communal practices. Murray's framework of prayer, vocation and service gives an imagination for the development of a missional rule of life.

Helland & Hjalmarson (2011: loc.2270-2274) quotes the work of Robert Webber who described the role of spirituality within the dynamic of what he calls the circle,

Theological reflection is inextricably linked with the *Missio Dei*. . . . The practice of ministry is already theology in action. When one enters the circle of leadership through theology, one is driven to missiological reflection, to spiritual formation, to cultural awareness. One can enter the circle through spiritual formation. Spirituality is no longer exclusively identified with

spiritual habits of prayer, Scripture reading, and attendance at church, or with an ethical list of do's and don'ts. Rather, spirituality is informed by the *missio Dei* and the theological reflection of the church, emphasizing the holistic message of becoming truly human. (Helland & Hjalmarson, 2011: loc.2270-2274)

Missional spirituality developed through a Rhythm of life answers the how question of the Iceberg.

4.2.2.5 What? Activities

Above the waterline the ministries and practices of the church are visible. When these practices are congruent with aspects that are below the waterline cultural change is set in motion; practices formed by the Spirit in a missional spirituality embodied in identities and lived out contextually that are built on theological foundations will cultivate. The pedagogical integrity of these levels is crucial.

When a practice is introduced, or a ministry initiated it can also influence the system in a downward manner, however, the internal logic of the practice of ministry builds on theology, identity, and spirituality. All practices carry within them a *telos* that is embedded in the practice which becomes institutionalised. “Practices ‘carry’ the *telos* in them” (Smith, 2009c: 62). This notion of *teloi* within practices is denoted in Smith’s phraseology of “carry”. The imaginary is carried in stories, images, and legends. The world is understood in worship by the practices that carry within them specific imaginations of how the world work.

Undertaking a practice audit (Smith, 2009c: 84) within a church helps with the discovery of the *telos* that is carried in the practices of communities and individuals. These audits are communal ways in which deep formational influences on practices are discovered, “we need to become attentive to our environment and our habits, to see them with new eyes, as if for the first time” (Smith, 2009c: 19) Engaging in cultural exegesis the *telos* of practices are discerned through the exploration of specific questions:

- What vision of human flourishing is implicit in this or that practice?
- What does the good life look like as embedded in cultural rituals?
- Question of identity is asked, “What sort of person will I become after being immersed in this or that cultural liturgy”? (Smith, 2009c: 89).

In other words, the practices we engage in can be assimilated within our rhythms of life without notice. Therefore, auditing practices is an essential part of a community of practice. We will now look at how such an audit can help churches.

4.2.2.6 Using the SAPMC as a tentative case study

Using the Iceberg as a heuristic, practices and movements can be audited and the theoretical frameworks of Willard, Wenger, JKA Smith and MacIntyre can be incorporated into the taxonomy of the Iceberg to thicken the analysis.

As we saw in chapter 2 the capacities of the SAPMC could be translated into Smith’s anthropology as virtues. The pedagogy of the SAPMC can then be described as aimed at the cultivation of missional virtues (capacities) of listening, risking, focusing, learning, and growing and sharing and mentoring toward the *telos* of participating in the *missio Dei*.

To inscribe or inculcate these virtues in participants a process of spiritual discernment was designed wherein the practices of the SAPMC was exercised to cultivate specific capabilities. The diffusion of corporate practices or what JKA Smith calls thick practices included Dwelling in the Word, Dwelling in the World and Plunging¹⁶. These practices can be described as keystone habits (Duhigg, Rooms & Keifert), internal practices (MacIntyre) or Smith’s “particularly packed

¹⁶ In reflections on the main practices of the SAPMC Niemandt notes after five years that the main (Habits) are: Dwelling in the Word, Dwelling in the World, welcoming the stranger, *ubi caritas*, and empowerment (Niemandt, 2010: 403). When Nel reflects on the SAPMC three years later, the practices are Dwelling in the Word, Dwelling in the World and Plunging. Although Plunging was not on the reflection after five years.

practice” (Smith, 2009c: 149). Of the three practices CII named Dwelling as a primary practice (Ellison & Keifert, 2011) and an example of innovation. In practising Dwelling in the Word, a social imaginary is developed that helps congregants to participate in what Gorman terms “becoming the Gospel” (Gorman, 2015: loc.7901) that is wrapped in a sanctified imagination.

Taking the SAPMC as an example one can populate the theological, identity as well as spirituality levels of the heuristic. In terms of the how? of the Iceberg the SAPMC’s different practices can be placed in a functional rule of life of the SAPMC process. These practices will be contextualised and will at least include the thick practices of the Dwellings and Plunging. Depending on the context other practices may be added (like the *100 Dae* that was innovated in specific contexts of the WCDRC). SAPMC churches journeyed from specific positions of Identity and Theology. Most of these Identities were homogenous and buffered and in a Christendom mode. Theologies needed to shift to participate in the *missio Dei*, seek the Kingdom and live lives of kenotic rhythms based on the Incarnational realities. In the different phases of the journey, these levels in the Iceberg shifted as the pioneers, early adopters, and late adopters participated in the cultural change. In the change process, the keystone habits were placed in the holding environments of the church. During the fourth capacity of learning and growing the process of change is continued.

However, as Smith (2009c: 89) notes Christians and congregants are part of secular liturgies, or what we can also name secular rules of life, or secular rhythms of life all the time (Rooms & Keifert, 2019: 17). The question is whether Dwelling in the Word, Dwelling in the World and Plunging is enough of a countermeasure for the formation that congregants (and ministers) assimilate in their everyday lives? Smith (2009c: 208) asks,

Isn’t it a bit of a naive overestimate to think that the practices of Christian worship, formative though they may be, could really function as sufficient counter-formation to the power and ubiquity of the secular. (Smith, 2009c: 208)

We will now look at two examples within the SAPMC process to see if there is sufficient counter formation.

4.2.2.6.1 Dwelling in the Word

Dwelling in the Word is one of the core practices of the missional church. In an audit, one can explore with what regularity Dwelling in the Word is practised and if it is exercised within the discipline of the intended logic of the practice itself? (With reference to MacIntyre's distinction between an internal and external practice discussed at 2.6.3.3).

If Dwelling in the Word is only exercised in a congregation's Task Team and at quarterly church council meetings without being passed on to another setting within the ecology of the local church like finance meetings, small groups, Bible studies, youth, families etc. then this practice isn't diffused throughout the system. Is it enough of a counter formation of the social imaginations that have been formed in congregants who are participating in other communities of practice?

A missional rhythm of life will help a congregation to attend to communal and personal practices that can counter the secular formation by attending to the rhythm in terms of regularity and dispersion of the practices in the ecology of the church. One can also audit the specific practice to determine if the practice is being exercised regularly and if it is functioning within its logic. Another challenge is how the practice of Dwelling in the Word can become distorted. The distortions can come in many forms. As a facilitator I have seen the following examples (which can also help with an audit):

- The physical space does not allow people to get up, walk to a stranger and listen to them in a manner that facilitates free speech. This might be due to the seating arrangements like long pews where people sit next to each other. It may also be that the physical arrangements include distractions like phones, computers, and other electronic devices.
- Listening gets distorted by participants not being fully present.
- The feedback of what participants heard is mainly directed at the facilitator with the rest of the group only waiting for their turn to share what they heard. In doing this the holding environment is not a space of holding but full of distractions and attention leaking.
- The respondents, usually congregational ministers, use the feedback session as preaching or teaching opportunity.

Training minister in the logic of the practice is an essential part of the formational process. If the practice is turned back into a didactic informational space, avenues of formation will be hindered. Attending to the regularity of the practice as well as the internal logic of the practice will help with the formational pedagogy of the missional change.

4.2.2.6.2 Dwelling in the World

Dwelling in the World is another thick practice that developed during the different phases of the SAPMC clusters. However, as a reified practice it was not described in any of the consultant manuals or the training manual and therefore questions need to be asked in terms of its diffusion throughout the partnership churches and how it was grounded in those church's cultures. Even in the naming of the practice, there was not a shared language house in South Africa, in some partnership churches the practice was described as *Wandel in die Son* | [Dwelling in the Sun]. Dwelling in the World was not part of any of the WCDRC spiritual formation movements explored in the scope of this research.

In theory Dwelling in the world is a thick practice in the SAPMC process, but was it practiced beyond the Task Teams in the discovery and experimenting phase and was it diffused throughout the rest of the churches who participated in the SAPMC? In a sobering comment Nel (2013: 6) notes that in the aftermath of the SAPMC none of the churches he researched engaged with Dwelling in the World. The practice itself was developed in South Africa and is described as a “grassroots practice” (Gelder & Zscheile, 2011: 122) diffused within the international missional movement and is one of the six disruptive practices of CII.

Ladd, a leader in the Anglican churches describe Dwelling in the World as an identity-forming practice of missional discipleship (Ladd, 2021: 100). In describing the practice this way, one can see how the practice has the potential to form identities in a church. Ladd is part of the International Consortium's community of practice (which researches the missional church movement). He was asked to research, Dwelling in the World and chose four of the dioceses of the Anglican churches in the UK (Ladd, 2021: 100–101). Rooms & Keifert (2014: 22) notes that the practice of Dwelling

in the World has similarities with Dwelling in the Word. The micro habits of listening a fellow congregant into free speech can now help to build a bridge to listen to a stranger in the community into free speech.

The practice, therefore, flows out of the social imaginary and habitus developed in Dwelling in the Word and specifically Luke 10:1-12's emphasis on a person of peace. Congregants develop in Dwelling in the Word the capacities needed to engage a friendly stranger outside the congregation as a person of peace with whom a possible shared missional experiment can be conducted. Auditing a community's engagement within the logic of Dwelling in the Word will move into Dwelling in the World.

Within the reality of the *missio Dei* the person of peace is met within a relational reality of reciprocity and mutual exchange, God is working in the people of the community and a radical reconfiguration takes place in that the church is not placed in the position of host but guest. This reminds me of the famous saying of Biko (1987: 69) that whites will be welcomed at a new table when the table has been stripped of all the trappings placed on it, and that whites will be welcomed at an African table. In the practices of mutuality and in a willingness to be patient towards the person of peace, the practice is a way to resist colonial tendencies of control (Ladd, 2021: 105). The practice, exercised regularly opens participants up to the possibility of change,

Over time, this practice has a profound impact on the way people perceive and express their discipleship, specifically enabling them to lay down a privatised approach based around the perpetuation of their own congregation and set sail on a more public journey with unfamiliar others, centred on the mission of God. (Ladd, 2021: 106)

In the SAPMC's model of the diffusion of innovation, the practices are introduced throughout the church as it becomes deployed through the phases of knowledge, persuasion, decision, implementation, and confirmation. See (Branson & Roxburgh, 2021: 131–134) for a recent discussion on the diffusion of innovation. They note that within systems of homophily (homogeneity) an invisible barrier can develop that blocks the flow of innovation because the innovation is not networked through strong and weak ties. Using the Iceberg as a heuristic one can

investigate whether the block in the innovation is hindered by Theological or Identity issues within the ecology of the church.

In the aftermath of the SAPMC the bridging from Dwelling in the Word to Dwelling in the World did not take place. Plunging, another practice of the SAPMC process, engaged a group of parishioners in boundary-crossing but questions also need to be asked in terms of the diffusion of this practice in the different churches and within the ecology of the local church itself.

The three thick practices of the DRC's missional transition are meant to become habitual to such an extent that specific virtues (capacities) are inscribed in congregants. Can this habituation towards a virtue (capacity) be accomplished in the ecology of a church if only a small number of congregants engage with it during a short time? Smith (2009c: 226) notes formation takes time and is dependent on repetition and rhythms. In an audit, this regularity can be determined.

These are the critical questions one needs to ask in terms of the development of a missional pedagogy for the DRC. In parallel to the DRC process, Church Innovations Institute developed six missional practices as an ongoing pedagogy for partnership churches (cf. Keifert & Rooms, 2014: 20–24). Two of the practices developed in the SAPMC are included in CII's ongoing work (Dwelling in the Word and Dwelling in the World). Since 2014 they innovated four new practices: Spiritual Discernment (that differs from the overarching process of the SAPMC), focus for missional action, announcing the Kingdom and Hospitality.

4.2.2.7 Auditing using the Iceberg as a heuristic

The Iceberg is proposed as a heuristic that can aid in assessing the missional journey of a church. Over the years Rhythm of Life as a consulting group have engaged church leadership teams in the following ways using the Iceberg. As a caveat it needs to be mentioned that any audit is done from an appreciative inquiry lens, God is already working.

- Communities evaluate the church's practices and fill out the Iceberg using the data. One way may be the sermons preached over a year. Which Theological foundations were

instilled in the community? What are the identities and contextual imaginations shaped by the sermons? Which invitations towards spirituality are propagated? Another way is to evaluate the liturgy of the service. What images, stories, songs are favoured and what is the theological and identity's that are formed? Churches with small groups can audit the practices and curriculum of the different groups.

- An elder council can write down all of their current questions and plot on which category these questions lie. In our experience as consultants, most of the questions lie on the What level and within the current South African context on the Who questions.
- An audit of the church buildings and facilities reveal issues of Theology, Identity and Spirituality. Is the building conducive for dialogue? Is it accessible for strangers? What is the ecological footprint of the church building? Does the church see the congregants' houses as part of the church's buildings?
- Having conversations with congregants and leaders can reveal where adequate missional theology and identities have formed and where some work is still needed. What is the gospel according to them? What are the functional pictures of God?
- Which spiritualities are promoted by the church? Is it a spirituality from below or above? Are the practices personal and individual or communal? What is the functional rhythm of life of the community?
- Inviting colleagues from another congregation or circuit to help with the audit can be a helpful practice, they can come into the situation with fresh eyes.

A simple example of seeing where a church's identity lies has to do with how churches go along with the identity and associations with the word missionary (*sendeling* in Afrikaans). When congregation members are asked if there are any missionaries (*sendelinge*) amongst them, they might think the question asks whether they are missionaries in other countries and link the word with that specific calling. In the missional church, however, identities are formed wherein every member is a missionary or *sendeling*. Every member is sent. The same can be said of terms like full-time ministers. In *Raw Spirituality* I started one of the chapters with the following introduction, "This chapter is for those who are working in full-time ministry. But before you skip it, read the next few paragraphs" (Smith, 2014: 163). When I put it in the book the editor at IVP cautioned that people will think that the chapter is just for ministers or pastors. However, in the

wake of Luther and the Reformation’s claim of the priesthood of all believers, it is of the utmost importance to shift into missional identity formation. “All Christians are in full-time ministry. Through our everyday lives, we become good infections in the world” (Smith, 2014: 163).

We are now able to summarise the theoretical frame (see Figure 4.11). On the theological level, the 8 movements of Trinitarian theology are placed. Through these movements, the theology of the SAPMC and the formational expressions are brought into the theoretical frame. In terms of identity missional discipleship attends to contexts and also pedagogy. Disciples are lifelong students of Jesus living into a pedagogy of discipleship within the unique contexts where they are placed. This life of discipleship is an identity that is empowered by a missional spirituality to discern God’s will. Missional spirituality keeps the creative tension between inward and outwards, individual, and communal and homogeneous and heterogeneous together. This pedagogy of Theology, Identity and Spirituality enables a life of discernment and action.



Figure 4.11 - Summary of the Theoretical frame

4.2.3 Structured for missional church

On a macro level churches and denominations need to be structured for mission. What is the state of the DRC's missional structuring? This brief overview will discuss pertinent issues arising from the last General Synod in 2019.

- In 2015, in response to the mandate of the framework document, a Missional Manifesto was accepted and a task team for Missional Transformation was started to develop a strategy for the implementation of the framework document. Missional transformation was prioritised as the top priority of the DRC. The missional transformation was coordinated by the General synod's Task Team for Missional Transformation (Ontdek, 2016: 7) with synodal leaders linking to sub-task-teams for *Lidmaatbemagtiging, Missionale Ekklesiologie, Erediens en Liturgie, Gemeentebediening, Algemene Kuratorium | Membership equipment, missional ecclesiology, worship and liturgy, church ministry and Curatorium*. These different task teams came from the different synods and met several times between 2015 and 2019 (DRC, 2019c: 31).
- During one of the work sessions of the task teams Ds. Freddie Schoeman who was the convener of the Task Team for Missional Transformation passed away and the leadership of the task team was reconfigured. This reconfiguration has gone through several stages with name changes (DRC, 2019c: 31). According to Dr. Lourens Bosman in an interview on 16 September 2021, between the 2015 and 2019 General synod meetings, the name of the Missional Transformation team was changed to *Missionale Kerkwees | [Being Missional Church]* because the word transformation elicited resistance, and linked with imaginations of a political agenda that also bring about associations with the loss of power of the Afrikaner white church's power and political agendas that doesn't fit in the church (Lombaard, 2015: 2). The Task Team changed their name another time and is now called the Task Team of Missional Calling | [*Missionale Roeping*]. This name change is to align the team with Article 2 of the church order. This team is now a working group wherein experts are co-opted. The different sub-task teams of the regional synods were disbanded.
- At the General Synod of 2019, their reports served before the DRC in terms of the strategy for missional transformation that will be followed (DRC, 2019c: 174–219).

- As we have noted in this chapter, in lieu of the acceptance of the Framework document in 2013, several changes were made to the church order. With the addition of discipleship to Articles 9 and 16, it is important to help ministers and elders to understand what this addition means in practice. Discipleship as identity and its pedagogical implications need a foundation in theology and a missional spirituality to sustain it.
- Structurally Faith Formation falls under the Task Team for Youth. The task team's name is *Geloofsvorming: Jeug* | [Faith formation: Youth] (DRC, 2019c: 271). The sub-report of the task team for catechism describes faith formation within well-articulated discipleship, "*In geloofsvorming fokus ons op dissipel-wees en dissipel-maak*" | [In faith formation], we focus on being disciples and making disciples (DRC, 2019c: 285). Placing faith formation as a category with the Youth task team and the related sub-teams strengthens the social imagination that faith formation and discipleship fits within the lives of youth and that catechism stops when a certain life stage is reached. The task of faith formation includes, but also extends beyond the mandate of this task team. In terms of developing a pedagogy for formation, the conversation needs to be broadened to include not just the youth.
- To prioritise discipleship and missional spirituality the structure of the holding environment of the DRC need to reflect these priorities. Adding the role of discipleship to Articles 9 and 16 of leaders is a helpful beginning.

4.3 *Summary*

In this chapter the sub-research question that was explored was, what is the synthesis of the theoretical frames that can be used for the design of the prototype?

The theoretical frame for the development of a prototype was discussed using the Iceberg model with descriptions of Theology, Identity, Missional spirituality and Activities. Activities in the church can be audited or discerned using this heuristic. In this chapter, the lens was opened wider to describe missional and spiritual formation concerns in the broader DRC and the missional movement in larger ecumenical conversations.

Eight movements of Trinitarian theology as the foundational blocks for a theology for the prototype was described. Identifying congregants as missional disciples have pedagogical, incarnational, and contextual implications. The Identity of the prototype needs to engage missional disciples who are contextualising the prototype in their everyday lives and contexts. Missional spirituality is formed through habituation and a combination of private and communal practices in groups that are not only homogenous through a rule of life.

Some structural suggestions were made for the DRC's engagement with discipleship, missional spirituality and *geloofsvorming*.

The theoretical frame can be summarised in the image of (Figure 4.11). This summary will be used in the development of the prototype. We are now in a place to explore how a rhythm of life was designed and can be developed as a pedagogy to cultivate missional disciples that not only change individuals but “lead the whole church community on the same journey” (Ladd, 2021: 122).

Chapter Five

5 RHYTHM OF LIFE AS A PROTOTYPE

Following the logic of the Research Cycle, this research has completed Movement 1 and Movement 2 within the Quadrants of guidance and research (Niemandt et al., 2018: 406). In this chapter Movement 3 commences and a Rhythm of Life will be described as a prototype. In doing so the research moves into the design quadrant (figure 5.1).



Figure 5.1 - Missional research cycle (Niemandt et al., 2018: 5)

Describing the Rhythm of life as a possible prototype answers the research question, how was the pedagogy developed and how can it be implemented as a prototype to cultivate missional spiritual formation?

The first part of the chapter will use the researcher's knowledge that was generated in a practice stream within the contexts of church planting and consulting. The church planting was written up in a knowledge stream and reified in the book *Raw Spirituality: The rhythms of a Jesus life* (Smith, 2014), within the practice of consulting different tools and heuristics, were developed and will be placed in conversation with the theoretical frame described in chapter 4 (See Figure 4.11). The prototype will be described in terms of its design and development and offered for further research in the Missional Research Cycle. Different applications will be suggested for possible testing in the WCDRC's TT. First, we will explore the role of prototyping in the DRC. Then we will look at the different iterations of the Rhythm of life after which the prototype with intervention proposals for the WCDRC will be described.

5.1 Prototyping in the missional church

In the wake of the DRC's missional turn, and its articulated theologies embodiment in everyday congregations is now paramount. The insights, new imaginations and language houses need translation in an embodied way. One of the major discoveries of the SAPMC was the importance of the cultivation of church members to participate in the missional journey (Mouton, 2017: 169). Marais (2017a: 77) described the need for the development of prototypes that will be tested at grassroots level. Furthermore, Burger (2017a: 260) reflected on the missional movement's history and the steps forward and states that the new missional calling should be "translated into doable plans, practices and habits" and hints at a possible methodology, "In this phase, most of the learning will be from the bottom up (and from the fringes in), coming from the experiences and experimentations of real-life congregations and communities" (Burger, 2017a: 260). The same missional imperative for innovation is echoed by the international community. Zscheile (2012a: xiv) encourages churches to learn what it would mean to be adaptive and creative and that in

cultivating sent communities there are no formulas or easy models and that it necessitates adaptive capacities and missional innovation. One of the ways in which innovation is achieved is prototypes. These prototypes are used as experiments of learning and through different iterations, new possibilities arise. Innovation and design thinking is a learning process that links with a pedagogy of discipleship and a Christological adventure because discipleship is an identity of lifelong learning and innovation is a playful and creative process and therefore usually takes place in environments that give permission for the innovation, or where the innovation is on the margin of a system.

Within the Missional Research cycle, Movement 3 is described as a creative process wherein pioneers with innovative ideas are protected from the political powers in the system. They are released to design innovative prototypes (Niemandt et al., 2018: 6).

In 2003 the researcher and a group of fellow followers of Christ planted a church in Johannesburg, South Africa. Church plants in Afrikaans speaking churches were rare in the early 2000s. In Gauteng the only other church that planted from an Afrikaans core group was 3rd Place in Pretoria. The inspiration of this church plant grew out of a disillusionment with seeker-sensitive and mega-church ecclesiology. The specific church plant was planted outside of any denominational support. As a church plant, *Kleipot Gemeente* (KG), was an example of what Paas (2012: 473) calls an incubator or laboratory of mission. Because this church plant was not sponsored by one of the South African denominations there was no pressure to replicate existing models of church. For churches to innovate Paas (2012: 471) describes “free havens” where there are no control or expectations to conform to the norm. These free havens are usually far from the centres of power and some examples we have in church history are the monastic orders, which have played a vital part in the mission of the church (Paas, 2012: 476).

To innovate Paas (2012: 475) recommends three conditions that need to be satisfied. First, the questions posed by the cultural challenge need to be addressed through adaptive knowledge, second, those who innovate must be a community of diversity in terms of temperaments, culture and theological imagination and third, the innovators must be aligned in terms of the *telos* and values of the group. By these criteria, the prototype developed by KG and later used in consulting

by *Rhythm of Life* qualify as an example of a missional innovation from the fringes and will be offered as a pedagogy for the cultivation of missional spiritual formation. Zscheile (2020: 85) places innovation in a theological frame and notes that organisational learning and innovative experiments need to be placed in conversation with discerning the Spirit's leadership. Prototypes are part and parcel of adaptive change and within its development learning as well as action and reflection take place. After a prototype has been developed different listening loops are designed to create feedback and new iterations. This process is a continual engagement with the incarnation, contextualisation embodiment and pedagogy.

Niemandt (2019c: 166–168) adapted the work of Hirsch & Catchim and describes a cycle of innovation with different phases:

- Immerse and plunge into a new context
- Interpret the cultural codes by asking a question
- Translation, where the prototype is developed
- Incarnation, where the innovation is embodied

In the following sections, the development of the prototype will be explained.

5.2 From Emergent to missional, from America to South Africa

Using Niemandt's (2019c: 166-168) adapted cycle of innovation the immersion and plunging will now be explored. As a church pastor, my wife and I lived in the USA from 2000 – 2003 and worked in a non-denominational church in Colorado Springs. In these years the Emergent movement picked up speed and we attended several church planting workshops hosted by Emergent. The workshops were hosted by Tim Keel and Doug Pagitt, leaders in the Emergent movement. The workshops were the precursors for their books *Intuitive Leadership* and *Reimagining Spiritual Formation: A week in the life of an Experimental Church* (Pagitt, 2004; Keel, 2007).

In 2003 the researcher and his wife returned to South Africa and planted the church with a core group of fellow pilgrims. As a fledgling church community and free haven plant, the members of KG launched our church plant asking the question, What is church? (Smith, 2014: 82).

Inspired by the Emergent church movement (McLaren, 2001, 2006), we sought alternatives to the ecclesiology of the seeker-sensitive and mega-churches and adopted an emerging ecclesiology described by Niemandt (2007) in a South African book entitled, *Nuwe Drome vir nuwe werklikhede*. In the early 2000s, the ecclesiology of megachurches was disrupted by the deconstruction of leaders who broadly identified as Emergent Christians of which the researcher was a participant. Niemandt (2007: 61–62) explored the characteristics of an Emerging church described by Gibbs & Bolger as communities that focuses on:

1. Jesus and the kingdom of God
2. Breaking the divide between secular and sacred.
3. Emphasising church community.
4. An openness to strangers (hospitality).
5. Serving without ulterior motives.
6. Participation by church members.
7. Creativity.
8. Leadership through networks instead of hierarchies.
9. Engaging with an Ancient-Future faith (Niemandt, 2007: 61–62).

Initially, our imaginations were funded by the concerns, conversations and studies coming out of the Emergent movement (which were also discussed in South Africa at this stage). Through the writings of Frost & Hirsch (2013) the researcher was introduced to the missional church conversation and the writings of, *The Gospel and Our Culture Network* and their pioneering book *Missional Church*. Guder's (1998: 214) call that churches should engage with practices that are different from communities based on nominal commitments through the formation of a discipleship community inspired the planting of KG. In this phase of the church plant, we started to ask the interpretive questions described in the interpretation part of the innovation cycle (Niemandt, 2019c: 167) and in the third year of the church plant, KG embarked on a journey to

translate the Emerging vernacular into one that is contextual for our South African context. This was the translation phase (Niemandt 2019c: 167 – 177). We were searching for a language reflecting our specific situation. In this sense, we started to diverge from the conversation(s) taking place in the Northern hemisphere. This divergence had to do with exploring what our local context brings to the conversation by following an incarnational impulse of contextualising. In an ironic twist, we discovered that the conversations we were following in the North American missional context used South African theologians as interlocutors for the development of their Northern theologies. Most notably we discovered David Bosch’s book *Transforming Mission* (Bosch, 2011). The researcher with some DRC ministers studied *Transforming Mission* with Bosch’s wife. This led to a discovery of a rich South African heritage and engagement with South Africa’s church struggle (de Gruchy, 2004) and linked the KG community to histories of South African life, including apartheid that we hadn’t explored previously. We also discovered the early church’s vigour in following Christ and the pedagogical implications of membership in a local church, and it opened a journey to innovating in an ancient-future way.

As a community, we became convinced that membership in the body of Christ meant a commitment to a lifelong journey of discipleship and that membership meant more than just voluntarily committing to a weekend service. We began to organise our membership process around a rule of life wherein we committed together towards “practices of a disciple community” (Guder, 1998: 214). Each year church members revised their rule of life in January and committed to an accountability partner that encourages, prays, and admonishes one another, we were slowly innovating a discipleship ecosystem. To recapture membership as discipleship we resourced back to the early church’s process of catechism and their process of re-habitation (Kreider, 1994, 1999; Arnold, 2004). Kreider (1994: 8) describes that in the pre-Constantinian church members were formed in very specific ways to change their “folkways”,

I use this term [folkways] rather than “ethics” or “morality” because it has to do with the ways of a people which are often assumed rather than consciously thought out; they are habitual, even reflexive. The pagans undergoing catechism needed to be re-habituated so that they would react to situations of tension and difficulty in a distinctive way, not like pagans, but like members of a Christian community, and ideally like

Jesus. At the heart of the imparting of folkways, as Origen pointed out, was imitation: hence the importance of the life example on the part of catechists and sponsors alike. (Smith, 2014: 33–34)

These folkways can also be described in the language of *habitus* which are the ingrained ways a group of people live with. *Habitus* is a pre-reflective way of being, aptly described by Kreider above as a “reflexive” way of living. Kreider (2016: loc.1273) notes that habitus is learned through stories, people living as examples and by repetition and embodiment. As a South African church plant, we became aware of contextual issues like racism and privilege and how our specific social imagination had to be re-reflexed. We slowly realised that we were scripted into a specific habitus and social imagination of separation wherein we had to re-learn our living. This learning is echoed by Branson & Roxburgh (2021: 170) when they describe that a habitus is changed through practices that lead to new habits, and that an action-reflection model is useful.

To break out of the social imaginary and its related habitus we needed to attend to our practices, stories, images and habitus. Within Moynagh’s (2012: loc98 – 176) description of four tributaries or streams out of which new contextual churches flow: church planting, the emerging church conversation, fresh expressions of church in the UK and communities in mission, KG fell into the categories of church planting and the emerging conversation with a slow awakening to mission. What further inspired us within these flows was the work of the new-monastic movement, a movement which is described as, “a subterranean source of spiritual nourishment with origins in the monastic tradition” (Moynagh, 2012: loc186-188).

5.3 New monastic influence

Practices can either lead to an inward dynamic that becomes individualistic and isolating or communal and active with the danger of burnout within activism without reference to God’s agency or empowerment. In reading about the early church’s membership process we were introduced to the monastic orders and the new monastics who balanced the contemplative and action dynamic. These orders with their rule of life shaped our imaginations into new possibilities.

This possibility was the inspiration for shaping KG's own rule of life that synchronised the inward and outward as well as the personal and communal disciplines of the faith journey.

To shape our practice of membership we consulted examples of communities that were also inspired by the monastic impulse. These examples included Church of the Savior in Washington DC and O'Connor's work in chronicling the church's journey in *A Call to Commitment: The Story of the Beginnings of The Church of the Saviour in Its Intention of Embodying the Essence of Church* (O'Connor, 2003) and the works of the movement called the New-monastics who described their movement by focusing on 12 Marks of new monasticism (Rutba House, 2005). Recently, de Gruchy (2021: 26) also reflected on his own awakening to the spirituality of monasticism and mentions Church of the Saviour as a church that were innovative in reinvention.

Two of the contributors to the 12 marks were Shane Claiborne (Claiborne, 2006; Wilson-Hartgrove, 2008) and Jonathan Wilson-Hartgrove. Their writings were especially helpful for our community and their monastic engagement with spiritual disciplines using a rule of life helped us to start small experiments and prototypes.

Eilers (2013: 45, 49) notes that retrieving monastic impulses and practices for today requires "theological imagination sufficient to fund the meaning of its forms of life" and notes on the interplay of the imagination and practices. Drawing inspiration from monasticism must be integrated with an adequate theology and identity for the practices to become incorporated into a South African context. One of the monastic practices that we resonated with is explained by the 12 marks of new monasticism as, "Intentional formation in the way of Christ and the rule of the community, along the lines of the old novitiate" (Claiborne, 2006: 363–364).

5.4 Rule of life and its different iterations

As a fledgling community, the new-monastic retrieval led us to a discovery of the pedagogical wisdom of a rule of life. One of the most used images that are used for a rule of life is a trellis, which gives the needed structure for a vine to grow on (Scazzero, 2015: 135; Comer, 2019: 94; Bolsinger, 2020: 132). Although a rule of life has a common nature to it, a rule of life makes room

for the uniqueness of individuals but also forms a collective engagement. A rule of life is entered into taking small steps and needs to fit into actual seasons and realities of a person's life (Scazzero, 2015: 137). A rule of life is formed through spiritual practices that are exercised in different rhythms. The concept of a rule of life dates to the history and embodiment of ancient religious communities like the Benedictine's in the sixth century who desired to be intentional about their formation as disciples towards mission (Bolsinger, 2020: 132). In developing a rule of life one needs to remember that all people already live with an implicit rule of life, all of us are being formed by specific ways of life, usually unconscious to us (Rooms & Keifert, 2019: 17).

As a community awakening to the missional conversation the rule of life that we developed had the *telos* of formation as participants in the *missio Dei*. The development of the rule of life went through different iterations. To engage with the rule of life we used visuals to represent the different invitations of the rule of life as a model. Burger (2000: 235) notes that although there are dangers in giving communities models as mental maps, the necessity for practical frameworks is real. In the following section, we will explore the different iterations of the rule of life then we will look at the rhythms of life that will be proposed as a possible prototype and explore how it can be introduced in different communities of practice within the WCDRC.

5.4.1 First iteration

In the first iteration in 2005, KG engaged with a list of objectives that showed our intent to move from a specific church imagination to a different habitus. Using the metaphor of detoxing from specific toxins to a healthier way of being church our list correlated with parts of Niemandt's (2007: 61–62) description of the Emergent Church described in 5.1 above. As a community, we framed our list as a detox from specific toxins with a prescription of antioxidants. The list included the following:

- Follow Jesus and not the pastor
- Seek the kingdom of God above all else,
- Exercise daily disciplines to become more like Jesus

- As a family member share my life with others
- Get to know the Biblical text and live into it
- Realise that I am a missionary and have a full-time calling
- Respect the wider church over geography and time
- Confess our brokenness and journey toward wholeness
- Give sacrificially, especially money and time,
- Reach out to the poor (Smith, 2014: 87).

In January of every year all members of the community entered into a process of discernment whether membership would be renewed in the church community. Members that discerned that they committed anew for the year developed specific SMART practices under each of these antioxidants and banded together in groups to encourage one another. A ritual of breaking a pot and mending the pieces formed a yearly ritual of committing as members for the next year (Smith, 2010a: 126). We intentionally explored the antioxidants list through teaching and practices on Sundays and debriefed the prototype through an action/reflection cycle. In this first iteration, the community struggled with the long list of ten items and with the abstract nature of it (Smith, 2014: 87–92). In the action-reflection cycle, this was picked up and addressed. The first iteration had no visuals that helped the community.

5.4.2 Second iteration

In a second iteration at the end of 2006, the detox list was morphed into a rule of life with seven invitations. Influenced by the early church’s commitment to a journey of catechesis (cf. Wepener, 2007a who describes this same realisation in the DRC) we explored what the implications would be for a church in the twenty-first century in Johannesburg to make a call to commitment along the lines of the early church’s membership process that aimed at embodying the gospel through the re-reflexing of habits.

As preparation for this process, the elders of KG read through the four gospels to shape our imaginations, studied examples of churches who were already engaging with a rule of life, and

went on a retreat to design the prototype further. The reading list was again influenced by the Church of the Saviour's material, the chief being *Becoming the Authentic Church: From Principle to Practice* (McClurg & Cosby, 2004). This specific book integrates 12 step recovery principles. We got to know this community's story through a South African Methodist minister, Trevor Hudson (2005). During the retreat, we developed a new iteration of the membership process. And landed on seven invitations:

1. God is number one in our lives
2. Plugged in daily with God
3. Re-remembering, by being part of the church community
4. Incarnation, walking in Jesus' shoes
5. Downward mobility with money and career
6. Puzzle Piece, discovering your gifting and serving with it
7. Work it out, vocational discipleship through your work or studies

The invitations were populated with icons and under each of these membership principles, we developed minimum standards or practices: Memorising the Creed, praying the Shema and Lord's prayer three times a day, spending 15 minutes a day in prayer, keeping Sabbath once a week, attend church services, have three evenings open a week for resting, build a relationship with someone different or the 'other', one outreach per month, one week outreach per year, give 10% of your income, share resources in a community chest, discover your gifts and serve with it, don't work more than 50 hours a week (making an exception for busy seasons that shouldn't exceed 3 months).

In this phase of the prototyping, we experienced the urge to prescribe, control and become legalistic and realised that we shouldn't include these minimum standards, instead the community was invited into a process of exploring each of the seven *regula's* in their daily lives. We would then reflect on our experiences (Smith, 2014: 94–95). We added icons to the list to help congregants remember and engage with the invitations visually to make associations in everyday ordinary life. The images were printed in a linear fashion and members worked out practices under each of the invitations. The name of the list was also changed from a *regula* to an invitation. Even though we framed the rule of life in terms of invitations, in this phase of the development of the

rule of life members reported that the rule of life felt like an obligation and a list of musts. Moving the invitations away from the agency of the Spirit and the freedom of Jesus would turn this list into legalism (Smith, 2014: 95). Thielicke, as quoted by Wilhoit (2008: 45), notes “The Christian stands, not under the dictatorship of a legalistic ‘You ought’, but in the magnetic field of Christian freedom, under the empowering of the ‘You May’”.

Retrieving the idea of a rule of life from the church tradition immediately challenged the consumer mindset of all involved and concerns were raised about works-righteousness and legalism. Concerns of work-righteousness are explained by Boulton (2011:228) as well as Koopman & Vosloo (2002: 51) when they describe the fear of Protestants to fall into the trap of works righteousness. Placing the rule of life within a theological framework of grace and sanctification instead of works and merit is essential.

Reflecting on the first and second iterations of the rule of life, we realised that differentiation is crucial in the development of a rule of life, moving away from a one-size-fits all spirituality (Smith, 2014: 95). As the community engaged with the invitations of the rule of life different embodied practices were generated and shared within the community. We were developing a new social imagination and habitus within the community of practice.

5.4.3 Third iteration

In the third iteration of the rule of life (see Figure 5.2), the *regula* was placed in a circular representation showing the dynamic of the invitations. The language house of the rule of life, or *regula* shifted further towards the language of invitations. The rhythm’s visualisation was also changed from a linear to a circular and cyclical imagination.

Placing the Symbol, number 1 in the middle of the invitations signified the importance of the agency of God. The dynamic of the rhythms were explained from the reality of God towards connecting with God (the plug), connecting with others (the bread), discovering your vocation (the puzzle), wearing other people’s shoes, stewardship and downward mobility (going down the staircase), and the clock (seeing my job as part of discipleship).



Figure 5.2 – *Kleipot 7* Invitations

5.4.4 Fourth Iteration

As a homogeneous white Afrikaans community, KG needed to engage with the realities of a multi-cultural South Africa. Over time the community switched worship from Afrikaans to English and engaged with another community organisation called Oasis South Africa who, in the language of the SAPMC became our bridge community. Most of the Oasis staff lived in marginalised areas of Johannesburg. This diversification led to the second condition Paas described in the development of innovation namely hybrid cultures (Paas, 2012:475), “As we rhythmically walk into diverse relationships, our locations change” and we see with a new perspective (Smith, 2014: 138). As a diversifying community, we engaged with the rule of life/invitations that were developed in the suburbs of Johannesburg and then contextualised in Cosmo City. This community engaged in friendships to subvert the *status quo* and embody new possibilities (Schneider, 2018: 9) The diverse relationships and interactions shaped the rule of life in significant ways. Oasis engaged with the rhythm to cultivate change agents: A Change Agent is described by van Heerden (2015) as:

- Committed to their own formation (individual formation)
- Together with others (communal formation)
- Is committed to the see transformation around them, in the lives of individuals and the larger community (formation of others).

The interaction with a diverse community helped with contextualising spirituality within a racially- and socio-economic diverse community. Coming together in this diverse community shifted the language house and social imagination of KG. The shifts can be seen between the images of the KG rule of life in Figure 5.2 and the new rhythm in Figure 5.3 below.

These shifts will now be explored as examples of further iterations in the development of the prototype. The first shift that took place was the development of a new language house, by changing the phrase rule of life to the rhythm of life.



Figure 5.3 – Oasis Rhythm of Life

The word rhythm was contextually more palatable than a rule of life. Furthermore, changes were also made in terms of the images and some of the blind spots of the homogeneous rule of life. The changes are described by Smith (2014: 186–189): Changes can be seen between Figures 5.2 and 5.3.

- The first symbol (#1) was exchanged with a mirror and named the Image Rhythm. Because the number 1 had negative connotations with a capitalistic drive of “being number 1.” The mirror symbol engages with the *imago Dei*. Chandler (2014: 35) notes that the *imago Dei* for Calvin meant that though the image of God was marred in the fall it was restored in Christ, “Humans are to mirror or reflect the divine within their soul and body through God’s grace by being in right relationship with God.” As van Schoor (2016: 22) notes Calvin linked knowledge of God and knowledge of self, we need knowledge of God and knowledge of self to grow in God (Smith, 2014: 188). This focus in the *imago Dei* was a discovery of our shared humanity. Furthermore, in the development of the iterations of the Rhythm, the Christological focus of this rhythm was broadened to include Trinitarian theology and the symbol was changed to a mirror. God images broaden when homogeneous groups open and become diverse.
- The fellowship rhythm invites us to move away from an individualised spirituality and recover formation in families, friendships, mentors, and other life-giving relationships. In the first, second and third iteration of the rhythm the symbol was bread and wine, however in many black African contexts wine is a stumbling block – a decision was made to use the three-legged pot (Smith, 2014: 188). This pot is used in African cultures for making communal meals called a *Drie poot pot* | [Three-legged pot]. This symbol links with a social imagination of *ubuntu* which is an African philosophy that celebrates the collective, “I am because of who you are” (Smith, 2014: 203).
- The KG downward mobility rhythm was also changed. In the KG rhythm, the image was linked to economic sacrifices and engagement with stewardship. As the diversified community of practice reflected on the rhythm, they noted that “most of them are already down and wondered whether they should go down even further. They agreed that Jesus teaches us servanthood and stewardship but didn’t resonate with the downward symbol.” (Smith, 2014: 188). In discussion and rereading the Biblical text the downward mobility

rhythm was assimilated into the symbol of a clock, signifying our 9-5 jobs and vocational discipleship. With the added emphases this Resource Rhythm now included discipleship in terms of our physical resources and time.

- In terms of the KG shoe invitation, it was pointed out that it is convenient for privileged people to be in the shoes of someone for a while and then go back to their comfortable shoes. Therefore, this rhythm was expanded into two new rhythms, the first is the Community Rhythm symbolised by a tree planted in the community. The dual invitations of this rhythm are creation care and seeking the kingdom in the local neighbourhood where participants have been planted, being a faithful presence. The other image that was added is the Inclusion Rhythm symbolised by a weaving circle. The circle explores invitations of inclusion and exclusion in the South African context.
- The Oasis staff also added the image of a medical bag and commented on the omission of healing in the KG invitations, “The rhythm of the medical bag explores the healing ministry of Jesus, and journeys with the question, in what area of my life do I need wholeness”? (Smith, 2014: 189). This was termed the Wholeness rhythm.

This last iteration of the Rhythm of Life is the prototype that is used from which to innovate in communities of practice who want to engage in a spirituality that also includes mission and a missional theology that engages with formation.

5.4.5 Using the Rhythm in consultations

Paas (2012: 476) describes that innovations needed to be transferred into knowledge and that there often is a gap in doing this. The reason why it is difficult is that innovations are formed within communities of practice that embody the innovation within tacit knowledge. This tacit knowledge was developed in the process of creating the prototype or innovation. The researcher can affirm that this is true. Using the quadrant of the WCDRC of minimum knowledge, attitudes and beliefs, skills and habits as a description the rhythm of life’s transfer involves all four quadrants.

With the transfer of knowledge, the skills are the most difficult to transfer. A pedagogy of participatory and reflective engagement is needed. Since 2010, the Rhythm of Life has been used in different contexts of transfer:

- Oasis international have contextualised it in some of its international expressions.
- The Rhythm of life as described in *Raw Spirituality* (Smith, 2014) is a book imprinted by Renovaré. The book is designed to engage readers in groups and individually through its pedagogy.
- Through Renovaré the Rhythm of Life have been used with Presbyterian churches in Brazil who are associated with Renovaré International.
- In South Africa, several DRC churches and non-denominational churches engage with the Rhythm.
- The Rhythm was contextualised for a national television ministry.
- Rhythm of Life gathered communities of practice for communal reflection and learning on discipleship within a South African context.
- The Rhythm of Life was taught in Module 6 of the MTh in Missional Leadership at Stellenbosch University as an embodiment of a missional spirituality.

In these different settings, iterations of the Rhythm of Life have been used as a formational pedagogy. Some of these engagements have been as short as 7 weeks and others for several years. The researcher will now describe the process and reifications needed for the prototype's testing.

5.5 Using the Rhythm of Life as pedagogy, the process

The pedagogy will now be described for further development by the WCDRC's TT, the problem owner. In engaging with the Rhythm of life attention must be given to issues of habitus, habitat, habituation, and habits:

- The prototype is designed to be deployed using action/reflection by inviting a group of pioneers and early adopters to engage with a first-round iteration of the Rhythm of Life.

- The prototype used is the adapted Oasis Rhythm of Life (Fourth Iteration – Figure 5.3), although some churches prefer the KG prototype (Third Iteration – Figure 5.2).
- Leaders are trained in the reified tools of the Rhythm of Life community. The prototype tools include the following: holding environment (how we gather matters), inviting participants, the foundations, a life change model and the Eight Rhythms unpacked in a daily order of meeting and a group order meeting.
- Facilitators are trained in the different tools described above, in an embodied pedagogy. The prototype’s first-round engagement is planned with the facilitators. The facilitators invite a training group.
- The group goes through a 10-week first-round engagement that invites participants to engage with personal and communal practices. Participants covenant together to engage with the rhythms on their own and in a group setting. The habituation is built around a daily commitment 5 days a week and then a group session of an hour and a half.
- Participants journal during the 10 weeks to reflect on the action/reflection cycle.
- After the 10 weeks, the group gather in a reflection cycle to adapt the prototype. This includes discerning an engagement with a personal rhythm of life and rolling out a communal Rhythm of Life contextualised for the specific community.

The different tools (or reifications) of the Rhythm of Life will now be discussed. These reifications are the elements needed for an engagement with the rhythm of life as a pedagogy. A pioneer group’s facilitators are trained to use the different elements of the Rhythm of Life in a one-day training session. The different elements are:

- The foundations for the journey.
- The change model of the pedagogy.
- The orders of meeting for individual formation, and the weekly order of meeting for the group.
- The eight rhythms.
- The ecosystem of change.

5.6 Foundations for an ecology of formation

To innovate, environments need to be created that can act as incubators for change. Branson & Roxburgh (2021: 88) note that these environments should be places where an “increasing number of participants are mobilized for experiments, discernment, shaping new social arrangements, testing practices, and reflecting on what is being learned.” Cultivating a new habitus is an attentive process of giving attention to specific issues of the habitat that is created for formation. As we saw in the previous chapters, in the missional church conversation, the importance of this habitat is called the creation of a holding environment (Keifert & Rooms 2019: 12,15).

The foundations for a holding environment or ecosystem of change for missional spiritual formation bring together theological, identity as well as spirituality components in a foundation sketch. The following foundational sketch place the bare minimum of theological knowledge needed for a community to participate in the Trinitarian missional movements. Each of the elements will be described briefly:



Figure 5.4 – Foundations for an ecology of formation

5.6.1 Listening / Shema spirituality

In the centre of the holding environment (Figure 5.4) is a commitment to developing practices of discernment that opens postures of listening. Missional formation is a lifelong commitment to learning what it means to be people that listen. As communities of practice, we are deeply aware of the need and primacy of God’s agency and initiating in terms of our discipleship, of living “in and from God as the centre of our lives” (Smith, 2014: 21,40). This centripetal reality is linked to the importance of a *Shema* spirituality that is “the key theological substance and structure for a missional spirituality” (Helland & Hjalmarson, 2011: 215).

This *Shema*-spirituality is derived from Mark 12:28-31 which reflects Deuteronomy 6:4-6 and the Hebrew word *Shema* – which is an invitation to listen. This commitment to a listening posture is a crucial part of the missional ecosystem. We learn how to listen to God, others, and ourselves. Participants learn how to listen to others in such a way that they can speak freely (Niemandt, 2019a: 162). Listening leads to discernment and is its cornerstone. Keifert & Granberg-Michaelson (2019: 91) notes,

Learning to listen another person into free speech begins with both spiritual and physical postures. While most of us are familiar with ways of nodding our heads, asking questions, or sitting in an open rather than closed physical posture, many of us do not have similar spiritual disciplines for listening. Both are necessary and interact fruitfully. Indeed, the entire spiritual discernment process is both deeply physical and deeply spiritual. Thirty years of studying how people either do or don’t create a space and time that feels safe enough for others to speak freely has taught us that physical and spiritual postures, when combined, create those safer spaces and times—holy places. (Keifert & Granberg-Michaelson, 2019: 91)

In cultivating these listening postures in group life and our personal lives, attention needs to be given to how we gather matters in groups and close relations. Listening and paying attention is essential in missional spiritual formation. Engaging with the Rhythm of Life offers an embodied practising of listening and therefore polyphonic habits are developed through specific practices.

Listening is the first step towards obedience, and as Bonhoeffer noted listening is the first service to another human, emphasising the importance of listening he warns that when we don't listen to neighbours we will soon stop listening to God (Bonhoeffer, 2015: 112).

As missional practitioners' issues of distraction and inattention is a crucial stumbling block for participation in the *missio Dei*. Holding environments are fragile listening ecologies wherein practices like Dwelling in the Word are training sites developing the capacity of listening, which is a core capacity for missional leaders. Listening to Scripture create "acoustic spaces for the church's listening" (Smith, 2014: 41). Hudson (2019: 113,114,119) places listening as a core practise for disciples and notes that we are invited to live out our discipleship within the contexts of our relationships and that this is the place where we usually fail – which leads to another suggestion for the practice of confession. Listening is at the core of meetings. Missional spirituality is cultivated in habitats that are not didactic cognitive spaces but embodied training ecologies designed to develop lives of listening which is crucial for missional engagement. This is a pedagogy of discipleship in the mode of presence and attention. Block (2009: loc.1677) states that within gatherings we are invited to embody the future we want to inhabit one room at a time. The room becomes a centripetal training space so that disciples can inhabit their everyday spaces in centrifugal faithfulness. In introducing the rhythm, creating a listening environment is of utmost importance. The introduction of the Rhythm in churches with leaders in the WCDRC can be introduced through the introduction of Dwelling in the Word with 1 Timothy 4:6 – 16 as a text for dwelling. Dwelling in the Word is an innovative practice that teaches listening. To foster a missional pedagogy, it is of the utmost importance to cultivate the art of listening cultures. Within the training of the facilitators, this practice is a crucial building block for a missional pedagogy.

5.6.2 Grace-filled gymnasium

Moving below the foundation of listening, the heart symbol in Figure 5.4 symbolises the primacy of grace. The holding environment is not a place of works-righteousness and engaging with the Rhythm is not an attempt to earn favour from God. As we have noted in the research so far, the Protestant resistance to intentional spiritual disciplines usually flows from a legitimate concern for

issues of legalism. Any community training in godliness (1 Timothy 4:7-8) will need to pay attention to the dynamics of legalism and develop ways to counter this legalism (Jensen, 2007: 108–109). The practices and rhythms are not ways to attain grace. Disciples engage with disciplines from God’s love, not to earn God’s love. However, this grace does not place us in a place of passivity but of participation or union, “grace is opposed to earning ... grace is not opposed to effort” (Willard, 2012: 254). Wilhoit (2008: 79) states that most Christians see grace only in terms of justification and limit it to the forgiveness of sins; he notes that there are over a hundred verses in the NT dealing with grace of which only 10 per cent links grace to forgiveness.

Rhythms are therefore ways in which we participate in the life of God through grace. This grace-filled gymnasium also helps us to deal with the realities of our lives as an invitation towards honesty (Smith, 2014: 25–28). Within the ecology of the gym, the metaphor of training is used. The word training is used by the Apostle Paul in 1 Timothy 4, and the word denotes participation in the process of formation. The Greek word Paul used, *gymnazō* is a word that linked to the Greek gymnasiums which was frowned upon by Jews because of the nakedness and immorality of the baths. The word means to train naked and depicts a journey of honesty,

Training naked takes place in the grace-filled gymnasium of God. This grace brings forgiveness and empowerment. As beloved children we learn new rhythms that help us to live within God’s kingdom, making the world a better place. (Smith, 2014: 29)

This gymnasium is grace-filled and honest and helps us to move from trying to training. Within this grace-filled gymnasium relationships of accountability in an atmosphere of grace is encouraged (Marais, 2017b: 375). This picture of the church as a gymnasium is used in Boulton’s study of Calvin’s view of the monasticism in his day where he convincingly states that Calvin’s quarrel with the monastics was that he was against the privatisation of the disciplines and wanted the whole church to train in the *paideia* of monasticism, in Calvin’s view “the church is a kind of gymnasium: a society of formation and development” (Boulton, 2011: loc2685). With the heart as an image, the prototype is placed within a holding environment of grace as a reminder that we are not engaging in cycles of work but a dynamic cycle of grace (Hudson & Haas, 2012: 54).

5.6.3 Kingdom of God

The crown in the foundation sketch (Figure 5.4) signifies the importance of the kingdom of God. Participating in the *missio Dei* missional disciples expand their soteriology towards a gospel that proclaims the availability of the kingdom of God. Therefore, we expand gospel notions that links the good news to only life in the hereafter to an awareness that God is actively at work in the world. “The kingdom of God is the range of God’s effective will, where what God wants done is done” (Willard, 1998: 25). However, the church is not the kingdom but seeks the kingdom. As a community we live as sign, foretaste and instrument of this reign (Newbigin, 1978: 110). “We are invited to now live within the wild adventurous kingdom of our loving Father in an intimate relationship with Jesus empowered by the Spirit. This is what we train for” (Smith, 2014: 33). In focusing on the kingdom of God there is a danger in making our own works and efforts synonymous with the kingdom of God. Therefore, care must be taken to keep a distinction in mind. Paas (2019: 210) keeps the distinction in place in acknowledging that God use some of our efforts in mission but that the danger in seeing the church as an instrument of the kingdom can collapse the two meanings that the church’s idea of the ideals for society become synonymous with the kingdom. McKnight (2014: 224) shows the other tendency in divorcing conceptions of the kingdom from ecclesiology. The church is called to receive, seek and enter the kingdom as a gift, “Taking seriously ... the reign of God as a gift one receives and a realm one enters restrains our cultural instinct to think of the reign of God as something we achieve or enlarge” (Guder, 1998: 95). Furthermore, the church is called, “to embrace the radical nature of metanoia embedded in the call of Jesus by renouncing allegiance to all other kingdoms” (Joubert, 2020: 69).

5.6.4 Breaking sacred / secular dualisms

Missional discipleship is formed in the crucible of the everyday lives of Jesus followers. The symbol of the circle with a sound wave in the bottom right (Figure 5.4) signifies that disciples are seeking God in all of life. Therefore, the dualisms between sacred and secular needs to be eradicated (Kretzschmar, 2006: 343; Akkerman & Maddix, 2013: 20). Being formed as disciples

takes place in the arena of everyday life. It is a life animated by the Spirit, lived within our embodied existence. The moment the word spiritual becomes a sub-set of life, it hinders participation in the life of God for the sake of the world. As a foundational principle for the development of a rhythm of life all dimensions of our lives need to be seen as fertile ground for participation with God,

A missional spirituality cannot thrive in atmospheres of disenchantment, dualism and secularism that fail to view our heavenly Father at work in our culture, in city hall, in our workplaces. As did all the ancients, Jesus lived without this dualism. (Helland & Hjalmarson, 2011: 37)

Bosch (2019: 14 – 15) notes that spirituality is not a different segment of life in the flesh but that we live all of our lives from the orientation of the Spirit, “Spirituality is all-pervading.” Kreminski (2021: 46) asks,

Do we have an inherent Gnosticism within our evangelicalism? Are we living out a spirituality that prioritizes spirit over matter? Is our spirituality escapist, other worldly, and consumeristic? This is the opposite of a holistic and incarnational spirituality that express its faith for the sake of the world. (Kreminski, 2021: 46)

To invite congregants into rhythms of life within the life of the Trinity the dualism between sacred and secular needs to be erased so that the spiritual life is seen as life in all of its complexity formed and empowered by the Spirit of God. In this foundation, language houses that lead to dualism need to be rephrased. In Afrikaans communities, one of the most destructive phrases is the phrase *geestelike lewe* | [spiritual life] named in contrast to *die regte lewe* | [real life] (The spiritual life in contrast to real life). The life of a disciple is life in all of its dimensions, that is why the prototype is a Rhythm of Life, not just spiritual life. Discipleship is a journey into the realities of our real lives, not just a slice of my life, “I am learning from Jesus how to lead *my* life, my whole life, *my real life*” (Willard, 2008: 283 authors emphasis).

A recovery of embodiment helps with the breaking down of the dualism of what Hudson (2016: 69) calls a split spirituality where certain dimensions of our lives are not incorporated into our discipleship. Within the immanent frame and the buffered self- where excarnation takes place this embodiment is crucial (Jones, 2014: 41).

The circle in the foundation also signifies the importance of diversity. As a pedagogical aim forming groups must guard against sameness. Within diverse groups, missional discernment is enhanced when people who come from different socio-economic, life experiences, races and perspectives journey together in a missional pedagogy (Zscheile, 2012a: 25–26).

5.6.5 How we gather matters

Moving above the core capacity of listening towards the right we see the symbol for the community gathered (Figure 5.4). Whenever groups assemble, the physical configuration of the space, as well as the practices within the group, can open spaces for transformation, or it can hinder transformative moments. This forms part of the pedagogical habitat. Physical spaces affect our lives. Winston Churchill is believed to have said, "we shape our buildings, and they shape us." But how do they affect us? (Block, 2009: loc.1750-1752). Habits are formed in habitats. Therefore, attention must be given to the pedagogical spaces.

In a missional pedagogy, we can work with the axiom that physical locations suit certain pedagogies that in turn leads to specific gospel imaginations. To change the pedagogy, we are invited to mix up the physical location. In this regard the method of Jesus' teaching is instructive. Through his constant walking, he introduced his disciples to a plethora of differences that served as a perfect place to experience life and learn what it means to participate in the *missio Dei*, even if it meant hanging out with the Samaritans. Missional pedagogies mix up physical spaces and moves bodies into places on the margin. This means that we learn to be comfortable at retreat centres as well as spaces that are less comfortable. During the deployment of the prototype, group members are invited to experience different physical locations in the neighbourhood or city.

In the prototype, we focus on the phrase “How we gather matters” to help with the formation of containers or holding spaces that are healthy eco-systems. This phrase was brought into the language house of Rhythm of Life through the work of Adri-Marié van Heerden who works as a spiritual director in the Ignatian tradition. Marais (2017b: 390) notes that, “Formative ministry constructs safe spaces for formation as incubators that protect the new way of life until it is mature enough to stand on its own.” In the deployment of the prototype the first session creates the specific container or incubator under the theme of “how we gather matters” because it is such an important part of a missional pedagogy. As facilitators are trained in the use of pedagogy, these principles of how we gather matters are taught in an embodied and emulative way. The following elements make up part of the “how we gather matters” ethos:

- The use of ‘I’ statements, to not employ the defence mechanism of generalisation or deflecting by using the collective with sentences like, ‘People struggle’, ‘a person battles’, ‘we need to’. All these statements need to be reformulated in the first-person language (Smith, 2014: 31).
- Being fully present in group settings by switching off technology (unless it is agreed upon to use technology) and giving each other eye-contact and good body language. The group grow in their field of attention (Marais, 2017b: 389).
- The group is in conversation with each other, therefore when all the attention is directed to the facilitator instead of fellow participants the facilitator asks group members to share with the whole group. This breaks tendencies to only pay attention when feedback is given to the facilitator. Group members share their responses with one another.
- Not interrupting each other when we talk or save each other when sharing by completing sentences for other people.
- Not fixing group members or giving advice, unless a group member asks for it.
- I take responsibility for my growth and can’t outsource growth to anyone else.
- Participatory facilitation is cultivated throughout the deployment of the prototype, allowing other members the training to be the keepers of the space.
- We give each other equal airtime (time to speak) so that the participation of every person is cultivated.
- The space allows others to be listened into free speech and is relatively safe.

- The reason why it is relatively safe is because we allow God to disrupt and confirm us.
- Encourage real conversation and not right responses.
- Deep listening.
- Work with what is in the room.
- Make sure the physical configuration of the room encourages conversation. Circles are better than tables set up linearly.

Most of these elements are quite simple, but it takes a lot of practice to keep these spaces healthy. The simple, in formational work, is usually profound. These simple principles are embodied in the holding environment. Marais (2017b: 388) quoting Scharmer and the *Presencing institute* gives a rich description of how groups move towards deeper levels or “structures of attention” of listening when we become present to each other.

As holding environments become relative space places, the capacity to move beyond boundaries are formed. Being formed as missional disciples, participants band together to journey as a community, described by Hirsch (2009: 171) building on the work of Victor Turner,

Communitas is always linked with the experience of liminality. It involves adventure and movement and describes that unique experience of togetherness that only really happens among a group of people inspired by the vision of a better world who attempt to do something about it. (Hirsch, 2009: 171)

5.6.6 Questions that lead to discernment

Formation takes place when groups move from conversations that only share knowledge and information towards configurations where groups ask questions to discern the Lord’s movements in our lives. The Q in Figure 5.4 represents the importance of these questions. In the SAPMC this was described as one of the core practices, asking God questions. Learning to ask open questions, instead of closed questions allow people to move into God quests (Smith, 2014: 192–195). These questions, “Develop each other’s capacity by gently inviting people to awaken to God’s activity

in their life. Ask the questions with an open-ended quality” (Roxburgh, 2015: 59). Therefore, the prototype follows the logic of the SAPMC in terms of minimum knowledge and asking of God questions. Roxburgh (2015: 44) notes that churches are invited to move from asking church questions towards God questions. The prototype works with specific foundational questions that help to discern the Spirit’s movement in every person’s life. Learning the art of asking honest open questions individually and corporately, we unfold new journeys for ourselves and others. Teaching people the skill of asking good questions is of the utmost importance.

5.6.7 Invitation to a discipleship adventure of intention and intimacy

The “I” in figure 5.4 signifies the importance of “invitation”. In his book *Community: A structure of belonging*, Block (2009: loc.1262 – 1263) notes that people become part of transformational journeys when they are personally invited, he writes:

Invitation is the means through which hospitality is created. Invitation counters the conventional belief that change requires mandate or persuasion. Invitation honors the importance of choice, the necessary condition for accountability. (Block, 2009: loc.1262 – 1263)

The elements of a good invitation are the possibility of a future, an option to say no, and the cost of giving the invitation. A missional pedagogy builds on the great invitation of Jesus to love God and neighbour (Wilhoit, 2008:45). As missional disciples ministers invite congregants into a life of discipleship (Willard, 1998: 371 – 373) we ask how we can invite congregants to participate in a process of learning, an adventure to discern the will of God. These groups aim at diversity in terms of gender, race and age. The pedagogical assumption is that diversity is helpful in the process of formation.

Facilitators are equipped to invite members personally on the journey. The specifics of the invitation for the prototype include the following commitments:

- A 10 week journey exploring formation as missional disciples
- 20 minutes of daily prayer (5 days a week) and a weekly 2 hour meeting
- Daily journaling and reflecting
- Feedback and participation in the group meetings
- A commitment to action/reflection after the 10 weeks
- Developing a rhythm of life to engage after the prototype was launched.
- Discerning where to create a similar journey.

In terms of a missional epistemology the “I” also stands for a move from knowledge as just information, to an understanding of knowledge as interaction with God. As we noted in How we Gather matters the “I” also stands for language in the first person that takes responsibility for growth in Christlikeness. To teach Christians to use “I” statements is one of the biggest challenges in the development of a missional pedagogy. In groups, facilitators are encouraged to gently tap the top of their heads if participants move away from first person language. “I” also signifies intention. Missional disciples intend to engage with spiritual practices and learn the skills associated with the practices, intentional engagement and growing the skills of the practice is intended.

During the training of the facilitators Dwelling in the Word focuses on 1 Timothy 4:6 – 16 and is used as a continual reflection point in the training for the prototype. In terms of the first element of the Foundations the focus is on v7, “Have nothing to do with profane myths and old wives’ tales. Train yourself in godliness” (ESV). The foundations are ways to break free from profane myths. These myths within a habitus need to be challenged. Local church leaders are taught to engage with the foundation sketch after the first implementation of the prototype to contextualise specific myths in their community. Participants don’t work directly with the foundation sketch discussed in this section. Leaders who are responsible for facilitating the prototype use it to develop the capacity of holding the space of the prototype.

5.7 Change model

As we have seen throughout this study a model of change is crucial for the development of a pedagogical ecosystem. In the prototype, a change of model is proposed that is a synthesis of the works of Willard (1998: 347) and Smith (2009c: 48) in a sketch that aims at being understandable and fits with the theological voice of operative theology (see Figure 5.5 below).

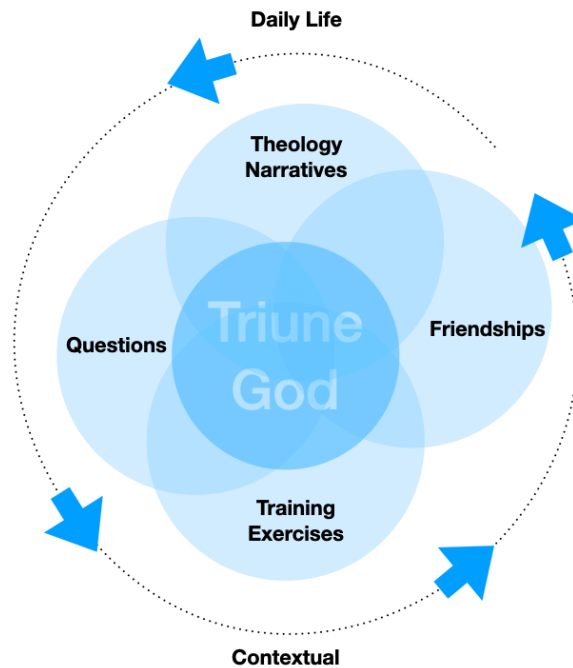


Figure 5.5 - Change model for prototype

Communities of practice, who join in the mission of God can benefit in a reification of the church's implicit change model, which answers the question, how do we make disciples? In the prototype's training, the models of Willard (see Figure 3.1) and Smith (Figure 3.3) is explored in conjunction with the missional pedagogy that was contextualised and adapted from the researcher's book *7 Ritmes vir Kinders* (Smith & Smith, 2015: 38–52). This model also developed out of the pedagogical insights described in *Raw Spirituality* as an embodied journey of Discipleship as a lifelong journey that contains elements of input or curriculum, questions, exercises and community or friendships (Smith, 2014: 183–198). This process is placed within a Trinitarian reality and the theological foundations of grace,

Through Jesus' life, death and resurrection we have been reconciled with God. We have been justified. The sacraments of baptism and Eucharist remind us of our incorporation into the trinitarian God—we are part of the spirited dance. Through the Spirit's empowerment our practices and habits form us into specific people. We are being sanctified. As we learn Jesus, we synchronize our daily rhythms with God's amazing grace. The word disciple means learner. As disciples we become lifelong learners of the Jesus life. As I learn Jesus, I face my current reality and continue to enroll as a disciple in the school of Jesus. (Smith, 2014: 183–198)

The image below (Figure 5.5) that is used to explain life change within a community consists of the following:

- God is placed in the middle of the circle to remind us that the change agent is the Triune God. Missional disciples are changed into the likeness of Jesus and invited to co-operate with God as they are equipped by a missional spirituality, formed in the adventures of the *missio Dei* that transforms us into an inclusive community of love for the good of the world.
- At the outer banks of the circle are contextual realities within daily lives. This includes the lives of the individual participants, the congregational realities (including liturgical formation) as well as the contextual milieu of city, province and country. It also includes the places in which we are formed and therefore attends to the formational habitats we engage in for our habituation.
- The narratives or theologies we live in shape us, therefore missional disciples place themselves within the Biblical narrative by reading the text in a missional hermeneutic. These stories in an ecosystem of change come to us in sermons, Bible reading (especially formative readings like *Dwelling in the Word* or *Lectio Divina*) or testimonies. Smith (2009a: 25) alerts readers to the importance of the narratives we live by, and in agreement with philosopher MacIntyre on stories state,

We are shaped by our stories. In fact, our stories, once in place, determine much of our behavior without regard to their accuracy or helpfulness. Once

these stories are stored in our minds, they stay there largely unchallenged until we die. And here is the main point: these narratives are running (and often ruining) our lives. That is why it is crucial to get the right narratives. Once we “find” the narratives inside our minds, we can measure them against Jesus’ narratives. (quoted in Smith, 2009a: 25)

- Exercises refer to the spiritual practices that open missional disciples to the transformation of the Spirit. Spiritual disciplines take a pedagogy of embodiment seriously and holistic anthropology. The practices are practised, in Afrikaans, the word is *oefen* | [train]. “Spiritual practices are themselves little pedagogies” (Carson et al., 2021: 200). These spiritual disciplines form open spaces for the Spirit to transform us. The disciplines of engagement and abstinence rescript us into God's yes (places where we engage) and God's no (places where we abstain). Without this embodied re-habituation information will not trickle down into our daily lives and rhythms. These practices are drawn from the ancient disciplines as well as new innovative practices. The exercises are practised individually and corporately. In terms of the training environment, it is crucial to understand a missional pedagogy’s habituation; practices that are repeated become habits, and that we practice these within the disciplined community of the practice’s internal logic and in terms of disciplining our time so that the practice can become a new habit – the ecology of the training therefore, moves away from merely cognitive functions. It is telling that most books dealing with formation invite readers to engage with the exercises in the book and not skip it – this is the danger of information, where formation can stay only informational registers (Smith 2014: 14).
- Community is crucial for the change process. Within the context of community, missional disciples experience encouragement and accountability, within this pedagogy communities foster friendships wherein the action/reflection cycle is explored. Friendships that move beyond homogenous groupings and reflect diversity are encouraged.
- It is within communities of practice and reflection that new stories or testimonies develop that can be added back into the changing ecosystem. The cycle is shown to move in an anti-clockwise fashion to depict that missional disciple are formed in another

dynamic than the cultural stories that deform and connects us to relational patterns that embed in us specific practices or exercises that lead into embedding cultural stories in our lives.

This change model is presented as a beginning model for the missional discipleship pedagogy that can be adapted after the initial prototype is deployed in the first iteration of 10 weeks. The initial 10-week intervention of the prototype uses the first session to create the formational ecosystem through a discussion of the foundations (5.6). In terms of how we gather matters, participants covenant together to train within the habitat of the grace-filled gymnasium. The foundations (5.6) and the change model (5.7) are reified within the structure of the order of meetings that will be explained in the following section.

5.8 Order of Meeting

In the work of Renovaré, a helpful tool was developed called *The Spiritual Formation Workbook* (Smith & Graybeal, 2010) which played a role in the development of the Rhythm of Life's use of the order of the meeting. As Rhythm of Life, we adapted the workbook's order of meeting as a helpful formational habitat (see Smith, 2014: 205–209 for an adaptation). In the workbook Smith & Graybeal (2010: loc.104) notes that the order is used to reflect on formational experiences by nominating a facilitator who guides participants through an opening word, questions designed to facilitate conversation between members as well as feedback. The order also contains and gives encouragement on the chosen exercises for the week. They note, "It is within this framework that the balance, the knowledge, and the encouragement and accountability are nurtured" (Smith & Graybeal, 2010: loc.104).

Within the prototype, the order of meeting is a reification of the holding environment's descriptions described in the previous section. By repeating it for 10 weeks an embodiment of these principles will be practised, and the pedagogical logic structured.

In the prototype orders of meeting are worked out for each group session (1 per week so a total of 10) as well as 10 weeks of individual orders of meeting. The trained facilitator is the official

facilitator for the first and last session. Group members learn how to facilitate in doing it. The different elements of the group order of meeting will now be described:

5.8.1 Group order of meeting

- Opening: In the opening of the 10 weeks prototype the *telos* of the experiment is read aloud by the whole group:

In this journey, we gather to discern together and experiment with what it means to be formed as missional disciples who are participating in the adventures of God’s life. God calls, gathers, forms and sends us to seek God’s kingdom. We believe everyone in this group has a contribution to make and that the Holy Spirit is active in each of us. This is a space where we mourn with those who mourn, celebrate with those who experienced joy. We commit ourselves to listen deeply, ask open questions and support and encourage each other. We commit to being actively engaged in this learning adventure, opening our lives to the Spirit’s forming presence through the weekly exercise.

This teleological statement places the prototype within a process of formation.

- Become Fully Present: In this part of the order, spiritual disciplines are practised helping participants become fully present. This correlates with the *rus* | (resting) phase that the DRC developed in the season of listening (Marais, 2011: 57–75). Epicletic prayers and silence open participants to the active presence of God and centres participants and change the field of attention. Witvliet (2020: 239, 246) states that epicletic prayer is a pedagogical strategy that focuses participants of the agency of the Triune God and “confirms the Bible’s vision of present-tense divine-through-human activity.”
- Listening to each other: The group reflect on questions designed to share participant’s life stories. A set of questions is used, and participants choose out of these questions one that resonates with them. This part of the order moves participants towards attending to each other.

- Looking back: In this part of the order, the group reflects on the specific group exercise of the week as well as how participants discerned God's activity in their everyday lives. This adds an action/reflection element to the pedagogy and teaches the participant to be attentive to God in everyday life.
- Reading and Listening together: Groups practice Dwelling in the Word during the 10 weeks. This instils in the group the internal logic of the practice and gives practical experience for group members to listen to each other into free speech. As the rhythm unfolds in the sessions, these listening skills will help with engagement with Dwelling in the world that is introduced later.
- Rhythm questions: In every session different questions about the implications of the rhythm in participants lives are explored. The facilitator for the week reads a set of questions and participants choose the one that they want to answer. These questions lead to a short introduction of the rhythm of the week, in terms of theology, identity and the spirituality of the rhythm.
- We look forward: The group's current meeting is reflected on through the questions: What stood out for you in our conversation? Did you receive any new insights? Do you need any encouragement from the group in the week to come? What are you hearing and how will you act on this?
- Exercise of the week, and a prayer of blessing: The facilitator explains the exercise for the week and the group concludes with a communal prayer of blessing. The exercise of the week is placed in the top part of the Order of Meeting. The facilitator of the week reminds group members of the week what the exercise of the week is. This reminder can be a WhatsApp, email, or phone call. In terms of the pedagogy reminding participants of the week's practice is very important.

5.8.2 The Individual order of meeting

The individual order focuses on 6 Biblical texts that strengthen the invitation of the Rhythm that is explored. Furthermore, disciplines of solitude & silence, *Lectio Divina* and the prayer of *Examine* is part of the training. The individual order also serves as a journal for the journey

through the prototype. The headings of the individual order have overlap with the group order meeting:

- Become Still: Participants practise the discipline of silence to centre themselves.
- Rhythm prayer: The same epicletic prayer that is used in the group order meeting is prayed. This reinforces the desire to be formed and links individual participants with the community of practice they are journeying with.
- Listen and Read: Every day has a text that focuses on the Rhythm of the week. Participants are encouraged to read formatively and to read the pericopes in which the texts are placed. Every text has an explorative question linked to it.
- Reflect: Participants are presented with a set of questions designed to discern God's voice in the individual study.
- Word in Action: Participants reflect on what insight they want to remember during the day to remind them of what they discerned God is saying to them. Participants write down any practical embodied responses that the Spirit prompts.
- Prayer for the day: Participants are invited to interact with God in prayer.
- The group exercise of the day is also placed on the individual order of meeting as a reminder.

This reification of the pedagogical habitat places the principles within a form that repeats the logic of the change model within the structure of the individual and communal formative habitat. This enables participants to engage with the change model in a manner that moves beyond mere cognition. These prototypes are also published online, participants can engage with the orders of meeting in analogue or digital formats.

5.9 8 Rhythms for forming missional spiritual formation

In his book *Imagining the Kingdom* James KA Smith recounts his liturgical anthropology and notes that formation takes place on the register of the imagination which is fueled by stories and images (Smith, 2013: 15). Cultivating missional imagination takes time and intentionality. Baron

& Maponya (2020: 4) notes that church members are influenced by different imaginations of what church is. Therefore, in the cultivation of missional discipleship, care must be taken to adopt the right models for formation and the fact that formation takes time need to be accounted for. So far, the model consists of the holding environment described in 5.6 – 5.8 which is a pedagogical architecture laying the formational patterns of the missional holding environment for the prototype. We now move to the rhythms that instil a missional discipleship imagination.

Niemandt (2019c: 145-147) shares the importance of the creation of social imagination and language houses. Each of the 8 rhythms developed in the prototype is linked to an image/icon or symbol that helps participants to understand or imagine the invitation of the rhythm visually and in an imaginative register. The rhythm uses these symbols as a representation of the invitation and therefore engages the affective. These rhythms are represented in a circle to move away from linear thinking (see figure 5.6 below). As participants journey through the 8 rhythms shared language is created that forms a language house and a visual aid. The imagination and the language house create a social imagination of discipleship that is missional. The language house and imagination are synced through embodied practices, opening lives for the formation by the Spirit, which over time forms a habitus of missional discipleship.

The intent of the rhythms is to move the missional conversation's theological language house to the register of the imagination, embodied through practices. These Rhythms are pedagogical means by which the social imaginations of participants are shifted from notions of individualised spirituality alone to a missional spirituality. The 8 rhythms function at a meta-level on the movements or invitations of the life of a community of practice. Once the rhythm is internalised as a discipleship imaginary it can be recalled on a napkin in a restaurant and redrawn on the back of a pack of cigarettes (Smith 2014: 197 – 198). The rhythm of life becomes a pocket-size pedagogy. As a discipleship community of practice, these rhythms become reification that invite embodied participation. These shifts are not quick fixes and take time. In communities where the prototype is collapsed into a 7-week sermon series the imagination will not be formed, and the language house not developed. Missional formation takes time and repetition (Marais 2017b: 390).

Each Rhythm's use of a symbol or image is also supplemented by the following elements that form the complex training ground for each rhythm:

- theology and narrative (that consists of minimum knowledge and beliefs).
- questions for discernment (that explores attitudes)
- a chosen exercise (that consists of skills and practices)
- that group members engage with as individuals and as a group.

The individual and communal training develop a community of practice wherein the action/reflection cycle is fostered. The 4 movements within every rhythm creates the dynamic of the rhythm.

In a playful part of the prototype, this complex of activities is colloquially called Training naked based on 1 Timothy 4:7's translation of the Greek word *gumnaze* that literally translates as "train naked" (Smith, 2014: 23–37). This metaphor is used for the holding environment as a place of honesty and practice.

The logic of the rhythm of life is designed to foster relational safety as a base in the first three rhythms after which the pedagogy moves into a different liminal mode. This allows for a holding space that is relatively safe but also grows in terms of missional intent. The eight rhythms used for the prototype is the reified prototype described in 5.4.4. This choice is made in the light of the tendency to avoid engagements in homogenous groupings.

The Rhythm of life is surrounded by a sound wave reminding participants of the importance of listening. Because participants don't work with the foundation sketch discussed (5.6) in this chapter, the sound wave is a visual that reminds participants to discern and listen in their everyday lives and collectively in the neighbourhood for the voice of God. Every rhythm therefore, is a site for discernment and an invitation to participation and discipleship. The individual rhythms are shaped like an audio knob working with the imagination that the volume of the rhythm can be turned up.



Figure 5.6 - Prototype for missional disciple formation (Smith, 2014: 187)

The Rhythm of Life's nature is plug and play – meaning once the framework is decided on communities can be infinitely creative and contextual with the prototype. Every rhythm's Theology, Questions, Exercises and relationships can be configured within different configurations. In this prototype, the social configuration consists of pioneers or early developers who are willing to engage with the prototype. The assumption is that the prototype will be part of a community of practice wherein participants engage in weekly worship wherein liturgical formation takes place and where the sacraments as thick practices are celebrated.

The eight rhythms will be discussed using the headings of Theology (narrative), Questions, and exercises under each of the 8 Rhythms. This follows the logic of the change model described in 5.7. As discussed in 4.2.1.2 the DRC's report on the missional church (DRC, 2019b: 4–7) contained 8 Trinitarian movements which will be incorporated in the theological foundations and pedagogy of the 8 rhythms.

- God calls us to live in communion with Godself. (Union with Christ, becoming like Christ).
- God reveals himself as the saving God (Soteriology, justification).
- Perichoresis (The Trinity is in relationship with each other).
- God moves towards the world and sends the Son and the Spirit to the world (*missio Dei*).
- Sacrifice and emptying (Kenosis).
- The breakthrough of the Kingdom (The Trinity reigns)
- God becomes human and dwells with us (Incarnation)
- In the power of the Holy Spirit (Pneumatology) (DRC, 2019b: 4–7).

The WCC's report *Arusha a call to Discipleship* (Jukko & Keum, 2019) will also be added to the discussion, this brings the prototype into a conversation with the discoveries of discipleship made in the international mission community. Ross (2020:14) summarises the call to discipleship:

- As disciples of Jesus Christ, both individually and collectively:
- We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness.
- We are called to worship the one triune God – the God of justice, love, and grace – at a time when many worship the false god of the market system (Luke 16:13).
- We are called to proclaim the good news of Jesus Christ – the fullness of life, the repentance and forgiveness of sin, and the promise of eternal life – in word and deed, in a violent world where many are sacrificed to the idols of death (Jeremiah 32:35) and where many have not yet heard the gospel.
- We are called to joyfully engage in the ways of the Holy Spirit, who empowers people from the margins with agency, in the search for justice and dignity (Acts 1:8; 4:31).
- We are called to discern the word of God in a world that communicates many contradictory, false, and confusing messages.
- We are called to care for God's creation, and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centred exploitation of the environment for consumerism and greed.

- We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion.
- We are called to be faithful witnesses of God’s transforming love in dialogue with people of other faiths in a world where the politicization of religious identities often causes conflict.
- We are called to be formed as servant leaders who demonstrate the way of Christ in a world that privileges power, wealth, and the culture of money (Luke 22:25–27).
- We are called to break down walls and seek justice with people who are dispossessed and displaced from their lands – including migrants, refugees, and asylum seekers and to resist new frontiers and borders that separate and kill (Isaiah 58:6–8).
- We are called to follow the way of the cross, which challenges elitism, privilege, and personal and structural power (Luke 9:23).
- We are called to live in the light of the resurrection, which offers hope-filled possibilities for transformation.
- This is a call to transforming discipleship (Jukko & Keum, 2019: 2–3; Ross, 2020: 14).

This specific iteration of the prototype was developed in the work of Rhythm of Life and adapted from *Ignite: Invitation into Everyday Jesus Adventures* (van Heerden & Love, 2017) and the researcher’s *Raw Spirituality* (Smith, 2014: 22). As a researcher, the methodology in this section is to move the language house from the theological and normative voice to the operant voice.

In the Theological section of the rhythm, a short description will be given in terms of the Theological voice. In the vision and question part, a description is given that invites congregants into a theological voice that is non-technical so that espoused and normative voices can develop. The question section has main questions followed by statements that can be used in a Likert scale type questionnaire for self-reflection. These statements can also be used for communal discernment. The first statement in the list shows the move from individual to communal using the (we) bracket. The statements also engage with imaginative possibilities of what the rhythm’s embodiment might look like.

An infinite number of practices can be innovated under each rhythm, the prototype thus serves to open the imagination of possible practices. Within, the prototype the practices of the SAPMC in chapter 2 and the practices of the formational movement can be practised in the relevant rhythms where they fit in the overall schema. Other practices encountered in the WCDRC will also be added. The pedagogy expands the community of practice's participation into a language house that can be spoken by all.

5.9.1 Image Rhythm

5.9.1.1 Theology of the Image Rhythm

The image rhythm is in the centre of the rhythm, signifying the Trinitarian God as the primary agent and the invitation to *missio Trinitas*. The image/icon that is used for this rhythm is a mirror that reminds missional disciples that they are being formed into the imaged of Christ (See Figure 5.6 above). “And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit” (2 Cor 3:18). Rooms (2017:316) notes that placing God in the centre of a community's life may sound like a logical thing to do but notes how humans are placed in the centre of everything. The mirror reminds of the *imago Dei* which Smith notes is an identity as well as a commission (Smith, 2009c: 149; Billings, 2011: loc.2055). Disciples are made in the image of God and learn to see others and themselves in this way. In the DRC's 8 Trinitarian movements *imago Dei* is not described, however, this theme is sometimes described in a Trinitarian description as *imago Trinitatis* (Harrison, 2017: 341). The *imago Trinitatis* (DRC, 2019c: 179) has creative implications for our lives (Niemandt, 2019c: 158) and positions disciples into new imaginations. In the Image Rhythm, the *missio Dei* is placed in the middle of the rhythm so that formation follows God in mission for the starting point for missional theology is the notion of a missional God (Franke, 2020: 1). Scazzero (2014: 39) reminds us of Calvin's insight that our knowledge or image of God influences our image of ourselves and vice versa. Christology helps in the healing of damaging God images, and as Hudson (2019: 113) notes, “Few practices guide

us more in finding our way into the transforming power of God’s good news than immersing ourselves in the gospel stories.”

The Image Rhythm follows Renovaré’s broadening of Luther’s description of Christ as Priest, Prophet and King. This *munus triplex* has been discussed in terms of the different dimensions of the gospel and the person of Christ (Burger, 1999: 82–83). Renovaré describes their commitment to formation in terms of the following covenant, “In utter dependence upon Jesus Christ as my ever-living Savior, Teacher, Lord, and Friend, I will seek continual renewal through spiritual exercises, spiritual gifts, and acts of service” (“Renovaré Covenant”, n.d.).

In the Image Rhythm, soteriological concepts like the gospel as the availability of the kingdom as well as discipleship is transmitted in the offices of Jesus as expanded by the work of Renovaré. Conceptions of Jesus as Savior in exclusive salvific forms (I am saved to go to heaven) is expanded to include Jesus as a Teacher who is intelligent and is followed as Lord, thereby inviting disciples to a life of obedience. Jesus also calls his disciples friends (Hudson, 2015). In *The Forgotten Ways* Hirsch (2006: 89–109) also places God in the middle of his mDNA (missional DNA) with the ancient proclamation, “Jesus is Lord.” In the Image Rhythm notions of God images are explored (Smith, 2014:46 – 56). “Disciples of God’s merciful acts of salvation are supposed to reclaim their human dignity, the divine qualities resulting from being created in the image of God” (Jukko & Keum, 2019: 39).

5.9.1.2 Vision of the rhythm and primary questions

Our picture of God and ourselves shape our whole lives. As disciples, we anchor our identity in Christ through baptism. We believe in a deeply loving, good, relational and Triune God. We desire to live a God-centered life, living in union with Christ. We challenge idols in our lives and embrace our belovedness. We want to understand what it means to be made in God’s image and to believe it for all people. What is your picture of God? What is your picture of yourself?

Statements for discernment in this rhythm (and consequent rhythms hereafter) will be described after the vision of each rhythm. The *I statement* can also be changed to the *plural we*, moving the

statement from an individual exploration to a communal engagement. Only the first statement is changed to reflect his dynamic. The statement itself also opens the imagination of a missional disciple formation.

1. I (we) experience God's love and delight for me (us)
2. I discover my self-worth and identity out of my understanding of God
3. I experience the grace of forgiveness and the grace that empowers me to grow
4. I believe God loves me with all of my addictions and sins
5. I relate to Father, Son and Spirit in love because I have healthy God images
6. Friendship with God helps me to deal with my inferiority and superiority
7. I know that God has a deep unending love for every person on earth
8. I'm aware of the Idols in my life that competes with putting God first
9. When I think of God I compare it with what I know about Jesus
10. My relationship with God is helping me to become more fully myself

5.9.1.3 Exercise for the prototype

In the prototype, participants are invited to exercise by praying the Lord's prayer and specifically, the petition, "hallowed be your name" as a supplication for God-images that are healthy and not destructive (Smith 2014: 57).

In the individual order of the meeting, *Lectio Divina* is practised, and Biblical texts are explored that focus on God images. Participants also repeat the line "You are God's beloved in whom God dwells and delights" (Smith, 2010a: 222) whenever a mirror is faced.

5.9.1.4 Prayer and Blessing in the prototype

Lord, you are our God. You are at the centre of our lives, our Triune God. May your name be hallowed, help us to develop healthy God images of you so that we may know who we are.

In the group blessing, participants learn how to bless others with eye contact saying and receiving the words: You are one in whom God dwells and delights. This art of giving a blessing and receiving a blessing needs practice (Willard, 2014b: 163–165) because the life of blessing is an important part of being a faithful and encouraging presence.

5.9.2 Connection Rhythm

5.9.2.1 Theology

The connection rhythm is represented by the image or icon of a plug (See Figure 5.6 above). In terms of the symbolism of this rhythm, the plug is used as a metaphor that links to modernity's reliance on plugging in and charging electronic devices (Strange, 2019). Missional disciples are empowered and formed by the Spirit, *“Die Gees maak die werk van Christus en God self ‘n lewende werklikheid in ons en ons ken Christus en die Vader deur die Woord en Gees”* | The Spirit makes the work of Christ and God a living reality in us and we know Christ and the Father through the Word and Spirit (DRC 2019b: 180) Missional disciples engage with spiritual disciplines, opening their lives for the empowerment of God.

In engaging with this rhythm specific SMART plans are developed to practice disciplines (Smith, 2014: 63–65). This specific rhythm has a close correlation with the spiritual disciplines of the spiritual formation movement. Disciplines of engagement help us to plug in, and disciplines of abstinence aid in plugging out.

As we noted, the spiritual disciplines are ways in which space is created for the Spirit's work and therefore the disciplines are embedded within a pneumatological reality and dynamic. Furthermore, the spiritual disciplines are ways in which we create intentional openings for God's presence - connecting with God, *“Spiritual disciplines are the means by which we carve out space in our overbusy, easily preoccupied lives to practice the presence of God”* (Jones, 2014: 107). Engaging with the spiritual disciplines has implications for the places where we engage with the

disciplines. As disciples commit time and place (space) to engage with God, we are transformed and sent into the world with new vigour and energy,

When we plug in, we encounter the good and beautiful God who lovingly pressures us into a process of formation so that we can be empowered for our mission to specific people in our lives. It starts close and becomes a dynamic adventure of exploring a raw spirituality through which we plug into God as loved, formed, empowered and sent people. (Smith, 2014: 77)

The classic spiritual disciplines of engagement and abstinence for plugging in is placed within a larger rhythm of life and other rhythms (Chan, 1998: 192). Participants receive a summary of the disciplines of abstinence and engagement (see Figure 3.2). Some of the most famous unplugging disciplines (abstinence) include solitude, silence, fasting, frugality, chastity, secrecy and sacrifice. The disciplines of plugging in (engagement) include study, worship, celebration, service, prayer, fellowship, confession and submission, within the WCDRC *Gevorm deur die Kruis* is an example of disciplines divided into the Eastern Orthodox categories of Purgation, Illumination and *Theosis* (Van Wyk, Marais & Simpson, 2014: 129–145).

The individual keystone practices of the 10-week prototype are daily engagement in the disciplines of prayer, and Bible study using *Lectio Divina* and the prayer of *Examen* (as described in the order of meeting above). Participants plugin communally through the group order of meeting and Dwelling in the Word.

As participants engage in these formational disciplines the dynamics of identity (being loved by God), formation – being formed by the Spirit, empowerment in participation with God and joining in God’s mission takes place (Smith, 2014: 73–77). The Lord’s prayer is a keystone practice in the development of a missional spirituality (Cronshaw, 2017). In terms of theological foundations, this rhythm reminds us of Union in Christ. “We are called by our baptism to transforming discipleship: a Christ-connected way of life in a world where many face despair, rejection, loneliness, and worthlessness” (Ross, 2020: 14).

5.9.2.2 Vision of the Connection Rhythm and questions

Through Interaction with God, we sustain our lives. We desire to exercise creative spiritual disciplines with a growing understanding of what connects us to God and gives us energy. We practice healthy rest and restoration rhythms to avoid burnout. We intentionally interact with prayer, Scripture, and other sources of inspiration to grow in intimacy with God and gain greater discernment. How are you connecting with God? What gives you energy? Statements for discernment in this rhythm might be the following,

- I(we) cultivate the habit of being with God in good and bad times
- I believe that God listens and desires to communicate with me
- I experience that God communicates with me
- I know the pathways (or ways) that I naturally connect with God (Thomas, 2002)
- I engage in soul care and strive towards a life that says "It is well with my soul"
- I cultivate silence at least once a week wherein I learn to listen to God
- I regularly interact with Scripture and the Words of Scripture feel alive to me
- I experiment with ancient and new spiritual disciplines
- I cultivate times to pray and dialogue with God during the day
- I have a weekly rhythm of plugging in with God together with other people

5.9.2.3 Exercise for the prototype

Participants schedule 6 appointments to spend time with the Lord and write it in the calendar. During the week, the group engages with the individual order of meetings that focuses on formational reading and reflection. Participants also engage with the Prayer of *Examen* on the Saturday of this week's reflection.

The prototype continues to engage missional disciples with the pedagogy of Dwelling in the Word.

In the WCDRC the keystone practices of silence & solitude, journaling, the prayer of *Examen* and *Lectio Divina* falls under this rhythm. When spirituality only focuses on individual and personal formation the dynamic of the rhythm of life is reduced to the image and connection rhythms. As the prototype is followed into the other rhythms an individualised discipleship imagination is broadened to a social imaginary of missional discipleship.

5.9.2.4 Prayer and Blessing in the prototype

Father, Son and Holy Spirit teach us to be aware of your presence in our lives. We desire an interactive relationship with You. Spirit of God, we practice your practices. Form us and mould us and empower us to your glory. Amen

The same blessing of the Image Rhythm (5.9.1.4) is repeated focusing on how to give and receive a blessing.

5.9.3 The Fellowship rhythm

5.9.3.1 Theology

In the Rhythm of life, the Fellowship Rhythms' icon/image is the three-legged pot (see Figure 5.6 above). This image was explained in the fourth iteration 5.4.4. The three-legged pot is an African symbol for fellowship and therefore *koinonia*. The fellowship rhythm invites disciples into a missional dimension in terms of the practices of hospitality and table fellowship. A crucial dimension in the cultivation of missional churches are the family and close friends, which are also included in this rhythm. Missional disciples don't skip the calling of being present to those closest to them (Hudson, 2019: 115), they live another kind of life with those closest to them. This does not mean that the family or close relationship are used to rationalise a privatised faith (Carson et al., 2021: 141). The Trinity opens missional disciples to a different *telos* – to state one of Renovaré's sayings quoted in (Smith, 2014: 88), "The aim of God in history is the creation of an all-inclusive community of loving persons with God himself at the centre of this community as its

prime Sustainer and most glorious Inhabitant.” This rhythm recovers an ecclesiology and relationship embedded in the *Perichoresis* of Trinitarian reality (DRC, 2019b: 178). In terms of the dynamic of the rhythm, the fellowship rhythm moves participants from isolation to community. Missional disciple formation engages us in detoxing from unhelpful forms of consumeristic and individualised spiritualities (Smith, 2014: 87–88).

5.9.3.2 Vision of the Rhythm and primary question

As the body of Christ, we know our relationships are a testimony and the hermeneutic of the gospel. Our inner circle relationships shape us deeply, therefore we desire healthy personal relationships with family, friends, mentors, children, and parents. We desire to constantly grow in love, practising good conflict management and seek out accountability. We participate in a faith community and practice hospitality.

Who are your companions that you journey with? Statements for discernment in this rhythm might be the following.

- I (we) meet at least once a week with friends who know and love me (us)
- I spend time with wiser people who are further along the journey like a mentor or spiritual director
- I believe that I cannot follow Christ in isolation and therefore take community, and the sharing of my life, seriously
- I have an openness to the children in my faith community and accept that I play a role in their lives
- I regularly share meals with the people who are close to me where we can celebrate and mourn together
- I take membership to a specific group of Jesus followers seriously and commit to these friends
- My inner circle of friends inspires me to follow Jesus more closely (especially regarding loving God more than money)
- I have friends in my life who challenge me if my actions and beliefs don't align

- People close to me experience me as fully present
- My close friends pray for my weaknesses and vulnerabilities

5.9.3.3 Exercise for the prototype

In the prototype participants identify their closest relationships in terms of circles of intimacy (Smith, 2014: 81) and schedule time with up to three of these people asking the following three questions:

- What do you think is my life's message?
- How do you see my gifts and talents?
- Where have you seen me make a positive impact in other people's lives?

To help participants think through specific relationships (other than family members), the following descriptions are used to think through the different relationships of care within the Fellowship rhythm. The following section is from the design of Love & van Heerden (2017:17-19).

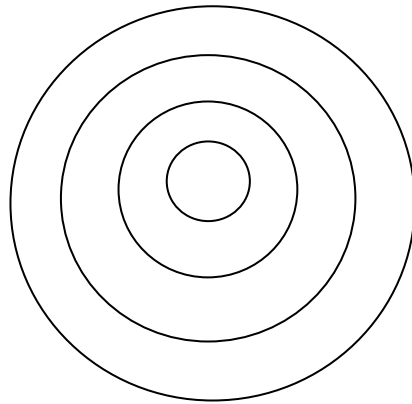


Figure 5.7 - Circles of care

“We all have blind spots; things that we are unaware of in ourselves. It is not easy to make wise decisions for our own lives, because our vision is limited. We are made to be part of a community, to be part of a body with different gifts. We need others to help us see where we are perhaps not being our best selves and who would tell us if we are harming ourselves and others like Nathan did with David. We need wise counsel and truth-telling, people who grow me.

Sometimes friends cross our path and we feel that we’ve known them forever. They feel like brothers and sisters – they ‘get’ us. David and Jonathan are a good examples of this. They encouraged each other and inspired each other. We need Soul friends who inspire me to love and do good deeds

Cheerleaders: People who make me feel valued, who cheer us on

Sometimes we are lucky and we have parents who cheer us on and believe in us, but other times we must find that in other relationships. We all need people who stand behind us, who celebrate when we are celebrating and who mourn when we are mourning. These are people who are happy when we succeed and truly want the best for us – this makes us feel truly valued. We need cheerleaders: People who make us feel valued, who cheer us on.

Co-workers aren't always people that we're naturally friends with, but we share a bigger mission. We work alongside for the greater good – and our shared vision, passion and values binds us. Jesus's disciples are an important example of this. They are a diverse group that had to learn how to work together – but together they changed the world. We all need Co-workers: People who I co-work with for the greater good.

People close to us, family and inner circle friends, often see both our light and dark parts; the best and worst of us. Authenticators, however, reminds us who we are, and they make it feel easy to be ourselves. We don't have to pretend. These are people who make us feel valued by connecting us to our uniqueness; people who make it easy to believe that we are 'ok' and beautifully and wonderfully made. We all need Authenticators: People who bring out my real self.

We need people with who we can just laugh and have fun. People who remind us that life is good and meant to be celebrated. We don't have to play a role with fun friends, we can just play. When we are together, we are off duty. Fun friends can include some of the above categories too, but they help us enjoy life and make fun memories together. We all need fun friends". (Love & van Heerden, 2017:17 – 19)

Participants fill out the circles of care for the next meeting and journal the responses to the three questions.

5.9.3.4 Prayer and Blessing in the prototype

Almighty God, you live as the family of love. Father, Son and Holy Spirit You created us to be companions of each other. May the circles of our relationship be placed in the dance of your love. May we be filled with the love you have for us, through your Spirit. Amen

The blessing of the week is: May you encourage the companions in your life and be open to being encouraged by them. May the love of the Father, Son and Spirit flow over into the companions of your life and through them into your life.

5.9.4 The Giftedness rhythm

5.9.4.1 Theology

The icon/image used for this rhythm is a puzzle piece that reminds missional disciples that they are fitted into a larger whole as a unique participant but only as a piece in a bigger puzzle (See Figure 5.6 above). To engage with this rhythm participants are invited into a reflection and journal practice exploring the Story of God through an exploration of their own life story. In many church imaginations, the giftedness of the laity is used to only strengthen the local congregation. However, this church focused emphasis need to be broadened, “We accompany each other along the way, learning from each other so that we share freely God’s gifts for the common good of all” (Jukko & Keum, 2019: 71). As missional disciples, we believe that our giftedness is in service of bringing shalom to the places where we live,

Our uniqueness was born in the heart of God. We are fearfully and wonderfully made (Psalm 139:14 NRSV), and God wills for our unique lives to make a difference in the created world. In his Story we become actresses and actors. God uses our personality, gifts, passions, hobbies, temperaments, experiences and talents, and mixes all of it into a beautiful life-giving puzzle piece. As our pieces intermingle, shalom comes to the world. God uses gangs of goodness to make the world a better place. (Smith, 2014: 102)

Therefore, missional disciples learn their part of the story within the larger Story of God, “One of the beautiful gifts in the missional movement is the rediscovery of every person’s puzzle piece as a vital part of God’s mission” (Smith, 2014: 107). Congregants discover that they are invited into a story that inscribes them as characters within the metanarrative of God’s *missio Dei*. Within this

movement we discover that we are called, “*Ons word geroep om deel te wees van God se lewegewende beweging na die wêreld*” | We are called to participate in God’s life-giving movements towards the world” (DRC 2019c, 179).

Protestant Christians feel uncomfortable expressing their giftedness because they feel that it might lead to hubris and pride. However, to grow in giftedness feedback and encouragement is crucial. Within this specific prototype participants already got some feedback in terms of their giftedness in the circle practice in the Fellowship rhythm (5.9.3.3.). Missional disciples encourage and celebrate how the Spirit’s gifts enable us to make a unique contribution to the people and places wherein they find themselves. These gifts are active in the church’s worship and in the worlds where the body of Christ is sent. Spiritual gifts are given to build new capacities and is for the benefit of others. Missional disciples grow in their practice of the gifts within the soil of the fruit of the Spirit (Harrison, 2017b: 404; DRC, 2019c: 180).

5.9.4.2 Vision of the Rhythm and questions

God made each person in beautiful and unique ways. We desire to continually discover, develop, and practice the gifts, strengths, passions, and talents the Spirit cultivates in us to join God’s mission helping others to do the same. We do this in a community, conscious of our calling from God. What is your unique contribution? In what way are you a gift to others? Statements for discernment in this rhythm might be the following.

- I (we) use my(our) gifts to make South Africa a better place
- I believe that the body of Jesus has many gifts and I play a unique part
- I am not envious of other people's gifts but rejoice when others flourish
- I am developing my gifts, talents and skills to serve others
- People tell me how my gifts are making the world a better place
- I understand my life story and feel like I have a purpose
- I have discovered my unique personality and serve with my uniqueness
- I experience that I am in full-time ministry and live with that awareness
- I ask people to give me feedback on how they are experiencing my gifts and contributions

- I am increasingly becoming the person who God wants me to be

5.9.4.3 Exercise for the prototype

In this rhythm, disciples are invited into the quest of exploring and naming their giftedness or unique contribution.

The exercise for this week explores the following questions. These questions are expanded from (Smith, 2014: 117):

- How would you describe your relationship with your biological – or foster parents? What are some of the major joys of your life story (births, marriage, other feasts)?
- If you look back on your life journey who are the mentors / significant people who have given you life or stimulated growth in your life?
- Which people have hurt you the most in your life to this point? What is the moment of pain and trauma in your story? Which people have you hurt the most in your story so far?
- Which educational processes have enriched your life so far? (Schooling, degrees courses, personality tests and other resources)? How are you cultivating these gifts?
- What role does the country that you live in play in your life story? How do you serve the people of your time with this story?
- Review the previous answers to the questions and create a lifeline of your story so far, “What are the key moments that stamp your life”? Commit this life story in prayer to the Lord as a servant.

5.9.4.4 Prayer and Blessing in the prototype

The prayer for this session states; God Almighty, you formed us in your image. You are the creative God. Spirit you formed us uniquely and gifted us to contribute to the community where we live. Thanks, that the mission is yours God, we are thankful to join in your mission.

The session ends with a blessing wherein the group divides into smaller groupings acknowledging the gifts God gave you,

Look each other in the eye and affirm each other's puzzle pieces ("You are a unique gift to me in the following way . . ."). Then conspire on how you can gift your city in order to move it toward shalom. (Smith, 2014: 117)

5.9.5 The Community Transformation Rhythm

5.9.5.1 Theology

The community transformation rhythm with its image/icon of a tree invites missional disciples into faithful presence in their neighbourhood (see Figure 5.6 above). Communities are planted like trees in the neighbourhood missional spiritual formation engages us in incarnational impulses of being faithful presences in the locales where we live, work and play. This rhythm grounds us in a contextual exegesis of the neighbourhood to join God who is already present in the mission. It also invites participants to be hosted by the neighbourhood and discern God's work there. The community transformation rhythm also describes a spirituality of ecological care. The Arusha statement described the calling to care for the ecology "and to be in solidarity with nations severely affected by climate change in the face of a ruthless human-centred exploitation of the environment for consumerism and greed" (Ross, 2020: 14). Missional disciples are formed by the Spirit to live lives of incarnational faithfulness, hearing the groans of people and creation and learning to see the pain and possibilities (Burger, 2017a: 255).

The habitat of the Spirit is not trapped in the locale of the church building, God is also ahead of the community of disciples calling from ahead, as strangers become friends. The church follows the call of God being present in places within the city where conflicts and tensions prevail (Burger, 2017a: 255). The church learns how to work against the dangers and temptations of speed, distance and innocence in the brokenness of the city and learn the practices of lament, relocation and pilgrimage and confession (Katongole & Rice, 2008: 75–94). Missional disciples are a confessing

community, a pedagogy of repentance and missional metanoia is fostered because we are not the heroes changing the neighbourhood, often we are the ones living in ways that reflect another kingdom than the kingdom of God. As we move into the neighbourhood we tend to have issues of superiority and inferiority, realising that we are in the commons not just to give but, like Peter with Cornelius in Acts 10, also to receive. We are not just the agents of God's mission; we are also receivers of God's move to us.

As South African neighbourhoods change missional disciples discern who the Spirit is sending (Smith, 2014:135). Within the 8 movements of Trinitarian theology, Incarnation is located within a theology of Christlikeness, it reads "*As gestuurde kerk is ons gevorm na die beeld van Christus en vergestalt ons die evangelie in woord en daad in die gemeenskappe waarin God ons plaas en waarheen God ons stuur*" | [As a sent church we are formed in the image of Christ and image the gospel in word and deed in the communities wherein God places us and where God sends us] (DRC, 2019c: 180) This statement might sound like the church already arrived, as if it is already formed in the image of Christ, this indicative is true but we also need to be formed into what we as a church already are. Keeping this creative tension alive between sanctification and justification, and indicative and imperative keeps us in a space of incarnational graced embodiment. Missional disciples receive the grace of justification as well as the journey of a graced sanctification.

In the incarnational impulse, we remember that God's incarnation was unique, and we are therefore invited to be faithfully present participating in God's kingdom in the neighbourhood, following God's lead (Billings, 2011: loc.2298, 2013).

In the prototype, this session moves disciples physically into their neighbourhood and invites them to pray with their eyes open (Kreminksi, 2014: 145) and ask God to let the kingdom come into their communities. This rhythm moves participants into a deeper dynamic from personal towards communal practices and exploration in the community or the sake of the world where the neighbourhood's concerns become the church's concerns (Niemandt, 2019c: 49, 2020b: 25).

5.9.5.2 Vision of the Rhythm and primary questions

God made us stewards of the earth and therefore as earth-keepers, we desire to live conscious of our physical environment, taking care of the earth and contributing to our neighbourhood's well-being. We desire to live in the country, city and neighbourhood in a way that is faithfully present. We discern with our neighbours how to seek the shalom and kingdom of the city. How can we join God in the neighbourhood? How are we seeking the kingdom and contributing to the flourishing of the neighbourhood? Statements for discernment in this rhythm might be the following.

- I (we) know my neighbours who live on my (our)block
- I'm deeply aware of the levels of inequality (rich and poor) in my country as well as the world and what people's real living conditions are like
- My neighbourhood (city) is better off because I stay there, I'm aware of its challenges
- I beautify my surroundings and seek to embody the goodness of God
- I'm regularly discerning with others what it means to follow Jesus in South Africa (in opinion and action)
- I lament the suffering of others, not just my pain or people closest to me
- I understand Jesus' heart for the least of these and therefore open my life to the sick, stranger, unclothed, hungry and thirsty
- I believe that my well-being is attached to the well-being of other people (loving others as I love myself)
- I believe my faith calls me to play a transformational role in society (being salt and light)
- I'm aware of societal injustices and actively seek out to support the vulnerable in partnership with others

5.9.5.3 Exercise for the Prototype

Participants are invited to do their daily devotions within the community and pray within these locales the Lord's prayer. Specifically focusing on the petition to let the kingdom come, praying – Let your kingdom come let your will be done on earth as in this neighbourhood. Participants journal their thoughts.

As a group, the participants are invited to the group session to explore the following questions regarding the neighbourhood while they are visiting the neighbourhood as pilgrims. Facilitators prepare beforehand wherein the neighbourhood groups will engage with these questions.

- What are the major landmarks, and what do they tell us about this neighbourhood?
- What are people afraid of? How is this expressed in the neighbourhood?
- What are people's hopes and dreams?
- Who are considered successful people in the neighbourhood? Why do people consider them successful?
- What holidays are celebrated with the most energy in this neighbourhood?
- How do people spend their time, their money, and their talents in this neighbourhood?
- What is the relationship between the local government and the people in the neighbourhood?
- Where are the community spaces, where people can gather for fun, socialising or working together?
- How do people perceive the churches or places of worship in the neighbourhood?
- Who are the people that are 'invisible' or 'despised' in the neighbourhood?
- Who is the 'dominant' or most powerful group in this neighbourhood?
- Is the community generally concerned with the common good or just their good?
- Who are the people in the neighbourhood who are working for the common good?

This rhythm also invites issues of ecology, however, in the prototype this aspect of the community transformation rhythm was not addressed in this first iteration. As discussed earlier, when the original rule of life was introduced to a multi-cultural group the original rhythms which were called downward mobility and putting on other people's shoes were changed to community transformation and the inclusion rhythm, as well as the resource rhythm. As rich white developers of the first iteration, we had a blind spot in terms of community transformation due to our disembodied engagement with the communities we lived in. Missional discipleship moves out of privatised locales into the commons and learn how to be faithfully present (Niemandt, 2019c: 49).

5.9.5.4 Prayer and Blessing in the prototype

God, you are the Triune God, You placed us in this community. You are already spreading your kingdom here. Help us to seek your kingdom. Open our eyes to see what you see, and our ears to hear the groans of the neighbourhood. Cultivate us as a community of care and faithfulness.

Blessing: May your eyes be opened to see where God's dream of the kingdom is coming within your local community. May the Spirit cultivate you as a person of care. May you live with bold humility and creation care.

5.9.6 The Resource Rhythm Using resources to seek the kingdom

5.9.6.1 Theology

The Resource rhythm invites missional disciples to steward the resources of time and money within their seeking of the Kingdom of God. The icon or image of this rhythm is a clock – representing the resources of our time as well as being on the clock in our working lives (See Figure 5.6 above). The rhythm invites missional disciples into stewardship and vocational discipleship.

In a culture that upgrades and climbs the ladder a kenotic spirituality of downward mobility (Hendriks, 2014: 64–66) is cultivated (Smith, 2014: 159). A kenotic spirituality engages with a life of servanthood and sacrifice (DRC, 2019c: 179). In this rhythm, theological imaginations are broadened so that vocational spirituality is included in the life with God. Hudson (2016: 63) states that the missional journey is lived out in the context of congregants' daily jobs, this is a daily missions trip. Vocationally we engage in our workspaces with integrity and faithfulness as disciples of Jesus. Willard (1998: 285) states that Christians who don't see their jobs as part of their discipleship cuts out most of their lives from the activity of God.

The Resource rhythm invites missional disciples to share in the abundance of God and the economy of the household of God. Missional disciples learn the difference between needs and want and give the surplus away. Missional disciples live into a different imagination in terms of kingdom economics – they discover “a faithful alternative to the spiritual formation offered by the culture of money” (Jukko & Keum, 2019: 16). A missional pedagogy that engages with the Lord’s prayer for our daily bread develops an imagination of the economy of God and the *koinonia* of sharing (Smith, 2014: 150). “We are called to worship the one triune God – the God of justice, love, and grace – at a time when many worship the false god of the market system” (Ross, 2020:14). The Lord’s prayer is essential in the formation of missional discipleship, therefore the prototype engages with this prayer in different forms (Niemandt, 2019c: 104; Woodward, 2019).

5.9.6.2 Vision of the Rhythm and questions

Jesus teaches us to seek the kingdom, many of his examples deal with money and what it means to live a life of sharing. Our economics are influenced by our jobs. Therefore, we desire to maintain a good work ethic, seeing our work as part of God’s mission and grow in stewardship (sharing) of all our given resources: especially money and time. As a community, we learn how to live according to our needs and not our wants remembering the larger household of God.

How can I serve with the resources and privileges I have? How can I work out my salvation in my job, ministry and life?

Statements for discernment in this rhythm might be the following.

- I’m (we) are aware that my (our) budget and calendar reveals my (our) true beliefs and priorities
- I talk to God about my job and seek God's will for my vocation
- I desire to live simply so others can simply live
- I believe that as a follower of Jesus, all my resources belong to God and I'm a steward of it.
- I take active steps to have a healthy work/life balance

- I share my finances generously and cheerfully, starting with a tithe
- I don't continually upgrade my standard of living but actively fight materialism and the temptation to comparison and discontent
- My work does not include unethical practices that cause harm to society
- I know that Jesus spoke a lot about money, so I seek God's wisdom in using finances
- My co-workers will testify that my actions and beliefs align with the teachings of Jesus

5.9.6.3 Exercise for the Prototype

The exercise invites participants to audit the use of their God-given resources in terms of calendar and money. Participants are encouraged to have a conversation with a safe person about their use of time and money exploring the question: How can I give a next step in this season of my life in terms of generosity of my time and money? Participants who are married are encouraged to do this together.

5.9.6.4 Prayer and Blessing in the prototype

The prayer this week for the prototype is: God Almighty, you give us the energy to work and bless us with daily bread. Spirit teach us to number our days, so we may live with wisdom. Help us to steward our time and resources in seeking your kingdom. May we see our jobs as part of discipleship and our sharing as a privilege.

The blessing prayer for the week is, may we learn to cultivate a generous heart, and may we learn anew what it means to share our God-given resources to bless others. May we live with open hands, learning to give and receive.

5.9.7 The Inclusion Rhythm

5.9.7.1 Theology

The icon/image of this rhythm is a circle that is woven towards inclusion. Within the Trinitarian perichoresis, the church is called towards lives of love and inclusion, this Trinitarian reality is the “*paradigma vir die eenheid van die kerk*” | paradigm for the unity of the church (DRC 2019c: 179).

The ministry of reconciliation has been entrusted to missional disciples. This reconciliation is built on the salvation offered in Jesus. Within the Trinitarian reality, missional disciples empowered by the Spirit join in God’s reconciling work seeking justice and righteousness for those who have been marginalised and left out. This implies a purposeful focus on social justice and working against the exclusion and marginalisation of people, this includes “*rassisme, ‘coulourism’, seksisme, klassisme etc.*” [racism, ‘colourism’ sexism, classism etc] (DRC 2019c: 178). Missional disciples are good news people and evangelise in a holistic, embodied, and communal mode of participation in the life of God. This includes a re-evangelising or in reach (Rieger, 2004) in terms of reductionistic and exclusionary discipleship of racism (Bosch, 1991; Kritzinger, 1991, 2008).

The Inclusion Rhythm invites disciples to engage with issues of inclusion and exclusion and practices of forgiveness and repentance as well as justice. Missional disciples learn how they are excluding and need to undergo missional metanoia towards the neighbour. Missional disciples engage in the pedagogy of reconciliation and learn forgiveness. Missional disciples attend to the power dynamics involved in reconciliation and justice. As missional disciples, we discover that the habitat of the marginalised are not just sites of desolation but also places where the Spirit teach those in power. It challenges the church to “develop habits and practices of inclusion and to listen, and become present” (Niemandt, 2019: 176).

Diversity can be an incredible gift. However, history has shown it to also be a source of conflict. Great evils have been committed because the difference could not be respected and celebrated. Missional disciples engage in honest dialogue and conversations seeking God’s wisdom.

As missional disciples embrace the work of reconciliation they confront their prejudices and histories and learn to be in relationship with those that are different, “We are called as disciples to belong together in just and inclusive communities, in our quest for unity and on our ecumenical journey, in a world that is based upon marginalization and exclusion” (Ross, 2020: 14).

5.9.7.2 Vision of the rhythm and question

Missional Disciples are called to live lives of unity, justice, and reconciliation. Jesus constantly crossed boundaries and gave us the ministry of reconciliation. The Spirit empowers these border crossings. Our Triune God invites people into the bigger circles of inclusion. We desire to live life faithfully within our context, playing a reconciling role through friendships while dealing with our prejudices and racism. In this invitation into an adventure, I am invited to consider, “who is in and who is out?” Statements for discernment in this rhythm might be the following.

- I (we) believe God loves people of all cultures and faiths equally
- There are people in my life from a different social-economic background/ race/culture that would call me their friend
- In a social setting, I always try and include the person who seems to be overlooked
- I acknowledge, confess, and work on my prejudices
- I seek to first understand before being understood
- I have friends with different religious beliefs and they experience me as respectful
- I'm actively trying to be a peace-maker in my context
- When I pray "Our Father", I have a diverse group of people in my mind
- I actively seek to forgive those who wrong/exclude me
- I regularly have coffee/meals with people who are different from me

5.9.7.3 Exercise for the initial prototype

In this week participants engage with the practice of Dwelling in the World. The steps are explained, and participants are asked to reflect in the evening on their experiences.

Within the prototype's session participants explore an exercise of crossing boundaries and exploring a set of questions. One participant guides another through the questions – moving on when she/he deems that that question was answered. Another participant writes down the responses to the following questions:

- Growing up, where was Samaria for you? Who were the Samaritans?
- Who has helped you/inspired you to become more inclusive?
- Who do your people/community struggle to include now?
- How does that create challenges for you?
- What would be possible through your life if you crossed more boundaries with the Spirit, being more inclusive?
- What would be possible when you receive someone being sent by the Spirit to come into your life?
- Where is Jesus calling you to move/cross boundaries?
- Which worries/fears about this are perhaps exaggerated?
- What does this all mean practically?
- What inner qualities, people or skills do you have to help with this?
- What are you becoming aware of?

Participants receive the answers to their questions as a record for further reflection. Participants become aware of areas wherein they exclude others and need to become reconcilers and where they have been excluded and become aware of areas of forgiveness.

The prayer for the session is, Lord, You are our Triune God, you include us in your love, empower me to live in Your inclusive love.

The blessing for the week is, may we have the courage to cross boundaries and learn how to include those who have been excluded. May we forgive those who hurt us and repent where we also hurt”.

5.9.8 Wholeness Rhythm

5.9.8.1 Theology

The image/icon for this rhythm is a medical case (See Figure 5.6 above) and, “explores the healing ministry of Jesus” (Smith, 2014: 189). The aim of God’s live-giving movement to the world is the flourishing of people and the environment, [*Die mikpunt van God se lewegewende beweging na die wêreld is florerende mense in ‘n florerende omgewing*] (DRC, 2019c: 180). Volf (2016: 74) describes a life of flourishing, which is a life wherein different dimensions of life are led well by loving Jesus and neighbour, life going well in terms of health and life feeling good in terms of emotional well-being, “We are called to proclaim the good news of Jesus Christ – the fullness of life” (Ross, 2014: 14). This flourishing is an important theological concept in current discourse and therefore missional discipleship contributes towards lives of flourishing (Niemandt, 2020b: 11). Missional spirituality needs a theology of salvation that connects with flourishing of people and the planet (Paas, 2021: 148).

In terms of discipleship, emotional health is a crucial dimension, Scazzerro (2021: 138–139) describes a journey from brokenness to wholeness wherein God desires wholeness and fullness of life for missional disciples. In a South African society with trauma, missional disciples deal with their trauma and learn how to be disciples who witness the *shalom* of God. Wholeness in the dimensions of the relationships embodied reality, mind and emotions and soul health is a process of renovation. As Willard (2011: 180) states,

Only when rooted in that divine Trinitarian circle can the broken individuals from the broken circles recover from the wounds received in their circles of origin and find wholeness on their long journey from the womb to the eternal City of God. (Willard, 2011: 180)

The journey from brokenness to wholeness is a lifelong journey, “God intends for holistic relationships within creation that fosters wholeness of life for all” (Jukko & Keum, 2019: 188).

5.9.8.2 Vision for the Rhythm and question

God desires wholeness and fulness of life for us, a flourishing life. We desire to live fully by living healthily, breaking destructive habits, and coming to terms with the past. Growing in character and dealing with our emotions in healthy ways. Our wholeness includes our heart, mind, body, and soul. We live in a country of extreme trauma, as missional disciples we allow the Spirit to include us in a community of care as wounded healers. In what areas of your life are you lacking wholeness? Where do you desire freedom and flourishing?

Statements for discernment in this rhythm might be the following.

- I'm (we are) aware of my (our) addictions and harmful habits and are actively walking towards wholeness
- I believe God is a Healer who brings wholeness and flourishing to my whole person
- I acknowledge my current brokenness and can be vulnerable about my weaknesses
- I experience God's forgiveness regularly and forgive others and myself
- I'm honest to myself and God about my fears and the things that hurt me
- Others do not experience me as someone with toxic and destructive emotions
- I see my body as a gift and actively take care of it
- I have made peace with my past and it no longer holds me back
- I can identify the danger signs when I become overstretched or overburdened and then take counteractions
- Even amid pain and suffering, I experience God's goodness and joy

5.9.8.3 Exercise for the initial prototype

The exercise of the week consists of prayer and exploration of the six aspects or dimensions of our lives as described by Willard (2011: 29-30)

Day 1: Wholeness in our social lives

Day 2: Wholeness in our emotions

Day 3: Wholeness in our bodies

Day 4: Wholeness in our minds

Day 5: Wholeness in our wills

Days 6: Offering our whole lives to God

The prayer of the group states:

Lord, You are our Triune God. You are One, You are whole. Sin fragments our lives into shreds. Help us to become whole, to grow in Your peace and experience and give Your flourishing.

The blessing at the end of the sessions comes out of the book Thessalonians,

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this. (1 Thess 5:23 – 24).

5.10 First and last session: developing a rhythm of life and reflecting on the experience

Bracketing the 8 sessions is the initiating of the ecosystem of formation that can be described as a missional holding environment and the last session that serves as a reflection on the experience.

5.10.1 First session

The prototype's first session creates the holding environment for the pedagogical adventure. In the session, the different elements of the prototype are explained and how we gather matters is formulated. The individual and group order of meetings create a structure that embodies the pedagogical elements of the foundational ecology (5.6). Group members covenant together for the journey. The statements listed in every rhythm can be used as a discernment tool to know from where participants start their journey. Participants are invited into a journey of action/reflection and embodied discipleship on a discerning journey.

5.10.2 Final session

In preparation for the final session, participants reflect on the following open-ended questions on the experiences they had during the implementation of the prototype. The reflections are used to evaluate the prototype for further iterations. Participants use the journal entries and reflections made during the first iteration to explore these questions. Participants are invited to bring these reflections to the concluding session.

- I was inspired by
- I was reminded by
- I discovered that
- I was uncomfortable when
- The hardest part of the journey was
- It became clearer to me

The facilitators of the journey reflect in the final session with participants regarding the feedback. The concluding exercise is designed to help participants to develop a rule of life (5.10.3) as the next step of creating a habitus of missional formation. Reflection on the main questions of each of the eight rhythms are used to identify which one or two rhythms might give a clue to disciples next steps on the discipleship journey:

- What is your current picture of God and yourself?
- How do you connect with God in the current season of your life?
- Who are your close companions on the discipleship journey?
- What is your unique contribution? How are you a gift for those around you?
- How can you transform your community with God and others?
- How can you sync your stewardship of time, money and work with the kingdom of God?
- Who do you need to include and how can you be a peacemaker. Where are you excluded and need to forgive?

- In which area of your life do you seek wholeness?

Participants complete the sentence: When I reflect on this discipleship adventure, I feel that God invites me to: _____. Participants identify the rhythm and fill out a rhythm of life template naming the specific rhythm and developing a rule of life (5.10.3 below).

Participants are encouraged to share their plan with the rule of life and to invite someone as an encourager on the journey. Participants are also invited to become part of their local church's initiative for cultivating a process of missional discipleship.

The session concludes with the blessing: May the Lord help you on the next step of your discipleship journey and may the Lord help our local congregation to grow in the cultivation of missional disciples. To the honour of God's Name. Amen

5.10.3 Rule of life

In the last session, participants develop a rule of life. Within the social imagination of the rhythms of life, the disciples of Jesus are on a lifelong journey to discern God's calling in terms of individual and communal formation. Seeing the magnitude of the 8 rhythms broadened the social imagination of participants beyond a personal individualistic and homogeneous formational frame. This broadening can be overwhelming. Missional disciples are on a lifelong journey engaging in communities of practice with the missional rhythms. The engagement is on a personal and communal journey. In this part of the session, the focus is on the personal next step by discerning which one or two of the 8 rhythms can be incorporated in the next phase of the missional discipleship journey.

Rhythm helps to think about the regularity of a practice, where the rule helps to think about the concreteness of the practices (Woodward & White, 2016: 152) The danger in this phase is that a communal dynamic is lost in the engagement forward. Therefore, as participants discern which of the movements they engage with, the journey with other companions in relationships of mutual

encouragement and accountability are crucial. The danger in this phase is to isolate the elements of the change process and deviate from the internal logic. This can take place when participants (Smith, 2014: 190 – 198):

- Engaging with the practices without a deep grounding in the Trinity, and falling into mechanistic or legalistic spirituality
- Reduce the formational process by only focusing on information by gathering theology through sermons, podcasts, lectures, teachings, books etc.
- Turning open-ended questions that lead to explorations of discernment into didactic closed questions.
- Not training with a group of friends or a group of friends that don't include diversity.
- Engage with the practices in only comfortable spaces.
- Turn the formational journey into a Christendom, church-focused journey alone. In other words, a centripetal spirituality without a centripetal outworking.

Keeping the above-mentioned perils in mind, participants discern which of the rhythms they want to engage with and draw up an initial rule of life. Because the first engagement with the prototype expanded an overall imagination of the rhythms, discernment focuses engagement for incorporation. Writers on developing a rule of life highlight many of the following principles in constructing a rule of life, some of these principles will be highlighted, see (Barton, 2009: 147 – 166).

- . Begin small; lifelong practice with the different rhythms mean that missional disciples open space for God by starting with a few practices (Smith, 2010a: 193)
- . Be specific; within the WCDRC this aspect of practices has been described under the SMART principle (Smith, 2014: 63).
- . Missional disciples keep the season of life and their personality in mind when constructing a rule of life (Barton, 2009: 148).
- . Fun; a rule of life is a way to live in the presence of the Trinitarian reality of the “loving enjoyment of the Father’s company” (Comer, 2019: 95).

- . Community, practice in a community and allow fellow missional disciples to give input on the practices (Smith, 2010a: 196). Groups of friends can also write a rule together (Smith, 2010a: 198).

One of the crucial aspects of a rule of life is to keep it top of mind and to revise it at least twice a year. It is also important to make sure the rule of life balances inward and outward and communal and individual practices.

5.11 Adapting the prototype after 10 weeks

Reflecting on the first 10-week prototype is an essential part of engaging with the prototype. Participants already gave feedback in the last session. Further conversations and questions in terms of the prototype can include the following:

- Which elements in the Foundational eco-system are needed (5.6)? This eco-system lay the foundations for a missional disciple formation. What specific myths or foundations need to be added to deal with the community's actual beliefs and theology?
- How could the change model be adapted (5.7)?
- Which rhythms can be added or subtracted or collapsed into each other (5.9)?
- Which images or icons would connect the best with the context we are in?
- Which theological inputs can form the narrative and theological foundation for each rhythm?
- What practices will we use in the Exercise part of the Rhythms? The repertoire can be built using resources of CII, in terms of the six disruptive practices or contemplative practices (Rooms, 2017: 316). Within the DRC some practices have been described in *Gevorm deur die Kruis* (Van Wyk, Marais & Simpson, 2014: 129–145). The practices of the Seminarium, *Geloofsreis*, ASS and *Predikantebegeleiding* can also be incorporated.
- How can the language house of the rhythm be adapted to be understandable to the community of practice?
- Which participants can potentially help facilitate further groups in the community?

- How can the Rhythm of Life be used as an Operating System for larger implementation in the community?

5.12 A rhythm of life for cultivating missional discipleship

In terms of the literature on the development of a rule of life, there is a distinct difference between a rule of life that is embedded in the ethos of the missional church and those who are more individualistic and devotional in scope. Developing a rule of life that enables multi-dimensional participation in the *missio Dei* is different from a rule of life that engages individuals into privatised spiritualities. As a community awakening to the missional conversation, the rule of life that is proposed in this prototype aims at developing participants in the *missio Trinitatis*. This is a lifelong journey, living the adventures of God as missional disciples.

Rooms & Keifert (2019:15) noted the importance of the leaders who are facilitating these journeys. They develop healthy self-differentiation and a non-anxious presence through living out a rule of life (cf. Bolsinger, 2020: 6). Following a rule of life forms leaders who can cultivate a holding space with an emotional and spiritual field of attention wherein, a community can discern God's preferred and promised future (Rooms & Keifert, 2019: 26). In this study, a rhythm of life was described to develop a pedagogy for missional disciple formation. This is one of many pedagogies that might answer the question of a possible pedagogy that can lead to the formation of missional discipleship.

Missional discipleship is formed within the habitus of the Trinitarian movements as lifelong learning takes place in the habitats of local contexts wherein Christlikeness is formed in a community of practice through the habituation of the Spirit which is a missional spirituality. The church is for missional discipleship and missional discipleship is for the world.

5.13 Summary

In this chapter the sub research question was, How was the pedagogy developed and how can it be implemented as a prototype to cultivate missional formation?

The chapter focused on the development of a rhythm of life as a prototype in a context that comes from the grassroots of a church plant and was a safe haven for experimentation (Burger, 2017a: 260–261). The Rhythm of Life incorporated the learnings of the SAPMC and the formational expressions and worked it into a prototype. Different iterations of the prototype were described. The elements of the pedagogy included the Foundations as an ecology for the development of missional disciples (See Figure 5.4). A change model was proposed for the prototype (see Figure 5.5) which were embedded in an individual and communal order of meeting. This change model was also introduced in the dynamic of the four movements within the 8 rhythms (see Figure 5.6). The initial prototype was explained in terms of theological foundations, a vision of each rhythm and suggested exercises. The prototype ended with the development of a rule of life for participants and a possible second iteration for the community.

Movement 3 in the Design quarter ends when the prototype has been developed for practice so that experiments can take place (Niemandt et al., 2018: 7). The researcher offers some reflections for the 4th Movement called training, which falls outside the scope of the research report, in (6.5).

Chapter Six

6 SUMMARY AND CONCLUDING QUESTIONS

God invites churches into the adventure of the *missio Dei*. This invitation to participate in the mission that belongs to God, is an invitation towards individual and communal formation. Within the DRC (of which the Western Cape DRC is a regional synod), becoming a missional church is a top priority. The missional turn of the denomination with its theological foundations have been described in the *Framework document on the missional nature and calling of the DRC*. The document describes missional theology in terms of new imaginations and a fresh language house. Embodying theology is not part of this policy document. Within this document's invitation to develop plans to embody the theology the TT of the WCDRC asked, Which pedagogy can be used for the cultivation of missional disciple formation?

To answer this question a missional research cycle was used (Figure 6.1 see below), and practice-oriented research was employed. The researcher entered the research into the knowledge stream and the TT from the practice stream. The problem in the practice stream was defined as a pedagogical challenge asking how the missional theological imaginations and language houses can be embodied and which pedagogy can be helpful. To explore this question the TT proposed investigating the SAPMC as a missional pedagogy, and different expressions of spiritual formation in the WCDRC namely the *Geloofsreis*, *Seminarium*, *Predikantebegeleiding* and the Andrew Murray Centre for spirituality as expressions of spiritual formation.

In clarifying the main research question, the following sub-questions were formulated:

- What are the patterns or virtues of a missional church that can be embedded in missional spiritual formation?
- What are the rhythms of spiritual formation that will help in the development of missional spiritual formation?

- What is the synthesis of the theoretical frames that can be used for the design of the prototype?
- How was the pedagogy developed and how can it be implemented as a prototype to cultivate missional formation?



Figure 6.1- Missional Research Cycle (Niemandt et al., 2018:5)

The research followed 3 Movements, namely articulating the pain, clarifying the question, and developing the prototype. These 3 movements were embedded in the first cycle of the research strategy and consisted of the guidance, research, and design quadrants. The TT articulated the

pain of seeking a missional pedagogy that cultivates missional disciples. To clarify the question the SAPMC was investigated first.

6.1 Patterns and virtues of the missional church (as investigated in the SAPMC)

In chapter 2 the SAPMC was investigated to look at the virtues and patterns of this influential movement in the WCDRC (and the DRC at large) that played a role in the missional shift of the denomination. The chapter showed that the SAPMC aimed at the development of the following core capacities (that the researcher termed missional virtues): listening, risking, focusing, growing (and learning) and mentoring and sharing. These virtues were cultivated through a set of communal practices: Dwelling in the Word, dwelling in the World, Plunging and God Questions.

The pedagogy that cultivates these core capacities are based on Aristotelian insights as well as theories that enable cultural change through a diffusion of innovation and adaptive change. To evaluate the patterns and virtues of the SAPMC the works of Wenger and MacIntyre was used as a lens. The following pedagogical patterns were observed (2.7):

- The pedagogy is cultivated through the creation of holding environments for spiritual discernment
- The pedagogy engages with holistic anthropology and a different epistemology
- The pedagogy is cultivated in communities of practice
- The importance of communal and individual formation of participants
- The pedagogy crosses boundaries and encourages diversity
- The pedagogy aims at the formation of capacities or virtues

The SAPMC summed up the 4 Phases describing 12 core capacities. Within the pedagogical ecology of the SAPMC, the corporate practices as innovations were diffused with varying success. Dwelling in the Word was the prime diffusion. Personal practices are important for the SAPMC journey towards missional transformation. Some of the clusters within the partnership engaged with a prototype called *100 Dae*. This wasn't diffused throughout the partnership. The

international expressions of the partnership innovated six missional habits and balanced corporate and personal formation by employing a rule of life for leaders.

6.2 *Spiritual formation and its rhythms in the WCDRC*

In the second part of Phase 2's clarifying the question, formational examples of the WCDRC chosen by the TT was explored to answer the sub-question: Which rhythms of spiritual formation can aid in the development of missional spiritual formation?

Spirituality was defined in terms of the spiritual formation movement. To describe the different expressions the formational theories of Willard and JKA Smith were used as a theoretical frame. The TT's chose the following expressions for investigation: the *Geloofsreis*, the Seminarium, *Predikantebegeleiding* and the Andrew Murray centre for spirituality.

In exploring these expressions, a theology of formation and life change was most explicitly described in the *Geloofsreis*. Developing a theory of change is one of the findings of this phase. To cultivate formation a theology of formation is needed that attends to God's agency, as well as embodiment and identity. Furthermore, a theological description of salvation, gospel and the kingdom are needed to move soteriology from individualised life-after death versions towards these life notions that have recently been described as flourishing life. Within the habituation of the WCDRC individual and personal disciplines were discovered of which the keystone practices were slanted towards the individual practices of silence & solitude, the prayer of *Examen* and *Lectio Divina*. Developing a language house with the nomenclature of formation that keeps the logic of the practice in place was discussed.

Within the Seminarium's formation, the challenge of multicultural formation was described. Defining practices within the agency of God and the challenge of translating the Spirit's agency into Afrikaans in terms of the definitions of spiritual practices, *geloofsgewoontes* was described. Within the Seminarium multicultural formational spaces are created. The Seminarium engages students with issues of race and needs a spirituality that sustains anti-racist commitments and

disrupting white racial and racist formation. The importance of a rule of life for seminarians was discussed.

The *Predikantebegeleidingsentrum* uses 8 core capacities as a heuristic for the evaluation of ministerial formation. Of these capacities the capacity of coaching and mentoring as well as spiritual maturity and discernment are the closest to missional formation. The ecclesial imagination of the mentors also plays a role in the facilitation. The centre places ministers with a mentor and further development plans, these plans can be aided by a rule of life that mixes the SMART plan for development within a repertoire of personal and communal disciplines.

The centre is placed within a habitat that practices mainly personal and individual practices. However, the potential for the development of a missional rule of life is within the Murray triad of prayer, vocation and service. In the development of the Andrew Murray Centre of spirituality, missional spirituality is described for the first time in the expressions that were studied. Missional spirituality was explored as a growing concept within the DRC.

The rhythms of spiritual formation that were described in this chapter included the following insights (3.11).

- Habituation, how life change takes place in terms of a theory of life change is needed.
- In terms of habit formation issues of the process were described (repetition of practice and discipline) and practices placed within a theological frame. Some translation issues were discussed that could reduce the concept of *spiritual formation* to only include youth.
- The role of habitats as holding spaces were explored as it was discovered in the formational expressions.
- Discipleship as an identity and formation as a process
- A rule of life or a rhythm of life was described as a pedagogy that syncs individual and communal practices

One of the challenges in the WCDRC is to help congregants cultivate formation within the habitats of their congregations, homes, workplaces, neighbourhoods, and ordinary lives. These

habits include the personal and individual practices but also need to be part of a missional spirituality that integrates and embodies these disciplines within the creative tension of missional formation and personal formation. A rule of life was proposed as a possible pedagogy that enables this synching. The rhythms of the spiritual formation were described and the end of Movement 2, clarifying the question was concluded. The researcher explored missional and formational expressions to create a theoretical framework for a prototype.

6.3 A theoretical frame that can be used for the design of the prototype

Prototypes are built on theoretical frameworks, and the research cycle concludes its second movement with the handover of such a framework (Niemandt et al., 2018: 6). In this chapter, the sub-research question was: What is the synthesis of the theoretical frames that can be used for the design of the prototype? The researcher proposed the use of an Iceberg model to synthesise the theoretical frame describing how activities or practices are influenced by theology, identity, and missional spirituality. To thicken the theoretical frame the researcher looked at missional theology within the larger DRC as well as the ecumenical movement.

In terms of theology, the researcher explored 8 Trinitarian movements described by the DRC task team (2019c: 177–181) of a missional church. These movements described the ongoing theological explorations of the missional church and enfold the theological foundations of the SAPMC and formational expressions that the WCDRC included in the investigation. By broadening the lens further, developments of the DRC's missional theology were added to the theology of the heuristic.

Trinitarian theology lays the foundation for the development of an identity that is both contextual and pedagogical. Within the ecumenical movement, and in the DRC, there is a renewed focus on the role of discipleship in mission. It was proposed that the identity of missional discipleship places pedagogy into the core of the church's identity because disciples are lifelong learners, participating in the life of the Trinity being formed by the Spirit. This missional discipleship is an embodied, communal lifelong journey of living lives of faithful presence. Missional disciples

live within the habitats of their local contexts, cultivating missional habits. A missional discipleship was described and the link between discipleship and spirituality was described as a process of habituation.

Missional spirituality describes the synthesis between mission and formation and holds the creative tension between inward and outward as well as active and complete, personal, and communal, and homogenous and heterogeneous practices. It was suggested that a missional spirituality is habituated through a rule of life or a rhythm of life. The theoretical frame was summarised in the Iceberg as a heuristic. With this heuristic, the first two movements and the handover moment can therefore be unpacked from this heuristic (See Figure 6.2).



Figure 6.2 - Summary of the Theoretical frame

The research then moved into the third movement of the prototype in the design quadrant.

6.4 Designing a Rhythm of life as a pedagogy for missional disciple formation

In this chapter, the Research cycle moves into the innovative design cycle of prototyping (see Figure 6.1). The research question in this chapter was, how was the pedagogy developed and

how can it be implemented as a prototype to cultivate missional formation? The researcher narrated a prototype that was developed from the margins of the DRC and is an example of a grassroots expression of church. The development of a rule of life was described through an exploration of different iterations of the rule of life as a prototype (5.4).

The foundations of ecology for missional formation (5.6) were described which includes (see Figure 5.4):

- A *shema* / listening spirituality
- A grace-filled gymnasium
- Seeking the kingdom of God
- How we gather matters as a holding environment
- Questions that lead to discernment
- The role of personal invitation on the journey

The prototype's change model was introduced (5.7). The elements of the change model are embedded in the prototype's individual and communal orders of meeting (5.8). The missional Rhythm of life was presented to cultivate a missional discipleship imagination. The Rhythm consists of 8 Rhythms that consists of a dynamic of four movements: Theology, questions, exercises and relationships. The eight Rhythms are represented by a diagram (see below). Each Icon or Image was explained in terms of the social imagination it develops.



The prototype's last session includes the development of a missional rhythm of life for continued journeys. It also included questions that can be used to further reify the prototype. A missional rhythm of life was thereby created as a possible pedagogy for the cultivation of missional disciple formation.

6.5 Possible application within the WCDRC

In the Missional Research Strategy, the handover moment takes place when the theoretical frame has been reified as a prototype that images the future. This is an intermediate step towards embodiment. When there is enthusiasm to experiment with the prototype in the practice stream (Niemandt et al., 2018: 7) the embodiment starts. This phase is called the training phase. To facilitate the handover the researcher makes certain suggestions for the TT and offers final observations.

The TT falls under the WCDRC's structure for *Toerusting* | [Equipping]. The Task Teams for this mandate are:

- *Voortgesette Bedieningsontwikkeling (VBO)* | [Continued Ministry development]
- *Kuratorium* | [Curatoria]

- The Seminarium
- *Predikantebegeleidingsentrum* [[Ministerial accompaniment]
- Andrew Murray Centre of Spirituality
- Task team Unit for gender justice
- Task team for race and reconciliation
- Task team for *Leer en Aktuele sake*/ [confessional and contemporary affairs]

The TT that initiated the research and is the problem owner is VBO (which was originally named the task team for Member equipping and later Disciple Formation). The whole unit's mandate to equip falls under the auspices of formation. As a synod of the DRC, the imperative to become missional churches is a priority. Therefore, the missional formation of the unit is a strategic objective. The following suggestions are made. Some of these pertain to the designed pedagogy, and others to larger systemic issues. These systemic issues are mentioned in the research strategy, *Uitdagings kom nooit in isolasie nie, maar as deel van 'n bestaande sisteem. Daar moet daarom ook sistemiese vrae aan die uitdaging gestel word* | [Challenges never occur in isolation; it is part a current system. Therefore, systemic questions need to be asked] (Niemandt et al., 2018: 6).

6.5.1 VBO

- Developing a change model for the VBO is suggested. The implicit formational frame of the WCDRC's equipping is the 4 quadrants of minimum knowledge, attitudes and beliefs, skills and habits. This frame needs to be placed within a theological frame. Additional theoretical frames that were used in this study to explore life change included the frames of Willard (1998: 347), Smith (2009c: 47), van Schoor (3.6.4) and the researcher (5.7). These might serve as conversation partners in terms of the articulation of a change model of the VBO.
- Within the repertoire of the continued education (VBO), the *100 dae* course is not presented anymore. The suggested prototype can be used to develop an offering of missional disciple formation through the pedagogy of the rhythm of life (5.5 – 5.11). A cross-section of

ministers can engage with the prototype after which practice-oriented research can be conducted to improve the design.

- The prototype includes statements that can be formed into a Likert scale which might be helpful to see if the pedagogy cultivates missional disciple formation.
- As a researcher writing in English (with Afrikaans as the first language), I became aware that crucial documents used in the DRC's missional shift are not officially translated into English. To broaden conversation translating these documents will broaden the possible participation within the community of practice.
- Developing the online ecosystem of the missional church conversation needs to be investigated further.

6.5.2 Seminarium

- Equipping students in the Seminarium to engage with a rhythm of life has the potential to cultivate within students the capacity to engage with missional discipleship in an integrated way so that they can also help congregations with the development of a missional spirituality. Furthermore, it can aid in the development of a theological imagination that is missional and deals with context, discipleship and theological issues. In the *Framework for ministerial development* in the Ethos capacities, the capacity to engage with spiritual disciplines can be broadened to missional discipleship, facilitated through missional spirituality and the development of a rhythm of life. Introducing missional spirituality into the milestones is also suggested.
- The prototype can be introduced with a cross-section of Seminarium students, mentors, and facilitators and after the first iteration contextualisation of the rhythm for the Seminarium can take place. Within the milestones, students can introduce the missional rhythm of life to their congregation during milestone 4. Senior students can be taught the capacity to facilitate holdings spaces and engage with the elements of the prototype.
- Practice-oriented research is also suggested in terms of an improvement for the Seminarium.

- The same suggestion (6.5.1) regarding the change model is proposed. Seminarium students need to develop an understanding of a life change theory and the internal logic of how practices fit in within the reality of the agency of God. Locating an understanding of a pedagogy of formation within the academic discipline need to be established in terms of where it falls in the curriculum.
- Updating the Seminarium's reified manuals is suggested.

6.5.3 Predikantebegeleiding

- The *predikantebegeleidingsentrum* works with 8 capacities (3.8.3). These capacities can be placed in conversation with the 16 capacities developed in the Framework for ministerial development (4.2.2.3.2). Integrating these capacities within the ministerial framework will help in the missional formation of ministers. Furthermore, using the icons of the 16 capacities in a way that links with the capacity itself is suggested – the logic of the images and the capacities are not apparent. As mentioned above, changing the Ethos of spiritual disciplines to missional discipleship and embedding missional spirituality is suggested.
- Training mentors and facilitators in missional spiritual formation can be helpful to instil missional practices and a missional pedagogy. Equipping ministers in this way can help the WCDRC move towards its strategic goal to become a missional church. The (re)training of ministers can take place through VBO.

6.5.4 Andrew Murray Centre of spirituality

- Andrew Murray's triad of prayer, vocation and service gives an imagination of missional discipleship. The centre's current rhythm of prayer, solitude and silence is a beautiful expression of the prayer part of the triad. Engaging further with a missional spirituality and developing practices for vocation and service can be included in the centre's rhythm of life. Thursdays in black and praying for new guests for when they arrive is a good start.

- The *donkiebos* links retreatants to a living tradition of missional discernment. It is a habitat with a certain habitus, liturgies of dedication towards missional formation can be developed.
- In Delphi research, a missional order was proposed. Engaging Seminarium students towards such an order might bring back the movement of the donkeys (Bingle, 2018)
- The centre as a holding space is covered in a social imagination of pedagogy and discipleship with the inscriptions on the wall. Writing liturgies that engage with these reifications can help further with the development of a missional pedagogy.

6.5.5 Diffusion of innovation towards congregants

- Within this research project, most of the participants were ministers within the spiritual formation part of the study (chapter 3). One of the lessons of the SAPMC was that diffusion needed to take place in terms of the church culture. With the new ministerial Framework tracks, more members will be equipped. Making sure that innovative prototypes are tested with congregants will help to facilitate embodiment from documents and help with the creation of the language house with its four voices.
- The importance of diffusion is crucial in the pedagogy of missional disciples, including elders, youth, families and seniors in the development of missional discipleship will broaden the imaginations of embodying a missional pedagogy and create a theological voice that brings the language house of theologians to the level of local communities of practice.
- As a researcher, I discovered several excellent prototypes within the ecosystem of the TT, especially in terms of the work of Communities. These innovations can be learnt from. Gathering reified manuals and seeing if diffusion needs to take place is needed.
- Further research needs to be done on the diffusion of innovation towards members.

6.5.6 A possible interface with local churches

Within the bylaws of the DRC, provision is made for engaging on a missional quest in Bylaw 25 with the title, *Reglement vir die gestuurdheid van die NG Kerk* | [Bylaw for the missional nature of the church] (DRC, 2019a: 138). This bylaw gives in section one, a theological foundation for the missional mandate of local churches and states in 1.4 that every church is a missional church, and every member is called into this mission (DRC, 2019a: 138). Section 2 deals with the execution of this reality and states that (DRC, 2019a: 138),

- *Die kerk is in diens van God se missie.* | [The church is in service of God].
- *Dit is die plig van die kerkraad om die gemeente te motiveer en toe te rus om as gestuurde gemeente betrokke te wees by die heilshandeling van God met die wêreld. Hierdie betrokkenheid sluit in persoonlike getuienis deur woord en lewe, die beoefening van geloofsgemeenskap, voorbidding, rentmeesterskap, die diens van barmhartigheid en die ywer vir reg en geregtigheid in die samelewing.* | [It is the duty of the church council to motivate and equip the congregation to participate in the saving actions of God in the world. This participation includes personal witness through word and life, the exercising of fellowship, intercession, stewardship, services of mercy and zeal for justice in society].
- *Vir die koördinerende, stimulerende en uitvoerende van die getuienistaak benoem die kerkraad 'n gevolmagtigde wat die gestuurdheid van die gemeente hanteer* | [For the coordination and stimulation and execution of the task the church council elects a church council member as an authorised member to facilitate the missional calling of the church]. (DRC, 2019a: 138)

Within this bylaw the theological rationale, as well as the structural mandate is given to engage with the *missio Dei*. Some practices are also mentioned that link with the Rhythm as a prototype. This bylaw opens many possibilities for prototypes.

Churches, as communities of practice, can engage with the Rhythm of Life's 8 rhythms to develop a social imagination of the life of missional discipleship. The Rhythm can be adapted to follow the logic of the SAPMC process described in (chapter 2) and facilitate a process of

cultural change. The rhythm itself is poised as a pedagogy that includes holding spaces for personal and communal formation.

The Rhythm can be interfaced within the different phases of Discovery, Experimenting, Focusing, and Growing and Learning. The process starts with the mandate of Bylaw 25. The Church council approves the journey and a steering team is assembled that will discover in the first phase. Adapting the Rhythm of Life as a possible pedagogy introduces within the rhythm of life individual practices but also introduces the 6 disruptive habits of Church Innovations Institute called holy habits to differentiate them from the classic spiritual disciplines (Burns, 2017: 355).

In the Discovery phase, the following can be put in place:

- The Image Rhythm introduces participants to the *missio Dei*
- The Connection Rhythm introduces *Lectio Divina*, solitude and silence, the Prayer of *Examen* and Journaling in the personal formational repertoire. Dwelling in the Word is introduced in the corporate repertoire as a holy habit.
- The Fellowship Rhythm can be utilised as an introduction to the practice of the ethnographic study of the community's culture and listening teams are trained to that end. The holding environment of the rhythm of life is introduced.
- The Giftedness Rhythm can be used to practice the CII holy habit of community spiritual discernment, and the practice of asking God questions.
- The Community Transformation Rhythm can introduce the CII holy habit of Hospitality.
- The Resource Rhythm can engage with the CII habit of Announcing the Kingdom.
- The Inclusion Rhythm can be used to launch the mission engagement team and introduce Dwelling in the World.
- The Wholeness rhythm can be utilised as an invitation to develop a rule of life for the journey and to introduce the CII holy habit of focusing form missional action.

In the Experimenting phase, the community of practice deepen the repertoire of practices and invite more participation. Participation in the neighbourhood and diversification of participants

takes place. In the Experimenting phase, the report of the listening team is discussed as part of the fellowship rhythm. The community plunges and discerns in dwelling in the world if God is sending or inviting members into the formation of a bridge community.

In the Focusing phase, the missional challenge discerned becomes clearer and the community discern the church ministry's different activities under each rhythm. Plans and staff covenants are drawn up for the different ministries under each rhythm.

In the Growing and Learning phase, more members of the community and church are invited into the dynamic of the rhythm that is continually reified and contextualised.

Employing Bylaw 25 other prototypes can be deployed:

- The prototype *In Pas* | [In Step] is a possibility. It is also built on the logic of the SAPMC and offers 5 Rhythms, 15 habits and 45 practices (DRC, 2019c: 187–188).
- CII's new Discovery phase can be introduced.
- In addition to Bylaw 25, Article 2 and 9's addition of discipleship also offers possibilities within the structure. Given that the minister and elder have the calling to make disciples, different prototypes can be innovated.

6.5.7 Concluding reflection

As a researcher, the project was a deep learning experience and a knowledge pilgrimage of grace (Meek, 2014: loc.140). I endeavoured to enter the research with an appreciative gaze and as a loving knower (Meek, 2014: loc.495). The pedagogy proposed in this study is not meant as an imposition to the WCDRC but as a gift. As Botman (1994: iv) said so beautifully, this Christological adventure is a discipleship of lifelong learning of integrating theory and praxis within contextual realities.

Writing formational insights into academic language was a true challenge, I am learning.

As a researcher, I am thankful for the many gifts this pilgrimage revealed. Embarking on this adventure took me in many directions and placed me inside the practices described in this research and as a participant-observer I experienced the joy of being part of several communities of practice.

Throughout the study I came to realise with wonderment the habitus of the Trinitarian God's gathering, forming, and sending. Exploring the different habitats of the research brought me to places and contexts that reminded me anew that childlike wonder is the entry into the kingdom for disciples. The researcher spent the last 18 days of the project writing at the Andrew Murray Centre of Spirituality. Writing within a rhythm of prayer, solitude & silence brought a sense of indwelling the research being written.

Upon arrival, on my first day, the invitation of Jesus in Matthew 11:28-30 was the anchor text of the day, a text that inspired a group of Johannesburg disciples to discover what it means to live in the yoke of Jesus, in the word of Peterson's translation, "to learn the unforced rhythms of grace" (Matt 11:30 Message translation). We are still learning.

In the last week of the study, I marvelled at the missional genius of house Samuel on the premises of the AMSS. I walked around the building several times reading the texts, "To me is given all the power" "Go then and teach" "I am with you always" and facing the chapel "Your kingdom comes". This is a missional pedagogy embedded in the promise and invitation of participation. Sitting in the chapel, looking through the cross onto the world and the bush where hundreds of missionaries prayed, I marvelled at being part of such a story, a missional adventure. As disciples we are invited to participate in the *missio Dei*, becoming part of the habitus of the Trinity in the habitats of our lives habituated through the missional Spirit who forms habits in us to the glory of God!

BIBLIOGRAPHY

- Ackerman, J. 2010. *Bly in voeling. Geloofsgewoontes om God elke dag in jou lewe raak te sien*. Wellington: Bybelkor.
- Agan, J. 2013. Departing from--and recovering--tradition: John Calvin and the imitation of Christ. *Journal of the Evangelical Theological Society*. 56(4):801–814.
- Akkerman, J.R. & Maddix, M.A. Eds. 2013. *Missional Discipleship: Partners in God's Redemptive Mission*. Kansas City, Mo.: Beacon Hill Press.
- Andrew Murray Centre for Spirituality*. 2021. Available: <https://www.andrewmurraysentrum.co.za/home/> [2021, May 18].
- “*Andrew Murray sentrum vir spiritualiteit*”. 2016. Available: <https://kaapkerk.co.za/wp-content/uploads/2016/08/AndrewMurraySentrumSpiritualiteit.pdf> [2021, October 10].
- Arnold, C. 2004. Early Church Catechesis and New Christians' Classes in Contemporary Evangelicalism. *Journal of the Evangelical Theological Society*. 47:39-39–54.
- Banda, D.T., Banda, L., Blok, M. & Naidoo, M. 2020. Ministerial formation for service: integrative theological education at Justo Mwale University, Zambia. *Acta Theologica*. 40(2):165–184. DOI: 10.18820/23099089/actat.v40i2.09.
- Banks, R. 1999. *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*. Grand Rapids, Mich.: Eerdmans.
- Barentsen, J. 2021. Embodiment, Identity, Formation and missional leadership: Roots of Theory and Practice in Theological Education. *Acta Theologica*. (June, 14):160–178. DOI: 10.18820/23099089/actat.Sup31.10.
- Barker, J. 2014. Participation in Waiting: An Inquiry into the Practice and Development of Pioneers as a Community of Practice. In *The pioneer gift: explorations in mission*. J. Baker & C. Ross, Eds. Norwich, UK: Canterbury Press: 97–116.

- Baron, E. & Pali, K.J. 2021. The shaping and formation of a missional ecclesiology of township congregations in the Mangaung Metro Municipality during COVID-19. *HTS Teologiese Studies/Theological Studies*. 77(3):11.
- Barrett, L., Hobbs, W.C., Guder, D., Hunsberger, G.R., Stutzman, L.L., Van Kooten, J. & Ziemer, D.A. 2004. *Treasure in Clay Jars: Patterns in Missional Faithfulness*. Grand Rapids, Mich.: Eerdmans.
- Bass, D.C. Ed. 2010. *Practicing Our Faith: A Way of Life for a Searching People*. Second ed. San Francisco, Calif.: Jossey-Bass.
- Bass, D.C. 2003. On the bearing of a living tradition. *Religious Education; Decatur*. 98(4):503–510.
- Bass, D.C., Cahalan, K.A., Miller-McLemore, B.J., Nieman, J.R. & Scharen, C. 2016. *Christian practical wisdom: what it is, why it matters*. Grand Rapids, Mich.: Eerdmans.
- Beard, C. 2015. Missional discipleship: Discerning spiritual-formation practices and goals within the missional movement. *Missiology: An International Review*. 43(2):175–194. DOI: 10.1177/0091829614563059.
- Beard, C.B. 2017. Connecting Spiritual Formation and Adult Learning Theory: An Examination of Common Principles. *Christian Education Journal; Glen Ellyn*. 14(2):247–269.
- Benadé, C.R. 2019. A church after God's heart: discerning a missional ecclesiology for the Dutch Reformed Church in South Africa. PhD Thesis. University of Pretoria.
- Benadé, C.R. & Niemandt, C.J.P. 2019a. Mission awakening in the Dutch Reformed Church: The possibility of a fifth wave? *HTS Teologiese Studies / Theological Studies*. 75(4). DOI: 10.4102/hts.v75i4.5321.
- Benner, D.G.P. 2011. *Soulful Spirituality: Becoming Fully Alive and Deeply Human*. Grand Rapids, Mich.: Brazos Press.

- Berding, K. 2013. At the Intersection of Mission and Spiritual Formation in the Letters of Paul. *Journal of Spiritual Formation & Soul Care*. 6(1):18–37.
- Bevans, S. 2016. Transforming Discipleship: Missiological Reflections: Transforming Discipleship. *International Review of Mission*. 105(1):75–85. DOI: 10.1111/irom.12136.
- Bevans, S. 2018. Transforming Discipleship and the Future of Mission. *International Review of Mission*. 107(2):362–377. DOI: 10.1111/irom.12236.
- Bhatti, D., Duce, C., Sweeney, J. & Watkins, C. 2010. *Talking about God in Practice: Theological Action Research and Practical Theology*. Kindle ed. London : SCM Press.
- Biko, S. 1987. *I Write what I Like: A Selection of His Writings*. Johannesburg: Heinemann.
- Billings, J.T. 2011. *Union with Christ: reframing theology and ministry for the church*. Kindle ed. Grand Rapids, Mich.: Baker Academic.
- Billings, J.T. 2013. The Problem with ‘Incarnational Ministry’. *Christianity Today*. July/August:58–63.
- Billings, J.T. 2014. Catholic and Reformed: rediscovering a tradition. *Pro Ecclesia*. 23(2):132–146.
- Bingle, P. Ed. 2018. *Naamdraers van Jesus: Wellington se donkies*. Wellington: Christelike Lekturfonds.
- Black, G. 2013. *The theology of Dallas Willard: discovering protoevangelical faith*. Eugene, Or.: Pickwick Publications.
- Block, P. 2009. *Community: The Structure of Belonging*. Kindle ed. San Fransisco, Calif.: Berrett-Koehler Publishers.
- Bogdan, R. & Biklen, S.K. 2007. *Qualitative Research for Education: An Introduction to Theories and Methods*. London: Pearson A & B.

- Bolsinger, T.E. 2020. *Tempered Resilience: How Leaders Are Formed in the Crucible of Change*. Kindle ed. Downers Grove, Ill.: INTERVARSITY PRESS.
- Bolsinger, T. & Drennan, A. 2021. Formation and Vocation (Online) for Ministry Leadership. In *Vocation, Formation, and Theological Education: Interdisciplinary Perspectives from Fuller Theological Seminary*. Claremont, Calif.: Claremont Press. D.J. Downs, T. Houston-Armstrong, & A. Yong, Eds. :137–162.
- Bonhoeffer, D. 1995. *The cost of discipleship*. 1st Touchstone ed. New York, N.Y.: Touchstone.
- Bonhoeffer, D. 2015. *Life Together*. London: SCM Press.
- Bosch, D.J. 1979. *A spirituality of the road*. Eugene, Oreg.: Wipf & Stock Publishers.
- Bosch, D.J. 1991. Re-evangelisation: Reflecting on the contributions of J N J Kritzinger and S Mkhathshwa. *Journal of Theology for Southern Africa*. (76):122–131.
- Bosch, D.J. 2019. *Spirituality of the road: the courage to be weak*. Wellington: Biblecor.
- Bosch, D. J. 2011. *Transforming mission: paradigm shifts in theology of mission*. Kindle ed. (American Society of Missiology series, no. 16). Maryknoll, N.Y.: Orbis Books.
- Botha, J. & Forster, D.A. 2017. Justice and the missional framework document of the Dutch Reformed Church. *Verbum et Ecclesia*. DOI: 10.4102/ve.v38i1.1665.
- Botman, H. 1994. Discipleship as transformation? Towards a theology of transformation. PhD Thesis. Cape Town: University of the Western Cape.
- Botman, H.R. 1997. Who is “Jesus Christ as Community” for us today?: The Quest for Community: A Challenge to Theology in SA. *Journal of Theology for Southern Africa*. 97:30–38.
- Botman, H.R. 2000. Discipleship and Practical Theology: The Case of South Africa. *International Journal of Practical Theology*. 4(2):201–212. DOI: 10.1515/ijpt.2000.4.2.201.

- Boulton, M.M. 2011. *Life in God: John Calvin, Practical Formation, and the Future of Protestant Theology*. Kindle ed. Grand Rapids, Mich.: Eerdmans.
- Bourdieu, P. 1990. *The Logic of Practice*. Stanford, Calif.: Stanford University Press.
- Boyce, J.L. & Nysse, R.W. 2006. Preparing leaders for mission: the experience of assessment at Luther Seminary. *Theological Education*. 41(2):41–54.
- Branson, M.L. 2007. Ecclesiology and Leadership for the Missional Church. In *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*. C.V. Gelder, Ed. Grand Rapids, Mich.: Eerdmans. 94–127.
- Branson, M.L. & Roxburgh, A.J. 2021. *Leadership, God's Agency, and Disruptions: Confronting Modernity's Wager*. Eugene, Oreg.: Cascade Books.
- Breen, M. 2011. Mike Breen: Why The Missional Movement Will Fail | ARTICLE | Verge Network. Available: <https://vergenetwork.org/2011/09/14/mike-breen-why-the-missional-movement-will-fail/> [2021, September 21].
- Brooks, D. 2012. *The Social Animal: The Hidden Sources of Love, Character, and Achievement*. New York, N.Y.: Random House Trade Paperbacks.
- Brümmer, V. 2015. *Vroom of regsinnig?: teologie in die NG Kerk*. Wellington: Bybel-Media.
- Burger, C., Marais, F. & Mouton, D. Eds. 2017. *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. Wellington: Bible Media Biblecor.
- Burger, C.W. (Ed.) 2017a. Impressions: What we heard at the conference and what it tells us about the way forward. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. Wellington: Bible Media Biblecor. 251–262.
- Burger, C.W., Müller, B.A. & Smit, D.J. Eds. 1996a. *Riglyne vir prediking oor die Christelike deugde*. Kaapstad: Lux Verbi.

- Burger, C.W., Müller, B.A. & Smit, D.J. Eds. 1996b. Noem gou die sewe kardinale Christelike deugde op ... In *Riglyne vir prediking oor die Christelike deugde*. Kaapstad: Lux Verbi. 15–16.
- Burger, C. 1999. *Gemeentes in die kragveld van die Gees: oor die unieke identiteit, taak en bediening van die kerk van Christus*. Stellenbosch: BUVTON, in samewerking met Lux Verbi.
- Burger, C. 2000. Nie goedgelowig nie, maar gelowig en goed: oor die uitdaging van beter morele vorming in en deur gemeentes. *Verbum et Ecclesia*. 21(2):228–242.
- Burger, C. 2017b. Why we need the missional conversation in South Africa now. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor. 20–34.
- Burger, C.W. 2007. Die lang pad van bekering. Deel 5. Wat kan Gereformeerde kerke leer uit die kategumenaatproses? *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 48(3_4):436–445.
- Burger, C. & Nell, I. 2012. Ministerial Formation in the Dutch Reformed Churches. In *Between the Real and the Ideal: Ministerial Formation in South African Churches*. M. Naidoo, Ed. Pretoria: Unisa Press: 17–32.
- Burger, C.W. & Wepener, C.J. 2007. Die lang pad van bekering. Deel 3. die Reformasie se reaksie op die verval van die kategumenaat en doop- en leringspraktyke in die Middeleeuse Kerk. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 48(1_2):50–59.
- Burns, S. 2017. Missional practices: You learn so as to live. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor.
- Buschart, W.D. & Eilers, K. 2015. *Theology as Retrieval: Receiving the Past, Renewing the Church*. Kindle. Downers Grove, Ill. InterVarsity Press Academic.

- Buyts, P.J. 2014. Missions in the fear of God. *Journal for Christian Scholarship= Tydskrif vir Christelike Wetenskap*. 50(3):133–152.
- Buyts, P.J. 2020. The roots of missio Dei in the Reformation, and its implications for theological education. *In die Skriflig*. 54(2):1–9. DOI: 10.4102/ids.v54i2.2585.
- Calhoun, A.A. 2015. *Spiritual Disciplines Handbook: Practices That Transform Us*. Downers Grove, Ill.: InterVarsity Press.
- Carlson, K. & Lueken, M. 2013. *Renovation of the Church: What Happens When a Seeker Church Discovers Spiritual Formation*. Downers Grove, Ill.: InterVarsity Press.
- Carson, T.L., Fairhurst, R., Rooms, N. & Withrow, L.R. 2021. *Crossing Thresholds: A Practical Theology of Liminality*. Kindle ed. Cambridge: The Lutterworth Press.
- Chan, S. 1998. *Spiritual Theology: A Systematic Study of the Christian Life*. Downers Grove, Ill.: InterVarsity Press Academic.
- Chandler, D.J. 2014. *Christian spiritual formation: an integrated approach for personal and relational wholeness*. Kindle ed. Downers Grove, Ill.: InterVarsity Press Academic.
- Claiborne, S. 2006. *The irresistible revolution : living as an ordinary radical*. Grand Rapids, Mich.: Zondervan.
- Cloete, A. 2012. Spiritual formation as focus of youth ministry. *Dutch Reformed Theological Journal= Nederduitse Gereformeerde Teologiese Tydskrif*. 53(3_4):70–77.
- Coe, J. 2009. Spiritual Theology: A Theological-Experiential Methodology for Bridging the Sanctification Gap. *Journal of Spiritual Formation and Soul Care*. 2(1):4–43. DOI: 10.1177/193979090900200102.
- Coetzee, C.F.C. 2014. Die plek en funksie van die Heidelbergse Kategismus in 'n omkeerstrategie in die Gereformeerde Kerke in Suid-Afrika. *In die Skriflig/In Luce Verbi*. 48(1):8.

- Coetzee, M. & Conradie, E.M. 2010. Apartheid as quasi-soteriology: the remaining lure and threat. *Journal of Theology for Southern Africa*. (138):112–123.
- Comer, J.M. 2019. *The Ruthless Elimination of Hurry: How to Stay Emotionally Healthy and Spiritually Alive in the Chaos of the Modern World*. Kindle ed. Colorado Springs, CO.: Waterbrook Press.
- Communitas. 2019a. *My Persoonlike ontwikkelingsplan: Joernaal*. Stellenbosch: Communitas.
- Communitas. 2019b. *8 Gedragsekwaaamhede (“Competencies”)*. Stellenbosch: Communitas.
- Conde-Frazier, E., Kang, S.S. & Parrett, G.A. 2004. *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids, Mich.: Baker Academic.
- Conner, B.T. 2009. Practicing witness: A contribution to the theology of Christian practices issuing from a conversation between missional theology and Craig Dykstra’s theology of Christian practices. PhD Thesis. Princeton Theological Seminary.
- Conner, B.T. 2011. *Practicing Witness: A Missional Vision of Christian Practices*. Kindle ed. Grand Rapids, Mich.: Eerdmans.
- Cordier, G.S. 2014. Kernkapasiteite van die predikant as missionale leier in die vorming van ’n missionale gemeentekultuur. PhD Thesis. University of Pretoria.
- Cordier, G.S. & Niemandt, C. 2015a. Core capacities for the minister as missional leader in the formation of a missional congregational culture. Part 1: Role of a minister. *Journal of Missional Practices*. (5):15.
- Cordier, G.S. & Niemandt, C. 2015b. Core capacities for the minister as missional leader in the formation of a missional congregational culture. Part 2: Capacities and conclusions. *Journal of Missional Practices*. (6):14.
- Cranfield, C.E.B. 2004. *The Apostles’ Creed: A Faith to Live By*. London: Continuum.

- Crisp, T.M., Porter, S.L. & Elshof, G.A.T. 2019. *Psychology and Spiritual Formation in Dialogue: Moral and Spiritual Change in Christian Perspective*. Downers Grove, Ill.: InterVarsity Press Academic.
- Cronshaw, D. 2012. Reenvisioning Theological Education and Missional Spirituality. *Journal of Adult Theological Education*. 9(1):9–27.
- Cronshaw, D. 2013. Missional Map-Making: Skills for Leading in Times of Transition. *Journal of Spiritual Formation & Soul Care*. 6(1):135–137.
- Cronshaw, D. 2017. *Dangerous Prayer: Discovering a Missional Spirituality in the Lord's Prayer*. Bletchley: Authentic Media: Paternoster.
- Cronshaw, D. 2020. Missio Dei Is Missio Trinitas: Sharing the Whole Life of God, Father, Son and Spirit. *Mission Studies*. 37(1):119–141. DOI: 10.1163/15733831-12341699.
- Dallas Willard Center for Spiritual Formation*. n.d. Available: <http://www.westmont.edu/> [2021, January 31].
- Dallas Willard in South Africa*. 2010. Available: https://communitas.co.za/wp-content/uploads/2010/07/Dallas_Willard.pdf [2021, January 21].
- Dames, G.E. 2007. New frontiers for mission in a postmodern era : creating missional communities. *Missionalia : Southern African Journal of Mission Studies*. 35(1):34–53.
- Dames, Gordon E. 2016. *Towards a contextual transformational practical theology for leadership education in South Africa*. E-book ed. Zürich: Lit Verlag.
- De Gruchy, J. 2004. *The church struggle in South Africa*. 25th anniversary ed. London: SCM Press.
- De Gruchy, J.W. 2021. *This Monastic Moment: The War of the Spirit & the Rule of Love*. Kindle ed. Eugene, Oreg.: Wipf and Stock Publishers.
- De Vos, A.S. 2005. *Research at grass roots: for the social sciences and human services professions*. Pretoria: Van Schaik.

- Doornenbal, R.J.A. 2012. *Crossroads: An Exploration of the Emerging-missional Conversation with a Special Focus on “missional Leadership” and Its Challenges for Theological Education*. Delft: Eburon.
- Downs, D.J., Houston-Armstrong, T. & Yong, A. Eds. 2021. *Vocation, Formation, and Theological Education: Interdisciplinary Perspectives from Fuller Theological Seminary*. Claremont, Calif.: Claremont Press.
- Dutch Reformed Church (DRC), 2013, Framework document on the missional nature and calling of the DRC, available at <https://www.academia.edu/9789282> [2021, 18 September].
- Dutch Reformed Church (DRC). 2019a. *Kerkorde van die Nederduitse Gereformeerde Kerk, Artikels, Reglemente en Aanvullende / Toeliggende Besluite soos vasgestel deur die Algemene Sinode in Oktober 2019*. Available: https://kerkargief.co.za/doks/acta/AS_KO_2019.pdf [2021, 18 September].
- Dutch Reformed Church (DRC). 2019b. *Missionale Kerkwees Verslag aan die algemene sinode - Oktober 2019*. [no place]. [no publisher].
- DRC. 2019c. *Agenda vir die 17de vergadering van die Algemene Sinode van die Nederduitse Gereformeerde Kerk*. Available: https://www.kerkargief.co.za/doks/acta/AS_Agenda_2019.pdf [2021, September 11].
- Dreyer, W. (WA). 2020. Missional ecclesiology in the Afrikaans reformed churches since 1990. *Stellenbosch Theological Journal*. 6(3):249–276. DOI: 10.17570/stj.2020.v6n.a09.
- Dreyer, W.A. 2014. *Conversio Ad Docelitam : Calvyn oor bekering en Christenwees : original research*. *HTS : Theological Studies*. 70(3):1–5. DOI: 10.4102/hts.v70i3.2094.
- Dreyer, W.A. 2016. *Praktiese ekklesiologie – Kerkwees in die 21ste eeu*. 1st ed. AOSIS. DOI: 10.4102/aosis.2016.pe06.
- Duhigg, C. 2012. *The Power of Habit: Why We Do What We Do, and How to Change*. New York, N.Y.: Random House.

- Dykstra, C. 1991. Reconceiving Practice. In *Shifting boundaries: contextual approaches to the structure of theological education*. Louisville, Ky.: Westminster/John Knox Press. 35–66.
- Dykstra, C. 2002. A Theological Understanding of Christian Practices. In *Practicing Theology: Beliefs and Practices in Christian Life*. D.C. Bass, Ed. Grand Rapids, Mich.: Eerdmans. 13–32.
- Dykstra, C. 2005. *Growing in the Life of Faith: Education and Christian Practices*. 2nd ed. Louisville, KY.: Westminster John Knox Press.
- Earley, J.W. 2019. *The Common Rule: Habits of Purpose for an Age of Distraction*. Downers Grove, Ill.: InterVarsity Press.
- Eilers, K. 2013. New Monastic Social Imagination: Theological Retrieval for Ecclesial Renewal”. *American Theological Inquiry*. 6:45–57.
- Ellison, P. 2009. Doing Faith-Based conversation: Metaphors for congregations and Their Leaders. In *Testing the Spirits: How Theology Informs the Study of Congregations*. Grand Rapids, Mich.: Eerdmans. 159–179.
- Ellison, P.T. & Keifert, P.R. 2011. *Dwelling in the word: a pocket handbook*. St. Paul, Minn.: Church Innovations.
- Enslin, A. & Smith, T. 2014. *7 ritmes binne 7 dae (eBoek): ... vir totaal toegewyde, Geesvervulde volgelinge van Jesus*. Vereeniging: Christelike Uitgewersmaatskappy.
- Fawcett, S.B., Suarez-Balcazar, Y., Balcazar, F.E., White, G.W., Paine, A.L., Blanchard, K.A. & Embree, M.G. 1994. *Intervention Research: Design and Development for Human Service*. 1 edition ed. E.J. Thomas & J. Rothman, Eds. New York, N.Y.: Routledge.
- Fee, G. 2015. On Getting the Spirit Back into Spirituality. In *Life in the Spirit: Spiritual Formation in Theological Perspective*. J.P. Greenman & G. Kalantzis, Eds. Downers Grove, Ill.: InterVarsity Press. 36–44.

- Fikkert, B. & Corbett, S. 2009. *When Helping Hurts: Alleviating Poverty Without Hurting the Poor . . . and Yourself*. Chicago, Ill: Moody Publishers.
- Finn, N.A. & Whitfield, K.S. 2017. The missional church and spiritual formation. In *Spirituality for the Sent: Casting a New Vision for the Missional Church*. N.A. Finn & K.S. Whitfield, Eds. Downers Grove, Ill.: InterVarsity Press Academic. 9–29.
- Flett, J.G. 2010. *The Witness of God: The Trinity, _Missio Dei_, Karl Barth, and the Nature of Christian Community*. Grand Rapids, Mich.: Eerdmans.
- Fleury, J. & Sidani, S. 2012. Using Theory to guide intervention research. In *Intervention Research: Designing, Conducting, Analyzing, and Funding*. B.M. Melnyk & D. Morrison-Beedy, Eds. New York, N.Y.: Springer Publishing Company.
- Floding, M. & Swier, G. 2012. Legitimate peripheral participation: Entering a community of practice. *Reflective practice: Formation and supervision in ministry*. 31: 193–204.
- Foster, R.J. 1998. *Celebration of Discipline: The Path to Spiritual Growth*. 3rd ed. San Francisco, Calif.: Harper.
- Foster, R.J. 2001. *Streams of Living Water: Celebrating the Great Traditions of Christ*. San Francisco, Calif.: Harper San Francisco.
- Franke, J.R. 2020. *Missional Theology: An Introduction*. Grand Rapids, Mich.: Baker Academic.
- Fraser, M.W., Richman, J.M., Galinsky, M.J. & Day, S.H. 2009. *Intervention research: developing social programs*. Oxford; N.Y.: Oxford University Press.
- Freire, P. 2014. *Pedagogy of the Oppressed: 30th Anniversary Edition*. New York, N.Y.: Bloomsbury Publishing.
- Frost, M. 2014. *Incarnate: the body of Christ in an age of disengagement*. Downers Grove, Ill.: InterVarsity Press.
- Frost, M. & Hirsch, A. 2013. *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church*. Kindle ed. Grand Rapids Mich.: Baker Books.

- Frost, M. & Kreminski, K. 2018. Theological Education for Missional Leadership. In *Theological Education : Foundations, Practices, and Future Directions*. Andrew M. Bain & Ian Hussey, Eds. (Australian College of Theology Monograph Series). Eugene, Oreg.: Wipf and Stock.
- George, T. 2018. Reading Scripture with the Reformers. In *All Things Hold Together in Christ: A Conversation on Faith, Science, and Virtue*. J.K.A. Smith & M.L. Gulker, Eds. Grand Rapids, Mich.: Baker Publishing Group: 263–274.
- Gorman, M.J. 2009. *Inhabiting the cruciform God: kenosis, justification, and theosis in Paul's narrative soteriology*. Grand Rapids, Mich.: Eerdmans.
- Gorman, M.J. 2015. *Becoming the Gospel: Paul, Participation, and Mission*. Kindle ed. Grand Rapids, Mich.: Eerdmans.
- Gorman, M.J. 2018. *Abide and Go: Missional Theosis in the Gospel of John*. Eugene, Oregon: Cascade Books.
- Greenman, J.P. 2010. Spiritual Formation in Theological Perspective. In *Life in the Spirit: Spiritual Formation in Theological Perspective*. J.P. Greenman & G. Kalantzis, Eds. Downers Grove, Ill: InterVarsity Press Academic. 23–35.
- Gruenberg, J. & Asumang, A. 2019a. Axes of Formation: A Model for Assessing Theories of Spiritual Formation. *Journal of Spiritual Formation and Soul Care*. 12(2):212–231. DOI: 10.1177/1939790919867722.
- Gruenberg, J. & Asumang, A. 2019b. A Critical Evaluation of John Robert Stevens' Theology of Spiritual Formation in Dialogue with Søren Kierkegaard: A Dissertation Summary. *Conspectus*. 28:179–196.
- Guder, D. 1998. *Missional church : a vision for the sending of the church in North America*. Grand Rapids, Mich.: Eerdmans.
- Gutierrez, W.R. 2021. Call to a Life of Faithful Agility: The Practice of Learning to Love in 1 Corinthians and Beyond. In *Vocation, Formation, and Theological Education:*

- Interdisciplinary Perspectives from Fuller Theological Seminary*. D.J. Downs, T. Houston-Armstrong, & A. Yong, Eds. Claremont, Calif.: Claremont Press. 51–62.
- Hagley, S.J. 2008. Improv in the streets: missional leadership as public improvisational identity formation. *Journal of Religious Leadership*. 7(2):61–85.
- Hagley, S.J. 2020. A present Witness: Incarnation, Participation, and the Spirit of God. In *What Is Jesus Doing?: God's Activity in the Life and Work of the Church*. E.C. van Driel, Ed. Chicago, Ill: InterVarsity Press. 93–115.
- Hansen, L. 2015. "... profoundly contemplative and rich in active work ...” Reformed reflections on the reappraisal of monastic spirituality in the 21st century. *Missionalia*. 42(3). DOI: 10.7832/42-3-61.
- Hardy, A.R. 2018. Shaping effective disciple-makers within communities of missional praxis. In *Missional Discipleship After Christendom*. A.R. Hardy & D. Yarnell, Eds. Eugene, Oreg.: Cascade Books.
- Hardy, A.R. & Yarnell, D. 2018. *Missional Discipleship After Christendom*. Kindle ed. Eugene, Oreg.: Cascade Books.
- Hardy, D.S. & Selvidge, W.L. 2013. Review Essay of Some Recent Work on Spirituality and Mission. *Journal of Spiritual Formation & Soul Care*. 6(1):109–121.
- Harrison, M. 2017a. Missional leadership and theological education. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. Wellington: Bible Media Biblecor: 338–353.
- Harrison, M. 2017b. Missional Worship. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. Wellington: Bible Media Biblecor. 393–406.
- Heifetz, R.A. 2009. *Leadership Without Easy Answers*. Cambridge: Harvard University Press.

- Heifetz, R.A. & Linsky, M. 2017. *Leadership on the Line: Staying Alive Through the Dangers of Change*. Boston, Mass.: Harvard Business Review Press.
- Helland, R. & Hjalmarson, L. 2011. *Missional Spirituality: Embodying God's Love from the Inside Out*. Kindle ed. Downers Grove, Ill.: InterVarsity Press.
- Hendriks, H.J. 2009. Trauma and conflict as prerequisites for identity transformation - lessons from the South African Partnership for Missional Churches. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 50(1_2):109–119.
- Hendriks, H.J. 2012. Contextualising theological education in Africa by doing theology in a missional hermeneutic. *Koers*. 77(2):1–8.
- Hendriks, H.J. 2014. Theological education in Africa : messages from the fringes. *Nederduitse Gereformeerde Teologiese Tydskrif*. 55(1):61–80. DOI: 10.5952/55-1-2-516.
- Hermans, C. & Schoeman, W.J. 2015. Practice-oriented research in service of designing interventions. *Acta Theologica*. 35:26–44. DOI: 10.4314/actat.v21i1.4s.
- Hill, G. 2015. *GlobalChurch: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches*. Downers Grove, Ill.: InterVarsity Press Academics.
- Hirsch, A. 2006. *The Forgotten Ways: Reactivating the Missional Church*. Grand Rapids, Mich.: Brazos Press.
- Hirsch, A. 2009. *Forgotten Ways Handbook, The: A Practical Guide for Developing Missional Churches*. Grand Rapids, Mich.: Brazos Press.
- Hirsch, A. 2010. Reawakening a Potent Missional Ethos in the Twenty-First Century Church. *Missiology*. 38(1):5–12. DOI: 10.1177/009182961003800102.
- Hirsch, A. 2016. *The forgotten ways: reactivating apostolic movements*. Grand Rapids, Mich.: Brazos Press.
- Hirsch, A. & Ferguson, D. 2011. *On the Verge: A Journey Into the Apostolic Future of the Church*. Grand Rapids, Mich.: Zondervan.

- Hirsch, A. & Hirsch, D. 2010. *Untamed : Reactivating a Missional Form of Discipleship*. Grand Rapids, Mich.: Baker Books.
- Hjalmarson, L. 2010. Ancient monasticism and the Anabaptist future: a tale of two reformers. *Direction*. 39(1):71–83.
- Hjalmarson, L.E. 2015. *An Emerging Dictionary for the Gospel and Culture: A Conversation from Augustine to Zizek*. La Vergne: Wipf and Stock Publishers.
- Hobbs, W.C. 2004. Appendix: Method. In *Treasure in Clay Jars: Patterns in Missional Faithfulness*. Grand Rapids, Mich.: Eerdmans: 154–172.
- Hoffman, L. 2015. Contesting Spiritual Formation in Theological Education. In *Contested Issues in Training Ministers in South Africa*. M. Naidoo, Ed. Stellenbosch: AFRICAN SUN MeDIA.
- Hooks, B. 2008. *Outlaw culture: resisting representations*. New York, N.Y.: Routledge.
- Howard, E.B. 2018. *A Guide to Christian Spiritual Formation: How Scripture, Spirit, Community, and Mission Shape Our Souls*. Grand Rapids, Mich.: Baker Academic.
- Hudson, T. 2005. *A Mile in My Shoes: Cultivating Compassion*. Nashville, Tenn.: Upper Room Books.
- Hudson, T. 2015. *Friendship with God: How God's Offer of Intimate Relationship Can Change Your Life*. Tyger Valley: Struik Christian Media.
- Hudson, T. 2016. *Beyond Loneliness : The gift of God's friendship*. Nashville, Tenn.: Upper Room Books.
- Hudson, T. 2019. Relationships: Discipleship that Promotes Another Kind of Life. *Christian education journal*. 16(1):112–121. DOI: 10.1177/0739891318820327.
- Hudson, T. & Haas, J.P. 2012. *The Cycle of Grace: Living In Sacred Balance*. Kindle ed. Nashville, Tenn.: Upper Room Books.

- Hudson, T. 2010. *Discovering Our Spiritual Identity: Practices for God's Beloved*. Downers Grove, Ill.: InterVarsity Press.
- Hunter, T.D. 2010. *Christianity Beyond Belief: Following Jesus for the Sake of Others*. Downers Grove, Ill.: InterVarsity Press.
- Instrumentalities of the Kingdom*. 2012. San Francisco: Fuller Seminary. Available: <https://conversatio.org/media-room/instrumentalities-of-the-kingdom/> [2021, September 02].
- Jackson, N. 2016. *Andrew Murray Sentrum gaan spiritualiteit ontwikkel*. Available: <https://kerkbode.christians.co.za/2016/09/27/andrew-murray-sentrum-gaan-spiritualiteit-ontwikkel/> [2021, May 31].
- Jaeger, W. 1961. *Early Christianity and Greek Paideia*. Cambridge, Mass.: Harvard University Press.
- Jensen, L.P. 2007. *Subversive spirituality: transforming mission through the collapse of space and time*. Eugene, Oreg.: Pickwick Publications.
- Jones, B.D. 2014. *Dwell: Life with God for the World*. Downers Grove, Ill.: InterVarsity Press.
- Jonker, W.D. 1991. Die eie-aard van die gereformeerde spiritualiteit. *Nederduits Gereformeerde Teologiese Tydskrif*. 30(3):288–299.
- Jonker, W.D. 1996. Prediking oor die wandel met God. In *Riglyne vir prediking oor die wandel met God*. V. iii/2. C.W. Burger, B.A. Müller, & D.J. Smit, Eds. (Woord teen die lig). Kaapstad: Lux Verbi: 13–27.
- Joubert, S. 2019. Invited into the Markan paradox: The church as authentic followers of Jesus in a superhero culture. *HTS Teologiese Studies / Theological Studies*. 75(3):8. DOI: 10.4102/hts.v75i3.5399.
- Joubert, S. 2020. The “Jesus walk” as a normative paradigm for the church: The missio Christi in Mark. In *Churches in the mirror: developing contemporary ecclesiologies*. W.J.

- Schoeman, Ed. (University of the Free State theological explorations no. volume 4). Bloemfontein: SunBonani Scholar: 57–73.
- Juel, D. & Keifert, P.R. 2004. A Rhetorical Approach to Theological Education: Assessing an Attempt to Re-Vision a Curriculum. In *To Teach, To Delight, and To Move: Theological Education in a Post-Christian World*. D.S. Cunningham, Ed. Eugene, Oreg.:281–296.
- Jukko, R. & Keum, J. Eds. 2019. *Moving in the spirit: report of the World Council of Churches Conference on World Mission and Evangelism, 8-13 March 2018, Arusha, Tanzania*. Geneva: World Council of Churches.
- Karecki, M. 2012. Mission Spirituality in Global Perspective. *Missiology: An International Review*. 40(1):23–35. DOI: 10.1177/009182961204000103.
- Katongole, E. 2005. *A future for Africa: Critical essays in Christian social imagination*. Scranton, Pa.: University of Scranton Press.
- Katongole, E. & Rice, C. 2008. *Reconciling All Things: A Christian Vision for Justice, Peace and Healing (Resources for Reconciliation)*. Downers Grove, Ill.: InterVarsity Press.
- Keating, T. 1999. *The Human Condition: Contemplation and Transformation*. New York, N.Y.: Paulist Press.
- Keel, T. 2007. *Intuitive Leadership*. Grand Rapids, Mich.: Baker Books.
- Keifert, P. 2006a. Biblical Truth and Theological Education: A Rhetorical Strategy. *Faculty Publications*. (January, 1):130–143.
- Keifert, P. 2009. *Testing the Spirits: How Theology Informs the Study of Congregations*. Grand Rapids, Mich.: Eerdmans.
- Keifert, P. 2017a. Missional theology as Trinitarian theology: A conversation with Patrick Keifert. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor. 264–278.

- Keifert, P.R. 1992. *Welcoming the Stranger: A Public Theology of Worship and Evangelism*. Minneapolis, Minn.: Fortress Press.
- Keifert, P.R. 2006b. *We are Here Now: A New Missional Era, a Missional Journey of Spiritual Discovery*. Eagle, Id.: Allelon Publishing.
- Keifert, P.R. 2006c. “Biblical Truth and Theological Education: A Rhetorical Strategy.” In *But is it All True?: The Bible and the Question of Truth*. A.G. Padgett & P.R. Keifert, Eds. Grand Rapids, Mich.: Eerdmans. 130–143.
- Keifert, P.R. 2007. *Ons is nou hiér: 'n nuwe era van gestuur-wees ; 'n missionale ontdekkingsreis*. Wellington: Bybel-Media.
- Keifert, P.R. 2011. Why Phenomenology? Available: http://www.legacy.churchinnovations.org/05_news/pii_v11_i5/pii_v11_i5_keifert_phenomenology.html [2018, June 21].
- Keifert, P.R. 2017b. How churches change: Reflection of a theologian on experience of local and systems change. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 190–197.
- Keifert, P.R. 2017c. History of the missional conversation in the United States. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 80–91.
- Keifert, P. & Granberg-Michaelson, W. 2019. *How Change Comes to Your Church: A Guidebook for Church Innovations*. Grand Rapids, Mich.: Eerdmans.
- Keifert, P.R. & Ellison, P.T. 2010. Attending to Local and Diverse Communities: Toward a Theological Learning Community for a Missional Era. In *Walk Humbly with the Lord: Church and Mission Engaging Plurality*. V. Mortensen & A.Ø. Nielsen, Eds. Grand Rapids, Mich.: Eerdmans: 300–306.

- Keifert, P.R. & Rooms, N. 2014. *Forming the Missional Church: Creating Deep Cultural Change in Congregations*. Cambridge: Grove Books.
- Keifert, P., R. 2017. How churches change: Reflection of a theologian on experience of local and system change. In *Cultivating missional change: the future of missional churches and missional theology*. Wellington [Suid-Afrika]: Bible Media: 190–197.
- Keum, J. Ed. 2013. *Together Towards Life: Mission and Evangelism in Changing Landscapes : with a Practical Guide*. Geneva: World Council of Churches Publications.
- Kilian, A.P. 2015. Spiritual intelligence and the content of faith: a post-foundational, interdisciplinary and hermeneutical dialogue between Danah Zohar and Dallas Willard. Unpublished doctoral thesis. Stellenbosch: Stellenbosch University.
- Kim, K. 2021. Vocation as Discipleship and Mission. In *Vocation, Formation, and Theological Education: Interdisciplinary Perspectives from Fuller Theological Seminary*. D.J. Downs, T. Houston-Armstrong, & A. Yong, Eds. Claremont, Calif.: Claremont Press: 33–52.
- Kok, J. 2021. Die herlewing van sekulêre spiritualiteit in Europa en die implikasie daarvan vir die NG Kerk in Suid-Afrika. *Hervormde teologiese studies*. 77(4):e1–e8. DOI: 10.4102/hts.v77i4.6471.
- Kolb, D.A. 2015. *Experiential Learning: Experience as the Source of Learning and Development*. Upper Saddle River, N.J.: Pearson Education, Inc.
- Koopman, N.N. 2021. Justice through Virtuous Leadership and Decisionmaking. The Witness that was Mary-Anne Elizabeth Plaatjies-Van Huffel. *Studia Historiae Ecclesiasticae*. 47(2):1–15. DOI: 10.25159/2412-4265/8285.
- Koopman, N. & Vosloo, R. 2002. *Die ligtheid van die lig: morele oriëntasie in 'n postmoderne tyd*. Wellington: Lux Verbi.
- Kreider, A. 1994. Worship and Evangelism in Pre-Christendom (The Laing Lecture 1994). *Vox Evangelica*: 24:7–38.

- Kreider, A. 1999. *The change of conversion and the origin of Christendom*. Harrisburg, Pa.: Trinity Press International.
- Kreider, A. 2016. *The patient ferment of the early church: the improbable rise of Christianity in the Roman Empire*. Kindle ed. Grand Rapids, Mich.: Baker Academic.
- Kreminski, K. 2021. Embodying Christ in the Neighborhood: A reflection on Place, Home, and Mission. In *Grounded in the Body, in Time and Place, in Scripture: Papers by Australian Women Scholars in the Evangelical Tradition*. J. Firth & D. Cooper-Clarke, Eds. Eugene, Oreg.: Wipf and Stock Publishers: 43-59.
- Kreminski, Karina. n.d. *7 Ways Missional Spirituality is Different than Christian Spirituality - Missio Alliance*. Available: <https://www.missioalliance.org/missional-spirituality/> [2021, May 22].
- Kretzschmar, L. 2006. The indispensability of spiritual formation for Christian leaders. *Missionalia : Southern African Journal of Mission Studies*. 34(Issue):338–361. DOI: 10.10520/EJC75988.
- Kritzinger, J. 2008. Liberating whiteness. Engaging the anti-racist dialectic of Steve Biko. In *The legacy of Stephen Bantu Biko: Theological Challenges*. C. du Toit, Ed. Pretoria: Unisa, RITR. 89–113.
- Kritzinger, J.N.J. 1991. Re-evangelising the white church. *Journal of Theology for Southern Africa*. (76):106–116.
- Kritzinger, J.N.J. 2013. Mission in prophetic dialogue. *Missiology*. 41(1):35–49. DOI: 10.1177/0091829612464746.
- Kritzinger, J.N.J. & Saayman, W.A. 2011. *David J. Bosch: Prophetic Integrity, Cruciform Praxis*. Dorpspruit: Cluster Publications.
- Kritzinger, J.N.J. 2010. Ministerial formation praxis in the Uniting Reformed Church in Southern Africa. *Missionalia*. 38(2):211–234.

- Ladd, N. 2021. Dwelling in the World With People of Peace: Missional Discipleship within the Missio Dei. In *Ecclesial Futures: Volume 2, Issue 1*. N. Rooms & S. Taylor, Eds. Eugene, Oreg.: Pickwick Publications: 100–123.
- Laubscher, M. 2020. Missional ecclesiology “after Barth”? In *Churches in the mirror: developing contemporary ecclesiologies*. W.J. Schoeman, Ed. (University of the Free State theological explorations no. volume 4). Bloemfontein: SunBonani Scholar. 37–56.
- Lave, J. & Wenger, E. 1991. *Situated learning: legitimate peripheral participation*. Cambridge, Mass.: Cambridge University Press.
- Lombaard, C. 2015. Biblical Spirituality and transformation. In *die Skriflig*. 49(2):1–6. DOI: 10.4102/IDS.V49I2.1950.
- Louw, S.W., Denton, R.A. & Grobler, H.B. 2016. ’n Praktykbenadering tot geloofsvorming vanuit die benadering van Thomas Groome en die Gestaltteorie : ’n Prakties-teologiese dialoog : original research. *HTS : Theological Studies*. 72(3):1–11. DOI: 10.4102/hts.v72i3.3197.
- Luthuli, A. 2007. *Let My People Go*. Cape Town: Tafelberg.
- MacIntyre, A. 2018. The nature of virtues. In *All Things Hold Together in Christ: A Conversation on Faith, Science, and Virtue*. J.K.A. Smith & M.L. Gulker, Eds. Grand Rapids, Mich.: Baker Publishing Group: 95–114.
- MacIntyre, A.C. 2007. *After virtue: a study in moral theory*. Kindle, 3rd edition. Notre Dame, Ind.: University of Notre Dame Press.
- Mackenzie, E. 2020. Missional spirituality at home: Families and the life of the kingdom. *Missiology*. 48(4):316–329. DOI: 10.1177/0091829620944830.
- Maponya, M.S. & Baron, E. 2020. The recovery of the prophetic voice of the church : the adoption of a ‘missional church’ imagination. *Verbum et Ecclesia*. 41(1):1–9. DOI: 10.4102/ve.v41i1.2077.

- Marais, F. 2007. *God praat: leef luisterryk vir vergaderings : handleiding vir gemeenteleiers op soek na God se agenda vir gemeentes*. Wellington: Bybelkor.
- Marais, F. 2011. *Meeting with God's voice: a guide for leaders seeking God's agenda for their congregation*. Wellington: Bible Media.
- Marais, F. 2017a. The history and challenge of the missional movement in South Africa: Perspectives from an insider. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 64–79.
- Marais, F. 2017b. Missional formation and discipleship. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 372–392.
- Marais, F. & Kotze, J. 2015. *Seminary: Guide for Spiritual disciplines*. Stellenbosch. Seminarium.
- Marchinkowski, G. & De Villiers, P.G.R. 2020. The rediscovery of spiritual practices within Protestantism. *Stellenbosch Theological Journal*. 6(1):429–456. DOI: 10.17570/stj.2020.v6n1.a.
- Mark Lau Branson. 2020. *Defining Disciplines and Practices*. Available: https://www.youtube.com/watch?v=yattf_Ej3ng [2021, May 19].
- Matthey, J. 2010a. Missional spirituality in the contemporary world. In *Walk Humbly With The Lord: Church and Mission Engaging Plurality*. Grand Rapids, Mich.: Eerdmans: 247–264.
- Matthey, J. 2010b. Serving God's Mission Together in Christ's Way: Reflections on the Way to Edinburgh 2010. *International Review of Mission*. 99(1):21–38. DOI: 10.1111/j.1758-6631.2010.00034.x.
- McClurg, K. & Cosby, N.G. 2004. *Becoming the Authentic Church: From Principle to Practice*. Washington D.C. Wash.: Tell the Word Publishing.

- McKnight, S. 2010. *One Life: Jesus Calls, We Follow*. Grand Rapids, Mich.: Zondervan.
- McKnight, S. 2014. *Kingdom Conspiracy: Returning to the Radical Mission of the Local Church*. Kindle ed. Grand Rapids, Mich.: Brazos Press.
- McLaren, B. 2001. *A new kind of Christian : a tale of two friends on a spiritual journey*. San Francisco, Calif.: Jossey-Bass.
- McLaren, B.D. 2006. *The secret message of Jesus: uncovering the truth that could change everything*. Nashville, Tenn.: W Publishing Group.
- McLaren, B.D. 2008. *Finding Our Way Again: The Return of the Ancient Practices*. Nashville, Tenn.: Thomas Nelson.
- Meek, E.L. 2014. *A Little Manual for Knowing*. Kindle ed. Eugene, Oreg.: Wipf and Stock Publishers.
- Meyer, K. 2010. *Whole Life Transformation: Becoming the Change Your Church Needs*. Downers Grove, Ill.: InterVarsity Press.
- Migliore, D.L. 2014. *Faith Seeking Understanding: An Introduction to Christian Theology, Third Ed.* Kindle ed. Grand Rapids, Mich.: Eerdmans.
- Moon, G.W. 2015. *Eternal Living: Reflections on Dallas Willard's Teaching on Faith and Formation*. Downers Grove, Ill.: InterVarsity Press.
- Moon, G.W. 2018. *Becoming Dallas Willard: the formation of a philosopher, teacher, and Christ follower*. Downers Grove, Ill.: InterVarsity Press.
- Moon, G.W. & Porter, S.L. 2010. Introduction to the Special Theme Issue: Dallas Willard and Spiritual Formation. *Journal of Spiritual Formation & Soul Care*. 3(2):126–127.
- Mouton, D. 2017. Experiences with denominations in South Africa. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 158–173.

- Moynagh, M. 2012. *Church for Every Context: An Introduction to Theology and Practice*. Kindle ed. London: SCM Press.
- Mulholland, M.R. 2013. Spiritual Formation in Christ and Mission With Christ. *Journal of Spiritual Formation & Soul Care*. 6(1):11–17.
- My persoonlike Ontwikkelingsplan*. n.d. Stellenbosch: Communitas.
- Myers, B. 2002. *Walking with the poor*. New York, N.Y.: Orbis Books.
- Naidoo, M. 2008. The call for spiritual formation in Protestant theological institutions in South Africa. *Acta Theologica* 28:128–146.
- Naidoo, M. 2010. Ministerial training : the need for pedagogies of formation and of contextualisation in theological education. *Missionalia : Southern African Journal of Mission Studies*. 38(3):347–368. DOI: 10.10520/EJC76173.
- Naidoo, M. 2011. An empirical study on spiritual formation at protestant theological training institutions in South Africa. *Religion and Theology*. 18(1–2):118–146. DOI: 10.1163/157430111X613692.
- Naidoo, M. 2012. *Between the Real and the Ideal: Ministerial Formation in South African Churches*. Pretoria: Unisa Press.
- Naidoo, M. 2015. *Contested Issues in Training Ministers in South Africa*. Stellenbosch: AFRICAN SUN MeDIA.
- Naidoo, M. 2020. Integrative Ministerial Training: A Case-Study in the Baptist Tradition of South Africa. *Acta Theologica*. 40(2). DOI: 10.18820/23099089/actat.v40i2.14.
- Nel, M. 2015. Imagine-making disciples in youth ministry... that will make disciples. *HTS Theological Studies*. 71(3):1–11.
- Nel, M. 2017a. Discipleship: The priority of the 'Kingdom and his righteousness'. *HTS Theological Studies*. 73(4):1–9.

- Nel, M. 2017b. Discipleship: Seeking the 'Kingdom and his righteousness'. *HTS: Theological Studies*. 73(4):1–10.
- Nel, M.J. 2013. The influence of dwelling in the Word within the Southern African Partnership of Missional Churches. *Verbum et Ecclesia*. 34(1):01–07.
- Nel, M.J. 2017c. Performing the Missio Dei: Participation in the story of God as a missional hermeneutic for congregations. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 296–305.
- Nel, M. & Schoeman, W.J. 2019. Rediscovering 'disciplemaking' and the role of faith-sharing. *HTS Teologiese Studies / Theological Studies*. 75(4):8.
- Nell, I. 2020. From maintenance to mission? Maintaining mission - towards an integrated approach. *Churches in the mirror: developing contemporary ecclesiologies*. 4:125–139.
- Nell, I.A. 2015. Building missional leadership and spiritual formation practical theological perspectives on a Master's programme. *Missionalia*. 43(1):82–104. DOI: 10.7832/43-1-81.
- Nell, I.A. & Mellows, S. 2017. The Filling Station as a Fresh Expression of church for consideration in the local congregational context : a practical-theological investigation. *HTS: Theological Studies*. 73(4):1–7. DOI: 10.4102/hts.v73i4.4544.
- Newbigin, L. 1978. *The open secret : sketches for a missionary theology*. Grand Rapids, Mich.: Eerdmans.
- Newbigin, L. 1989. *The Gospel in a pluralist society*. Kindle ed. London: SPCK.
- Nicol, W. 2007. *God praat: leef luisterryk : vir stiltetyd : die Bybel maak my oë oop vir wat God nou doen*. Wellington: Bybelkor.
- Niemandt, C.J. 2015a. Complex leadership as a way forward for transformational missional leadership in a denominational structure. *HTS: Theological Studies*. 71(3):1–9.

- Niemandt, C.J.P. 2010. Five years of missional church : reflections on missional ecclesiology. Available: <http://0-reference.sabinet.co.za.innopac.up.ac.za/document/EJC76170> [2016, March 29].
- Niemandt, C.J.P. 2015b. Together towards life and mission: A basis for good governance in church and society today. *Verbum et Ecclesia*. 36(1):10.
- Niemandt, C.J.P. 2016a. Transformative spirituality and missional leadership. *Mission Studies*. 33(1):85–103.
- Niemandt, C.J.P. 2019a. Discerning Spirituality for Missional Leaders. In *Leading in a VUCA World: Integrating Leadership, Discernment and Spirituality*. J. (Kobus) Kok & S.C. van den Heuvel, Eds. (Contributions to Management Science). Cham: Springer International Publishing: 151–168. DOI: 10.1007/978-3-319-98884-9_10.
- Niemandt, C.J.P. 2019b. Rooted in Christ, grounded in neighbourhoods – A theology of place. *Verbum et Ecclesia*. 40(1):1–10. DOI: 10.4102/ve.v40i1.1997.
- Niemandt, C.J.P. (Nelus). 2016b. Rediscovering joy in costly and radical discipleship in mission. *Hervormde Teologiese Studies*. 72(4):1–7. DOI: 10.4102/hts.v72i4.3831.
- Niemandt, C.J.P. (Nelus). 2017. Experiences with denominations in South Africa: Complex leadership and transformational missional leadership in a denominational structure. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor.
- Niemandt, D. 2020a. *Holistic Theological Education in the Formation of Missional Leaders in the Dutch Reformed Church*. Pretoria: PhD Thesis. University of Pretoria.
- Niemandt, N. 2007. *Nuwe drome vir nuwe werklikhede : geloofsgemeenskappe in pas met 'n postmoderne wêreld*. Wellington: Lux Verbi.
- Niemandt, N. 2013. *Nuwe leiers vir nuwe werklikhede*. Vereeniging: Christelike Uitgewersmaatskappy.

- Niemandt, N. 2018. *Hartsplek: egte lewe waar jy is*. Wellington: Bybel-Media.
- Niemandt, N. 2019c. *Missional Leadership*. (HTS Religion & Society Series Volume 7). Cape Town: AOSIS. DOI: 10.4102/aosis.2019.BK108.
- Niemandt, N. 2020b. The Missio Dei as Flourishing Life. *Ecclesial Futures: Volume 1 Issue 1: June 2020*. 1(1):11–29.
- Niemandt, D. & Niemandt, N.C. 2021. Missional metanoia: Missional spirituality in holistic theological education. *HTS Teologiese Studies / Theological Studies*. 77(4). DOI: 10.4102/hts.v77i4.6506.
- Niemandt, N. & Meiring, P. 2014. *Gestuur: kerk-wees tussen gister en môre*. Wellington: Bybelkor.
- Niemandt, C.J.P., Marais, J.F., Schoeman, W.J., Walt, P. van der & Simpson, N. 2018. 'n Navorsingstrategie vir missionale transformasie: research. *Verbum et Ecclesia*. 39(1):1–12. DOI: 10.4102/ve.v39i1.1893.
- Niewenhuis, J. 2009. Introducing Qualitative Research. In *First Steps in Research*. K. Maree, Ed. Pretoria: Van Schaik. 47–66.
- Oasis SA. 2011. *Engaging social justice issues ... the journey for advantaged people*. Cosmo City: Oasis SA.
- O'Connor, E. 2003. *Call to Commitment: The Story of the Church of the Saviour, Washington*. Washington D.C., Wash.: The Potter's House Book Service.
- Ontdek: 'n Lewe in die dans van die Drie-eenheid*. 2016. Wellington: Bybelkor.
- Ortberg, J. 2014. *Soul Keeping: Caring For the Most Important Part of You*. Grand Rapids, Mich.: Zondervan.
- Osmer, R.R. 2008. *Practical Theology: An Introduction*. Grand Rapids, Mich.: Eerdmans.

- Paas, S. 2012. Church Renewal by Church Planting: The Significance of Church Planting for the Future of Christianity in Europe. *Theology Today*. 68(4):467–477. DOI: 10.1177/0040573611424326.
- Paas, S. 2019. *Pilgrims and Priests: Christian Mission in a Post-Christian Society*. Scribd Edition. London: SCM Press.
- Paas, S. 2021. Missional Christian Communities in Conditions of Marginality: On Finding a ‘Missional Existence’ in the Post-Christian West. *Mission Studies*. 38(1):142–160. DOI: 10.1163/15733831-12341778.
- Pagitt, D. 2004. *Reimagining spiritual formation: a week in the life of an experimental church*. El Cajon, Calif.: Youth Specialties.
- Palmer, P.J. 2010. *To Know as We Are Known: A Spirituality of Education*. Kindle ed. New York, N.Y.: HarperCollins e-Books.
- Panaggio, J. & Van Eck, E. 2016. Was Paul among the contemplatives? *HTS Theological Studies*. 72(3):1–9. DOI: 10.4102/hts.v72i3.3399.
- Panikkar, R. 2013. *The Rhythm of Being: The Gifford Lectures*. Reprint edition ed. Maryknoll, N.Y.: Orbis Books.
- Pennington, M.B. 2000. *True Self/false Self*. Chicago, Ill.: Crossroad.
- Peterson, E.H. 1994. *Like Dew Your Youth: Growing Up with Your Teenager*. Grand Rapids, Mich.: Eerdmans.
- Peterson, E.H. 1997. *Subversive Spirituality*. Grand Rapids, Mich.: Eerdmans.
- Peterson, E.H. 2007. *The Jesus Way: A Conversation on the Ways That Jesus Is the Way*. Grand Rapids, Mich.: Eerdmans.
- Peterson, E.H. 2011. *Christ Plays In Ten Thousand Places: A Conversation in Spiritual Theology*. Kindle ed. Grand Rapids Michigan / Cambridge, U.K.: Eerdmans.

- Pettigrew, T.F. & Tropp, L.R. 2011. *When groups meet: the dynamics of intergroup contact*. New York, N.Y.: Hove Psychology Press.
- Pettit, P. Ed. 2008. *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ*. Grand Rapids, MI: Kregel Academic & Professional.
- Philander, N.C. 2019. 'n Ekklesiologies teologiese ondersoek na die teologiese opleiding en bedieningsvorming praxis in die Verenigende Gereformeerde Kerk in Suider Afrika. Unpublished doctoral dissertation. Stellenbosch: University of Stellenbosch.
- Porter, S.L. 2010. The Willardian Corpus. *Journal of Spiritual Formation & Soul Care*. 3(2):239–266.
- Porter, S.L. 2013. Introduction to the Special Theme Issue: Christian Spirituality and Christian Mission: On Not Trying to Be More Generous Than God. *Journal of Spiritual Formation & Soul Care*. 6(1):3–10.
- Porter, S.L. 2015. Is the Spiritual Formation Movement Dead? *Journal of Spiritual Formation & Soul Care*. 8(1):2–7.
- Porter, S.L. 2018. An Overview of Willard's primary writings. In *Until Christ is formed in You: Dallas Willard and Spiritual Formation*. Kindle ed. J.P. Moreland, G.W. Moon, & S.L. Porter, Eds. Abilene, Tex.: Abilene Christian University Press: 19–52.
- Porter, S.L., Moon, G.W. & Moreland, J.P. 2018. *Until Christ is formed in you: Dallas Willard and spiritual formation*. Kindle ed. Abilene, Tex.: Abilene Christian University Press.
- Porter, S.L., Sandage, S.J., Wang, D.C. & Hill, P.C. 2019. Measuring the Spiritual, Character, and Moral Formation of Seminarians: In Search of a Meta-Theory of Spiritual Change. *Journal of Spiritual Formation and Soul Care*. 12(1):5–24. DOI: 10.1177/1939790918797481.
- Pretorius, P.C. & Niemandt, C.J. 2018. Spirituele vorming om'n missionale karakter in gemeentes in die praktyk te bewerkstellig. *Verbum et Ecclesia*. 39(1):1–8.

- Renovaré Covenant*. n.d. Available: <https://renovare.org/about/covenant> [2021, June 08].
- “Renovaré Institute – Dallas Willard Center”. n.d. Available: <https://dallaswillardcenter.com/renovare-institute/> [2021, January 31].
- Rieger, J. 2004. Theology and Mission Between Neocolonialism and Postcolonialism. *Mission Studies: Journal of the International Association for Mission Studies*. 21(2):201–227. DOI: 10.1163/1573383042653677.
- Robb, M.S. 2015. The Theology of Dallas Willard: Discovering Protoevangelical Faith. *Evangelical Quarterly*. 87(3):264–269.
- Roberts, M. 2020. Willardian Spiritual Formation, Novel Spiritual Disciplines, and Basketball: A Case Study. *Journal of Spiritual Formation and Soul Care*. 13(2):222–245. DOI: 10.1177/1939790920951918.
- Robinson, A.B. 2003. *Transforming congregational culture*. Grand Rapids, Eerdmans.
- Rogers, E.M. 2003. *Diffusion of Innovations, 5th Edition*. New York, N.Y.: Free Press.
- Rooms, N. 2017. Missional anthropology. In *Cultivating Missional Change: The Future of Missional Churches and Missional Theology*. C. Burger, F. Marais, & D. Mouton, Eds. Wellington: Bible Media Biblecor: 306–319.
- Rooms, N. & Keifert, P.R. 2019. *Spiritual leadership in the missional church: a systems approach to leadership as cultivation*. Cambridge: Grove Books Limited.
- Root, A. 2014. *Christopraxis: A Practical Theology of the Cross*. Minneapolis, Minn.: Fortress Press.
- Root, A. 2017. *Faith Formation in a Secular Age : Responding to the Church’s Obsession with Youthfulness*. Grand Rapids, Mich.: Baker Academic.
- Root, A. 2019. *The Pastor in a Secular Age : Ministry to People who no longer need a God*. Grand Rapids, Mich.: Baker Academic.

- Ross, K. 2020. *Mission Rediscovered: Transforming Disciples: A Commentary on the Arusha Call to Discipleship*. Geneva: Globethics.net.
- Ross, K.R. 2017. Together towards Life, Missional Formation, and Transforming Discipleship. *International Review of Mission*. 106(1):89–100. DOI: 10.1111/irom.12167.
- Rossouw, P.F. 2016. Inclusive communities : a missional approach to racial inclusivity within the Dutch Reformed Church. *Stellenbosch Theological Journal*. 2(1):381–396. DOI: 10.17570/stj.2016.v2n1.a19.
- Roxburgh, A. 2009. *Introducing the missional church : what it is, why it matters, how to become one*. Grand Rapids, Mich.: Baker Books.
- Roxburgh, A.J. 2011. *Missional: Joining God in the Neighborhood*. Grand Rapids, Mich.: Baker Publishing Group.
- Roxburgh, A.J. 2015. *Joining God, Remaking Church, Changing the World: The New Shape of the Church in Our Time*. New York, N.Y.: Morehouse Publishing.
- Roxburgh, A.J. & Boren, M.S. 2009. *Introducing the Missional Church (Allelon Missional Series): What It Is, Why It Matters, How to Become One*. Grand Rapids, Mich.: Baker Books.
- Rozko, J.R. 2013. *The Theological Vision of Dallas Willard (Part 1): Context*. Available: <https://www.missioalliance.org/the-theological-vision-of-dallas-willard-part-1-context/> [2021, January 31].
- Rutba House Ed. 2005. *School(s) for Conversion: 12 Marks of a New Monasticism*. Eugene, Oreg.: Cascade Books.
- Saayman, W. 2010. Missionary or missional? A study in terminology. *Missionalia*. 38(1):5–16.
- “SAPMC Consultants manual Phase 1: Discovery Cluster Event 1”. 2008. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.

“SAPMC Consultants manual Phase 1: Discovery Cluster Event 3”. 2008. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.

“SAPMC Consultants manual Phase 3: Discovery Cluster Event 8”. 2008. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.

SAVGG. 2008. Gemeentereisgids. Fase 4. In-oefen en Groei. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.

SAVGG. 2009. *'n Reisgids vir Gestuurde Gemeentes*. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.

Scazzero, P. 2014. *Emotionally Healthy Spirituality: It's Impossible to Be Spiritually Mature, While Remaining Emotionally Immature*. Grand Rapids, Mich.: Zondervan.

Scazzero, P. 2015. *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*. Kindle ed. Grand Rapids, Mich.: Zondervan.

Scazzero, P. 2021. *Emotionally Healthy Discipleship: Moving from Shallow Christianity to Deep Transformation*. Grand Rapids, Mich.: Zondervan.

Scharmer, C.O. 2016. *Theory U: leading from the future as it emerges : the social technology of presencing*. Oakland, Calif.: Berrett-Koehler Publishers, Inc.

Schneider, R.C. 2018. “A Web of Subversive Friends”: New Monasticism in the United States and South Africa. *Religions*. 9(6):184. DOI: 10.3390/rel9060184.

Schoeman, K.W.J. 2021. Burger, Coenie W, Frederick Marais, and Danie Mouton. Cultivating Missional Change. The Future of Missional Churches and Missional Theology. *Ecclesial Practices*. 8(1):116–118. DOI: 10.1163/22144471-08010004.

Seminarium. 2012. Available:

<http://www.sun.ac.za/english/faculty/theology/Documents/Church%20Partners/Seminarium%20Eng%20WEB.pdf> [2021, January 30]

- Seminarium. 2015a. *Seminary: Milestones For Students*. Stellenbosch: Seminarium.
- Seminarium. 2015b. *Seminarium Leefblaai . Journal*. Stellenbosch: Seminarium.
- Seminarium. 2015c. *Seminarium Mentoring*. Stellenbosch: Seminarium.
- Senge, P.M. 2006. *The fifth discipline: the art and practice of the learning organization*. London: Random House Business Books.
- Sennett, R. 2009. *The craftsman*. New Haven, Conn.: Yale University Press.
- Simpson, N.W. 1999. Traditioning and reinterpretation : the quest for a methodology of faith-formation. Thesis. Stellenbosch : University of Stellenbosch. Available: <https://scholar.sun.ac.za:443/handle/10019.1/15498> [2019, July 04].
- Sinek, S. 2011. *Start with why: How Great Leaders Inspire Everyone to Take Action*. New York, N.Y.: Portfolio/Penguin.
- Small, K.J.A. 2009. *The Missional Church and Leadership Formation: Helping Congregations Develop Leadership Capacity*. C. van Gelder, Ed. Grand Rapids, Mich.: Eerdmans.
- Smit, D. 2016. “Making history for the coming generation” – on the theological logic of Russel Botman’s commitment to transformation. *STJ | Stellenbosch Theological Journal*. 1(2):607. DOI: 10.17570/stj.2015.v1n2.a29.
- Smit, D.J. 1988. Wat is gereformeerde spiritualiteit. *Nederduits Gereformeerde Teologiese Tydskrif*. 29(2):182–93.
- Smit, D.J. 1989. Kan spiritualiteit beskryf word. *Ned. Geref. Teologiese Tydskrif*. 30(1).
- Smith, J.B. 2009a. *The Good and Beautiful God falling in love with the God Jesus knows*. Downers Grove, Ill.: InterVarsity Press.
- Smith, J.B. 2009b. *The Good and Beautiful Life: Putting on the Character of Christ*. Downers Grove, Ill.: InterVarsity Press.

- Smith, J.B. 2010a. *The Good and Beautiful Community: Following the Spirit, Extending Grace, Demonstrating Love*. Kindle ed. Downers Grove, Ill.: InterVarsity Press.
- Smith, J.K.A. 2009c. *Desiring the Kingdom : Worship, Worldview, and Cultural Formation*. Grand Rapids, Mich.: Baker Academic.
- Smith, J.K.A. 2013. *Imagining the kingdom: how worship works*. Grand Rapids, Mich.: Baker Academic.
- Smith, J.K.A. 2016. *You Are What You Love: The Spiritual Power of Habit*. Grand Rapids, Mich.: Brazos Press.
- Smith, J.K.A. 2017. *Awaiting the King : Reforming Public Theology*. Grand Rapids, Mich.: Baker Academic.
- Smith, T. 2010b. Getting naked with the friends of Jesus. *Conversations Journal*. (8.2):26–31.
- Smith, T. 2014. *Raw Spirituality: The Rhythms of the Jesus Life*. Downers Grove, IL: InterVarsity Press.
- Smith, T.J. 2012. A dialogue about the South African “here and now” with the legacies of the early church fathers as interlocutors. *Nederduitse Gereformeerde Teologiese Tydskrif*. 52(3). DOI: 10.5952/52-3-58.
- Smith, D. & Smith, J.K.A. 2011. *Teaching and Christian Practices: Reshaping Faith and Learning*. Grand Rapids, Mich.: Eerdmans.
- Smith, J.B. & Graybeal, L.L. 2010. *A spiritual formation workbook: small group resources for nurturing Christian growth*. Kindle ed. San Francisco, Calif.: Harper Collins.
- Smith, J.K.A. & Gulker, M.L. 2018. *All Things Hold Together in Christ: A Conversation on Faith, Science, and Virtue*. Grand Rapids, Mich.: Baker Publishing Group.
- Smith, T. & Smith, L. 2015. *7 ritmes vir kinders*. Vereeniging: Christelike Uitgewersmaatskappy.

- Starcher, R., L. 2012. Editor's Notes. *Missiology: An International Review*. 40(1):3–3. DOI: 10.1177/009182961204000101.
- Steyn, M. 2001. *Whiteness just isn't what it used to be : white identity in a changing South Africa*. Albany, N.Y.: State University of New York Press.
- Stone, J. 2007. *When she was white: the true story of a family divided by race*. New York, N.Y.: Miramax Books.
- Strange, D. 2019. *Plugged In: Connecting your faith with what you watch, read, and play*. Charlotte, N.C.: The Good Book Company.
- Strobel, K. 2013. *Formed for the glory of God: learning from the spiritual practices of Jonathan Edwards*. Downers Grove, Ill.: InterVarsity Press.
- Strobel, K. 2016. Jonathan Edwards's Reformed Doctrine of Theosis. *Harvard Theological Review*. 109(3):371–399. DOI: 10.1017/S0017816016000146.
- Strobel, K. 2019. The Christian Doctrine of Sanctification: A Review Essay. *Journal of Spiritual Formation and Soul Care*. 12(2):260–268. DOI: 10.1177/1939790919869526.
- Sunquist, S.W. 2013. *Understanding Christian Mission: Participation in Suffering and Glory*. Kindle ed. Grand Rapids, Mich.: Baker Academic.
- Swart, J., Hagley, S., Ogren, J. & Love, M. 2009. Toward a Missional Theology of Participation: Ecumenical Reflections on Contributions to Trinity, Mission, and Church. *Missiology: An International Review*. 37(1):75–87. DOI: 10.1177/009182960903700109.
- Sweet, L. 2009. *So Beautiful: Divine Design for Life and the Church*. Colorado Springs, Co.: David C Cook.
- Swinton, J. & Mowat, H. 2006. *Practical Theology and Qualitative Research*. London: SCM Press.
- Tatum, B. 2003. *Why Are All the Black Kids Sitting Together in the Cafeteria?: And Other Conversations about Race*. Kindle ed. New York, N.Y.: BasicBooks.

- Taylor, C. 2007. *A secular age*. Cambridge, Mass.: Belknap Press of Harvard University Press.
- Taylor, C. 2009. *A Secular Age*. Cambridge, Mass.: Harvard University Press.
- Thomas, G.L. 2002. *Sacred Pathways: Discover Your Soul's Path to God*. Grand Rapids, Mich.: Zondervan.
- Thompson, M.J. 2005. *Soul Feast: An Invitation To The Christian Spiritual Life*. Louisville, Ky.: Westminster John Knox Press.
- Trueblood, E. 1948. *Alternative to Futility*. New York, N.Y.: Harper & Brothers.
- Turley, S.R. 2009. Paideia kyriou: biblical and patristic models for an integrated Christian curriculum. *Journal of research on Christian education*. 18(2):125–139.
- “Tweede Cluster: Visionering vir Aksie. NGK Verwoerdburgstad”. 2004. Stellenbosch: Die Suider Afrikaanse Instituut vir Gestuurde gemeentes.
- Van Driel, E.C. 2020a. Rethinking Church in a Post-Christian Age. In *What Is Jesus Doing?: God's Activity in the Life and Work of the Church*. E.C. van Driel, Ed. Downer Groves, Ill.: InterVarsity Press.
- Van Driel, E.C. 2020b. *What Is Jesus Doing?: God's Activity in the Life and Work of the Church*. Downer Groves, Ill.: InterVarsity Press.
- Van Gelder, C.V. & Zscheile, D.J. 2011. *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Grand Rapids, Mich.: Baker Academic.
- Van Gelder, C. Ed. 2007. *The Missional Church in Context: Helping Congregations Develop Contextual Ministry*. Grand Rapids, Mich: Eerdmans.
- Van Gelder, C. 2008. *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity*. Grand Rapids, Mich.: Eerdmans.
- Van Heerden, A.-M. 2015. *Oasis in South Africa: Formation*. Cosmo City: Oasis South Africa.

- Van Heerden, A.-M. & Love, C. 2017. *Ignite: Invitation into Everyday Jesus Adventures*. Cosmo City: Oasis South Africa.
- Van Niekerk, A. 2014. The Missional congregation in the South African context. *HTS Theological Studies*. 70(1):01–06.
- Van Niekerk, I.P. 2019. Missional spirituality and the embodiment of imperfection. Unpublished doctoral dissertation. University of Pretoria. Available: <https://repository.up.ac.za/handle/2263/70888> [2021, May 22].
- Van Schoor, G. 2013. *Ons het ons misgis met Jesus*. [no place]. [no publisher].
- Van Schoor, G. n.d. *Leer leef met Jesus*. [no place]. [no publisher].
- Van Schoor, G. n.d. *Jesus maak ons heel*. [no place]. [no publisher].
- Van Schoor, G. n.d. *Jesus stuur ons!* [no place]. [no publisher].
- Van Schoor, G. 2016. *The journey: discipleship as a new way of living*. [no place]. [no publisher].
- Van Wyk, C. 2016. *Maak kontak: 20 leidrade vir kruiskulturele kontak*. Wellington: Bybelkor.
- Van Wyk, C. & Simpson, N. 2016a. *Loop saam: ontwikkel 'n gemeenskap van volhoubare vriendskappe*. Wellington: Bybelkor.
- Van Wyk, C. & Simpson, N. 2016b. *Walking together: developing a community of sustainable friendships*. Wellington: Bybelkor.
- Van Wyk, C., Marais, F. & Simpson, N. 2010. *The woman at the well: walk with Jesus beyond boundaries : study of the Samaritan woman in John 4*. Wellington: Bybelkor.
- Van Wyk, C., Simpson, N. & Marais, F. 2011. *Barnabas: 'n nuwe manier van leef*. Wellington: Bybelkor.

- Van Wyk, C., Marais, F. & Simpson, N. 2014. *Gevorm deur die Kruis: navolgers van Christus Jesus se selfontleding*. Wellington: Bybelkor.
- Van Wyngaard, G., Jacobus (Cobus). 2014. White Christians Crossing Borders: Between Perpetuation and Transformation. In *Unsettling Whiteness*. Oxford, United Kingdom: Inter-Disciplinary Press: 191–202.
- Van Wyngaard, G.J. 2020. A next generation? Young Dutch Reformed Church ministers and their vision for the church in South Africa. *Acta Theologica*. 40:133–157. DOI: 10.18820/23099089/actat.Sup30.6.
- Venter, A.F. 2019. *Doing spirituality: the journey of character formation toward Christlikeness*. South Africa: Alexander Venter – Kingdom Treasures.
- Verschuren, P. & Doorewaard, H. 2010. *Designing a Research Project*. M.J. Mellion, Ed. The Hague: Eleven International Publishing.
- Volf, M. 2016. *Flourishing: Why We Need Religion in a Globalized World*. Kindle ed. New Haven, Conn.: Yale University Press.
- Vosloo, R. 1996. Etiese perspektiewe op die Christelike deugde met die oog op prediking. In *Riglyne vir prediking oor die Christelike deugde*. Kaapstad: Lux Verbi.
- Vosloo, R. 2011. Reforming Tradition? Remarks on Reformed Theology in South Africa, in Conversation with Alistair MacIntyre. *Journal of Theology for Southern Africa*. (139):18.
- Vosloo, R. 2014. Remembering the Heidelberg Catechism in South Africa today? Some remarks on the commemoration of a 16th century reformed confession. *Acta Theologica*. (20): 1–15.
- Waaïjman, K. 2002. *Spirituality: Forms, Foundations, Methods*. Dudley, Mass.:Peeters.
- Waaïjman, K. 2007. What is spirituality? *Acta Theologica*. 27(2):1–18. DOI: 10.4314/actat.v27i2.52309.

- WCDRC. 2016. *Terugvoer oor 'n konsensus-soekende Delphi-ondersoek oor spiritualiteit ontwikkeling in die Weskaap Sinode*. Stellenbosch. Unpublished paper.
- Wenger, E. 1999. *Communities of Practice: Learning, Meaning, and Identity*. Cambridge: Cambridge University Press.
- Wenger, E., McDermott, R.A. & Snyder, W. 2002. *Cultivating Communities of Practice: A Guide to Managing Knowledge*. Boston, Mass.: Harvard Business School Press.
- Wepener, C. 2008. Towards a missional liturgy. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 49(1_2):206–219.
- Wepener, C.J. 2007a. Die lang pad van bekering. Deel 1. Die opkoms van die kategumenaat in die Patristieke tyd. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 48(1_2):307–317.
- Wepener, C.J. 2007b. Die lang pad van bekering. Deel 2. Die verval van die kategumenaat in 'n staatskerk. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 48(1_2):318–329.
- Wepener, C.J. & Burger, C.W. 2007. Die lang pad van bekering. Deel 4. Herontdekking en wye belangstelling. *Dutch Reformed Theological Journal = Nederduitse Gereformeerde Teologiese Tydskrif*. 48(3_4):743–754.
- Wilder, J. 2020. *Renovated: God, Dallas Willard, and the Church That Transforms*. Colorado Springs, CO.: NavPress.
- Wilhoit, J.C. 2008. *Spiritual Formation as if the Church Mattered*. Grand Rapids, Mich.: Baker Academic.
- Willard, D. 1988. *The Spirit of the Disciplines: Understanding How God Changes Lives*. 1st ed. San Francisco, Calif.: Harper Collins.
- Willard, D. 1998. *The divine conspiracy: rediscovering our hidden life in God*. San Francisco, Calif.: Harper San Francisco.

- Willard, D. 2002. *Renovation of the Heart: Putting On the Character of Christ*. Colorado Springs, Colo.: NavPress.
- Willard, D. 2006. *The Great Omission*. Kindle ed. San Francisco, Calif.: HarperCollins e-books.
- Willard, D. 2010. Spiritual Formation as a Natural Part of Salvation. In *Life in the Spirit: Spiritual Formation in Theological Perspective*. J.P. Greenman & G. Kalantzis, Eds. Downers Grove, Ill: InterVarsity Press Academic. 45–62.
- Willard, D. 2011. *Renovation of the Heart: Putting On the Character of Christ*. Kindle ed. Colorado Springs, Colo.: NavPress.
- Willard, D. 2012. *Hearing God: Developing a Conversational Relationship with God*. Downers Grove, Ill.: InterVarsity Press.
- Willard, D. 2014a. *Knowing Christ Today: Why We Can Trust Spiritual Knowledge*. New York, N.Y.: HarperOne.
- Willard, D. 2014b. *Living in Christ's Presence: Final Words on Heaven and the Kingdom of God*. Downers Grove, Ill.: InterVarsity Press.
- Willard, D. 2016. Beyond Pornography: Spiritual Formation Studied in a Particular Case. *Journal of Spiritual Formation and Soul Care*. 9(1):5–17. DOI: 10.1177/193979091600900102.
- Willimon, W.H. 2010. Too much practice: seconds thoughts on a theological movement. *The Christian Century*. 127(5):22–25.
- Wilson, J.R. 1997. *Living faithfully in a fragmented world: lessons for the church from MacIntyre's After virtue*. Harrisburg, Pa.: Trinity Press International.
- Wilson, J.R. 2018. The Church as a Community of Practice. In *All Things Hold Together in Christ: A Conversation on Faith, Science, and Virtue*. J.K.A. Smith & M.L. Gulker, Eds. Grand Rapids Mich.: Baker Publishing Group. 115–132.

- Wilson-Hartgrove, J. 2008. *New Monasticism: What It Has to Say to Today's Church*. Grand Rapids, Mich.: Brazos Press.
- Wilson-Hartgrove, J. 2012. *The Awakening of Hope: Why We Practice a Common Faith*. Grand Rapids, Mich.: Zondervan.
- Winner, L.F. 2018. *The dangers of Christian practice: on wayward gifts, characteristic damage, and sin*. New Haven, Conn.: Yale University Press.
- Winnicott, D.W. 2017. *Playing and Reality*. London: Routledge.
- Witvliet, J.D. 2020. The Mysterious Mingling of Divine and Human Agency in Liturgical Participation: Pedagogical Reflections. In *What Is Jesus Doing?: God's Activity in the Life and Work of the Church*. E.C. van Driel, Ed. Downers Grove, Ill.: InterVarsity Press Academic: 221–247.
- Woodward, J.R. 2013. Practicing Witness: a Missional Vision of Christian Practices - By Benjamin T. Conner. *Religious Studies Review*. 39(2):82.
- Woodward, J.R. 2019. What would God's Reign Look Like in Our Neighborhood? In *Sent to Flourish: A Guide to Planting and Multiplying Churches*. L. Tang & C.E. Cotherman, Eds. Chicago, Ill.: InterVarsity Press: 27–53.
- Woodward, J.R. & White, D.J. 2016. *The Church as Movement: Starting and Sustaining Missional-Incarnational Communities*. Kindle ed. Chicago, Ill: InterVarsity Press.
- Wright, N.T. 2009. *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York, N.Y.: HarperOne.
- Wright, N.T. 2012a. *How God became king: the forgotten story of the Gospels*. New York, N.Y.: HarperOne.
- Wright, T. 2012b. *Simply Jesus: Who he was, what he did, why it matters*. New York, N.Y.: SPCK.

Zscheile, D. 2014a. Forming and restoring community in a nomadic world: A next generation perspective on the future of the discipline of missiology. *Missiology: An International Review*. 42(1):26–38.

Zscheile, D. 2014b. *The Agile Church: Spirit-Led Innovation in an Uncertain Age*. Kindle ed. New York, N.Y.: Morehouse Publishing.

Zscheile, D.J. 2012a. *Cultivating Sent Communities: Missional Spiritual Formation*. Grand Rapids, Mich.: Eerdmans.

Zscheile, D.J. 2012b. A Missional Theology of Spiritual Formation. In *Cultivating Sent Communities: Missional Spiritual Formation*. D.J. Zscheile, Ed. Grand Rapids, Mich.: Eerdmans: 1–28.

Zscheile, D.J. 2020. Cultivating the Spirit's Leadership in Congregational Life. In *What Is Jesus Doing?: God's Activity in the Life and Work of the Church*. E.C. van Driel, Ed. Downers Grove, Ill. InterVarsity Press: 73–92.

Interviews

Dr Frederick Marais, head of the Curatorium, Stellenbosch University, Zoom interview, 8 June 2020.

Rev. Theunis Botha, pastor in synodal service for ministers and leader of the *Predikantebegeleidingsentrum*, interview at Andrew Murray Centre for Spirituality, 23 May 2021.

Adrienne Bester, administrator of the *Predikantebegeleidingsentrum*, interview at Andrew Murray Centre for Spirituality, 24 May 2021.

Rev. Gys van Schoor, leader of the *Geloofsreis*, telephone interview, 25 May 2021.

Dr Gert Cordier, researcher on the SAPMC and editor for the prototype In Pas, interview at Andrew Murray Centre for Spirituality, 27 May 2021.

Dr Lourens Bosman, General Manager of the DRC General Synod and coordinator of the Task Team for Missional Calling, Zoom interview on 16 September 2021.

Prof Patrick Keifert, founder and president of Church Innovations Institute and inspiration for the SAPMS, Zoom interview, 27 September 2021.