

**A Practical Theological Exploration
of the Missional Role and Contribution
of the Christian Development Organisation in Cape Town, South Africa**

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Dissertation presented for the degree of Doctor of Philosophy in Theology and Development
in the Faculty of Theology, Department of Practical Theology and Missiology
at Stellenbosch University

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December 2020

Declaration

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Abstract

The church is currently undergoing a transformation from being a church with a mission, to becoming a missional church participating in the *missio Dei*. The missional discourse is the theological conversation about this transformation. This conversation, however, appears to be a particularly congregational and academic one, with missing dialogue partners. The Christian development organisation (CDO) that carries out significant amounts of global Christian activity in the area of humanitarian relief, social care and transformation, appears to be one such missing partner.

To explore further whether the CDO is indeed a missing dialogue partner, this study aimed to expand the minimal literature about the CDO from a theological and, particularly, a missiological perspective, through the development of a substantive classic grounded theory. The expectation is that the findings will help CDO leaders, congregational leaders and theologians engaging the missional discourse to understand the CDO's missional role and contribution.

Classic grounded theory was selected as the most appropriate methodology for this context of discovery. In order to use the methodology in an intradisciplinary way within Practical Theology and Missiology, the researcher first articulated the missiological consensus that was developed during the 20th century and on which the missional discourse is based. Furthermore, given the absence of a clearly defined name for the unit of analysis, the CDO was also richly defined prior to the research.

The research, undertaken with eighteen CDOs based in Cape Town, South Africa, elicited the substantive classic grounded theory of *Waymaking*. The main concern of the CDO was identified as *being true to their calling*, a concern that is constantly being resolved through the core category, which is *following to make a way*, a form of missional spirituality. Two strategy categories ensue from this. The primary strategy, *helping holistically*, is a process of helping their beneficiaries move towards greater flourishing in life. The second strategy is *extending the congregation*, which shows the persistent and interpenetrating relationship between the CDO and the congregation. Both strategies were found to be dependent on the ongoing forming of the CDO as a *sustaining organisation*.

Waymaking was further extended by engaging literature as indicated by the theory. This resulted in four interconnected contours of a missional ecclesial pattern emerging from *Waymaking*, namely: the impetus-giving contour of a missional calling; the animating contour of a missional spirituality; the visible contour of missional encounters; the sustaining contour of missional communities.

The research shows that the CDO is not only playing a missional role in its work, but also has a significant contribution to make to the missional discourse, which indicates the need for the CDO to be part of this theological conversation. This is especially necessary if the emergent missional church is to be a place of belonging for laity, women, World Christianity and those who have always been at the centre for the God of Compassion: the widow, the orphan, the foreigner and the poor.

Opsomming

Die kerk is tans besig om te verander van 'n kerk met 'n sending, na 'n sendingkerk wat deelneem aan die *missio Dei*. Die sendingdiskoers is die teologiese gesprek oor hierdie verandering. Dit blyk wel om veral 'n gemeentelike en akademiese gesprek te wees, maar met sekere dialoogvennote afwesig. Die Christen ontwikkelingsorganisasie (CO), wat 'n beduidende hoeveelheid globale Christelike aktiwiteite in areas van humanitêre steun, maatskaplike sorg, en transformasie verrig, blyk om een so 'n afwesige dialoogvennoot te wees.

Om verdere ondersoek te doen na of die CO werklik 'n afwesige dialoogvennoot in die sendingdiskoers is, poog hierdie studie om die minimale literatuur oor die CO vanuit 'n teologiese en veral ook 'n missiologiese perspektief te betrek en uit te brei deur die ontwikkeling van 'n substantiewe klassieke gegronde teorie. Sodoende is die doel om die begrip wat gemeenteleiers en teoloë wat deelneem aan die sendingdiskoers oor die CO het, sowel as die CO se selfbegrip, vanuit 'n teologiese perspektief te verbeter.

Klassieke gegronde teorie is gekies as die mees geskikte metodologie vir hierdie ondersoek. Om hierdie metodologie op 'n interdisiplinêre manier te gebruik binne die Praktiese Teologie en die Missiologie, het die navorser die missiologiese konsensus gebruik wat gedurende die 20^{ste} eeu ontwikkel is en waarop die sendingdiskoers gebaseer is. Verder, gegewe die afwesigheid van 'n duidelik gedefinieerde naam vir die navorsingseenheid, is die CO ook ryklik gedefinieer in die voorafgaan van die navorsingstudie.

Die navorsingstudie is met agtien CO's in Kaapstad, Suid-Afrika, onderneem en het die gebruik van die substantiewe klassieke gegronde teorie van *Waymaking* vereis. Die grootste kwessie van die CO is gedefinieer as *getrou aan hul roeping*. Hierdie kwessie word voortdurend opgelos deur die kernkategorie, *volg om 'n weg te baan*, 'n vorm van sendingspiritualiteit. Twee strategieë vloei hieruit voort. Die primêre strategie, *om holisties te help*, is 'n proses van hulp aan begunstigdes om meer in hulle lewens te floreer. Die tweede strategie is *uitbreiding van die gemeente* wat wys op die aanhoudende en deurdringende verhouding tussen die CO en die gemeente. Albei strategieë is afhanklik van die aangaande vorming van die CO as 'n *volhoubare organisasie*.

Waymaking is verder uitgebrei deur die gebruik van literatuur soos aangedui deur die teorie. Dit het vier onderling verbonde kontoere van 'n sendingkerklike patroon uit *Waymaking* ontluik: die kontoer van stukrag-gee is dié van 'n sendingroeping, die kontoer van animeer is dié van sendingspiritualiteit, die kontoer van sigbaarheid is dié van sendingontmoetings, en die kontoer van handhawing is dié van sendinggemeenskappe.

Die navorsing wys dat CO's nie net 'n sendingrol in hulle werk speel nie, maar dat hulle ook 'n beduidende bydrae maak tot die sendingdiskoers en dat hulle deel moet wees van hierdie teologiese gesprek. Dit is veral noodsaaklik as die opkomende sendingkerk 'n tuiste gaan wees vir leke, vrouens en die wêreld Christendom; en vir diegene wat nog altyd die middelpunt vir die God van Deernis is: die weduwee, die weeskind, die buitelander en die armes.

Acknowledgements

Despite the often solitary nature of the postgraduate research journey, many people contributed to this dissertation and I would like to acknowledge and thank them.

Acknowledgement goes firstly, and with much gratitude, to the leaders of the eighteen Cape Town based CDOs that were part of this study. You were so generous in sharing your hard-won insights, wisdom and theological reflections about your organisations. I trust I have stewarded them well. It is my hope that you will see yourselves reflected in the theory of *Waymaking*, and that through it you will be encouraged and assisted in your important work and in your wider collaborations.

To the National Research Foundation (NRF) of South Africa, thank you for financial support received as part of an NRF Competitive Unrated Grant (CSUR150623120252 – 9918). Your support for this research is testament to the important role of faith in the lives of so many South Africans, whom I trust will also be served by this research.

To my supervisor Professor Nadine Bowers du Toit, it was a joy and a privilege to be supervised by you. I was very fortunate to find a supervisor who understands so well the theory and practice of Theology and Development. Thank you for giving me the freedom to explore, at the same time knowing when to pull me out of the rabbit holes into which I had fallen! Your commitment to your students' holistic wellbeing and to our academic development is remarkable.

To my co-supervisor Dr Elisabet Le Roux, I so appreciated your expertise in empirical research, and your timeous and astute reviews which have resulted in substantial improvements to the dissertation.

To my editor Dr Susan Nyaga, many thanks for your sensitive, efficient and committed editing. You always delivered as promised and were a pleasure to work with.

To colleagues in other CDOs (both in South Africa and worldwide), friends and neighbours, thank you for your interest, encouragement and prayers. I hope to see more of you now that this academic journey has ended.

To my family of faith at St Johns, Wynberg, thank you for being a safe and encouraging space where I could just be, and to my small group for your interest and prayers. I am so fortunate to be part of this diverse and loving congregation.

To my precious family – children, siblings, parents – thank you for so much for your love, encouragement, prayers, support and interest. I am sure that you are relieved that yes, it is now done!

To my darling husband Colin, you were with me every step of the way in this ultra-marathon. You were my second and my pace-setter, and you played that role brilliantly. You took care of my wellbeing in so many ways and created the safe and spacious place in which I could study. Thank you. And I promise not to have my nose in so many books and my head in so many clouds in the coming years!

Finally, to the Great Waymaker, thank you so very much! You were always only one step ahead of me, guiding me through the data and the literature. Your brilliance and beauty continue to astound me. May this research be a small contribution to Your mission and the coming of Your kingdom.

“Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Saviour, and my hope is in you all day long” Psalm 25: 4-5.

Dedication

For my parents, John and Merle Lamprecht, with so much love and gratitude

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Acronyms and Abbreviations

AIC	African independent or initiated churches
CDO	Christian development organisation
CGT	Classic grounded theory
CWME	Commission of World Mission and Evangelism
C-PTSD	Continuous post-traumatic stress disorder
CTS	Continuous traumatic stress
DFM Project	Does Faith Matter? Project
DICA	Division of Inter Church Aid
GOCN	Gospel and Our Culture Network
GT	Grounded theory
IMC	International Missionary Council
NRF	National Research Foundation
PTSD	Post traumatic stress disorder
WCC	World Council of Churches

Chapter 1 – Introduction

1.1 Background to the research

The church is undergoing a transformation from being a church with a mission, formed within a Christendom and Enlightenment context, to being a missional church re-formed within a new paradigm of mission (Bosch, 1991: 368–510) and within an emerging World Christianity that is both polycentric and pluriform (Flett, 2016: 329). Contextual shifts influencing the church's re-formation include globalisation, a postcolonial South with a vibrant and growing Christianity and a post-Christendom, secularised West. It is a context which offers the church a new agenda, a new method, new voices and a new dialogue (Bevans, 2011: 11–17). Looking into the 21st century, Walls (2002a: 148) relevantly observed that in this century, “[t]he principal constituents of Christian development are likely to come from the ancient cultures of Africa and Asia, and the backcloth of that development may be war...; hunger; epidemic; natural disaster; environmental degradation and unrelenting poverty”. At the same time, this is importantly a moment which offers a “unique opportunity” for the transformation of the church (Katongole, 2012: 184). These shifts in missiology and context dictate that a relevant and faithful 21st century ecclesiology will result in a very different church to that of previous centuries. One of the discourses reflecting on and seeking to lead ecclesial change is the ‘missional discourse’, which has been described as “[t]he theological discourse aimed at seeing the church as the called and sent community created by Spirit to participate in God's mission in the world” (Van Gelder, 2007: 7).

Against this backdrop, the question arises as to the contribution of the Christian development organisation (CDO)¹ to this missional discourse. These organisations carry out significant amounts of global Christian activity in the area of humanitarian relief, social care and transformation. CDOs, however, generally fall outside of a local congregation (in both their work and structure) and within the development sector.² Despite the theological developments, particularly in the second half of the 20th century, to bring together the missional elements of evangelism and social action (Bowers Du Toit, 2010: 264–269), congregations and CDOs are often very separate in practice as reflected by the independence (rather than interdependence) of congregation and CDO (Bowers Du Toit, 2017). In the main, there is a settled dualistic pattern. On the one hand, the congregation continues to evangelise, dispense sacraments, teach and offer pastoral care to its members with perhaps some

¹ The Christian development organisation is defined in this research as ‘a civil society organisation that exists to promote human wellbeing through development activities, guided by its understanding and application of the Christian faith’. This definition is further explained and motivated for in Chapter 3.

² There are other types organisations which also fall outside of the local congregation e.g. mission organisations and diaconal bodies, but these are not included in the present study.

social outreach on the side. The CDO, on the other hand, plants itself within communities and people groups (whatever the faith conviction of those people), where they seek to be stewards and agents of God's love and transforming power. This division of the church's missional task, reflected in the separate existence of congregation and CDO, supports Flett's contention (2010: 196) of the breached nature of Christian community that prioritises "contemplative being and a derivative missionary act".³ Building on Barth's trinitarian theology, Flett (2010: 197) finds that it is this breached understanding of God that has allowed God's community, the church, to be established in this manner. He goes on to say that "[a]s no breach characterises the relationship of God's being to his act, so no corresponding breach should determine the life of his community".⁴

The missional discourse should be seeking to understand and address this breach in ways that point to new ecclesial forms of one-ness for the church within God's mission. In this task, the possible contribution of the CDO is, however, ill-defined and hindered by the very limited research available about the CDO from a theological and missional perspective. This study aims to help address this gap by conducting exploratory research into the praxis of the CDO within one context, namely Cape Town, South Africa.⁵ Based on the results of this research, a preliminary proposal will be made regarding the missional role and contribution of the CDO.

The researcher's personal motivation for the study came from her own vocational struggles to understand the CDO theologically and ecclesiology. In 2003, she founded a small CDO which she led and managed until 2015. The work of the organisation was to equip and support other CDOs, especially in strategy development, capacity building, organisational and programme design and development as well as facilitating collaboration. The researcher had the privilege of working with many development sector organisations where the leadership freely self-identified their organisation as being 'Christian'. The organisations the researcher worked with were located predominantly in South Africa but some were in other African countries and also in Europe. The services and core focus of these organisations varied greatly - as did their location, size, sophistication, funding, impact and structure. What was common, however, was the expressed belief that they were doing their work in response to their Christian faith. Another common feature was the way the organisations expressed their mandate, which in some or other way pointed to increasing the "fullness of life" (John 10:10)

³ Flett (2016) addresses the same issue again from a different perspective when he critiques the primacy of the cultivation of the faith over its communication in terms of the purpose of apostolicity (Flett, 2016).

⁴ Guder (2009:63) states that "Barth's missional exposition of the gospel of reconciliation could prove to be the effective correction to the missional reductionism of Western ecclesiologies". Flowing from this is the understanding that "[e]cclesiology therefore does not precede missiology" (Bosch 1991:372) and that "[t]he church is not the sender but the one being sent. Its mission (its "being sent") is not secondary to its being; the church exists in being sent and in building up itself for the sake of its mission" (Bosch 1991:372 translating Barth (1956:725)).

⁵ Praxis is defined in this study in the way described by Kritzinger (2011: 49) as "acting reflectively and reflecting on one's actions... the constant interaction between theory and practice, acting and thinking, praying and working".

of the group(s) they worked with. The researcher had many struggles in this work and wrestled with questions about where a CDO should position itself in relation to the congregation and to mission. She perceived that her struggles were shared and even multiplied in CDOs that were working directly with people in very difficult circumstances. In seeking answers, she found minimal theological reflection and literature regarding the role of the CDO, including within a missional paradigm. Swinton and Mowat (2006: 227) observe that “the best people to research a given topic are those who have the most experience of it”. The researcher used her experience and understanding of CDOs to inform the research aim, question and design. It is her intention to use the research findings to assist CDOs achieve greater theological and missional self-understanding and to encourage and facilitate greater engagement of CDOs with and by congregational leaders and the academy. Overall, she is motivated by a great desire to see the CDO’s contribution included in both the development and implementation of a relevant missional ecclesiology.

1.2 The Christian development organisation and the missional discourse

In order to define and understand the problem domain and the need for this research, the nature of development and of the CDO will be considered below. This will be followed by reflections on the nature of mission, the missional church and the missional discourse. Following these definitional tasks, there is an introductory appraisal of the missional discourse, including the CDO’s engagement with it.

1.2.1 Development and the Christian development organisation

Development is a vast, varied and contested field, broadly defined as “processes which seek a better and more sustainable future for all” (United Nations, 2018). Actors in development include state, market and societal ones with each engaging development from their own agenda, development theory and type of activity. Development activities range from those of multi-government initiatives led by the United Nations to the volunteer activities of small community-based groups. Christians working in development most commonly fall within the sector of the field who follow human development approaches that define development as capacitation and well-being, where “human development is the means and end of development” (Nederveen Pieterse, 2010: 187).⁶ Development cannot, however, be understood at this time without acknowledging and engaging the valid critique by anti-development and post-development thinkers, which also defines the contemporary understanding of development (see Escobar, 2000; McEwan, 2008; Moyo, 2009; Nederveen Pieterse, 2000).

⁶ This point is further argued in section 3.3 below.

Moving on to consider specifically Christian engagement with development, it would seem fair to say that Christian development activity, and even development itself, has its nascence in mission (James, 2011a: 109; Newbigin, 1994: 180; Skreslet, 2012: 142). According to Myers (1999: 3), Christian development may be defined as transformational, “seeking positive change in the whole of human life materially, socially, and spiritually”. Similarly, Steve de Gruchy (2005: 29) views Christian development as the community of Christian people involved in “social, cultural, religious, ecological, economic and political activities that consciously seek to enhance the self-identified livelihoods of the poor”. Christian mission, in seeking to communicate the love of God, has often included improving both the material and spiritual conditions of those to whom missionaries were sent (Newbigin, 1995: 92; Samuel & Sugden, 1999: 228). As people claiming to love, serve and follow a loving and equity-seeking God (see Pss 36:5-7; 99:4; Lev 25; Luke 4:16-21⁷), it could not be any other way.

Historically, within the Christendom era and especially during the Enlightenment and ensuing Modern era, this concern for both the spiritual and the material in mission took two parallel forms. The first form, the missionary endeavour, occurred in places that were perceived as not yet (fully) Christian. Activities included, amongst others, social services and church planting and were carried out by missionaries and mission organisations, often in the shadow or wake of colonial policies and approaches. The second form was evangelism and diaconal services within the so-called Christian countries and was the responsibility of the local and denominational church and the clergy (Van Gelder & Zscheile, 2011: 18–22). Christian development grew out of both of these endeavours, especially after World War II, which saw explosive growth in Christian and church-linked organisations from Europe and North America, who included a development focus in their work (Escobar, 2013: 24; see also, by way of example, the role of the Division of Inter-Church Aid in Laing, 2012: 138–166). This was spurred on by the “era of development” and the post-colonial era where ex-colonial powers sought to “develop” their former colonies (Allen & Thomas, 2000). In addition, as Newbigin (1994: 181–183) suggests, the Christian development endeavour also provided a useful resolution to the Western embarrassment with the missionary enterprise and its colonial associations and the “loss of nerve” in mission being experienced by some Christians.⁸

⁷ Abbreviations of the books of the Bible in this thesis are according to The SBL Handbook of Style (2014).

⁸ From a de-colonising perspective, the term Christian may be seen in itself problematic due to its colonial baggage, institutionalisation and the barriers the term might create. As much as the Christian development endeavour enabled side-stepping of some colonial and missionary baggage, it left unresolved to a large extent the relationships of dominance emanating from the West. As Bowers du Toit (2020: 312) argues, it is necessary to “de-centre the notion that western development practices and assumptions – often undergirded by modernity – should be uncritically applied”. Whilst a valid and necessary line of enquiry, it is not the one being engaged in this study.

It must be noted that Christian development was not, and is still not, uniform or unified and reflects the theological contestations within mission in the second half of the 20th century, especially as regards the nature of salvation.⁹ Broadly speaking (and at the risk of over simplifying the issue), there was a split between an evangelical and a social gospel understanding of salvation, the former prioritising personal conversion and the latter societal change. This led to the rejection of a social gospel by evangelicals and the “great reversal” in their social concern (Bowers Du Toit, 2010: 264–265; Stott, McCloughry & Wyatt, 2006: 28). As a result, Evangelicals, in the main, ignored or relegated the issues of social justice, against those who saw salvation as prioritising a social focus in and of the world through religious or secular means. By and large, these issues have been theologically resolved (despite ongoing differences and ambiguities) through work of theologians on both sides of the argument, with a growing “convergence of convictions” evident in various evangelical and ecumenical statements (Bowers Du Toit, 2010: 265–266; see also Bevans, 2015). These historic (and other) differences, however, continue to create plurality within Christian development, of which any researcher in this field needs to be aware.

Despite differences, Christian development is now widely conceptualised (especially amongst those of an evangelical persuasion) as ‘transformational development’. Here, Myers¹⁰ (1999: 46–50) highlights three key theological ideas found in the biblical narrative that inform transformational development’s beliefs and practices. Firstly, the incarnation of Christ as a means and a model; secondly, redemption as holistic - including the material and the spiritual and seeking *shalom* between people, God and creation; and thirdly, the initiation and extension of the kingdom (or reign) of God.¹¹ It is worth noting that whilst secular development may also seek to be transformative (Bowers Du Toit, 2010: 262–263), “spiritual transformation and hope distinguish a ministry of transformational development from other forms of development” (2010: 269).

Having defined development and Christian development, attention now turns to the Christian development organisation (CDO), which is the unit of analysis in this study. The assumption at the start of this research is that there exists a type of organisation that is neither a congregation, nor a denominational body, but one that is both Christian and developmental. It is proposed (see Chapter 3) that the CDO be named and described as a specific type of organisation and a necessary subtype of the faith-based organisation (FBO) if the CDO is to be engaged theologically and missiologically.

⁹ In this regard, Bosch (1991: 393) rightly states that one’s soteriology is determinant of one’s missionary engagement: “One’s theology of mission is always closely dependent on one’s theology of salvation; it would, therefore, be correct to say that the scope of salvation – however we define salvation – determines the scope of the missionary enterprise”.

¹⁰ In this study it is mostly Myers (1999) that is referenced. However, the reader is also referred to the updated second edition (2011).

¹¹ Within these three ideas, there are clear overlaps with the emerging ecumenical paradigm of mission. This paradigm is discussed further in Chapter 2.

Certainly, the developmental role of FBOs of all types and faiths is broadly acknowledged and well documented (see Section 3.2.1). A typical example of the value the development sector places on FBOs is found in the literature of the United Nations Programme on HIV/AIDS: “Seventy percent of the world’s population identify themselves as members of a faith community, which situates communities of faith in a privileged position to influence people’s behaviour and attitudes” (“Developing strategies to work with FBOs | UNAIDS”, n.d.). The term FBO, however, represents a broad catch-all for any organisation in development that subscribes, even superficially, to a recognised religion (James, 2009). Commentators such as Van Der Merwe & Swart (2010: 75) find that there is a need for greater clarity regarding the identity, position and function of FBOs. In addition, Bartelink (2016: 28) understands the Christian identity of a development organization as “something that needs to be deconstructed and analysed to understand how this relates to broader secular and religious dynamics”. It becomes apparent that there is a type of organisation that does not have an accurate name and definition suitable for enabling greater engagement and understanding of these organisations within the fields of Theology and Development. Many contending and conflicting names (such as FBO; Christian NGO; Christian relief and development agency; social ministry) are currently in use for organisations doing development work from a Christian faith motivation. It is, however, the case that no single name and definition were found in common usage. The term Christian development organisation (CDO) was therefore adopted as a suitable name and a definition developed within this study of “a civil society organisation that exists to promote human wellbeing through development activities, guided by its understanding and application of the Christian faith”. This definition and the need for it is discussed in detail in Chapter 3, see also Hancox (2019: 2–4).

1.2.2 Mission, missional and the missional church

Broadly described, mission is firstly God’s mission, the *missio Dei*, an attribute of God’s trinitarian being, and not chiefly an activity of the church (Bosch, 1991: 390). Mission is movement within God and also God’s movement within the world in saving love (Bevans & Schroeder, 2004: 287) as God brings to expression his kingdom and its liberating domain of authority (Verkuyl, 1979: 168). Mission is secondly the *missio ecclesiae*, the mission of the church formed and informed by the *missio Dei* as it responds to a call from God to participate in God’s mission as a sign, foretaste and instrument of God’s kingdom (Newbigin, 1995: 10). As such, the church’s mission is her “committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation” (Wright, 2006: 23).

The term ‘missional’ is an adjective indicating that an object “is related to or characterized by mission, or has the qualities, attributes or dynamics of mission” (Wright, 2006: 24) and it is in this sense that the word is used in this study. The term “evokes a powerful new imagination for reflecting on the

church's nature and purpose in a complex twenty-first century world" (Van Gelder & Zscheile, 2011: 1). It is also the case that the term 'missional' is increasingly being used (in both the academy and amongst congregational practitioners) to name the re-forming or "continuing conversion" of the church for her missional vocation (Guder, 2000). The term came into vogue following the publication of *Missional Church* (Guder, 1998). Guder (2015: 11), as editor of that book, reflects that the writing team chose the word 'missional' as it was a neologism and they sought to avoid specific inferences and meanings associated with 'missionary' and "missiological". Their intent was to define the meaning of a new term about the relationship between mission and church. Wright (2006: 23–25) also highlights the problematic nature of the word missionary (as both noun and adjective) based mostly on historical connotation and caricature. The word missiological he reserves for describing theological reflection and research associated with the study of mission (Wright, 2006: 25). 'Missional' is a word which exhibits an inherent elasticity (Van Gelder & Zscheile, 2011: 3) and is apologetically more comfortable than the words 'mission' and 'missionary'. It would seem, from a reading of the missional literature, that those using this term have found a new freedom to talk about mission in a way that seeks to disassociate both the discussion and themselves from many of the means and motives of the historic missionary movement. It is perhaps a way to popularise the renewed use of the word 'mission', as happened after the 1950s within theological circles (Bosch, 1991: 1). The word missional has not been without its critics, notably Saayman (2010), who dismissed the term in favour of 'missionary', given that the missional theological discourse he was observing was a thoroughly Western and contextual one. Whilst agreeing with Saayman in much of his critique, it is perhaps more a critique of the evolution and state of the discourse than of the word itself.

Turning now to the use of the term 'missional church', this has gained wide popularity and variable meaning in the past two decades.¹² Guder (2015: 167) notes with some dismay that the phrase, which was meant to and indeed did stimulate conversation, is in the process of becoming a buzzword or a cliché. In its intended usage, the phrase sought to provide definitional focus and wider accessibility in understanding the overt connection between missiology and ecclesiology and ecclesiology as *missiological* ecclesiology (Van Gelder & Zscheile, 2011: 46). Within this study, Van Gelder's definition (2007: 73) of missional church will be used, which refers to "a community created by the spirit that is missionary by nature and being, called and sent to participate in God's mission in the world". But perhaps the best description of the missional church is to be found in Bosch (1991: 54), as he describes his vision of the church:

¹² The term mission-shaped church is also popular in some contexts of the conversation (see, for example, Williams, 2004). It is also interesting to note that currently, 'missional' tends to conflate with 'emerging church' although there are distinct differences between the two (Doornenbal, 2012; Van Gelder & Zscheile, 2011: 8).

...a community of people who, in the face of the tribulations they encounter, keep their eyes steadfastly on the reign of God by praying for its coming, by being its disciples, by proclaiming its presence, by working for peace and justice in the midst of hatred and oppression, and by looking and working toward God's liberating future.

1.2.3 *The missional discourse*

The missional discourse¹³ is about the re-formation of the church as it “mov[es] from an institutional form to becoming a missional church in the wake of an emerging ecumenical missionary paradigm” (Hendriks, 2010: 275). The missional discourse is also a conversation about the church as participant in God's mission and therefore seeks to frame human agency within divine agency (Van Gelder & Zscheile, 2011: xviii). In so doing, it brings together missiology and ecclesiology (Guder, 2015: 9–19). The missional discourse is concerned with the identity of the church, in order to inform the church's purpose and ministry (Van Gelder & Zscheile, 2011: xvii). This discourse has deep ramifications for how we think about and structure both congregations and ‘missions’ – the latter including (but of course not limited to) the CDO. Key concepts informing the missional discourse (Van Gelder & Zscheile, 2011: 6–7) include the following:

- The starting point for mission is the Trinity and a missionary, sending God - mission is an attribute of God (the *missio Dei*) and not, in the first instance, an activity of the church
- A connecting of ecclesiology and missiology rather than a dichotomy of church and missions
- The reign of God that Jesus came to inaugurate is central to mission
- The church is missionary by nature and sent into the world to represent the reign of God
- Scripture is to be read with a missional hermeneutic in order to understand God's mission

The term ‘missional discourse’ contains elements of both a popular conversation and an academic discourse. Although the terms ‘missional conversation’ and ‘missional discourse’ both appear in the literature, the latter has been chosen for this study. Certainly, it is a discourse, if Fowler's definition (1987: 62) of discourse is used, being “the ordered exposition in writing or speech of a particular subject” and where exposition is defined as “a comprehensive description and explanation of an idea or theory” (“Definition of Exposition by Lexico”, n.d.). This is probably the meaning that Van Gelder (2007: 7) has in mind when he refers to the missional discourse as a theological discourse. The word ‘discourse’ is, however, also defined in the Foucauldian sense, as “a form of power that circulates in [a] social field and can attach to strategies of domination as well as those of resistance” (Diamond &

¹³ The missional discourse under discussion is primarily that arising consequent to the publication of *Missional Church* in 1998 and flowing from the work of the Gospel and Our Culture Network (GOCN). There are, of course, other strains of the missional discourse that do not identify themselves with the term ‘missional church’. Here, it is literature, academic and popular, that freely self-identifies as being part of the missional discourse or missional church conversation.

Quinby, 1988: 185). Given the contemporary nature of missional church literature, there is certainly a critical discourse to be engaged. In noting the absence of the CDO as a dialogue partner, the research problem of this study is, in some way, seeking to contribute to this critical discourse. Even so, there is a much more comprehensive critical discourse analysis that needs to be engaged (see for example Vellem, 2015), which lies outside the scope of this study.

Considered as a broader conversation, the missional discourse seeks to open up the possibility of an exchange of ideas and experiences about the missional church that are not only conducted according to the norms of academic or critical discourse. It is, instead, a conversation where the missional church is considered something to be shaped, developed and contributed to by all for whom the church holds a place of importance.

1.2.4 An introductory appraisal of the missional discourse

Roxburgh (foreword in Van Gelder & Zscheile, 2011: xv) posits that the missional discourse should have an unfolding nature “around a table of listening and dialogue with others for the sake of the kingdom”, both as conversation, as well as an academic and critical discourse.¹⁴ Guder (2015: 122; 168) supports this view that the missional discourse should seek to be invitational and constructive rather than polemic. Such an approach, however, runs the risk of being “after Babel” (Roxburgh foreword in Van Gelder & Zscheile 2011: xiv) where language is so different that it fails to communicate or connect. Roxburgh, who was one of the contributors to the book *Missional Church* (1998), goes on to say: “I confess that for the past several years I’ve been frustrated, angry, disillusioned and disheartened by the ways the missional language has come to be used within the church” (2011: xiv). The table of dialogue will therefore not be an easy one. Engagement must, however, be sought with those with whom one has different understandings of the missional church (2011: xv). When doing so, it should be remembered that the missional discourse is “the Spirit inviting us to come together for the sake of the church and its mission in our time” (2011: xvi).

In contrast to these inclusive statements, the problem being faced at this time is that the missional discourse, still in formation, seems to be shrinking in scope to that of a Western(ised), postmodern, post-Christendom congregational conversation.¹⁵ The reasons for this are perhaps understandable, but not excusable. In seeking to apply a new paradigm of mission within the church in North America, and building on the later work of Newbigin, the writers of *Missional Church* clearly stated that they were limiting their scope to the North American congregational context and were not seeking to be

¹⁴ The missional discourse is here narrowly defined as that arising mostly from the publication of *Missional Church* in 1998. There are of course many other writers engaging in ecclesial discourses of various kinds, many that also draw from the missiological consensus described in Chapter 2.

¹⁵ The term Western(ised) is used to denote geographically Western contexts, and also those, like parts of South Africa, that were formed and are still informed by Western culture and theologies.

definitive for missional church in all contexts (Guder, 1998: 9).¹⁶ Such contextual focus was of course necessary as the missional discourse seeks to represent “the changed relationship between the church and its local context” (Van Gelder & Zscheile, 2011: 1–2). As it happens, though, the book launched an explosive use of the term ‘missional church’ both in and beyond North America. This has been the case, for example, in some church and theological streams in South Africa, the location of this study (see, for example, Burger, Marais & Mouton, 2017; Niemandt, 2019 and his many other works).

Reading the missional literature review of Van Gelder and Zscheile (2011: 67–98) shows that a dual problem is arising – firstly, the missional discourse is being primarily informed by a Western and congregational context, and secondly, the results of this conversation are being treated as normative for other contexts, as may be seen by popular missional literature (Hirsch & Catchim, 2012; Stetzer, 2006). Whilst Van Gelder and Zscheile (2011: 3) graciously and correctly point to the “inherent elasticity” in the term missional, this should not accommodate the term becoming something that denies its theological foundations and World context, and causes the opportunity for the deep reformation of the church in line with God’s mission to be lost. It would seem that many who should be benefiting from the rich theology of the missiological consensus of the 20th century (for example those in a postcolonial contexts and contexts of poverty and marginalisation), appear not to be seeing this discourse as theirs (see, for example, Vellem, 2015). This is understandable given that, much of the time, it is arriving already contextualised in Western(ised) congregational garb. These comments from Saayman (2010: 12–13), in considering the concept ‘missional’ within the South African context, are noteworthy in this regard:

It seems to me ... that missional theology has not only arisen in the North Atlantic/Western cultural and socio-economic contexts, but is indeed also aimed specifically at incarnating the Gospel or bringing Good News to Western societies which have lost their previous rootedness in Christ. ... It is meant to respond in the first place to missional needs in American and European cultures deeply influenced by postmodernism. It is therefore not meant to be simply a synonym for missionary, and is part of a thoroughly contextual North Atlantic or Western missiology.

Van Gelder and Zscheile are aware of the narrow scope in the current missional conversation but only make tentative suggestions regarding how to address it. In a footnote in their book, *The Missional Church in Perspective*, they extend an invitation thus: “The missional conversation is now worldwide... We would invite and encourage those working in different contexts to take up the issues associated with the missional conversation that are unique to their locations” (2011: 3).

The purpose of this study is to accept that invitation and take some first steps in extending the missional conversation so that, in due course, it might include the Christian development sector more

¹⁶ The book arose out of study and research by members of the Gospel and Our Culture Network of North America (Guder, 1998: 3).

broadly - made up, as it is, of many hundreds of thousands of Christians in organisations large and small, around the world, that have a variety of religious, charitable and social justice purposes. Guder (1998: 221–268) alludes to the need for their inclusion in the missional discourse when he writes about the “particular community” and the “community of communities in mission”. Writing with reference to the missional church as a reconciled and reconciling community, he states that:

Catholicity will demand special attention to the relationship, or lack of it, between the traditional denominational structures and the great spectrum of parolocal or specialized ministry organizations. For the sake of missional integrity, these diverse agents of mission need to move toward each other in dialogue. They need to address the much lamented church-parachurch conflicts and find ways to cooperate.

His words support the intent of this study, which is to provide findings that will move this particular aspect of the missional discourse forward. The literature of the writers affiliating with ‘missional church’, however, reveals that the term is popular amongst those focusing on congregations, even while noting a marked absence of the CDO (or similar structures) within this literature.¹⁷ Even more concerning, though, is the broad omission, within the missional literature, of issues of justice and mercy, which are primary themes in the missiological consensus that gave rise to the missional discourse (see Section 2.3.2). The current discourse takes the post-Christendom and secular environment of the West as normative for the required new ecclesiology.¹⁸ It would seem fair to say that the missional discourse is being conducted as a reduced, narrow(ing) and clerical conversation. Although founded on the missiological consensus which includes holistic and World Christianity perspectives, it is showing signs of being a post-Christendom church growth movement.¹⁹ This carries with it the real and, in some ways, realized risk of once again exporting, in colonial-era manner, forms of church that the West sees as normative but which, as a matter of fact, are highly contextualised. In this regard, both World Christianity and the Western-centric missional discourse would benefit from engagement with each other. As Newbigin (1994: 179) rightly states regarding mission, it “can never be seen as a one-way traffic from north to south. It is the shared business and the shared joy of the whole global family”. This is true of the missional discourse as well.

1.2.5 The Christian development organisation in the missional discourse

The year after the landmark book *Missional Church* (Guder, 1998) was published, *Walking with the Poor* (Myers, 1999, see also the revised version 2011) – an equally notable publication for Christians in development - was published. The casual reader would be forgiven for failing to see the strong

¹⁷ These include theologians, church consultants and church leaders in main-line denominations and evangelical emerging and church planting movements who all claim and define the term. It is an interesting mix, but one which threatens to make the term meaningless.

¹⁸ This was, of course, the missionary focus of Newbigin on his return to the United Kingdom from India. This one missionary context on which he focused has become to some degree normative within the missional discourse for all missionary contexts. See Goheen (2002).

¹⁹ This is especially true for the popularised form of the discourse.

connection between the two books, which both arose from, and sought to build on, the same missiological consensus that emerged during the 20th century (as discussed in Chapter 2). *Missional Church* is strongly congregational in its focus, only mentioning in passing various so-called “parachurch” organisations (Guder, 1998: 258). *Walking with the Poor* (a comprehensive handbook on transformational development which is based on a missional hermeneutic) focuses on the community based development work of the CDO, including only occasional affirming references to connections with the local church (Myers, 1999: 126–128). These two books, in some way, represent the parallel roads being travelled within the missional discourse as represented by the congregation and the CDO.

The terms ‘missional’ and ‘missional church’ could be said to be noticeably absent from Christian development literature, which uses terms such as integral mission, wholistic development, international diaconia and, as already mentioned, transformational development, to reflect similar theological foundations. It would be fair to say that within the Christian development sector, the missional discourse is not being engaged, except for agendas that seek to equip the congregation as a societal change agent (see for example the Tearfund resource called *Umoja* (Crooks, Mouradian, Njorage & Raistock, 2009)). Christian development literature, whilst often acknowledging the priority of the congregation in mission, exhibits a very low, utilising ecclesiology that must also be critiqued.²⁰ Exceptions to this are, however, increasingly being found in the emerging field of Theology and Development and research that interrogates the intersect of church and development (see, for example, Bowers & August, 2004; Celesi & Bowers du Toit, 2019).

Addressing the CDO’s minimal engagement in the missional discourse is important for missional ecclesiology as the CDO has the potential to bring voices from the so-called ‘margins’ and voices of the global South into the missional conversation. With their skills in people-centred community development, CDOs have the potential to play a significant role in the formation and implementation of a faithful, 21st century missional ecclesiology. They also have potential to help address the split (discussed in Section 1.1) between ‘being and acting’, which requires the involvement and resources of both local congregation and CDO, amongst others. The failure to articulate an ecclesiology inclusive of both congregations and other so-called para-church organisations has yet to be addressed.²¹ The CDO (especially in the global South) may provide innovative church practice in the face of the demise of Christendom which could help to address what Guder (2015:15-16) calls the “compromises and reductionisms we have made in our theologies as a result of our accession to

²⁰ This is possibly because the CDO does not generally represent one denomination, nor work within a sacramental, conciliar or congregational framework.

²¹ This will be discussed further in Chapter 8.

hegemonic power and privilege in Western civilization”. It is, therefore, important for CDOs to understand and engage the missional discourse. Equally important is the need for congregational leaders to engage with transformational development (that is, with the understanding of mission as ‘holistic’ or ‘integral’) and with the church and development debates (Swart, 2000) that seek greater inclusion of missional themes of justice and mercy and seeking God’s kingdom on earth.

1.3 Research aim, question and objectives

1.3.1 Research aim

As indicated, there has been limited engagement with and by CDOs within the missional discourse. The aim of this research is to explore the praxis of the CDO in order to identify contributions to the missional discourse and to understand what, if any, missional role the CDO is playing. In doing so, the intent is to make the CDO better known theologically – to the CDOs themselves and to others, notably the congregation and the theological academy as well as others engaging the missional discourse. The research aims to contribute to opening up a way for the CDO to join the missional discourse more fully.

In considering the unclear and at times contested nature of the CDO, this study will seek to understand *why* the CDO exists, and *how* it exists. The focus is a theological one, rather than a sociological or organisational one. As such, the study is a search for concepts and patterns to aid in understanding the CDO as a social reality (building on McGrath, 2008: 217 where he speaks of the church as a social reality). Understanding is sought regarding how and why these organisations come into being; the nature of their work; their organisational form; the spiritual practices to which they adhere; and the nature of their relationship with their beneficiaries and with congregations. This is done with the aim of finding out if there are common patterns to which the CDO conforms, and what these say about the CDO’s missional role and how they might contribute to the missional discourse.

1.3.2 Research question

With the above aim in mind, the question addressed in this research is: *What is the missional role and contribution of the CDO as seen through an exploration of the praxis of the CDO in Cape Town?*

1.3.3 Research objectives

In order to answer the research question, six research objectives were formulated. The objectives were to:

1. Develop a working definition of the missiological consensus on which the missional discourse is based, in order to define the discourse's theological scope and to theologially delimit the research.²²
2. Define the CDO in order to identify and understand the unit of analysis.
3. Determine and make explicit how classic grounded theory (CGT) will be used in an intradisciplinary manner within Practical Theology.
4. Develop a substantive grounded theory about the praxis of the CDO, focusing on why and how they exist.
5. Bring the substantive grounded theory into dialogue with literature as directed by the theory to locate the praxis of the CDO theologially and missiologically.
6. Identify the missional role and contribution of the CDO as emerging from the theory.
7. Make recommendations as arising from the research process and from the theory to the following audiences: those engaging the missional discourse; the Christian development organisation; the congregation; the theological academy.

1.4 Theological positioning

This study of the missional role and contribution of the CDO finds its disciplinary home within Practical Theology whilst drawing heavily from Missiological literature. It is also positioned within the interdisciplinary field of Theology and Development and is influenced by the researcher's personal theological positioning. Each of these positionings will be discussed in turn.

1.4.1 Practical Theology

Although originally intended as the discipline governing clerical practice in the church and the professional education of ministers, Practical Theology is now widely recognised as having grown beyond this clerical paradigm (Farley, 1983; Miller-McLemore, 2012a). In the years since the seminal work *Practical Theology: The Emerging Field in Theology, Church, and World* (Browning, 1983) was published, the field of Practical Theology has been expanding from being a monodisciplinary, applied field with an emphasis on church leadership and church activities, to an interdisciplinary field increasingly focused on interaction between the Christian community and society (Immink, 2003: 140). Definitions of Practical Theology vary with the emphasis sometimes falling more on church practice and at other times more on faith practice in and for society. Whilst clearly a continuum, Practical Theology in this study will be conceived as both 'seeking faithful Christian

²² Developing the definition also promoted the researcher's theoretical sensitivity during data collection, analysis and literature integration.

practice’ as well as ‘seeking societal and ecclesial change’, with these purposes converging as ‘seeking faithful practice for change’.

Browning (1983: 13–14) posits that the task of Practical Theology is about the direction and appraisal of the Christian life. In firstly considering Practical Theology as ‘seeking faithful Christian practice’, the work of Gerrit Immink (2005: 2) is illustrative.²³ Here, reflection on the divine-human dynamic is, according to Immink, central to the task of Practical Theology. Practical Theology must, therefore, investigate both “the human act of faith and the divine activity in the life of human beings” (2005:2). Similarly, faith practice requires analysis “from the perspective of *believing*” (Immink, 2005: 10). Swinton & Mowat (2006: 4) concur with Immink when they state that reflection in Practical Theology is on a relationship, the divine-human relationship of faith, taking seriously the complex dynamics of the human encounter with God as a lived reality. They see the discipline as “critical, theological reflection on the practices of the Church... to enable participation in God’s redemptive practices in, to and for the world” (2006: 6). The goal of Practical Theology then becomes “faithful living and authentic Christian practice” (2006: 9). Human experience is seen as the place where the Spirit of God is at work as people of faith continue to interpret scripture and tradition whilst taking seriously God’s actions in the present (2006: 6). Practical Theology, as the study of faith practice, therefore, deals with believers and their faith, faith which has always played a central role in the Christian tradition.

Practical Theology may also be seen, secondly, as ‘seeking societal and ecclesial change’ reflecting the view of those theologians who would subscribe to one or other form of a liberating praxis cycle. This is a necessarily strong theme within the discipline – especially when theologising from a place of injustice, be that due to socio-economic status, race, gender or for any other reason. Miller-McLemore & Mercer (2016: 1) place liberating change at the heart of Practical Theology while seeing practical theologians as those who “hope not only to understand but, in the best of all circumstances, effect change, enhancing individual and communal life based on convictions and norms from religious traditions and communities”. Practical Theology can also be viewed as a normative project “guided by the desire to make a difference in the world” (Miller-McLemore, 2012a: 106). It includes not only the personal human web but also the broad, interconnected, social web of life. Cochrane, De Gruchy and Petersen (1991: 2) see Practical Theology as a disciplined and reflective theological activity that seeks to relate the faith of the Christian community to its life, mission and social praxis with an important goal of social transformation. Reflection seeks for insights that bridge Christian

²³ Immink states that the discipline may be considered broadly as the one within Theology that deals with “faith-under-construction”. In this regard, Immink defines Practical Theology as study and reflection on Christian faith from the perspective of faithful practice, and faith which takes on tangible form in human life. But faith exists not only as mental constructs or thoughts about God but also as a “dynamic relationship, or dialogue, with God” (2005:2).

understanding and lived reality, enabling the one to inform the other, allowing the “connections between human dilemmas and divine horizons to be explored” (Graham, Walton & Ward, 2005: 6).²⁴

The position taken in this study is that Practical Theology combines elements of both ‘seeking faithful practice’ and ‘seeking societal and ecclesial change’ and will be upheld thirdly as ‘seeking faithful practice for change’, be that individual, ecclesial, communal or societal. The CDO is positioned at the interface between congregation and society. This interface is an important focal point in Practical Theology where the emphasis is increasingly on the interaction between society and the Christian community, rather than on ecclesial practice (Immink, 2003: 140). The CDO consists of Christians seeking faithful practice, not for themselves nor as an end in itself, but in order to bring about liberating change for others. It is proposed that Practical Theology is the discipline best suited to researching the work of the CDO in order to both strengthen the CDO’s practice and gain valuable theological insights from their praxis that may be shared with the broader theological and ecclesial communities. It is important to note that although such research may be conducted within “an emerging consensus in practical theology” (Osmer, 2004: 149), Dreyer (2012: 35) finds (contra Miller McLemore (2012b)) that such consensus should, at the same time, accommodate “intradisciplinary diversity” in research approaches.²⁵ It is in both this dynamic diversity and the growing consensus that much of the strength of Practical Theology lies. It is also the case that Practical Theology has emerged from its place at the end of the encyclopaedia of theology as an applied discipline, to a place where it is not only informed by but also seeks to inform theological normativity, something that will be kept in mind whilst conducting this research. An important asset in this task is Practical Theology’s empirical nature, which forms the discussion for the next section.

1.4.2 Empirical Practical Theology

Further to defining Practical Theology, any research within this field must clarify the methodological paradigm of Practical Theology it is working within as this will further inform the choice of a research strategy. Against the backdrop of a diversity of approaches within Practical Theology, Empirical Practical Theology has been chosen for this study. Cartledge (1996: 115) states that Empirical Theology “is a phrase which is treated with suspicion by social scientists and theologians alike”.

²⁴ In assessing the position of Swinton and Mowat, Graham (2013:161) refers to their “ambivalence” over how practice can reshape tradition, and this is perhaps indicative of the different emphases of those seeking change as against those seeking faithful practice. Within the position of Practical Theology as seeking change, the discipline may rightly be considered a “theological action science that wants to contribute actively to people’s liberation here and now” (De Jong, 2004: 50).

²⁵ Dreyer (2012:35) argues for “a dialogic pluralist approach to intradisciplinary diversity in practical theology” against a “recurring complaint” (Dreyer 2012:40) about the lack of coherence in the discipline. He argues against the prevailing predominant alternative between “dualism of a unitary or a pluralist response” (2012:49) and sees opportunity for productive intellectual dialogue within a dialogic pluralist option.

Within Practical Theology as a diverse interdisciplinary field with formative and abiding tensions, however, Empirical Practical Theology has a unique contribution to make.

According to Cartledge (1996: 115), “empirical theology is a sub-discipline of practical theology which aims to explore, describe and test theological ideas using empirical methods. It naturally focuses upon the faith in God of those being researched, and it is, therefore, concerned with belief and practice”. Empirical methodology enables the study of the religious convictions, beliefs, images and feelings of people, seeing that it has both descriptive and explanatory value. This approach can consequently contribute particularly to the development of concepts and theories within theology (Cartledge, 1996: 103).²⁶ Additionally, Practical Theology does not only use traditional theological modes, namely literary-historical and systematic ones but also methods that allow for the exploration of praxis and its dimensions, aspects and elements (van der Ven, 1988: 13). Empirical theology studies the characteristics of the faith of religious people and not religious people per se (van der Ven, 1993: 111). As such, it is “directed systematically and methodically toward the pole of the present, as manifested in the culture of the society in question, in the church in this society, and in pastoral work. It seeks to ‘read’ the ‘ultimate concerns’ of the present and understand their dialectical relationship with contemporary Christian faith” (Cartledge, 1999: 109).

Empirical Practical Theology also seeks to address the theory – practice binary and strengthen the praxis cycle. This is done by introducing empirical research of praxis (and not only praxis or reflection on praxis as the praxis cycle often states) between a preceding and subsequent theoretical reflection using a theory – empirical research of a praxis – theory model (van der Ven, 1988: 24). In addition, following an intradisciplinary approach, Empirical Practical Theology allows Theology to appropriate a wide range of empirical methodologies (van der Ven, 1993). This makes the research methods of other disciplines available to Theology but in a way that ensures these methods are positioned within theologically conceptualised frameworks and research aims. As such, theological reflection is not added on to non-theologically conceptualised empirical findings, as can be the case in pursuing a correlational trajectory of human science research followed by theological reflection on findings (van der Ven, 1993). Empirical Practical Theology also accommodates (but does not necessarily ensure) participation with and distance from one’s research subjects - whether one’s empirical strategies are qualitative or quantitative. The strategies to ensure a dialectic tension between participation and distantiating through cultivating an adequate “scientific habitus” are, however, still necessary to ensure the integrity of the research (Dreyer, 2009). Empirical Practical Theology also

²⁶ Van der Ven (1993:83) argues for the place of Empirical Practical Theology, going so far as to say that Practical Theology is in essence an empirical discipline. This can be seen as stemming from his belief in the praxis cycle as the enduring mode or pattern of Practical Theology, which requires reflection that is both theological and empirical.

has a descriptive and explanatory ability with regards to faith practice, which can inform theological normativity given that it can contribute to the development of concepts and theories in theology (Cartledge, 1999: 103). Moreover, Empirical Practical Theology facilitates the contribution of practice to normativity as “[p]ractical theology is normative in nature, not despite but because of its empirical character” (van der Ven, 1994: 23).²⁷

1.4.3 *Missiology*

Whilst theological research of the CDO falls well within the scope of Practical Theology, the nature of the research question concerning the missional discourse requires a secondary theological positioning within Missiology. In addition, Missiology is a critical accomplice when ‘seeking faithful practice for change’ (see Bosch, 1991: 489–498; Kirk, 1997).²⁸ Additionally, Ballard and Pritchard (1996: 3,23) state that it is a theology of mission that informs a holistic approach to Practical Theology which is necessary for concrete, vocational Christian witness. Swinton & Mowat (2006: 27) concur with this assertion when they observe that “practical theology is a fundamentally missiological discipline which receives its purpose, its motivation, and its dynamic from acknowledging and working out what it means to participate faithfully in God’s mission”. In positioning the research within Missiology, a certain discomfort is to be expected, as Missiology brings an unsettling critique to anything in theology that goes against the nature of the *missio Dei* (Bosch, 1991: 496). Here, theology is seen to be in service to the *missio Dei*, a means of transformation reflecting God’s intentions for the whole of life (Kirk, 1997: 8) and especially “for the liberating task of mission among the poor and wretched of the world” (Kirk, 1997: 50). An important conceptualisation of Missiology is put forward by Kritzinger (2011: 52) who argues that “missiology – which critically reflects on mission – is encounterology, the scholarly study of... transformative encounters”.

Guder (2015: 43), in turn, calls for a “missional theology”. This is a helpful conceptualisation which brings a stronger ecclesial focus within Missiology, a focus congruent with the nature of this study:

The *missio Dei* as expounded in terms of this mystery, freedom, pluralism and thick hope generates not one mission theology, but many, with all these theologies serving to equip the saints in all their cultural settings for the common missionary vocation. It is, in fact, a way of doing theology, better conveyed perhaps by the term “missional theology.” By definition, such missional theology cannot claim normativity for any particular expression but must claim confessional authenticity as it witnesses to the gospel and equips the church to carry out its missionary vocation.

Both Practical Theology and Missiology can be said to share a concern for the relationship between theory and praxis and the belief that they should not be separated (see Bosch, 1991: 496; Cochrane *et*

²⁷ The way in which the research was designed to accommodate these requirements is discussed further in Chapter 4.

²⁸ Van Engelen’s challenge to missiology (1975: 310 quoted in Bosch, 1991: 498) provides an astute summary of the task of Missiology, which is “to link the always-relevant Jesus event of twenty centuries ago to the future of the promised reign of God for the sake of meaningful initiatives in the present”.

al., 1991: 13–25; Kritzinger, 2011: 39; Van der Ven, 1988: 13). This points to the similarities that exist in the choice of research methodologies within both disciplines.

With reference to this study, mention must also be made of Ecclesiology, as the broader purpose to which this research seeks to contribute is that of a faithful missional ecclesiology. As already stated, this is a time of formation of the missional church and, in this regard, the separation of the traditional theological disciplines contributes, in some ways, to the theological struggle for the church's formation as well as to the breach in the church that is mentioned in Section 1.1. As Guder (2009: 73) states, “[t]he dichotomy between ecclesiology as the formal doctrinal discipline and practical theology as its so-called application is a further example of the fateful breach between being and act”. While it is beyond the scope of this research to propose a missional ecclesiology, the purpose and structure of the church will need to be referenced when considering the contribution of the CDO to the missional discourse, most notably in Chapter 8. In light of these matters, the research findings are seen as a contribution to a missional ecclesiology, without the necessity of positioning this study within the field of Ecclesiology.

1.4.4 Theology and Development

A final theological positioning of the study is within Theology and Development - a relatively new and still emerging field within the theological disciplines (August, 2010: 93; De Gruchy, 2003: 454; Swart, 2008a: 105). While the field within the academy is relatively new, development has been an important and often contentious topic in Missiology and mission practice for some time.²⁹ The contemporary field of Theology and Development has some particularly formative South African roots, seen in the work of scholars such as August, Balcomb, Bowers du Toit, de Beer, Steve de Gruchy, Haddad, Magezi and Swart. With this heritage, Theology and Development becomes necessarily liberationist, critical and ecumenical.

Within the theological disciplines, Theology and Development may be placed within Practical Theology, which “takes human experience seriously” (Swinton & Mowat 2006:5) and sees faith not only as something to be understood and believed but also to be lived out through faithful living and authentic Christian practice (Swinton & Mowat: 5-9). Steve de Gruchy (2003:20) argues that Christian development action finds its call in the statement from the book of James that, “just as the body without the spirit is dead, so faith without works is also dead” (Jas 2:26). As it were, a robust biblical conceptualisation for Theology and Development is found within notions of seeking God's

²⁹ This was evidenced, for example, at the Uppsala Assembly of the WCC in 1968 (Goodall, 1968: 39–56 see also “In search of a theology of development”, 1969) and in the Wheaton Declaration of 1966 and the Wheaton Statement of 1983 (Padilla, 2002, see also 2010: 1–25). See also Laing (2012: 138–166) for details on the difficult relationship between the IMC (later DWME), and the Division of Inter-Church Aid.

kingdom and the holistic *shalom* it brings (Christian, 2014: 175–232; Msabah, 2016: 31–34; Myers, 1999: 20–56).

Arguably, Theology and Development is interdisciplinary across theological disciplines but also multi-disciplinary, engaging non-theological disciplines such as sociology, economics and management sciences (August, 2010: 93; De Gruchy, 2003: 455–461).³⁰ It may be seen as having five primary areas of research. Firstly, there is engagement with the global and local development agenda. Unlike the field of Religion and Development, this is not only looking sociologically at development but bringing theological reflection on key agendas (See, for example, the extensive work of Steve de Gruchy in Haddad, 2015: 139–240). Secondly, Theology and Development is a dialogue partner within Public Theology (see, for example, De Beer & Swart, 2014; Swart, 2010a). Thirdly, Theology and Development claims a strong link with Missiology (see August, 2010: 93; De Gruchy, 2005; Haddad, 2016: 110–113). Fourthly, Theology and Development entails the vocational equipping of Christians for the work of development, either within secular or Christian organisations (see Myers, 1999). Finally, Theology and Development is increasingly seeking to engage and equip congregations and their leaders in the area of development seen as, for example, mission as transformation or integral mission (Bowers Du Toit, 2017; Bowers & August, 2004; Celesi & Bowers du Toit, 2019; “Resources for Churches - Tearfund”, n.d.). This study seeks to provide foundational theological reflection on the praxis of CDOs and, as such, has relevance to all five areas but more specifically for this final area, given the research question’s focus on the missional discourse.

1.4.5 The researcher’s personal theological positioning

In qualitative research such as that undertaken in this study, the researcher is the human instrument of data collection and processing (Lincoln & Guba, 1985: 193). This being the case, it becomes necessary for this researcher to describe relevant aspects of herself as “research methods cannot be value-free in their application [and] researchers should adopt a reflexive approach and attempt to be honest and open about how values influence their research” (Greenbank, 2003). A final aspect, therefore, of the theological positioning of this study lies in the researcher’s personal faith commitment and practice, which she would describe as Evangelical, Charismatic and Anglican.³¹

Firstly, I hesitantly identify as Evangelical, not wishing to be associated with fundamentalist, patriarchal and politically conservative expressions of evangelicalism. Although Evangelical refers

³⁰ It is also worth noting that both the field of Theology and the field of Development are places of contestation and both carry a legacy of Northern conceptualisation and dominance and Southern critique. Both fields are strongly ideologically informed, and both include engagement at the macro levels (for example with systemic racism and climate change) and the micro levels (for example the hungry or marginalised individuals).

³¹ It is also worth noting that, although not specifically researched, that the researcher’s faith expression of being Evangelical and Charismatic is known to align broadly with her research participants.

to a large and multivariate movement amongst Christians, a definition must be committed to. Following Bebbington's now classic positioning (1989: 2–17), there are common features amidst the many differences to which I do subscribe, namely:

- Biblical: a high regard for Scripture and the belief that it contains essential spiritual truth³²
- Cruci-centrism: a focus on the atoning and redemptive act of Christ on the cross
- Conversionism: an acknowledgement of the need for a new birth in Christ
- Activism: the belief that the gospel is to be expressed in both word and deed

A further dimension, which I would add, is that of relationalism, referring to the relationship with God, as expressed by Karl Barth (1963:12) when he states that Evangelical theology is “concerned with Immanuel, God with us!”, the God who “reveals himself in the Gospel, who himself speaks to men [sic] and acts among and upon them” (1963: 6). It is also about relationship with people, prioritising the communal rather than the individual practice within the family of faith, but also seeking relationship with all people, representative as they are of the *imago Dei*.

Secondly, I willingly identify as Charismatic, which has been defined as believing in the availability of the gifts (or grace) of the Holy Spirit as described in the New Testament church (Menzie & Menzie, 2000: 39). I believe that the Spirit is “the empowering presence of God for living the life of God in the present” (Fee, 1996: 183). This is not only a personal empowering but a corporate one as “[i]f we are going to count for much in the post-modern world we now live, the Spirit must remain the key to the church's existence” (Fee, 1996: 179).

Thirdly, I joyfully identify as being part of the Anglican communion, finding a spiritual home within its world-wide expressions of tradition, liturgy and inclusivity. In the South African context, I especially celebrate the Anglican church's history of resistance, and the racial diversity and affirmation of women in leadership in the tradition of Desmond Tutu and others. I can wholeheartedly support the vision statement of the Anglican Church of Southern Africa: “anchored in the love of Christ; committed to God's mission; transformed by the Holy Spirit”. I appreciate and find myself within the holistic ecclesial vision of the church (expressed in “Mission Priorities – Anglican Church of Southern Africa”, n.d.), which read as follows:

If we are to be transformed ourselves and to see our society transformed by the Holy Spirit, the Church should be bold in speaking God's word of encouragement, challenge and, where necessary, rebuke. In particular, we believe that God is calling us to advocacy and involvement in education, nurture of the young, women and gender issues, the environment and health.

It is from within this position as Evangelical, Charismatic and Anglican that I conduct this study.

³² As Bosch (1991:430) states, Evangelical theology is quite simply theology where the gospel is the “norming norm”.

1.5 Methodology

As McGrath (2004) argues, any theological study that wishes to be considered ‘scientific’ must follow a clearly defined and explained research process, as well as explicating and consistently applying the chosen metatheoretical perspective. This research is additionally positioned as exploratory research, implying a preliminary investigation into a research area about which there is limited understanding. As such, exploratory research requires an open and flexible methodology that assists in the search for new insights (Terre Blanche, Durrheim & Painter, 2006: 44). The research is also intradisciplinary in nature, drawing on various perspectives and sources within a field (Osmer, 2008: 163–164), in this case the field of Theology generally and more specifically Practical Theology and Missiology. Aspects of the chosen methodology are discussed in the sections that follow.

1.5.1 *Critical realist metatheory*

The study sought to uphold a critical realist metatheoretical perspective, which may be understood with the help of McGrath who uses such a paradigm in his scientific theology project. In his work, ‘Reality’ (2002), McGrath explores “the epistemological and ontological status of the real world” (2002: xi). He states that “knowledge arises through a sustained and passionate attempt to engage with a reality that is encountered or made known” (2002: 3–4). He defines theology as “a principled uncovering of the spiritual structures of reality, and a responsible attempt to represent them in a manner appropriate to their distinctive natures” (2002: 4). In rejecting an Enlightenment foundationalist epistemology, he does not reject realism and states that theology must be undertaken within the believing tradition (2002: 41). While there is no grand narrative commanding universal assent, Christianity’s own narrative gives it an “intra-systemic coherence” with “extra-systemic coherence” grounded in the structures of reality, which allows it to critique other narratives. Following such a critical realist approach, theology can avoid capitulating to the one-sidedness of either an Enlightenment objectivism or a postmodern social constructivism. This approach neither “absolutizes the social location of knowledge as in postmodern thought, nor denies this social location, as in foundationalist thought...[and] theology may assume a reality independent of the human mind and subject” But as N.T. Wright states, knowledge “is never independent of the knower” (1992: 35 cited in McGrath, 2002: 196).³³ Theology is, thus, obligated to give a responsible account of reality and does so in an *a posteriori* manner, which begins with an actual knowledge of God, grounded in reflection on the biblical witness of Christ.

³³ McGrath (McGrath, 2002: 210) draws on Bhaskar who discusses the “complex interplay of the realm of the socially constructed and the ontologically given”. He also introduces Bhaskar’s concept of stratified reality according to which reality has layers of strata, each of which requires a different method of investigation based on its unique properties. McGrath names the most fundamental strata of reality as God’s “creative and redemptive being” (2002: 313).

According to McGrath (2003: 3), theory is an attempt to render in words the mysteries of faith while allowing the mystery to remain and not seeking to resolve it. Even as a Systematic Theologian, McGrath promotes a rigorously *a posteriori* methodology that requires deep engagement with the inalienable individuality of each particularity (2003: 43). In this way, although theological theory is socially constructed, it still represents reality. Theological theory is also based on revelation as a past event in history and must account for the ongoing encounters in its “aftermath” (2003: 151) and, as such, needs to take account of the Christian tradition. The chosen research methodology, namely classic grounded theory (CGT), is well suited to upholding a critical realist metatheory (Holton & Walsh, 2017: xii). One reason for this is its highly granular approach to data and the way in which data is prioritised over extant theory. In this regard, however, some accommodation must be made to use it in an intradisciplinary way in Theology, as will be made clear in Chapter 4.

1.5.2 Classic grounded theory

This study required a methodology that would support research that was exploratory, theological, empirical and theoretical. Grounded theory was chosen as suitable for the task, as is explained in detail in Section 4.2. Grounded theory is a social research methodology for the systematic discovery of theory from data (Glaser & Strauss, 1967: 1). There are several forms of grounded theory and the variant used in this study is classic grounded theory (CGT).³⁴ CGT is a general conceptualising methodology (Glaser, 2002: 24; Glaser & Strauss, 1967; Holton & Walsh, 2017) which explains how people in the area being studied (the substantive area) continually resolve a main concern through a single core category, around which elaborating concepts and propositions are organised (Glaser & Holton, 2004: 19). A grounded theory may be at a substantive level or at the level of a general theory. This study is at the substantive level of the CDO in Cape Town. It is also important to note that a grounded theory does not seek to be verified in any other way than that it must work to explain the concerns and their resolution of the group being studied. It is a theory of and for practice in the context of discovery and there are no techniques for justification in its methodology. Rather a grounded theory remains open and modifiable as new information emerges (Gibson & Hartman, 2014: 36–42).

Characteristic of CGT, the research begins with a simple, open question with as few predetermined ideas as possible – especially “logically deduced, *a priori* hypotheses” (Glaser, 1978: 2). The researcher seeks to be as open as possible, to the point that even the engagement with literature related to the research question is delayed. Data of any kind may be collected, but, as with this study, it is normally qualitative interview data. Data incidents (also called fragments or data slices) are coded in a very open manner while at the same time writing memos of analytic thoughts as they occur.

³⁴ Two of the other dominant variants are QDA (after Strauss and Corbin) and Constructivist Grounded Theory (after Charmaz).

Gathering data, coding and memo-ing continue until the main concern of the research participants has emerged, along with the core category, which is the way in which the participants continually resolve this concern. This is followed by saturating the concept and properties related to the core category, continuing to code and memo. Once the researcher decides that saturation has been reached, data collection stops and theoretical coding begins in order to “conceptualize how the substantive codes will relate to each other as a modelled, interrelated, multivariate set of hypotheses in accounting for resolving the main concern” (Glaser, 2005: 11). A final step is the literature engagement, as directed by the emergent theory.

1.5.3 The literature in classic grounded theory

It is worth pausing a moment to consider in more detail the place of literature in CGT and how it was applied in this study. CGT place engagement with literature after the theory has emerged. Interaction with literature related to the area under study is delayed to avoid “unduly influencing the pre-conceptualisation of the research through extensive reading in the substantive area and the forcing of extant theoretical overlays on the collection and analysis of data” (Glaser & Holton, 2004: 12).

The intent in delaying engagement with literature is to ensure the best conceptual fit of the theory to the concerns of those in the substantive area. Literature should, however, be engaged prior to theory development in so far as it seeks to understand and motivate the need for the research to be conducted (Gibson & Hartman, 2014: 201–204). This is typically limited to general information about the research topic. In this study, this has been done in the literature survey in Section 1.2. Furthermore, in order to promote the researcher’s theoretical sensitivity, to delimit the missional nature of the question, and to use CGT in an intradisciplinary way within Theology, the researcher stated her understanding of the “missiological consensus” from which the missional discourse is derived (see Chapter 2). In addition, literature engagement prior to the empirical research was necessary to define the CDO as the unit of analysis as no suitable definition existed (see Chapter 3). It is important to note that none of these three discreet engagements with literature prior to conducting the empirical research sought in any way to answer or hypothesise about the research question.

Once the empirical research was complete and the theory written up from data, literature, as directed by the theory, was engaged to locate the theory in relation to extant theological and other scholarship and to enrich both the theory and literature. In the interplay of theory and literature, the theory may variably extend, align with or critique literature but does not seek to use literature to verify the theory. It is possible to source literature from several different disciplines and not just from the discipline in which the study is placed (Gibson & Hartman, 2014: 206–210). In this study, the engagement with literature as indicated by the theory occurs in Chapters 6 and 7.

1.5.4 Research methods

Sampling of research participants

Eighteen CDOs participated in this research. The participant CDOs were selected from a list of ninety-five organisations that was compiled by the team of the Does Faith Matter? (DFM) Project of which this study was a part.³⁵ The project team had compiled this list based on team member knowledge, internet research and referrals from three networking organisations. They used a preliminary definition of the CDO as being “a formally constituted organisation with a self-declared Christian motivation conducting socio-economic development work”.³⁶ As part of the DFM Project, these CDOs had already been contacted to participate in an on-line survey regarding various aspects of their practice. Forty-two organisations had completed the survey. From these forty-two, the researcher purposively selected twenty organisations for this study.³⁷ Her selection was based on their explicit Christian identity and organisational maturity. Of the twenty selected, 5 organisations participated in the first phase of interviews and thirteen were interviewed during the second round of interviews.³⁸ As will be explained further in Chapter 4, beneficiaries’ stories in the public domain were also used as a source of data during selective coding.

Data collection

Data collection was conducted through 24 interviews with organisational leaders and programme managers from the 18 participating CDOs. The first round of interviews consisted of very open and lightly structured interviews. The second round of interviews were moderately structured. Interviews were recorded and transcribed. The transcriptions were coded using an open coding approach with the assistance of the qualitative data analysis software, Atlas.ti™.

1.5.5 Research ethics

Before beginning the data collection, the researcher established the necessary measures to ensure that the research would be conducted ethically. The research followed the Research Ethics Policy of Stellenbosch University (dated 23 June 2013). Permission to conduct the research was granted by the Research Ethics Committee: Human Research for a three year period commencing 7 July 2017.³⁹ The research was classified as low risk. A requirement was to obtain informed consent from each organisation and from each of the research participants, which was done. Interviews were conducted

³⁵ The Does Faith Matter? Project was an NRF funded Project, led by the researcher’s supervisor, Professor Nadine Bowers du Toit. It posed the question “What is the current and potential role of Faith Based Organisations (FBO’s) for transformation in South Africa?”

³⁶ The definition given in Chapter 3 had not yet been developed.

³⁷ Bless (2006:106) defines purposive sampling as “based on the judgement of the researcher regarding the characteristics of a representative sample”.

³⁸ One of the twenty CDOs declined to take part, and one could not participate within the specified time period.

³⁹ Although this study was part of the DFM Project, it received its own ethical clearance.

in English and no translation was required. Permission was also granted to record and transcribe the interviews with an external transcriber who signed a confidentiality agreement. All documents relating to the research were stored in the home office of the researcher and data was stored on her password protected computer.

1.6 Research location

Whilst there are North-South and national and local variances between CDOs, they operate within a globalised development sector and a globalised or World mission. As such it is possible to consider the CDO without reference to a specific geographic context. Development and mission are, however, always contextual and aimed at practice, which means that they favour reflection that starts within a substantive area. The substantive area of the research in this study was CDOs in the City of Cape Town, South Africa.

Cape Town is a vibrant and growing metropole located at the southern tip of Africa. Instantly recognisable by its iconic Table Mountain, it is a popular international tourist destination. One well known travel awards survey recently, and not for the first time, rated Cape Town as the ‘best city’ (“Telegraph Travel Awards”, 2019). However, Cape Town is a city of contrasts and contradictions and in another international rating, Cape Town was rated as the 8th most violent city in world, with 68.3 murders per 100,000 population, and 1st in total number of homicides of any one city in a year (3 065), given its population size (“Cape Town Violence Ranking”, 2020). Originally the home of the Khoi and San people, Cape Town, from the 15th century onwards, became an essential halfway house for ships on the trade routes between the West and the East. Because of this strategic location for commerce, it is also historically a site of invasion, conquest, plunder and slavery purposed around the provision of services to meet primarily European commercial and other needs. Colonised first by the Dutch and then by the British, the abuses of colonialism preceded and set the trajectory for those of apartheid - the impact of which are still felt and exacerbated by an ongoing lack of socio-economic justice and transformation (see Thompson, 2001).

Cape Town is a city still showing the racial divides enforced during colonialism and apartheid, which have become entrenched as economic and social divides. Many people live in a state of ongoing, multi-generational trauma, “a complex interweaving of vast experiences of continuous, collective, historical, and insidious trauma that they have experienced and witnessed” (Benjamin & Carolissen, 2015: 427) resulting from displacement and violence of many forms. This context has resulted in many Christians making use of the favourable legislation of, amongst others, the Non Profit Act to establish and run voluntary civil society organisations (the unit of research in this study) seeking to address the social issues and help those most severely impacted by these issues.

Cape Town today is a place of rapid urban growth, and home to the financially very poor and the financially very rich, and many in between. The Gini coefficient for Cape Town, indicating disparity between rich and poor, is one of the highest in the world at 0.63 (“GINI index (World Bank estimate) | Data”, n.d.). According to the City of Cape Town Resilience Strategy (CoCT, 2019), the city has a population of 4.3 million people, with upward of 20% living in poverty and an average unemployment rate of 20% which rises in some areas to as high as 47%. This is accompanied by housing and service delivery inadequacies and high levels of gangsterism in some areas of the city.

Into this mix is added an abundance of active congregations from all streams of Christianity – Protestant, Pentecostal, African Independent and Catholic. These congregations meet in well-resourced mega-church buildings or in tin shacks or even outdoors in the veld. Christianity is pervasive in Cape Town, as it is across South Africa.⁴⁰ Christian missionaries arrived in the Cape along with Europeans who were pursuing economic and political agendas. Saayman (1991) writes eloquently about their missionary motivation and activities and the establishment of churches. He notes (1991: 22), however, that “[o]ne cannot speak sensibly about the *missio politica oecumenica* of the church in South Africa without dealing with the consequences of colonialism”. He quotes Kritzinger (1990: 55) who notes that it was “under the pious gaze of the “universal” and “orthodox” theology that the whole system of colonialism was established in South Africa”, leading to the entanglement of mission and colonialism. Mission therefore occurred within the context of the Black person’s alienation, an alienation that was “the result of outrageous violence perpetuated by the agents of the settler state” (Magubane, 1979: 70, quoted in Saayman, 1991: 23). Mission activity in Cape Town, including the work of Christians in development and the activities of congregations, exists, therefore, in the wake of this alienation. At the same time, and continuing the theme of Cape Town as a place of extreme opposites, “simultaneous with colonialization was the birth of the first signs of church activism, by which is meant the prophetic engagement of Christians in public witnessing and action on the basis of their faith, and on behalf of dispossessed, enslaved, and oppressed communities imagining an alternative future” (Boesak, 2015: 13). Saayman (1991: 23), speaking some 30 years ago, still seems apropos, even prophetic, regarding the Cape Town context:

Seeing the present in terms of the colonial past is in itself reason enough why the entanglement of mission and colonialism should be addressed. A specific aspect of the colonial past which still causes serious problems today for church and mission is the institutional racism which originated as part of the economic exploitation inherent in colonialism. Although a start has now been made in abolishing institutional racism in South Africa, its effects in many areas of

⁴⁰ According to the South African National Census of 2001 (*Census in brief*, 2001), 79.8% of the population of South Africa said they were Christian. It is also important to note that in Cape Town there is also a well-established and active Muslim community, a legacy from the slave trade of the Dutch East India Company, who are key contributors to the religious, cultural and ethical life in the city.

life will last for generations, and the Christian church will have to deal with them in its mission.

It is within this contradictory and fractured context that the CDO in this study is located, and the context in which the missional discourse in Cape Town must find its relevance.

1.7 Delimitations and research scope

The study was delimited in various ways. Firstly, it was not intended as a critique, evaluation or even affirmation of the CDO and its work. It was exploratory research in a context of discovery that sought to present a theoretical, theological and missional understanding of the CDO based on research findings and engagement with literature. Secondly, the research fell within the NRF funded Does Faith Matter? (DFM) Project, led by the researcher's supervisor, Professor Nadine Bowers du Toit. It posed the question "What is the current and potential role of Faith Based Organisations (FBO's) for transformation in South Africa?". The research was delimited in terms of time period (2016-2019), place of empirical research (Cape Town) and project objectives, to which this research contributed to the following two:

- To investigate the value ascribed to Christian theology, ethics and beliefs in shaping faith-based organisation (FBO) practice
- To explore how partnerships between FBOs and local congregations can result in more holistic congregational praxis

Thirdly, this research did not seek to engage the missional discourse in its entirety but only at points of intersection with the CDO. It was also, as discussed in Section 1.2.3, the missional discourse narrowly defined. Fourthly, this was also not a study (critique or affirmation) of development in general or of the CDO engagement with the development sector. It was also not positioned within the intersect of religion and development from a sociological perspective but was specifically intradisciplinary within Theology. It should be noted, too, that Christian development was not conceptualised, rather it was the CDO, as an observable reality, that was being researched. Fifthly, it was predominantly the Protestant missional church conversation (both evangelical and conciliar) that was being engaged, but drawing theologically on other streams, most notably, from the Catholic missiologists in Chapter 2. Finally, it is only the CDO, as meeting the definition given above in section 1.2.5 and expanded in Section 3.3 that was considered in this research, and no other "extra-congregational" organisations involved in development-type activities, such as diaconial entities and mission organisations, were included.

1.8 Contribution

The primary contribution of this research is to add to the minimal literature available on the CDO from a theological and missional perspective, and to begin identifying within this their missional role and contribution. It seeks to establish if the CDO is indeed a missing voice in the missional discourse.

In conducting the research, two secondary contributions were made. A rich definition for the CDO was developed that will improve the inadequately differentiated faith-based organisation (FBO) definition currently in use, and a methodological contribution was made in seeking to apply CGT in an intradisciplinary way within Theology.

1.9 Chapter outline

An outline of chapters is given below, but before doing so, a graphically representation of the study is presented:

<p>Overview of the Research</p>	<p><i>Chapter 1 - Introduction</i></p>
<p>Defining the Research Domain</p>	<p><i>Chapter 2 - A working definition of the missiological consensus</i></p> <p><i>Chapter 3 - Towards defining the Christian development organisation</i></p>
<p>How the Research was Conducted</p>	<p><i>Chapter 4 - Research methodology and process</i></p>
<p>Empirical Findings</p>	<p><i>Chapter 5 - The theory of Waymaking</i></p>
<p>Engagement with Literature</p>	<p><i>Chapter 6 - Missional calling and missional spirituality</i></p> <p><i>Chapter 7 - Missional encounters and missional communities</i></p>
<p>Conclusion</p>	<p><i>Chapter 8 - Summative review and recommendations</i></p>

Figure 1: Chapter overview

The study begins with *Chapter 1 - Introduction* by stating the rationale for the research, which is to be found in the lack of engagement with and by the CDO within the missional discourse. This dual omission is shown through a literature survey of both missional discourse and Christian development literature. The research aim and question is framed in terms of an exploration that will make the CDO better known and enable consideration of their missional role and contribution. The study is located primarily within Practical Theology, which informs the methods and scope whilst Missiology informs the content and intent of the study. Furthermore, the study is positioned within the emerging field of Theology and Development. Classic ground theory, the chosen research methodology, is described briefly along with mention of the research participants and the researcher's personal motivation for the study. The chapter ends with brief mention of delimitations setting the scope of the study and the intended contribution of the study.

A requirement, prior to conducting the empirical research in Practical Theology, is to identify in depth the theological paradigm that the researcher is working within (as discussed in Section 1.4.2). Hence *Chapter 2 – A working definition of the missiological consensus*. Documenting this consensus prior to the empirical research in no way pre-empts the emergence of theory regarding the CDO as it does not attempt to hypothesise about the research question but seeks to develop the researcher's theoretical sensitivity (Glaser, 1978) and enable her to approach her exploratory work with an open mind rather than an empty head (Dey 2007:176). It also helps to delimit the theological scope of the research.

It was necessary to clearly define the unit of analysis at the start of the study, given the contended and variable nature of naming and defining organisations doing development work from a Christian faith motivation. Hence *Chapter 3 – Towards defining the Christian development organisation* provides a literature review of names and typologies in current use for such organisations before proposing the name 'Christian developmental organisation' (CDO). The chapter provides a rich definition, considering the CDO's organisational, societal, purpose, activity and faith dimensions. In addition, the history dimension brings an understanding of the origins and formation of the CDO whilst the relationship dimension positions the CDO within a web of relational dynamics.

Classic grounded theory (CGT) is introduced in some detail and the research process described in *Chapter 4 – Research methodology and process*. The researcher sought to follow closely the requirements of CGT, in a way that was exploratory, theological, empirical and theoretical. A key methodological concern was using CGT in an intradisciplinary way and this is described in the chapter. The researcher conceptualised and described the research process in five phases, namely preparation, identifying the main concern and core category, saturating concepts, integrating and writing up the theory, integrating literature with the theory.

The substantive grounded theory, as developed from the empirical data and following CGT methods, is written up in *Chapter 5 – The theory of Waymaking*. This is the theory prior to engagement with literature. It is intentionally very close to the data and seeks to convey the many conceptual nuances of the CDO to the reader. This level of detail was deemed necessary given the minimal literature available about the motivation, practices and especially the faith praxis of the CDO.

Chapters 6 and 7 locate and extend the theory of *Waymaking* in relation to extant scholarship. Engagement with literature through *Waymaking*, and within the delimitation of the research question, elicited four missional areas which form a useful bridge between the theory and literature. *Chapter 6 – Missional calling and missional spirituality* engages the main concern which is described as a missional calling while the core category is described as a missional spirituality. This is followed by *Chapter 7 – Missional encounters and missional communities*, where the category of *helping holistically* is described as a missional encounter. Here, the category of *extending the congregation* as well as that of *sustaining organisation* are described as missional communities.

The closing chapter, *Chapter 8 – Summative review and recommendations*, begins with a review of the study processes and its deliverables. Summative findings are presented concerning the missional contribution and role of the CDO. Additionally, some omissions in the current missional discourse that were highlighted during the study are mentioned. This is followed by recommendations to various stakeholder groups within the missional discourse, ending with recommendations for further study.

Chapter 2 - A Working Definition of the Missiological Consensus

2.1 Introduction

In order to explore the potential contribution of the CDO to the missional discourse, it was necessary to identify and understand the missiological consensus which gave rise to, and should still be informing, the discourse. This chapter presents a working definition of that consensus. Developing the definition prior to the empirical research in no way pre-empted the emergence of theory, which in Classic Grounded Theory (CGT) is to be stringently avoided. Rather it sought to develop the researcher's theoretical sensitivity, as advised by Glaser (1978: 31–32). Given the missional nature of the research question, this gave the researcher a rich understanding of the scope and purpose of mission which sensitised her in her search for concepts and patterns during the empirical research. It was not an attempt to answer the research question, but rather enabled the researcher to approach her exploratory work with, as one commentator recommends, an open mind rather than with an empty head (Dey, 1993: 93). In addition, developing and using this working definition supported the proposed use of CGT in an intradisciplinary manner within Theology, as will be discussed in Section 4.2.1.

In seeking to define the missiological consensus, the cautionary note issued by Bosch (1991: 9) regarding defining mission was heeded, that one should be neither too specific nor too self-confident in this definitional task as it is only approximations of mission that may be arrived at. The same is true for the missiological consensus. Keeping this in mind, the definition brought together some key voices that contributed to the missiological consensus that was arrived at during the 20th century and some who have further elaborated and extended this consensus into the 21st century. Whilst developing the definition, an appreciation was also shown for various methodological approaches found within this theological consensus (as will be discussed in Section 2.2.3).

The definition presented in this chapter was constructed in a simple manner based on two key elements of the consensus. Firstly, considering mission as God's mission - the *missio Dei* - and secondly, considering the church as a participant in God's mission – the *missio ecclesia*. But before doing so, the sources and approaches used in developing this working definition of the missiological consensus are discussed, given their influence on the consensus.

2.2 Sources and approaches in defining the missiological consensus

A rich theological resource informs the so-called “missiological consensus” (Guder, 1998: 3) which emerged amongst theologians in the 20th century. It is a consensus which continues to develop and

expand and inform the missional discourse. In this section, the emergence and nature of the missiological consensus will be reflected upon briefly, after which some of the different voices within the missiological consensus will be identified. Finally, some key missiological approaches recognised within the consensus will be mentioned.

2.2.1 The emergence of the missiological consensus

As the 20th century drew to a close, a theological consensus on mission had emerged. In this regard, Guder (1998: 4) finds that

The ecclesio-centric understanding of mission has been replaced during this century by a profoundly theocentric reconceptualization of Christian mission. We have seen that mission is not merely an activity of the church. Rather, mission is the result of God's initiative, rooted in God's purposes to restore and heal creation.

Arguably, this reconceptualization had its origin in the emergence of a diverse and vigorous world Christianity that resulted from the missionary movement of the 18th and 19th centuries, as well as the decline of this movement in the first half of the 20th century. At a time when the West began facing a profound "loss of Enlightenment confidence in reason and progress" (Lindbeck, 1988: 153), the optimism and assurance of the 1910 Edinburgh Mission Conference had also faded.⁴¹ As a result of the expansion of the church, arising from the missions movement, the church in the West was facing the theological challenge of their relationship to the 'younger' churches in the South. Despite its supposed applied nature, mission activity had raised theological questions about the lack of a missional dynamic in Western theologizing, and indeed in the place and purpose of Christian mission itself (Guder, 2015: 6–9). It was Karl Barth who provided theological leadership through the impasse

⁴¹Some historical background is in order. The World Missionary Conference which took place in Edinburgh in 1910 may be considered as a prelude to the missional discourse. It represented a watershed between two eras of mission at the start of a new epoch in world history (Bosch, 1980:161). In many ways, although unbeknown to the Conference delegates at the time, the gathering marked the end of the missionary paradigm within Christendom, even though many of its proceedings were still premised on a missionary movement from the Christian Western hemisphere to the so-called non-Christian East and South (Stanley, 2009: 303). Even so, the results of the Conference were still far reaching in unexpected ways. Robert (2010) says of the delegates:

They gathered under the assumption that missions operated in the context of western colonialism. But they departed with a prophetic glimpse of Christianity as a worldwide fellowship... the conference itself awakened them to the reality that discussions of mission policy could not be separated from the deeper meaning of the church as a worldwide community united before God.

This foreshadowing of World Christianity and the Ecumenical Movement may certainly be seen as preludes to the missiological consensus. The Conference confirmed the essential nature of mission to the Christian faith and whilst this would play out in a very different way than was envisioned at the Conference, the trajectory was set for a new Christian century which would be shaped by and for mission. Shortly after achieving this relative clarity, certainty and unity about mission at the Edinburgh Conference, the devastation of the First World War and consequential challenges to Western civilisation threw into question the foundational assumption "that Christian mission could be understood as a movement from the Christian nations of the west to the non-Christian nations of the east" (Stanley, 2009: 305). In addition to this, the rise of secularism in the West, and the growth of world religions as encountered by missionaries, led to questioning the very nature of mission and meant that the "theological abstinence on the part of the mission discussion could not be maintained" (Guder, 2015:5), an abstinence that had been agreed during and immediately following the Edinburgh Conference, in order to attract the widest range of church representation. It was this crisis of "how do we save Jesus Christ from the ruins of Western civilisation" (Bosch, 1980: 161) which opened missionaries and missiologists to contemporary biblical and systematic theology.

and confusion when in 1932 at the Brandenburg Missionary Conference, he articulated that mission was an activity of God himself, thereby challenging the deficit of mission in Western theology and, therefore, also in ecclesiology (Bosch, 1991: 389; Guder, 2015: 21). It was with this paper that Barth is considered by some to have become the father of the new theology of mission (Bosch, 1980: 167).

By 1952 and the Willingen Conference of the International Missionary Council (IMC), it had become clear that mission was no longer a strategy for world evangelisation or Christianisation, but a theology drawing from all the traditional loci of theology and informing, most particularly, the essentially missionary nature and role of the church, based on an understanding, albeit a contested one, of the *missio Dei*. Added to this was the question of the translation of the gospel within the cultures of, and by, the Southern churches, replacing the prior missionary endeavour which had taken the form of the introduction of Western forms of Christianity into Southern contexts (Guder, 2015: 5–7). As the decolonisation project gathered momentum, so did the increase in the voices of theologians from the global South as contributors to the emerging consensus on mission. These included scholars like Mbiti (1969) who sought to expand the sources of the missiology beyond a Western cultural frame, and Gatu, in 1971, who famously called for a moratorium on western missionary involvement in Africa (Makofane, 2019: 127–128).

The understanding of mission continued to develop in a polemic way, with waves of convergence and divergence - for example, in relation to the role of the church in mission and whether evangelism had primacy over social action. This polemic was seen most vividly in the breakaway from the World Council of Churches (WCC) after their Uppsala Conference in 1968 by those like McGavran who upheld mission as evangelisation and church planting rather than as humanisation. During the 1970s, three of the largest Christian groupings each put forward their comprehensive understanding of mission, making fault lines and intersects apparent when the Lausanne Covenant of 1974 was followed closely by the Vatican's *Evangelii Nuntiandi* and also the WCC's *Mission and Evangelism: An Ecumenical Affirmation* (Ross, 2017: 260).

Following this, much work was undertaken to understand, articulate and activate a missiological understanding based on *missio Dei* theology. By the start of the second decade of the 21st century, considerable convergence between actors shaping the missiological consensus was evident. The same three large constituencies in world Christianity once again “each offered a comprehensive understanding of mission: the ‘Cape Town Commitment’ of the Lausanne Movement in 2010, the World Council of Churches’ ‘Together Towards Life’ in 2012 and Pope Francis’ ‘*Evangelii*

Gaudium' in 2013 (Ross, 2017: 260).⁴² Bevans (2015: 193), in reviewing these documents and bringing them into dialogue, organises his reflections around the significant words in each document, namely life, joy, and love that he finds:

...these three new mission statements cover much of the same ground and are quite complementary, with concern for the poor, the oppressed, the marginalized, and the forgotten and disregarded playing a central role in all of them ...[whilst] each has the potential to be a friendly yet challenging ecumenical dialogue partner to the others.

This indicates both the convergence and the vibrant and ongoing nature of engagement within the missiological consensus, showing how mission continues to unfold today wherein “the various traditions share much in common but also have their various contributions to make” (Goheen, 2014: 185). It is, therefore, important to note that acknowledging a missiological consensus does not dictate a single theology of mission, given Bosch’s observation (1991: 8) that:

Different theologies of mission do not necessarily exclude each other; they form a multi-coloured mosaic of complementary and mutually enriching as well as mutually challenging frames of reference. Instead of trying to formulate one uniform view of mission we should rather attempt to chart contours of “a pluriverse of missiology in the universe of mission”.

The 20th century saw the reconceptualization of mission from an activity of the church to an attribute and activity of God in which the church is called to participate. Whilst there is much plurality within the missiological consensus, it is built on shared convictions concerning the nature and purpose of mission.

2.2.2 *Voices brought together in the definition*

The number and range of voices from across the spectrum of church and theological streams and disciplines bears witness to the veracity of the missiological consensus. The different voices brought together in this definition will be considered briefly. There are, of course, many voices but priority in the selection was given to those looking at mission in relation to the identity and functioning of the church, seeing that the focus in this research is on the missional discourse, defined in Section 1.2.2 as a fundamentally ecclesial discourse.

Firstly, in this definition, there are certain *foundational voices* representing those whose work brought a disjunction with the existing understanding of mission in their times and drew the initial contours of the new understanding after 1910 (Edinburgh) until 1952 (Willingen). The most noteworthy (but by no means only) voice during this time was Barth. Other systematic voices, such as Brunner, and missionary and missiological voices such as Kraemer, also contributed to redrawing the contours of mission.

⁴² Highlighting the Protestant conciliar, Protestant evangelical and Catholic statements is representative not comprehensive. Pentecostal, free church, indigenous and orthodox churches have also released statements on mission (see Gibaut & Jorgensen, 2014).

The strongest voice in this definition is the *consolidating voice* of David Bosch. An original and foundational thinker on “missionary theology” (Bosch, 1991: 489–498), Bosch also very helpfully brought together the missiological consensus within an “emerging ecumenical missionary paradigm” (1991: 368–510 see his note 1: 531). It is worth noting here that his magnum opus *Transforming Mission* (1991) is considered by some as a standard and starting point within the missiological consensus (Bevans & Schroeder, 2005: 71). Whilst containing original material, Bosch also masterfully summarises the broad sweep of mission history and theology using a paradigm approach. Bosch’s deep and wide description of mission in his thirteen elements of the emerging paradigm (1991: 368–510) helps demarcate the scope of mission theology, as explained by Bevans and Schroeder (2005: 70) who state that:

His thirteen elements have virtually set the agenda for theological and missiological reflection far into the twenty-first century... David Bosch’s vision of mission will not and cannot simply be replaced. It can only be built upon and nuanced. The only way we can do missiology after Bosch is to do it under his inspiration, as new insights emerge and new situations develop.

Additionally, it is the spirit of reconciliation in which Bosch worked (Kritzinger, 2011: 40; Nel, 2013: 127), seeking to build bridges between differing understandings of mission (for example the evangelical and the ecumenical - see Bosch, 1980: 202–220), which also qualifies him as the quintessential consolidating voice of the missiological consensus of the 20th century.⁴³

⁴³ It is helpful to understand the progression of Bosch’s work prior to his death in 1992. Bosch had begun using a dimensional approach to defining mission in the 1980s and developed this more fully into his thirteen elements of mission. He was opposed to speaking of parts or components of mission that need to be kept in balance and which lead to “fruitless priority battles” (Kritzinger, 2011: 33). Rather, Bosch believed that dimensions of mission are to be held in creative (not destructive) tension (2011:33). This approach provides a way forward to understand mission beyond the dichotomised view of mission as having “two wings” (Stott, 1992: 340) of evangelism and social action. In using Bosch (1991) as a primary text it should be noted that Bosch’s work has not been without critique. Kim (2000: 1), for example, states: “By its very nature, *Transforming Mission* is retrospective; it documents what has already been resolved not the debates of today. In that sense it was inevitably already out of date by the time of its publication”. Such critiques effectively discount any value that history of scholarship and historical scholarship might have on present thinking and therefore must themselves be critiqued. Such a critique also fails to see the prophetic nature of Bosch’s work which is still relevant, especially within the missional discourse. But it is worth considering two areas of critique that do require attention. The first critique concerns how the mission theology of Bosch relates to mission practice, or to quote Kritzinger: “How are these ideas and insights to be mediated to congregations and missionaries so that they may be put into practice?” (2011:38). Kritzinger asks to what extent an understanding of mission should be idea based (as per Bosch) rather than practice based with an emphasis on particular, concrete, local encounters, on presence and listening. Kritzinger rightly calls for a pastoral circle or praxis cycle that develops the theory about the “interrelationship between missiological ideas and mission agencies, contexts, spiritualities and practices” (2011: 42). In building on Bosch, this is indeed work that must be done, and that is what this study seeks to contribute to. This does not however discount Bosch. Rather it points to work that must be done to embody his theological ideas through mission praxis. The second critique of Bosch (Bevans & Schroeder, 2005; Kritzinger, 2011; Kim, 2000) relates to missing voices amongst Bosch’s own dialogue partners and omissions of specific dimensions or elements of mission considered important by others. It is noted that his dialogue partners are predominantly Northern with voices from the global South not well represented. In terms of missing dimensions of mission, Kritzinger (2011: 41) rightly observes: “We need to recognise that he [Bosch] did not give an exhaustive picture of all the important dimensions of mission in this post-modern or post-colonial era.” Missing dimensions include, for example, earth keeping, reconciliation, Pentecostalism, gender. It is also necessary to remember that Bosch was himself part of the late modern paradigm and that a quarter of a century has passed since his death in 1992. However, it may be seen in some of his writings that Bosch recognised these dimensions of mission and was moving (perhaps more freely in an approaching post-apartheid context) to include some of them, albeit from a Western perspective (see for example Bosch, 1995: 27-45). In addition, in his element of “mission as contextualisation”, he certainly recognises

Second only to Bosch as the strongest voice in this definition of the missiological consensus, is that of Lesslie Newbigin, who brings a quintessentially *missionary voice*. Like Bosch, his was also an ecumenical and ecclesial voice. He was a key influence in mission thinking and practice in the second half of the 20th century, who also helped to bridge the chasm that had formed between evangelical and ecumenical movements in relation to mission (Van Gelder & Zscheile, 2011: 37; see also Laing, 2012). His work, in many ways, birthed the missional church movement within a Western post-Christendom context. But his work also has far wider application as “[h]is approach integrated a high Christology into a larger framework of the *missio Dei* in relation to the reign of God [and]... understanding the work of the Triune God as *calling* and *sending* the church through the Spirit into the world to participate fully in God’s mission within all creation” (2011: 38).

As the 21st century dawned and missiologists considered the century ahead, and how they would build on the tremendous theological developments of the 20th century in the light of a growing World Christianity, some missiological *bridging voices* emerged. Bevans and Schroeder (2004) are noteworthy in this regard. They present (2004: 281–395) three models of mission (*missio Dei*, reign of God, proclamation of Jesus Christ as universal saviour) that they see present in late 20th century mission. These, they synthesize into a fourth model of mission, namely mission as prophetic dialogue, which is a more contextualised model for the 21st century. Bevans and Schroeder provide excellent supplementary voices to Bosch as they also include wider reference to sources of theology and mission history beyond the West and include the voices of women and Southern theologians. Both the “six constants of mission”, as well as the “six essential components of God’s mission” that they describe within mission as prophetic dialogue provide a map or sign-posts in seeking an understanding of mission that is faithful to the biblical text and Christian tradition but also helps move towards praxis.⁴⁴ Bevans in particular, in his various writing collaborations (for example Bevans & Schroeder, 2005; Bevans & Tahaafe-Williams, 2011), has continued to extend and build on the work of Bosch to include these and other dimensions as well as seeking to include voices from the global South. Bevans and Schroeder are useful guides in seeking to build on Bosch and consider the contextual nature of mission and the mission agenda for the 21st century.

In support of the development and establishment of the missiological consensus, the *collective voices* of the various conciliar bodies representing large Christian constituencies were and still are an

the place of a contextual theology of mission. Whilst agreeing with the above two critiques, they do not disqualify the work of Bosch, who still has much to offer and whose work may itself be read as a critique of the missional discourse.

⁴⁴ In addition, Bevans and Schroeder’s use of three types of theology (after Gonzalez and Sölle) provide useful historic and theological insights and a tool for analysis in understanding the different approaches and theological frameworks that exist amongst Christians in mission (2004:32 – 72).

important voice. These include the Catholic, Protestant (evangelical and ecumenical or conciliar), Orthodox and more recently Pentecostal and indigenous church movements such as the African independent/initiated churches (AICs). It was through the work of various councils and committees that much of the missiological consensus was wrestled with, worked through and ways sought to integrate it with the practice of the church and missions (Bevans & Schroeder, 2004: 244–275).

Throughout the development of the missiological consensus, there are scholars who have been *enriching voices*. These are writers from across the theological spectrum (systematic, biblical, historical, practical) who have sought to contribute and extend the understanding of mission within their disciplinary speciality. Twenty first century contributors include biblical scholars such as Chris Wright (2006), who developed a missional hermeneutic of scripture, and systematic theologians such as Darrell Guder and others in the Gospel and our Culture Network who have sought to bring together ecclesiology and missiology within the missional discourse. In the South African context, academic theologians have also engaged this discourse, for example, Niemandt (2019) and Burger, Marais and Mouton (2017). Steve de Gruchy (2005) engaged the missiological consensus from the perspective of development, extending it within a Southern and social justice context. Others such as Schreiter (2005) have considered specific themes such as reconciliation against the backdrop of the missiological consensus.

There are, however, *questioning voices* that need to be heeded, those who question some of the foundational understandings on which the missiological consensus is built. For example, there are those such as Flett (2010, 2016), who raise questions of a systematic nature in relation to *missio Dei* theology and concepts of apostolicity. There are also those such as Saayman (2010), Banda and Saayman (2015) and Vellem (2015), who question the sources, developing direction and application of the consensus outside of a post-Christendom and Western context.

Increasingly, there are also *extending voices* which, whilst building on the missiological consensus, are extending the scope of the missiological consensus in and from different contexts, especially from a World Christianity perspective. Kritzinger (2011: 41) shows the way forward from Bosch when he says: “It is up to the missiologists who wish to further develop Bosch’s multidimensional approach to broaden and deepen the debate”. In this, the foundational, consolidating and missionary voices also need to become extending voices at this time within the missiological consensus in order to avoid reductionism, especially within the missional discourse, as seen, for example, in Flett’s reading of Karl Barth (2010) and other foundational voices (2016), and Goheen’s diligent and perceptive interpretation and application of Newbigin (Goheen, 2002a,b,c).

Finally, it is important to recognise the *missiologically voiceless* not surveyed or represented in literature used in this definition.⁴⁵ There are many people, notably missionaries and laity (often women and those economically and educationally marginalised), whose faith and work helped to take the history of Christianity in a new direction (Walls, 2002b: 71). They contributed to the groundswell that caused the movement “from Christendom to World Christianity” (Walls, 2002: 49) which, in conjunct with events of world history, provided the impetus for the new missiological consensus and paradigm. Despite their key role, past and present, their voices are not heard within the consensus. It is through empirical work in Theology (such as is the intent of this study) that such voices may continue to contribute to our understanding and commitment to mission and the missiological consensus at this time.

2.2.3 *Methodological approaches in defining the missiological consensus*

In engaging the missiological literature, certain broadly accepted methodological approaches were apparent. Four of these are mentioned briefly as they are important for an understanding of the missiological consensus. They are also necessary for guiding missiological empirical research within an intradisciplinary approach.

Firstly, the approach of applying a missional hermeneutic of scripture which seeks “a holistic understanding of mission from a holistic reading of the biblical texts” (Wright, 2006: 60). A missional hermeneutic attempts to read the Bible in its entirety “in the light of [the] great overarching perspective of the mission of God and to accept the biblical worldview [that] locates us in the midst of a narrative of the universe behind which stands the mission of the living God” (2006: 63–64). In accepting the universal nature of the biblical narrative, however, it should not be treated as a “totalizing narrative that suppresses difference... a missional hermeneutic must take seriously the reality of *difference* with utmost seriousness... we hear [the gospel] most transformingly—from someone who is deeply “other”, from someone who is *not like us*” (Brownson, 2009). The purpose of a missional hermeneutic is, therefore, intensely practical for the continuing formation of missional communities (Guder, 2015: 91; see also Bosch, 1991: 15–56). The authority of Scripture “lies in its wonderful and releasing power to bring about the increase of faith in practice. Its task is to empower the practices of obedience that God uses as part of his strategy to heal the broken creation... the real power of God’s Spirit in our midst” (Guder, 2015: 103).

Secondly, recognising the *plural and contextual* nature of mission is an important methodological approach. Emerging from an era of Western contextualism and an “era of non-contextualisation”,

⁴⁵ Kritzinger (2012) uses the term “voicelessness” to talk about the public voicelessness of theologians. However, it may equally be applied to those not represented (or given access) within theological discourses.

there is much to be done to re-establish the contextual expression of the *missio Dei* (Bosch, 1991; see also Newbigin, 1989: 141–154). The gospel is contextual, as was the life of Jesus and this is how the love of God still operates in the lives of people and communities. Padilla (2010: 103) states that the gospel “is the good news that God has put himself within humanity’s reach.” In order to accomplish this, God has “broken into human history through the breach made by Jesus Christ in the time-space reality... It may be said that God has contextualised himself in Jesus Christ”. It is currently a time when the domination of one context is being dislodged, making the way for a multiplicity of contexts within the theology of mission. This, as Guder (2009: 73) finds,

...requires much hard work, sorting out our Christendom legacy in terms both of its resources for faithful witness today and its reductions and dilutions of the gospel. Deeply embedded patterns of cultural captivity are present in every theological and ecclesial tradition. Intellectual breaches and polarities distort the mission of God.

The end of colonialism prompted the need for new ways of doing theology and mission that were to be found in contextualisation. In this regard, Skreslet (2012: 88) writes that “[t]he terminology of contextualisation indicated a shift of emphasis from the centre to what had been considered the periphery... The task of theologizing now became more dialogical and less a matter of one-way applications. The experience of indigenous communities took on a much greater importance.” Similarly, Bevans (1985: 3) points out that the need of the churches of the Third World for contextualization arises not from theoretical needs, but from practical ones: “The *theologia perennis*, developed in Europe over the centuries ... simply is incapable of answering questions that arise in Third World contexts”. In honouring context, these theologies will not be done in Western ways but rather from local experience and local context (Bevans, 2011: 10). As he rightly states (2011: 11), “[c]ontextual theology is too important to be left only to the theologians”.

A third methodological approach is that of seeking to *integrate theory and practice*. Here, Kritzinger (2011: 57), in building on Bosch, rightly states that “[i]t is necessary to complement Bosch’s set of multidimensional theologies of mission with a praxis matrix, so that his wide-ranging and stimulating theological insights may become fruitful for the discernment of actual mission praxis here and now”. Bevans (1992: 63), speaking about his own praxis model of contextual theology (one of 7 models he offers), explains how the praxis model arose within Liberation Theology, and finds that it has wider application. According to him, the model is about “theologizing by acting reflectively and reflecting on one’s actions” (1992: 66). In a similar vein, Kritzinger (2011: 49) elaborates the praxis model of contextual mission, which he views as “the constant interaction between theory and practice, acting and thinking, praying and working.” It is a method that is to be transformative and conducted communally, working in and through “the intentional encounters in which Christians are involved” as this is the “stuff” of mission (Kritzinger, 2011: 54). Showing the influence of, amongst others, Schreiter, Bevans and Bosch, Kritzinger (2011: 50) puts forward a strong case for using a praxis

method (or pastoral cycle as he also calls it) in the form of a praxis matrix with seven dimensions. He asserts, thus:

It is my proposal that we view any form of mission ... as a form of praxis: i.e. as a communal venture intended to bring about some form of transformation in a specific community, made up of a complex of ideas and practices that interact constantly and so give shape to that particular mission praxis. I further argue that certain features are always present in intentionally transformative ventures, sometimes explicitly and sometimes implicitly, if such a venture strives to be faithful to the Christian tradition *and* relevant to a specific context.

As such, missional theology seeks to integrate theology and practice “out of a conviction that a truly missional church cannot function with a false division between thought and action, being and doing” (Guder, 2015: xiv).

A fourth methodological approach is to adopt a *suitable manner* within missiological work (Guder, 2015: 13–19; see also Bosch, 1991: 488). This should be done with modesty and conviction; integrity; underscored by worthy living; showing an understanding that missiology is about the healing work of God’s love before a watching world. In short, having the manner which “evokes an understanding and practice of theological discipline that reflects that the gospel is healing, shalom, reconciliation, forgiveness and new beginnings” (Guder, 2015: 19); working patiently and expectantly, with eschatological confidence.

2.3 The mission of God

Having discussed the history, voices and approaches within the missiological consensus, the first of two proposed key elements within the consensus will now be discussed. This is that, in the first instance, mission is *God’s* mission, the *missio Dei*. As such, mission has its origin and ongoing source in the Triune God and is an attribute of God rather than an activity of the church (Bosch, 1991: 390). Mission (Bosch, 1991: 10) has been defined as:

God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people.⁴⁶

The mission of God will be considered by reflecting on the trinitarian nature of the God of mission, followed by exploring the purpose of God’s mission to establish God’s kingdom on earth. This is an attempt to respect both “thesisism [which] seeks to know God through his *being*, while faith in the living God knows God from his *activity*” (Thiselton, 2015: 40).

⁴⁶ Karl Barth had been instrumental in promoting this thinking when, in 1932 at the Brandenburg Missionary Conference he positioned mission within the sending that is to be found in the classical doctrine of *missio Dei* – the Father sent the Son, and the Father and Son sent the Spirit – adding yet another sending, that of Father, Son and Spirit sending the Church. This definition of mission shifted primary agency of mission away from the church, placing it within the life of the Trinity (Bosch, 1991: 389–393).

2.3.1 *God's Trinitarian nature in mission*

Mission originates within the mystery of the trinitarian processions of the self-giving and self-revealing God in creation history with “God moving in saving love within the world” (Bevans & Schroeder, 2004: 287).⁴⁷ As such, mission is not situated in either ecclesiology or soteriology but in the Trinity and is always the initiative of God (Bosch, 1991: 390). God is revealed in the Bible as the subject and author of mission (Bosch, 1980: 75). This implies that mission is accomplished in a trinitarian manner and care must be taken in understanding the *missio Dei* not to fall prey to “deficient trinitarianism” (Flett, 2009: 5). The *missio Dei* is an attribute and activity of the Trinity who is “Creator, Redeemer, and Sanctifier, for the sake of the world” (Bosch, 1991: 392), the God who is “creator, upholder, and consummator of all that is” (Newbigin, 1995: 30). In considering the nature of the mission of the God, therefore, attention must be given to understanding the mission of the Father, and of the Son, and of the Spirit, even as the three persons are, at the same time, understood within the perichoretic trinitarian unity of God.⁴⁸ This trinitarian unity in the mission of God is elaborated in the paragraphs that follow.

Firstly, the mission of God concerns the kingdom of the Father and it is through the will of the Father as Creator and within his loving, fatherly heart that God’s mission to establish his kingdom on earth has its source (Bosch, 1991: 392). The Father is “the fountain of sending love” and “the deepest source of mission” (Bosch, 1980: 240). The God whom Jesus knows as Father is the Lord of universal history, whose action and intent is “to bring history to its true end... a restored humanity living in peace and happiness within a renewed creation... not of otherworldly bliss, but of earthly happiness and prosperity (Psalms 82 and 144)” (Newbigin, 1995: 34). His reign is an “impending reality” and he has chosen and sent a Person and a people to be the bearer of his universal purposes of universal blessing (1995: 34).

Secondly, the mission of God concerns the work of Jesus Christ as Redeemer, to which the work of the Father is foundational. With reference to Isaiah 42:1, Jesus Christ is the servant of the Lord, and at the same time, the exact representation or image of the Father (Col 1:15) causing the Father to become visible, as the Father works through Jesus Christ (Bosch, 1980: 75). Whilst mission has a trinitarian basis, it also has a Christological concentration “because it is precisely Christology that accentuates God’s entrance into the world” (1980: 241). Jesus proclaimed and announced the event

⁴⁷ Mission, it should be emphasised, arises out of and because of who God is. Mission is not only a derivative in the economy of God but exists within his ontology and the one cannot exist without the other. The very attempt to separate the ontological and economic in God is an error. In this way, mission may be said to be both an attribute and an activity of God. To think that God *in se* can exist without a missional compulsion or attribute is to either fail to understand God’s revealed nature in Scripture or else to allow for a conception of God in which God does not act consistently with his nature and where there is a disjunction between his ontology and economy (see Flett, 2010: 287-290).

⁴⁸ Thereby seeking to avoid the dangers of both modalism and singleness of the Trinity (McGrath, 2001).

of the arrival and present reality of the kingdom of God in history, but more than this, in him the kingdom has come near and the reign of God has been made visible and known as Jesus “embod[ie]d the presence of the kingdom of God in his own person” (Newbigin, 1995: 41). As it were, the kingdom is present in Jesus Christ. It was through his life, words and deeds that Jesus made the kingdom known. Jesus called and sent his disciples to do the same, to announce the kingdom of God and perform works to authenticate its presence (1995: 42). With his death and resurrection, Jesus Christ opened up the way into the kingdom of God. Jesus himself declared “I am the way” (John 14:6), to the extent that a person’s acceptance or denial of God is determined by their acceptance or denial of Jesus (1995: 42). As such, Jesus’ incarnation, crucifixion and resurrection compels us to take history seriously. Additionally, the cross of Christ is the world’s symbol of both judgement and reconciliation (Bosch, 1980: 240), God’s no and God’s yes to the world (Bosch, 1991: 10–11). In Jesus Christ, the world is judged and forgiven, exposed and accepted (Newbigin, 1995: 50). As such, the mission of Jesus Christ brings crisis and conflict as he challenges the powers and principalities who then fight back (Newbigin, 1989: 105). Here, Jesus “bears witness to the presence of the reign of God not by overpowering the forces of evil ...[but by] taking their full weight upon himself” (Newbigin, 1995: 35).⁴⁹

Thirdly, the mission of God concerns God’s ongoing mission in the world as sustained through the witness, power and presence of the Spirit as Sanctifier. The Spirit is the spirit of the Son and the active agent of mission, a living power who is free and sovereign. The Spirit does not replace Christ, rather the Spirit’s presence is that of Christ (Bosch, 1980: 241). The works and words of Jesus recorded in the New Testament are connected directly with the Spirit’s power through whom he was conceived, anointed and led into and out from the wilderness. The Spirit empowered Jesus’ ministry and his teaching and raised him from the dead (Newbigin, 1995: 56–57). In this present age, the Spirit rules, guides and goes ahead of the church in the world in mission (Newbigin, 1963: 49):

The Spirit who thus bears witness in the life of the Church to the purpose of the Father is not confined within the limits of the Church. It is the clear teaching of the Acts of the Apostles, as it is the experience of missionaries that the Spirit goes, so to speak, ahead of the Church; it is the preparation for the coming of the Church, which means that the Church must be ever ready to follow where the Spirit leads.

It is through the Spirit that the historical and saving deed of Jesus has perpetual meaning (Bevans & Schroeder, 2004: 287).⁵⁰

⁴⁹ Newbigin has been criticised as having a tendency towards Christomonism in his strongly Christocentric understanding of the *missio Dei*. However, his Christocentrism is in line with his Christological starting point and other voices need to be brought in for a fuller development of the work of the Father and the Spirit (Goheen, 2002a: 159).

⁵⁰ In considering and seeking knowledge of the God of mission, a systematic reflection is also instructive. Thiselton (2015: 29–52) reflects on God’s suprapersonal nature which helps in understanding that “God is more than a person but not less than a person” (2015: 30) and it is not necessary to either insist on the personal or impersonal nature of God, the former tending to restrict thinking of God within human limits and the latter tending towards an abstract force. As a Trinity, there is one God, and this “has more to do with the unity of God and God’s character and integrity than with

As elaborated in the three preceding paragraphs, mission is rooted in God's trinitarian nature (Bevans & Schroeder, 2004: 304). In God's mission there is an inter-relatedness and dependency of the three persons of the Trinity. The Father is revealed by the Son, who is, in turn, empowered by the Spirit. Having considered the contribution of each of the persons of the Trinity to mission, the unified and relational trinitarian nature of mission must also be considered as there is the danger that the doctrine of the Trinity may function only "vaguely and abstractly" in understanding mission (Bosch, 1980: 240). This may be done by looking at the Trinity as revealed in the nature and actions of a just and loving God in the Old Testament and as the Father, Son and Spirit in the New Testament where the Father sends the Son, the Father and Son send the Spirit and the Father, Son and Spirit send the church. All of these 'sendings' of the Trinity are 'sendings' into the world for God's mission, to establish God's kingdom on earth. The sending is the expression of a triune missionary God, already present and moving into the world in Genesis 1:2-3 (Bosch, 1980: 239–240). There is a contingency and submission between the persons of the Trinity in mission. As such, it is no remote chain of command but "the closest possible relationship" (Bosch, 1980: 241) where sending involves accompaniment and support. Van Gelder and Zscheile (2011: 102–109) state that the strong sending motif of the *missio Dei* must be held in tension with the relationality and mutuality found within the Trinity. Here, the trinitarian theology from the Orthodox tradition is helpful as it begins with the relationality of the three divine persons, their perichoresis or mutual in-dwelling, bringing a correction to the Western tradition that can tend towards monism or modalism within the Trinity. In their critique, Van Gelder and Zscheile (2011: 103) find that "[t]he Trinity has come to be regarded more as a mathematical puzzle than as a way of describing how the Bible narrates God's involvement in the world". They argue that it is through understanding the Trinity as the social, rather than as only the sending Trinity, that it is possible to envision God's active presence and engagement with the world. It is necessary to combine both the sending and the social views of the Trinity as "the

arithmetical calculation. To worship one God is to be united in heart and mind with a single focus" (2015: 34). God is also the living God, not simply a dead idol, but alive and active, "living water" (2015: 39-41). In addition to being a living God, God is the "Holy Life-Giver and Loving Creator" (2015: 43). His holiness and love are inseparable and even in his wrath his holy love wills the best for us because God is eternal love "without condition or qualification" whilst wrath is a "disposition... active on particular occasions" (2015: 43). God's love involves God's giving of himself in creation as humankind is created out of love and he gives himself in love on the cross to redeem humankind (2015: 45-46). With reference to 1 Corinthians 13, God's love never gives up and never ends, it is "the indelible mark of maturity and heavenly existence" which comes to us as a new creation (2015: 47). God's love as "spontaneous, unmotivated, and creative finds expression in the word "grace"" (2015: 47) and God is the giver of grace. As seen, for example, in the parable of the labourers in the vineyard (Matt. 20:1-16), the prodigal son and of the Pharisee and the tax collector (Luke 18:9-14) "*grace and generosity eclipse "fairness" and human expectations*" (2015 :48). In God, love arises from grace and grace from love and "[e]very good gift comes from God, because he loves us; his purposes are love because they are sustained by divine grace" (2015: 52).

This, and similar systematic reflections on the nature of God are necessary and exceedingly helpful when seeking to understand the nature of the God of mission. Space prevents further discussion on this, but see, for example, Chapter 12 "The Relational God and the Divine Attributes" in Karkkainen (2014: 283–309), along of course with many of the classic systematic reflections on the nature of God, for example Brunner (1949).

relationality of God... is a crucial complement to sending” (2011: 105). A relational Trinitarian theology shows God as “a dynamic community of mutuality, openness, difference, and love that makes space for others to participate” with an outward orientation that overflows in love beyond itself (2011: 108). In addition, the Trinity expresses the radically communal nature of God that overflows into history and draws humanity into God’s own life. This is a reminder that, just as God’s very nature is missionary, mission is less about the “propagation or transmission of intellectual convictions, doctrine, moral commands” but rather about “the inclusion of all creation in God’s overflowing, superabundant life of communion” (Bevans & Schroeder, 2004: 288). In a similar vein, Kirk (2000: 28–30) elegantly connects God’s Trinitarian nature to the outworking of his mission by stating that “God’s mission is based on the very nature of God as such – a community of love and mutuality that overflows into the world in a presence that calls humanity to equality, mercy, mutuality, compassion and justice”. Whilst subscribing to the doctrine of *missio Dei* as the sending of God in mission, there is equally, in the social Trinity, a strong theological foundation and motivation for understanding mission as a “dialogical process of giving and receiving” within the diversity of the Trinity (Bevans & Schroeder, 2004: 293). Arguably, the relationships within the Trinity, narrated in the New Testament, are profoundly relationships of fellowship (Moltmann, 1981: 64).

A further aspect of trinitarian being that will to be considered and which affects the understanding of mission is the unity rather than the separation of the being (ontology) of God from the economy (immanence) of God. This will be considered by drawing on the work of Flett (2010), who highlights the consequences of this for mission and church praxis. Flett, although upholding the concept of *missio Dei*, presents a sound critique of its deficient trinitarian basis and gives the historical reasons for this. He goes as far as suggesting that *missio Dei* is a trope⁵¹ (2010: 8), and that its “decisive force and fatal flaw” (2010: 9) rests in its relation to the doctrine of the Trinity. In focusing strongly on the sending of God within *missio Dei*, Flett (who draws extensively on the work of Barth to support his argument), finds that this leads to the separation of God’s being and his acting with a resultant breached God and a “corresponding breached community characterized by a prioritised contemplative being and a derivative missionary act” (2010: 196). When this happens, a gap develops between God and the world, making human means necessary to bridge this gap. Re-conceptualising and understanding the indivisibility of the being and acting of God within God’s trinitarian nature (and thereby strengthening and refining the concept of *missio Dei*), is essential for an effective, unified missional ecclesiology and Christian witness.⁵²

⁵¹ Defined as “a common or overused theme or device” (Merriam Webster).

⁵² Another ontological concern is raised by Giles (2006) where he highlights the error of subordinationism with reference to the doctrine of the Trinity. This is particularly relevant in relation to the role of women in mission and ministry where this error is used to sustain a secondary or supportive role for women by an appeal to intra-trinitarian relationships.

In this section, mission within the missiological consensus was defined as God’s mission, the *missio Dei* – an activity and attribute of God. As an activity and attribute of God, mission is, by definition, trinitarian in nature as revealed in the character, actions and interactions of the Father, Son and Spirit, including those with the church and the wider world. In addition, the need to always keep in sight and hold in tension the implications of the sending and the social dimensions of Trinity was highlighted, along with an awareness of aberrations in trinitarian thinking that separate the being of God from God’s doing. With this understanding of the God of mission, attention now turns to the purpose of God’s mission, which is to establish God’s kingdom on earth.

2.3.2 *God’s mission to establish God’s kingdom on earth*

Mission is concerned with God’s kingdom and “exists on the basis of an expectation of that Kingdom, and that the salvation belonging to that Kingdom is wrought by God himself” (Bosch, 1980: 243). The purpose of God’s mission, which is the result of his being and his initiative, is to restore and heal creation (Guder, 1998: 4).⁵³ This is seen in God’s words and deeds in both the Old and the New Testaments (Verkuyl, 1979: 168). The means through which God does this is the establishment of the kingdom (his reign or domain of authority) on earth by reconciling *all things* to himself through Christ (Col 1:19-20; 2 Cor 5:19; Rom 5:10-11). Here, God is “creator, upholder and consummator of all that is” (Newbigin, 1995:30), who brings a holistic reconciliation through his mission. Verkuyl (1979: 168) aptly expresses the holistic scope and nature of God’s kingdom when he states that:

The kingdom of God is that new order of affairs begun in Christ which, when finally completed by him, will involve a proper restoration not only of man's [sic] relationship to God but also of those between sexes, generations, races, and even between man and nature. This is the message of the prophets, and this is what John saw in his visions recorded in the book of Revelation. This too is the testimony of the Apostles who join Peter in affirming, "We await a new heaven and a new earth in which righteousness dwells" (2 Pet. 3:13).

This reconciliation comes from God’s loving and missionary heart where “[t]he horizontal understanding of reconciliation is clearly grounded in the vertical understanding of God’s saving work” (Schreiter, 2005: 80). As such, establishing his kingdom through his reconciling reign is both the aim and the means of God’s mission. Additionally, the kingdom is concerned with “the completion of all that God has begun to do in the creation of the world and of humankind, a concern that is not sectional but total and universal” (Newbigin, 1995: 56). The coming of God’s kingdom is, therefore, historical, progressive and eschatological. It takes shape slowly but through God’s creative

⁵³ There are clear connections between the Mission of God and the way in which development is positioned within the Theology and Development discourse as Transformational Development. As was discussed in Section 1.2.5, many of the same themes that inform the missional discourse inform that of transformational development, including that of the establishment of the Kingdom of God. Whilst attention is drawn to this connection, it is not the intent of this chapter to define nor to critique Christian conceptualisations of development nor their underlying theologies.

act will be consummated with the final establishment of a new heaven and a new earth (Bosch, 1980: 243, 1991: 390).

The kingdom of God reflects his triune nature and “has its source in the love of the Father for the Son in the unity of the Spirit” (Newbigin, 1995: 31). This points to the fact that the kingdom is communal in nature under the reign of the community of God and not under a lonely monad. Its fulfilment is within a community and will be when these words come to pass:

God’s dwelling-place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Rev 21:3&4).

The Trinity and the kingdom together point to relationships and communities not individuals, as well as to a deeply relational kingdom (Moltmann, 1981: 199).

God is active in history to bring about the fullness of his kingdom and whilst history itself is not redemptive, God is redemptive in history as God views all people and their history (especially the poor and marginalised) from God’s perspective of righteousness (Christian, 1999:189). The reign of God is “the true secret of universal and cosmic history” and is “the hidden reality by which the public history of humankind is to be understood” (Newbigin, 1995:37). God’s reign is over all things and shows God’s intent to bless all nations and to bring to completion God’s purposes for both the created world and people in this world as articulated in Newbigin’s words (1995: 34) that:

The reign of God is not a new “movement” in which those interested may enlist. It is not a cause for support, a cause that might succeed or fail according to the amount of support it attracts. It is, to be precise, the reign of God, the fact that God whom Jesus knows as Father is the sovereign ruler of all peoples and all things. ...an impending reality.

As God extends his reign on earth and moves through history to the time when it will be fully manifest, three dimensions of his mission may be highlighted, namely creating a way into the kingdom, extending his justice and mercy, and bringing reconciliation.

Creating a way into God’s kingdom

Jesus Christ embodies the very mystery of the kingdom in his person (Bevans & Schroeder, 2004: 305) and is central to the establishment of God’s kingdom. This may be seen in Matthew’s gospel where it states that “to encounter the kingdom is to encounter Jesus Christ ... In Jesus, the reign of God has drawn near to humankind” (Bosch, 1991: 71). The reign of God was central to Jesus’ entire ministry and to his understanding of his own mission. As such, in Jesus’ ministry, God’s kingdom arrived wherever he overcame the power of evil, both individual and systemic. The counter forces, however, remain a reality given that Jesus has inaugurated the kingdom, but it is not yet consummated. Through his ministry, death and resurrection, Jesus inaugurated the kingdom and both

made and showed a way to it (Mark 1:14-15; Luke 4:43). He did so in a manner that redefined king and kingdom as a reversal of the ways of the world. As it were, Jesus gave new meaning to power, coming as a servant and taking the way of the cross, reflecting love for the world over love for self (John 3:16; John 13, Phil 2:1-11). In the ministry of Jesus, therefore, the kingdom was proclaimed (Luke 4:21) and its coming prayed for (Matt 6:9). Jesus witnessed to the kingdom through empowering the weak, healing the sick and saving the lost (Bosch, 1989). He also challenged those who stood in the way of the kingdom, while resisting temptation to sin (Matt 4:1-11), thereby, in his sinless-ness, becoming sin and defeating the cosmic powers that stood and stand in opposition to the kingdom, through his death and resurrection (2 Tim 1:10; 1 Cor 15:25-26; 2 Cor 5:21). Indeed as Hunsberger (1998: 91) states:

Ruling by way of a cross and a resurrection, God thwarts the powers of sin and death that distort the creation once good at its beginning. The future rule of God breaks in ahead of time as a harbinger of the world's future to be fully and finally reconciled to God.

The way of the cross and the suffering servant that Jesus took shows the way that is to be taken to find and enter the kingdom, exhibiting a “love that challenged the distorted values that have ruled the world, including a distorted understanding of power” (Christian, 1999:197). In so doing, Jesus inaugurated a kingdom redemptively biased towards the marginalised (Christian 1999:184). It is the poor (Matt 5:3), the little child (Matt 19:4), the rejected woman (John 4:7-42; Luke 7:37-39), the tax collector (Luke 19:1-10), who understand and show us the way to the kingdom once they have met with Jesus. At the same time, the wealthy (Matt 19:24), the hard-hearted and self-righteous (Luke 10:25-37) struggle to enter the kingdom. God's kingdom is not something that people can build but rather are invited into through a spiritual birth (John 3:3) and receive as a reward (Matt 25:34).⁵⁴ When people have a revelation of the kingdom, they will give their all to have it (Matt 13:44-46). It is also the case that God redeems people into his kingdom, into a life under his domain of authority. That God shows himself as a redeemer and saviour is one of the strongest motifs throughout the Old and New Testaments and one which is the heartbeat of the *missio Dei* and “God's cosmic-historical plan for the redemption of the universe” (Bosch, 1991: 150). There have been debates through the centuries about the locus of salvation, where some have promoted salvation as personal, and others as social, including within the structures of society. Christians have sometimes sought salvation through solutions to problems in the world, independent of Jesus Christ. Whilst (as is discussed below) the Christian gospel is clearly not antithetical to societal transformation, “[nor is it] identical with the agenda of modern emancipation and liberation movements” (Bosch, 1991: 398). The full

⁵⁴ It must also be remembered that there are those who will not enter the Kingdom because of behaviour that excludes them (Rev 21:8; Matt 25: 31-46).

extent of the salvation that has been made available through the death and resurrection of Jesus Christ and which is at the heart of the *missio Dei* must be emphasized. Here, Bosch (1991: 397) finds it:

[T]otally untenable to limit salvation to the individual and his or her personal relationship with God. Hatred, injustice, oppression, war and other forms of violence are manifestations of *evil*; concern for humaneness, for the conquering of famine, illness, and meaninglessness is part of the *salvation* for which we hope and labor. Christians pray that the reign of God should come and God's will be done *on earth* as it is in heaven (Mt 6:10).

Like the kingdom, salvation is a present reality, an “already” but is also yet to come in its completeness. Christians have a saviour who, at the same time, they still await.⁵⁵ The believer may, however, experience “radical renewal – both personal and social” in the present (Bosch, 1991: 394). As it were, people are never saved out of their context, but within it and for it as “salvation in Christ is salvation in the context of human society en route to a whole and healed world” (Bosch, 1991: 394). This relational and holistic understanding of salvation is reflected in Jesus' own praxis of the reign of God (Bevans & Schroeder, 2004: 320). The salvation that God brings through his reconciling reign is deep and wide, extant and eternal. The salvation of God is offered as an invitation for inclusion into Christ and his Body, an invitation that requires a response or conversion which “is the answer Christ requests and expects from those who take his message of the kingdom seriously” (Verkuyl, 1979: 170). In understanding God's mission and his reconciling reign, this gospel imperative of conversion through repentance and faith must be kept in sight. Otherwise the gospel will be divested of its significance (Bosch, 1991: 413).

Salvation, as discussed above, is always contextual, and so is evangelism and any resultant conversion. Conversion is never conversion to a context or culture,⁵⁶ but conversion within a culture with its inherent beauty and brokenness, grace and tragedy. Evangelism and any resultant conversion arises from proclamation about Jesus Christ and is always about God's reign of mercy and justice and reconciliation, recognising the dignity and the tragedy of the person (Bevans & Schroeder, 2004: 361). As such, “evangelism cannot be divorced from the preaching and practice of justice” (Bosch, 1991: 417). Here, God's mission of holistic reconciliation is the overall context for evangelism and making disciples. As stated within a Lausanne Occasional Paper (Rice, 2004), “[r]econciliation with God is essential and Christians must be agents of that restoration. However, to stress evangelism without also being agents of holistic reconciliation betrays the full truth of the gospel and the mission of God”. Evangelism, therefore, can neither be equated with working for justice nor can it be separated from it (Bosch 1991:400). According to Newbigin (1995: 59), conversion, usually through evangelism, is an essential element in God's mission – both as a means of reconciling people to

⁵⁵ See Phil 3:20-21.

⁵⁶ A source of many colonial missionary issues and consequences.

himself and enlisting people into the reconciling work of his kingdom. As such, conversion is the initiative and strategy of the Holy Spirit and cannot be programmed by people.

Extending God's justice and mercy

A sign of the presence of God's reign is not only the creating of a way into God's kingdom, but also the presence of God's justice and mercy within society. To remain true to the biblical text, it is not possible to conceive of God's mission without acknowledging justice and mercy (Bosch, 1991: 400–402). As the Uppsala Assembly stated, "... a Christianity which would use the vertical preoccupation as a means to escape from its responsibility for and in the common life of man [sic] is a denial of the incarnation" (Goodall, 1968: 318, quoted in Bosch, 1991: 408). The all-embracing nature of Jesus' saving work indicates the all-embracing nature of God's reign, the non-political yet political nature of the manifestation of God's reign in Jesus, which is the expression of God's loving care and authority over the whole of life (Bosch, 1991: 31–34).

God expresses his justice as compassion and care for the vulnerable, while seeking justice is an inseparable part of the very nature of God (see, for example, Deut 10:17-18; Pss 68:4-51; 46:7-9). The justice of God may be seen as integral with his love. Moreover, God's justice is based on the ideal of love, and the religious ethic of love will always aim at infusing the idea of justice with the ideal of love. As such, justice will be prevented from becoming purely political. When conceived of within the ideal of love, justice helps to overcome a spirit-body dualism (Bosch 1991: 402-403, in dialogue with Niebuhr (1960)). Any alternating between evangelism and humanisation, between interior conversion and improvement of conditions or between the vertical dimension of faith and the horizontal dimension of love is untenable (1991: 408). Instead, justice based on God's righteousness and loving-kindness is what God seeks to bring in and through his reign. God loves and defends those with the least economic and social power, it is a sign that God's reign is present (1991: 70–73). Here, what must be recognised is the "inability of human beings to usher in God's reign, and the need for both personal renewal by God's Spirit and resolute commitment to challenging and transforming the structures of society" (1991: 408).

Liberation theologies, including South African Black and Liberation Theologies - seen for example in the Kairos Document (*Kairos Document*, 1985), played a formative role in orienting the missiological consensus towards a God of loving justice who is active in history. Nel (2013: 129) explains that liberation theologies "presented a break with the prevailing paradigm in theology and mission... an attempt to position theology back in the context of the faith community, struggling to embody and articulate the Kingdom of God historically". As engaged in and through the work of

Bosch,⁵⁷ Liberation Theology shows that within God’s mission, faith and life are inseparable (Gutierrez, 1988: xix, quoted in Bosch, 1991: 443). It gives a vision to direct action within history where Christianity is counter cultural and world-transforming and “[a]ny indifference to this vision is a denial of the God who links his presence to the elimination of all exploitation, pain and poverty” (Bosch, 1991: 447). Such a vision serves as a reminder to believe and expect transformation within history. In this regard, salvation and liberation may never be divorced from each other but should also not be confused (Boff, 1984: 58–60 as quoted in Bosch, 1991:441) because “[l]iberation and salvation overlap with each other to a significant degree, but they do not overlap totally” (Bosch, 1991:446, engaging Segundo (1986)).

Moreover, Liberation Theology points to the centrality of the poor and marginalised within God’s kingdom and under his reign. It is a reminder that “[o]nce we recognise the identification of Jesus with the poor, we cannot any longer consider our own relation to the poor as a social ethics question but as a gospel question” (Bosch, 1991:437). Additionally, Liberation Theology – with cross of Jesus at the very centre - is theology from and for the ‘margins’ as “[i]t is particularly to those on the periphery of society that [God] communicates the possibility of new life on the basis of the reality of the love of God” (1991: 33). Bosch goes on to say that “God’s reign is not intended for those who regard themselves as VIPs, but for those on the margins of society: for those who suffer, for tax-collectors and sinners, for widows and children” (1991: 33), and to pray kingdom come is a subversive activity (1991: 34). This is because the kingdom of God is “all embracing, proclaiming the deliverance of every human and cosmic reality from all sin – from the sin of poverty... starvation... dehumanisation... the spirit of vengeance... the rejection of God” (Boff, 1988: 2 quoted in Christian, 2014: 175). Bevans and Schroeder (2004:320), referencing the ministry of Jesus and the writing of Gutierrez, say that “salvation involves liberation from sin, whether individual or structural, and this spills over into societal transformation, political responsibility and economic stability. Salvation is both individual and communal...”

Liberation theology continues to be a reminder, in this postcolonial time, of the “need for a deep spirituality of liberation, from the perspective of the poor” (Alvarez, 2011: 87), a spirituality reflecting God’s heart and his reconciling reign. It continues to be a hermeneutic device that helps discern the way to aim towards the future of hope which is the kingdom of God in its fullness (Alvarez, 2011: 91). Sobrino, further, talks about the need for responsible Christian reflection when confronted by a suffering world (1994: 46 in Alvarez, 2011: 95). Such reflection is to demonstrate the liberating

⁵⁷ Liberation Theology is also engaged by many of the other formative voices in the missiological consensus. Here Bosch (1991: 432–447) is given as one such example by bringing in voices of liberation theologians as used in his element of ‘Mission as Liberation’, with a few extensions.

capability of Christianity. It helps in hearing the cry that God hears, that of the poor, marginalised and excluded. Solidarity with the poor and oppressed is central to God's self-revelation through the patriarchs and prophets and through Jesus. Indeed, Jesus' own mission manifesto in Luke 4:14-19 constitutes the biblical warrant for mission as liberation (Schreiter, 2005: 82). The missiological consensus, it may be seen, was distinctively shaped by liberation theologies and should continue to be so.

Bringing reconciliation within God

It is through God's act of reconciliation that he is bringing a broken world back to God's intentions, with reconciled and restored relationships between people and God, between people and with creation (Rice, 2004: 11). As Schreiter (2005: 82) states, "[i]f Luke 4:14-19 constituted the biblical warrant for mission as liberation, Ephesians 2:12-20 is the warrant for mission as reconciliation and healing". Reconciliation is not something people initiate or do, but rather "discover it already active in God through Christ" (Schreiter, 1992: 43) and people are invited into that work of God (1992: 59). As such, reconciliation has its source in God's Trinitarian self and his heart of love. It is not something apart from him but is always reconciliation into him and his kingdom. It is also the case that reconciliation began in the death and resurrection of Jesus Christ and will be completed when God has reconciled the whole universe in Christ (Eph 1:10). At the present time "reconciliation is a sign of God's presence in the world, of the kingdom of God drawing near" (Rice, 2004: 15). Reconciliation also presents as God's peace, his *shalom*. This peace is not the peace of the world (John 14:27) but peace that brings fullness of life (John 10:10) as "God's peace encompasses all dimensions of human life, including the spiritual, physical, cognitive, emotional, social, societal and economic. *Shalom* pursues mercy, truth, justice and peacefulness through both personal conversion in Christ and social transformation" (Rice, 2004: 15). In understanding reconciliation, like all of God's mission, it is necessary to seek to hold in tension the realised and provisional, the material and the spiritual, human action and God's agency. Brueggemann's three dimensions (1984: 17–20) of *shalom*, defined as peace and wellbeing, are also pertinent in understanding reconciliation within God: the cosmic dimension of "orderly fruitfulness"; the political dimensions of "equitable justice"; and the personal dimensions of "generous caring". Myers (1999: 51, engaging Wolterstorff, 1983: 69–72) notes that *shalom* is, firstly, a relational concept regarding "dwelling at peace with God, with self, with fellows, with nature" to which are added "justice, harmony, and enjoyment to capture the full biblical meaning of the word".

This section looked at the mission of God by considering, firstly, God's trinitarian nature and, secondly, God's activity to establish his kingdom reign on earth. Indeed as Newbigin (1995: 60) finds,

the mission of God is “an action of God, putting forth the power of his Spirit to bring the universal work of Christ for the salvation of the world nearer to its completion”. Next, the church as participant in this mission of God will be considered in some detail, given the focus of this research on the missional church.

Toward comprehensive salvation

In summarising the above discussion, it may be said that God, in his mission to establish God’s kingdom, is both bringing about and moving towards a comprehensive salvation. Such salvation is based on a comprehensive Christological framework that includes all aspects of the life of Jesus Christ – his incarnation, earthly life, death, resurrection, and parousia. It is salvation that calls those participating in God’s mission to “find a way beyond every schizophrenic position and minister to people in their total need, that [they] should involve individual as well as society, soul and body, present and future in our ministry of salvation”. It is in seeking to understand such participation, that attention now turns to consideration of the church in mission (Bosch, 1991: 399).

2.4 The church as participant in God’s mission

The church is a participant in God’s mission to establish God’s reign on earth and is to be formed by the scriptural testimony for this missional vocation (Guder, 2015: 13). As the Spirit is sovereign over mission, the church is the “attentive servant” of the Spirit and her own mission is “secondary and derivative” (Newbigin, 1995: 61). The church is formed within God’s triune being to participate in God’s missionary activity and intent and “[t]he *missio Dei* institutes the *missio ecclesiae*” (Willingen Conference 1952, quoted in Bosch, 1991:370). This essentially connects ecclesiology and missiology, rather than supporting a dichotomy of church and missions and reflects the shift during the 20th century from a church-centred mission to a mission-centred church (Van Gelder & Zscheile, 2011: 6). In the instantiation of this shift, it is not merely renewal that is required within the church, but “the conversion of the church to its radically simple missional vocation” (Guder, 2009: 24). In this regard, Flett (2010: 4–10) identifies the problem that must be addressed: the disjunction between the church’s being and her missionary act and the resultant missionary reductionism of Western ecclesiologies (see also Guder, 2009: 1). This requires a trinitarian understanding of the *missio Dei* that is rooted in the undivided being and act of God, “a theology of the church that cannot separate God's mission from the church's existence and purpose” (Guder, 2015: 165, engaging Flett 2010). Missiologically reduced ecclesiologies have only been possible based on a flawed understanding of the provisional or derivative nature of mission in contrast to mission arising from the eternal life of divine-human fellowship. In addition, inadequate *missio Dei* theology has failed to expound practical forms of the missionary act once it has been recognised as a divine attribute. According to Flett, this inability was “the result of a split between God’s life in and for himself and his life in the economy. Without this

deleterious predicate split, it is now possible to re-address the questions of the Christian community's practical form, which corresponds to the nature of the divine-human fellowship" (Flett, 2010: 242). The church's missionary existence is not a secondary step alongside fellowship with God. The church is missionary by her very nature because the God she follows and serves and Christ in whom she is constituted is missionary (Flett, 2010: 284–5). As there is no breach between the being and the act of God, so there can be no breach in the being and act of God's community. The Christian community is a missionary community, or it is not the Christian community (Flett, 2010: 294). Indeed, the church receives its identity from its commitment to preach, serve and witness to God's reign (Bevans & Schroeder, 2004: 396) and is elected to live out God's missionary nature. This is so essential that if the church ceases to be missionary, "it has not just failed one of its tasks; it has ceased being the church" (Kirk, 1997: 28). The entire life of the church is missionary (Bosch, 1991: 472) and, as such, defined in terms of its missionary role. At the same time, though, it must be remembered that God in mission is not confined within the church (Newbigin, 1963: 49).

The church, as defined by Jesus in Matthew 16:17–18, is the *ecclesia*, those who are called out and called together to address "issues of life in the community" and decide socio-economic questions (Reimer, 2017: 47–48). It is a term for a gathering of citizens, those who are members of the household and of the body Jesus Christ. Jesus is therefore central to the church as participant in mission. As Padilla states (2010: 202), "[t]he New Testament presents the church as the community of the kingdom of which Jesus is acknowledged as Lord of the universe and through which, in anticipation of the end, the kingdom is concretely manifested in history." In addition, the church is the result of the missionary event of Jesus Christ's own self-declaration (Flett, 2010: 248), the community of Jesus Christ's reconciliation. As it were, the whole being and action of the Christian community rests on this single declaration: Jesus Christ is risen, he is risen indeed. Here, Flett (2010: 249–251) finds that the community's own particular form cannot be any different from the content of this revelation. The community of Jesus Christ, therefore, lives as a reconciled and reconciling community; a community that must offer an answer to the question "Who is Jesus Christ?" (Flett, 2010: 294–5).

As the body of Christ in the world, the church is a community of mutual participation in God's own life and the life of the world (Van Gelder & Zscheile, 2011: 107). In this regard, the church can be seen as a people elected and called out to bless the nations, to be God's means of bringing blessing to all (Wright, 2010: 63–81). Indeed, it is the church who has been given the ministry of the message of God's reconciliation (2 Cor 5:20) and called to proclaim the good news of the kingdom of God (Matt 10:7; Luke 9:2), witnessing to Jesus in the power of the Spirit (Acts 1:8). As Newbigin (1963:

78) observes, “[w]e are invited to become, through the presence of the Holy Spirit, participants in the Son’s loving obedience to the Father.”

The church, as participant in God’s mission, constituted for mission, will now be considered from three aspects, namely her identity, her activity and postures that she should adopt.⁵⁸

2.4.1 Identity of the church as participant in mission

In considering the identity of the church as participant in mission, it is important to remember that the church is in a time of crisis when “virtually every traditional element of faith and polity is under severe pressure” as radical re-orientation, in line with *missio Dei* thinking, is taking place (Bosch, 1991: 467). It is beneficial, therefore, to explore various facets of the identity of the church as participant in mission, which build towards the new orientation. When considering the identity of the church, it is helpful to think of the church as a community. God in love calls humanity to share his divine life not as individuals but as a community, a people, the *imago Dei* of a God who is “a community of Father, Son and Spirit, constantly involved in the world; salvation, human wholeness, is life lived in a community that reflects the community and self-giving that is God” (Bevans & Schroeder, 2004: 287). Some different facets of the identity of this community will now be considered briefly. These include the church as an elected community, a sent community, a community for the world, a local community, a community of the cross, a community of the Holy Spirit and an organised community.

As the church participates in God’s mission, it is, in the first place, an elected community, chosen and appointed by Jesus Christ (Newbigin, 1989: 80–88). This community is elected to be “bearers of revelation of God’s purpose for creation” (Newbigin, 1994: 50). In living its election, the church must be patient and modest as it will not usher in God’s reign. It is a provisional sign and it must always be remembered that the church is not the final expression of God’s reign (Bosch, 1991: 389). The church is elected to be a sign of God’s universal kingdom and is merely the first fruits of redeemed humanity (Padilla, 2010: 208). Like Jesus, the church “erect[s] signs of God’s ultimate reign” (Bosch, 1991: 35) while enacting its election through participation within the life of God, rather than through seeking to imitate or represent God’s life and mission. In her election, the church must seek, at all times, to remember that mission is primarily an attribute of God and she is elected to participate in “the perichoretic ... relationality of God’s own Trinitarian life, as well as God’s creative, incarnational and Spirit-infused relationship with creation” (Van Gelder & Zscheile, 2011: 110).

⁵⁸ In this chapter, unless as used in direct quotes, the church is usually indicated with a gender neutral preposition of ‘it’. At times, though, and in line with biblical imagery of the Bride of Christ, the feminine ‘she’ seems more appropriate.

In its identity, the elected community is also a sent community, sent by God (John 20:21), and without this “sentness” it is not the church. As Bosch (1991: 372) states, “[t]he church is not the sender but the one sent. Its mission (its “being sent”) is not secondary to its being; the church exists in being sent and in being built up for the sake of its mission”. Given that God is a missionary God, the people of God are a missionary people as Bosch (1991: 372) points out. The church cannot send itself but is sent out into the world in the power of the Holy Spirit, according to the will of the Father and in service of reconciliation in Jesus Christ. In this regard, Barth, commenting about this sent community of the church observes that “[t]he sending or sending out to the nations to attest the Gospel [is the] very root of the existence and therefore of the whole service of the community” (Barth CD IV/3.2 872, quoted in Flett, 2010: 284).

The identity of the witnessing church is also as a community for the world. Jesus Christ speaks in Matthew 28:16-20 to his elected and sent people with the “intention and commission” that they should speak to the world, to be his messenger within it. The life of the community is to have the character of revelation to the world, “of the word of God demanding expression”. The community, in its movement into the world, is for the whole of humanity as that is the reach of God’s reconciliation (Flett, 2010: 249–251). As a community for the world, however, the church must remember that God’s mission in the world is related to the reign or kingdom of God and, therefore, the work of God in the world is larger than the mission or work of the church in the world (Van Gelder & Zscheile, 2011: 4). As such, the church is the bearer of revelation to the world about God’s kingdom and to be credible, the church must display to all humanity “a glimmer of God’s imminent reign – a kingdom of reconciliation, peace and new life” (Bosch, 1991: 377). This should happen visibly as the church gathers, but also in society as the church is dispersed through the world “since Christ is Lord of the world as well” (Bosch, 1991: 377). As Bevans and Schroeder (2004: 287) elaborate, “[t]he church is then understood as the people that God has chosen not only to participate in the saving life of the divine community ...[but] to be agent and co-operator in God’s outreach to the whole of creation”. Barth (CD IV/3.2, 762 quoted in Flett 2010: 272) elaborates on the logic of the church as a community for the world by pointing out that “[f]irst and supremely, it is God who exists for the world. And since the community of Jesus Christ exists first and supremely for God, she has no option but in her own manner and place to exist for the world. How else could she exist for God?” Additionally, “[a]s God has not associated himself with the world in a manner of ‘idle co-existence’, so the community cannot engage the world in ‘a sincere but inactive participation’ Her solidarity with the world means full and active commitment to and engagement with it” (Flett, 2010: 272, engaging Barth, CD IV/3.2, 777). Jesus Christ’s community is “holy in her openness to the street and even the alley” (Barth, CD IV/1,725; quoted in Flett, 2010: 272). For the church to serve God is to live in service to the world,

and at the same time “the community cannot exist in the world without calling people out of it, without inviting them to participate in His work” (Barth, CD III/4,504; quoted in Flett, 2010: 273). The church that witnesses to the reconciling reign of God is, therefore, a community for and in the world. In its re-forming, the church must focus on the world’s and its community’s needs where focus is away from devotion to self-maintenance and rather to the need of its neighbour (Hendriks, 2003: 12).

The church in its witness and missionary vocation exists primarily as a local community, which combines its sociological and theological identities as “an inseparable union of the divine and the dusty” (Bosch, 1991: 389). Newbigin points out that in the New Testament, a church was always designated by the place where it was located, for example the church in Rome (Newbigin, 1994: 51). “Church is always local, in a locale, having a specific physical place. Church is named as *ekklesia Theous*, the assembly of God... named by the place that they meet... The church of God for that place” (Newbigin, 1994: 53). Within the 21st century globalised and participatory culture, and in light of the “participatory triune God who forms and restores community” the move is towards the local “where we reclaim the centrality of local Christian communities and their ordinary disciples as primary missionary organizations and personnel” (Zscheile, 2013: 28). Here, the local community may adopt specific local forms of witness which may challenge the norms of their social context (Guder, 1998: 227). For Padilla (2010: 127), a local and “truly indigenous” church community is “one that through death and resurrection with Christ embodies the gospel within its own culture”. The church in its witness is a “sign, instrument, and foretaste” of God’s reign for the particular place in which it is located (Newbigin, 1995: 110). Newbigin (1994: 64), however, cautions against seeing the church as the religious institution of a given place, which has tended to happen with denominationalism. He points out, perhaps somewhat provocatively, that:

[t]he denomination is the visible form that the Church takes in a society that has accepted the secularization of public life and the privatization of religion... The denomination cannot be the bearer of the challenge of the gospel in our society, because it is itself the outward and visible form of an inward and spiritual surrender to the ideology of that society.

Denominationalism can, in fact, mitigate against the local church, thus creating a need to adopt a critical attitude towards it (Bosch, 1995: 57). The church’s witness will only be credible “if it flows from a local, worshipping community” (1995: 59) seeing that both theology and mission have no life “unless it is borne by a community” (1995: 60). The identity of the witnessing church will, therefore, be primarily that of a local Christian community.

A further identity of the church as participant in mission is that it is the community of Jesus Christ, formed by his teachings, his life and his cross. Here, the mission of the church is “sharing the life of the Son, for it is in Jesus that God’s kingdom is present in the life of the world, and his presence is

continued – under the sign of the cross – in the community that confesses Jesus as Lord and belongs to his body” (Newbigin, 1995: 121). The church as a community of the cross is a living sacrifice (Rom 12:1), where the only legitimate sign of the church is the cross of Christ (Bosch, 1991: 374–5).

The identity of the church is also that of a community of the Holy Spirit, “the dwelling place of God in the Spirit, as movement of Spirit towards the world en route to the future” (Bosch, 1991: 377). Saying this is then at the same time saying that the church is a missionary community, since the Spirit is intrinsically missionary as the “go-between God” (1991: 377). Although it is the Spirit who bears witness in the life of the church to the purpose of the Father, the Spirit is not confined within the limits of the church. The Spirit goes ahead of the church and prepares for the coming of the church, which means that “the Church must be ever ready to follow where the Spirit leads” (Newbigin, 1963: 49).⁵⁹ Mission is, therefore, not an action by which the church puts forth its own power and wisdom to conquer the world around it but rather “an action of God, putting forth the power of his Spirit to bring the universal work of Christ for the salvation of the world nearer to completion” (Newbigin, 1995: 60). The church is also the result of God’s action through his Spirit and through whom it has life and power (Gal 5: 16-25). The church here and now “is intended to reflect the values of the kingdom by the power of the Holy Spirit” (Padilla, 2010: 204). The Spirit, it is suggested, usually works within the local context, with the believing community as his witness given that “the glory of the Christian mission is that in every place God uses the Holy Spirit in his own way to create his own witness to Christ, and that it does not all depend on us” (Newbigin, 1994: 32). The Spirit is how God (Father and Son) is present in the world today and therefore the church needs “a sound pneumatology” (Kritzinger, 2011: 55) for mission. It is “the Holy Spirit who establishes that delicate correlation between God’s work and human work, God’s gracious initiative and our faithful participation in it” (2011: 55). Bosch (1980: 241) referencing John 20:21-22, states that “[t]he Spirit does not replace Christ; his presence is the presence of Christ”. The church is to live epileptically, with empty hands, characterized by an epiklesis prayer: “Come, Creator Spirit! Come and make our human work to be part of God’s work on earth” (Kritzinger, 2011: 55). The church must always remember that it participates in mission through the power of the Holy Spirit (Newbigin, 1994: 21). Thus, the church’s identity may justifiably be said to be a community of the Holy Spirit as without the Spirit, it would be neither empowered nor led into witness and participation in God’s mission.

Finally, the identity of this elected, sent, community of the world, a local community, a community of Jesus Christ and of the Holy Spirit, is also that of an organised community, one that may exist in a variety of polities as “[t]he church, like the incarnation, is never a nebulous abstraction” (Guder,

⁵⁹ The Bible attests to this, for example, as Peter is called to visit the gentile Cornelius (Acts 10).

1998: 227). The structuring of the church, however, also requires the application of theological understanding rooted in the *missio Dei* (Guder, 1998: 224). This implies that before decisions on matters of church polity may be taken, there must be a clear acknowledgement of the nature of the church as formed for and around God's mission. Indeed, it is necessary to "[i]magine what the structure of the church would be like if we recognized that it is mission that needs to be first, and not the church" (Bevans & Schroeder, 2011: 74). The structures of the church community need to incarnate the church in its vocation as the "sign, foretaste, instrument, and agent of God's inbreaking kingdom" (Guder, 1998: 228). The reign of God, to which it witnesses, is put in danger when organisational structure is an end in itself, and the emphasis and energy is on its own maintenance. In this regard, Guder (1998: 246) finds that:

The organisational task that all particular communities face, whatever their charism and missional focus, whether old or new, is to find ways to shape themselves so that their missional nature and identity are expressed and translated into concrete witness... However the missional community shapes itself, its vocation will be Christ's definition: 'You shall be my witnesses'.

It is not only the structures of the local congregation that must shape itself for its missional vocation, but also the "structures of connectedness" between church communities. (Guder, 1998: 256). These connective structures should be "reconceived as networks to facilitate missional collaboration" (Van Gelder & Zscheile, 2011: 160) as organisation flows from the church's missionary nature and purpose (2011: 158). In seeking to structure and organise the church, "[t]he gospel of the inbreaking reign of God must be upheld as the sole criterion of the particular and connecting structures of the church" (Guder, 1998: 268). As mission is fundamentally about the love of God directed to the world, "the world needs to experience ... institutions whose decisions and actions are shaped by God's love revealed in Christ" (Guder, 1998: 259). Here, the church, according to Flett (2010: 281)

...must develop forms necessary to her humanity. The only limiting criterion is that of her witness. Thus, while institutions are a necessary part of church life, what she "has to do must not be determined by her institutions, her institutions must be determined by what she has to do" (Barth CDIII/4, 489). Particular institutional forms develop in accordance with a community's commission.

In its provisionality, forms and traditions of church organisation are held lightly and must serve the church as participant in God's mission.

Having looked at aspects of the identity of the church as a participant in God's mission, the focus now turns to the activity of the church as participant in mission.

2.4.2 Activity of the church as participant in mission

God is a missionary God, implying that "the people of God are a missionary people" (Bosch, 1991: 372). The mission of the church is its "committed participation as God's people, at God's invitation

and command, in God's own mission within the history of God's world for the redemption of God's creation" (Wright, 2006: 23). Mission, as arising within the dynamic interaction with all three persons of the Trinity and God's self-revelation as Father, Son and Spirit, is the church's pattern for mission of "proclaiming the kingdom of the Father, as sharing the life of the Son, and as bearing the witness of the Spirit" (Newbigin, 1995: 29). Whilst an overstated emphasis on any one of the three persons will lead to distortions in our understanding and practice of mission, there is, as discussed above (see Section 2.3.1), a Christological focus to the church's mission activity as Jesus Christ is both the model and foundation for the church's mission, which happens under the Spirit's leadership and empowerment, expressing the love of the Father for the world. As Jesus proclaimed the kingdom of God, served the Father's purposes in the coming of his Kingdom and witnessed to its truth, so too the church is called to proclaim, serve and witness regarding the kingdom of God.

Bosch (1991: 385) creates a useful mental model for the church's activity, seeing the church as an ellipse with two foci in stating the following:

In and around the first it acknowledges and enjoys the source of its life; this is where worship and prayer are emphasized. From and through the second focus the church engages and challenges the world... Neither focus should ever be at the expense of the other; rather, they stand in each other's service.... 'The church is always and at the same time called out of the world and sent into the world.' ... The church gathers to praise God, to enjoy fellowship and receive spiritual sustenance, and disperses to serve God wherever its members are. It is called to hold in redemptive tension its dual orientation.

Likewise, Newbigin (1959a: 21, 43) talks about the missionary dimension and missionary intention of the church. The dimension represents the welcoming life of the worshiping church whilst the intention represents moving outside the walls of the church into direct involvement with society. Likewise, Bosch (1991: 373, engaging Barth), talks about the gathering, the upbuilding and the sending of the Christian community. The New Testament picture of the church also has these two dimensions of the gathered community of Jesus Christ, and the community going into the world to witness (Matt 5:13-15). Three primary activities exist within and around the two foci, namely proclamation, service and witness. Mission means to share in the mission of Jesus, which was to preach, to serve and to witness with his whole heart to the kingdom of God (Bevans & Schroeder, 2004: 306). Mission is what makes the church "a credible sign of the kingdom" (Padilla, 2010: 205). At the same time, it is necessary to remember the realistic words of Bosch when he said (1991: 387) that "[t]here is an abiding tension between the Christian community for which we long and the Christian community as it actually is". And yet, despite being "ambiguous in the extreme" the church is "a most sure seed of the unity, hope and salvation for the whole human race" (Bosch, 1991: 389). Bevans and Schroeder (2004: 396 emphasis in original) stress the participatory nature of the church in its witness: "To preach, serve and witness to the reign of God is to preach, serve and witness to the

gospel about and of Jesus and it is to **participate** as well in the very life of the triune God". Announcing, serving and witnessing to the reign of God is constitutive of the church's "deepest identity" (2004: 321) and its missionary nature derives from its participation in this overflowing Trinitarian missionary life (2004: 289).

Proclaim

Brunner famously declared that the church exists by mission and goes on to explain his understanding of mission as proclamation (1931: 108). Newbigin (1995: 56) concurs, and states that mission is "the proclaiming of God's kingship over all human history and over the whole cosmos". Here, proclamation is taken to refer both to stating and making known the truth of God's kingdom and calling people in the world to respond to Christ's invitation to enter and receive God's kingdom. As Jesus commanded, "[a]s you go, proclaim this message: 'The kingdom of heaven has come near'" (Matt 10:7). The church may do this with confidence as those to whom the ministry of the message of reconciliation has been given (2 Cor 5:11-21). Proclamation within the *missio Dei* means that it is more than and different from recruitment to a brand of religion, but rather it is "alerting people to the universal reign of God" (Bosch, 1995: 33). Thinking in terms of God's holistic salvation, the gospel that the church proclaims has both an ethical thrust and a soteriological depth (Bosch, 1991: 382). Having said this, though, the urgency, as Goheen (2008: 469) observes, is "to recover the Bible as the one true story of the world". Proclamation means movement out to those estranged from God and seeking their reconciliation with him and with the world. "Reconciliation ... takes place as [the Christian community] establishes Christian knowledge in the world and in and among the people who are reconciled in its occurrence" (Barth CD IV/3.1, 214; quoted in Flett, 2010: 250).

Whilst proclamation is important, so is the way in which it is done. Proclamation should be done in a way that recognises the dignity and the tragedy of the human person, in a dialogical manner and as an invitation to both faith and a faith community. As such, proclamation is done with a crucified not a crusading mind and in the realization that God has already been at work before anyone arrived to proclaim God's good news. The subject of proclamation is always Jesus Christ and the in-breaking of God's reign of mercy and justice and reconciliation (Bevans & Schroeder, 2004: 359–361). The church should not be reluctant to proclaim that the kingdom of God is at hand as this is not merely ecclesiastical news but world news. "[Proclamation] is not about values but about facts. It is, strictly speaking, news, and it requires an immediate response in action" (Newbigin, 1994: 151). It is news that helps people to understand themselves within the human story and to live by a different story to the one told by the world. Through the church's witness in faithfully living the true story, the evangelistic dialogue should ideally be initiated not by the church but "by the one who senses the

presence of a new reality and wants to inquire about its secret” (Newbigin, 1994: 152) as “preaching is explaining” (1994: 62). In addition, proclamation is not confined to the initial hearing and acceptance of the gospel but is also directed at believers being increasingly formed into the image of Christ as witness to the reign of God. These words of Flett (2010: 284–5), as he reminds us of the thinking of Barth, sum up proclamation as a key activity of the church as participant in mission:

The gospel is good news, and it cannot be understood except as the good news for all humanity. It is a word that goes forth, and the community lives as she is swept up in this torrent. She is to joyously proclaim the reconciliation of the world without any restraint, urging all to believe in Jesus Christ and repent, for the kingdom of God is near and already with us.

Proclamation of the good news of the kingdom of God brought near through Jesus Christ is the means by which God extends his offer of salvation and invites people to enter his kingdom. It is as a result of the proclamation heard, and through repentance and faith, that people may freely choose to live under God’s liberating authority and within his kingdom.⁶⁰ In this regard, “Evangelism is, therefore, a call to *service*... enlisting people for the reign of God” (Bosch, 1991: 418) as people are set free from all that binds and they become available for God and neighbour. Although saved by grace, people are also saved for good works (Eph 2:10). This leads to the second primary activity of the church as participant in mission, namely, to serve.

Serve

The second activity of the church in mission is to serve, especially service that seeks the justice and mercy of God’s kingdom. Bosch (1991: 34) states that “[f]aith in the reality and presence of God’s reign takes the form of a resistance movement against fate and against being manipulated and exploited by others”. To serve God is to live in service to the world and the church must exist in the world while at the same time calling people out of it, as God has called the whole world to fellowship with himself. The Christian cannot ignore those who do not yet believe, nor those who are suffering. Jesus Christ’s prophetic work does not “only end in a blind alley” of Christian self-satisfaction (Flett, 2010: 249-251). Rather, the Christian must be “a most disturbing fellow-human” giving the impression of “unfitting and culpable intolerance” (Barth CD IV/3.2, 495-6 in Flett, 2010: 273). The church, however, must not approach the world with manipulative intent nor with religious language that necessitates the “mediatorial role” of the church, which shifts the focus from Christ and on to the community itself, thereby remaining at a distance and placing itself above rather than in solidarity with the world (Flett, 2010: 281–282). Indeed, service is linked to the church’s understanding of the salvation that God, through Jesus Christ and the Spirit, brings in the world. It has also been said that “one’s theology of mission is always closely dependent on one’s theology of salvation; it would,

⁶⁰ See Matt 4:16-17; Mark 1:15; Acts 17:30.

therefore, be correct to say that the scope of salvation – however we define salvation – determines the scope of the missionary enterprise” (Bosch, 1991: 393). An Evangelical understanding of justice supports the view of salvation that “[t]here is no biblical dichotomy between the word spoken and the word made visible in the lives of God’s people... we must repudiate as demonic the attempt to drive a wedge between evangelism and social concern” (Douglas, 1975). As the Wheaton Declaration of 1983 states, “[e]vil is not only in the human heart but also in social structures. We must therefore evangelise, respond to immediate human needs, and press for social transformation” (Samuel & Sugden, 1987: 255–258).

Poverty and misery are manifestations of structural injustice (Alvarez, 2011: 88). The church’s ancient faith in Yahweh, is “founded on [God’s] involvement in history as the God of righteousness and justice, who championed the cause of the weak and the oppressed” (Bosch, 1991: 442). The church, as witness to the reconciling reign of God, lives in solidarity with the world, not as the conqueror of the world. Here, Bosch (1991: 377) finds that “it is impossible to think of the church without thinking, in the same breath, of the *world* to which it is sent”. Indeed, there is an inescapable connection between the church and world as well as the recognition of God’s activities in the world outside the church. “To participate in mission, [therefore], is to participate in the movement of God’s love towards people” (Bosch, 1991: 390) and our missionary activities are only authentic in so far as they reflect participation in this movement (1991: 391). The life and work of the church are bound up with God’s cosmic-historical plan for the salvation of the world. We are, therefore, called to be kingdom people who “think about how to get the church into the world” rather than being church people who “worry that the world might change the church. Kingdom people work to see the church change the world” (Snyder, 1983: 11, quoted in Bosch, 1991: 378).

In recognising that Jesus is “word made flesh”, the church must accept that the word may never be divorced from the deed, as this is the gospel. As Bosch (1991: 420) comments, “[d]eed without the word is dumb; the word without the deed is empty. Words interpret deeds and deeds validate words, which does not mean that every deed must have a word attached to it, nor every word a deed”. Newbigin (1994: 62) concurs with Bosch when he says that words require action and actions require words given that “[t]he words without deeds lack authority! The deeds without the words are mute, they lack meaning. The two go together”. God, as loving creator-saviour is reconciling all things to himself through Christ Jesus and the church is appointed ambassador of this reconciliation. Reconciliation is not only spiritual and other worldly, but material and of this world. As a Lausanne Occasional Paper states, “Christians participate with God’s mission by being transformed into ambassadors of reconciliation” (Rice, 2004: 11). Here, Newbigin (1994: 34) finds that the Bible is covered with God’s purpose of blessing for all the nations, and the completion of God’s purpose in

the creation of the world and of man within the world “is not ... concerned with offering a way of escape for the redeemed soul out of history, but with the action of God to bring history to its true end”. The liberating action of the church is most often through the charitable, developmental and advocacy actions of individual Christians, or Christians working together seeking urgent or incremental liberation for an individual or oppressed group. Newbigin (1994: 154) emphasises the importance of liberating action by members when he states that:

When the Christian congregation is filled with the Spirit and lives the true story, such actions will flow from it. Primarily they will be the actions of the members in their several vocations every day. While there are also actions that a congregation or a wider church body may undertake, these are secondary. The primary action of the Church in the world is the action of its members in their daily work. A congregation may have no social action programme and may yet be acting more effectively in secular society than a congregation with a big programme of social action.

Similarly, Hunsberger (1998: 106) issues the reminder that this was how Jesus lived his life and far from being a distraction from his preaching, “Jesus’ compassionate responses to human need were signposts raised to public view”. The church can be an instrument through which God’s will for justice, peace and freedom is done in the world (Newbigin, 1994: 39). Mission, suggests Newbigin, is the acting out of the faith that the kingdom of God has drawn near, “[i]t is the acting out of the central prayer that Jesus taught his disciples to use” (1994: 39). Elsewhere, Newbigin (1995: 91) points out that “[t]he prayer ‘Thy will be done’ is in vain if it is not made visible in action for the doing of that will. Consequently, missions have never been able to separate the preaching of the gospel from action for God’s justice”. Bosch (1991: 35) also connects seeking the kingdom in prayer to action when he makes the assertion that “[a]s we pray ‘your kingdom come!’ we also commit ourselves to initiate, here and now, approximations and anticipations of God’s reign”. As succinctly and popularly summarised by Pope Benedict, “[y]ou pray for the hungry. Then you feed them. That is how prayer works” (“Pope Francis Quotes”, n.d.).

The church, as an eschatological community “may not commit itself without reservation to any social, political or economic project” (Bosch, 1991: 387). Secular history and the history of salvation cannot be separated but at the same time, “they are not identical, and the building of the world does not directly lead to the reign of God”. In its action in the world, the church “anticipates that reign in the here and now” (1991: 387). God also has other instruments for achieving his will in the world, for example, the government. It is only the church, the Christian community, however, that can be the foretaste of the kingdom and the church should never forget this special calling upon it (Newbigin, 1994: 63). Here, Padilla (2010: 206) emphatically states that the church’s liberating action in and for the world is of great importance. He finds that:

Through the church and its good works, the kingdom becomes historically visible as a present reality. Good works are not, therefore, a mere addendum to mission; rather, they are an integral part of the

present manifestation of the kingdom; they point back to the kingdom that has already come and forward to the kingdom that is yet to come.

It is this pointing to the kingdom which leads to the third primary activity of the church as participant in mission, namely, to witness.

Witness

Witness, according to Bevans and Schroeder (2004: 353), is about individuals and communities of faith living their lives in the light of that faith. The hermeneutic of the gospel, as is often stated, is “a congregation of men and women who believe it and live by it” (Newbigin, 1989: 227). The witness of the church “is not simply witness to an idea; it is a witness to a person, ‘the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God’” (Bevans & Schroeder, 2004: 357).

The church in mission witnesses to the kingdom and to Jesus Christ in several ways. Firstly, the church witnesses as a gathered community. As witnesses to and ministers of God’s reconciling reign, “[the] image of God does not lie in the individual per se but in the relationality of persons in community” (Grenz, 2001: 17 quoted in Van Gelder & Zscheile, 2011: 121). In the image of God, people are formed in community not individually (Bevans & Schroeder, 2004: 287). This community that is the church is, “in humility and provisionality”, a primary agent of God’s mission and, therefore, its inner life is also part of and essential to, its mission (Kritzinger, 2011: 36). Similarly, Newbigin (1994: 32) states that:

The glory of the Christian mission is that in every place God uses the Holy Spirit in his own way to create his own witness to Christ, and that it does not all depend on us. What does depend on us is that in each situation, whoever we are and wherever we are, we should be the faithful witnesses to him who is the Saviour of the world.

This inner life is most visible in its regular meeting in services of worship and “without the actual, visible procedure of meeting together there is no church” (Moltmann, 1977: 334; quoted in Bosch, 1991: 385). This reflects the writer to the Hebrews, who urged his readers not to give up meeting together (Heb 10:25). Mission is “moored to the church’s worship, to its gathering around the Word and the sacraments” (Bosch, 1991: 385). It is in its gathering that the church becomes visible and is built up for its witnessing vocation. Worship is the public practice in which the church shows forth who it is – both in and with God – as the church is gathered and sent out into the world as a reconciled and reconciling community. This is done in a Trinitarian pattern where:

The Spirit, in this communion, reconciles diverse people into participation in a new community of love, sharing and reciprocity at Christ’s table. Our relational personhood as humanity created in the image of the Trinity comes into focus in that feast. Worship must invite participation into an experience of the Spirit in community in light of the ongoing creativity of the Spirit in the life of the church and beyond (Van Gelder & Zscheile, 2011: 153).

Secondly, the church witnesses as a dispersed community and the worship of the church is not in contrast to an external orientation. Despite the missiological consensus on the missional role of the church, there is still a heavy legacy of a church not mobilised for missional witness. Theologies of the church can still focus entirely upon the church's inward functions and so it is essential at this time of re-formation in the church to avoid the “reductionistic ecclesiologies of contemporary consumer-oriented churches that specialize entirely in meeting the religious needs of their members” and failing to witness to Jesus Christ in the world (Guder, 2009: 15). The gathered community must always be mindful that it is being prepared to be sent into the world and edification should be rethought “according to the criterion of apostolic existence” (Flett, 2010: 277). To the extent that the Christian community is “engrossed in herself, rotating about herself and seeking to assert and develop herself, she alienates herself from what makes her a Christian” (Barth, CD IV/3.2, 652; quoted in Flett 2010:276). The witnessing community is witnessing to a God who does not separate his being from his acting, and neither should the church, as emphasised in Flett’s words (2010: 277–278) that:

When the community properly witnesses to her Lord and the universal nature of the kingdom, extensive growth will follow as a necessary by product, but creating Christians for the sake of creating Christians is not the end of faith. The dichotomy of the church from mission whereby the life of the community is defined apart from her secondary movement into the world no longer holds. Missionary existence requires an *intensive* growth, for it is a life of fellowship that corresponds to the nature of God’s own living history. Fellowship is an action in service of a common unity.

Worship has often been conceived without reference to the missionary act. Flett (2010: 280) contends that a reason why rethinking missionary practices is so difficult for the church is “due to the intractability of settled liturgical form” and that in reformulating missionary practice, the church must strengthen the connection or identification between the outgoing nature of the gospel and the life of the community. He regrets, however, that “authoritative definitions of worship continue to exclude missionary practice as basic to the life of the community” (2010: 280). Bevans and Schroeder (2004: 363) discuss how liturgy is “inside out”. In liturgy, God acts to empower the church for mission. The entire movement of the Eucharistic liturgy culminates in the sending forth of the community. Eucharistic worship, they say, does not end in cosy fellowship, but in costly mission to the world. Liturgy must, however, not be closed in on itself but is also “outside in”. Events in the world, including other peoples, cultures and social locations must be “in constant dialogue with the Christian assembly” (2004: 362). They stress the importance of the Eucharist, liturgy and communal prayer in re-creating and renewing the community that participates in mission (2004: 289). Prayer is a key activity when the witnessing community is gathered as “[p]rayer is aligning oneself with God’s purposes in the world: it is opening ourselves up so that God’s will may be done in us and in God’s creation; it transforms us into more available partners with God’s work” (2004: 267).

Witness through worship as a gathered community is closely linked to its witness in the world as a dispersed community. Newbigin (1994: 153) writes that where there is a praising community there will always be a caring community with love to spare for others in that:

A congregation that has at its heart a joyful worship of the living God and a constantly renewed sense of the sheer grace and kindness of God will be a congregation from which true love flows out to the neighbours, a love that seeks their good whether or not they come to church.

Gathering provides the opportunity for love and sharing with other members of the community but also with the Trinity as “[t]he Trinity is a loving communion of persons, and to be church means to share in that dynamic life of love” (Bevans & Schroeder, 2004: 295). If, in fact, that is happening, the dynamic life of love will be made visible in and through the gathered community of the God who gathers people to Godself.

Thirdly, it is through ministry and service and the witness of the whole people of God that God moves to establish his reconciling reign. Bosch (1991: 472) rightly emphasises the role of the laity by observing that: “[l]aypersons...are the operational basis from which the *missio Dei* proceeds... For it is the community that is the primary bearer of mission... Mission [proceeds] from a community gathered around the word and the sacraments and sent into the world”. This inclusion of all in the work of witness is reflected in Jesus’ own ministry as he broke with Jewish tradition when he chose disciples not from among the priestly class, but from among fisher folk, tax-collectors and the like (Bosch, 1991: 467). Service is, therefore, the responsibility of the whole people of God and “Christian theology... will no longer be simply a theology for priests and pastors, but also a theology for the laity in their callings in the world” (Moltmann, 1975: 11, quoted in Bosch, 1991: 467). Within the new paradigm of mission, a key shaping factor is this rediscovery of the apostolate of the laity or the priesthood of all believers (1991: 470; see Kraemer, 1958). What is required at this time is a theology of the laity “directed to divine service in the church, but also divine service in the everyday life of the world” (Moltmann, 1975: 11, quoted in Bosch, 1991: 473). In this regard, the church’s study of scripture is important for its witness. A congregation should live by the “true story” and “centre their life in the continual remembering and relating of this story, in meditating on it and expounding it in its relations to the contemporary events” (Newbigin, 1994: 156). For faithful witness, church communities need to train and enable (that is, disciple) members to act as witnesses to and agents of the kingdom in the different sectors of public life where they work. This is critical as members must be equipped to link their Christian faith with their daily life in their secular work as this is where the real interface between the church and the world takes place. People must be equipped to enter into dialogue and explain the Christian story whilst extending an invitation to become part of the community that lives by that story (Newbigin, 1994: 156).

Discipleship is equipping for “following Christ into participation in God’s mission in the world in the power of the Spirit” (Van Gelder & Zscheile, 2011: 148). This is made possible as the leadership of the Spirit is recognising and sought in the church’s communal life and practice (2011: 149). Churches must assist their disciples to discern actively and daily the movement of God in the ‘secular’ spaces in which they spend much of their time (2011: 154). Leadership within the church community is about cultivating and stewarding “the faithful participation of the whole community and its gifts in God’s mission” (2011: 155–156).

Finally, the church is a witness through unity in reconciled diversity as the one people of God. Seeking unity is, in the first place, an act of obedience and a response to the prayer of Jesus Christ for the church who is called to be one as Trinity is one (John 17:21). This oneness is not a unitary oneness but, like the Trinity, a oneness that unifies as the church seeks to be faithful image-bearers, the *imago Dei* of God. Bosch (1991: 467) takes this call or command to oneness very seriously when he says that the loss of ecclesial unity is “not just a vexation but a sin”. Unity in the church is not an optional extra. It is in this unity that the best witness to the existent and coming reign of God over all things is seen. The New Testament church testifies to this (see, for example, Acts 2; Rom 14; 15:2; Gal 3:28; 1 Pet 2:9-10). The church is called to be a “worldwide multicultural fellowship of witness” (Guder, 1998: 248).

Unity in turn bears witness to the common missional calling of the church. The one God, with God’s one mission, requires that God’s called and sent people should be pointing to God’s one unifying reign. Guder (1998: 260) states this as follows: “[t]he apostolicity of the church, expressed in its catholicity and holiness must result in its unity... a unifying witness”. The church’s oneness must both carry out and demonstrate its mission, and unity *is* a form of witness (1998: 264). Unity testifies that there is one mission and one church. Bosch (1991: 465) talks about this relatively new search for unity and for overcoming divisiveness in the expression of the church in pointing out that “[i]t is not the result of lazy tolerance, indifference, and relativism but of a new grasp of what being Christians in the world is all about... Ecumenism is not a passive and semi-reluctant coming together but an active and deliberate living and working together”. This unity does not negate the specific formation of the local witnessing community provided that “particularity is not exclusivity” (Guder, 1998: 248). Unity, states Bosch (1991: 465), is sought not of churches but of the church as there is one body of Christ. Here, seeking unity that holds on to both mission and truth does not presume uniformity but allows for difference. It does, however, presuppose tension. Bosch (1991: 464) contends that “[t]he aim is not a levelling out of differences, a shallow reductionism, a kind of ecumenical broth... Rather this tension calls us to repentance. Ecumenism is only possible where people accept each other despite differences.... Unity in reconciled diversity”. It is a diversity and a unity which shares a common

centre, Jesus Christ. The method at the heart of unity is listening to God's word and to one another. In this regard, Bosch finds that "[u]nity in mission is not a lost cause so long as the Bible, which witnesses to this Christ, is opened, read and proclaimed in all Christian churches. Listening to God's word and listening to each other belong together" (Bosch, 1991: 465). Whilst being particular local communities, if unity is sought for the sake of faithful witness, it will point to different options for the structures of the church than those that currently dominate ecumenical efforts (Guder, 1998: 264). Unity, it must be remembered, is witnessed within a particular local context, as the local church itself exists at this level. Newbigin speaks to the importance of local church leaders and their congregations praying and acting together when he says that "[w]e try to ask what, in spite of our divisions, our unity in Christ has to mean for the life of this community ... acceptance despite divisions and misunderstanding is the catholic Church *in* that place seeking to erect signs of the Kingdom *for* that place" (1994: 65 ital in original). Christians also need the witness of Christians of other cultures "to correct our culturally conditioned understanding of scripture" (Newbigin, 1989: 149). This is indeed true, and especially so within a post-colonial context. But unity goes beyond culture as, too often, difference is cause for division and a pretext for violence (Volf, 1996; quoted in Zscheile, 2013: 11). Yet, as Zscheile states, paraphrasing Zizioulas (2006: 5), God's mission is dynamic and "involves the creation and re-creation of community in the triune God's image—an image of communion and personhood constituted by difference".

Following Wright (2010: 163–170), unity seeks to bring the whole people of God together and allow for the expression and understanding of the gospel to be witnessed by their specific identity. This may be cultural, racial, gender, age, disability, life experience and so forth. The grace and reconciling reign of God is projected, like light, through the particularity of each group and individual. In this way, the church witnesses to all people in all life circumstances by showing concretely what the redeeming love of Jesus Christ looks like in all types of life situations. To be elected as a witness (as God elected the people of Israel) is a serious call and the witnessing function is at the heart of the election of the people of Israel. In this regard, Wright (2010: 178) notes that:

In a world where the nations of humanity have constructed gods for themselves and do not know the living God, God's people are summoned to bear witness to his uniqueness, sovereignty and saving work. That is a fundamental reason for our election and part of the meaning of being God's servants.

It should be noted that the task of bearing witness is not only for the benefit of those who do not yet know God, but also strengthens the faith and understanding of the witnesses themselves (2010: 178). The election of the church as those who bear witness to God's reconciliation is not an optional extra in the Christian identity. The church in its election and unified witness is a foretaste of God's reconciling reign, empowered by the Holy Spirit who is "the aperitif for the messianic banquet" (Newbigin, 1994: 61) - something one already enjoys and celebrates - participating in the life of God

whilst looking ahead to the banquet that is to come. Unity as reconciled diversity is, therefore, not a suggestion, an optional extra for the community that calls itself the Body of Christ but an imperative through which the church witnesses to the reconciling reign of God.

Having considered the activity of the church as proclamation, service and witness, the posture of the church as participant in mission will now be considered.

2.4.3 Posture of the church as participant in mission

As the church seeks to fulfil its calling to participate in the mission of God, it must adopt certain postures that will both enable and authenticate its proclamation, service and witness. Posture is defined as “the position or bearing of the body... a conscious mental or outward behavioral attitude” (“Definition of Posture by Merriam-Webster”, n.d.) and the posture of the church is indicative of its stance towards both God and the world. Some postures of the church as the body of Christ will now be considered.

The church requires a posture of bold humility which is both dialogical and missionary (Bosch, 1991: 488).⁶¹ A dialogical attitude calls for acceptance, vulnerability, humility. A missionary attitude calls for holding fast to God as revealed uniquely in Jesus Christ, “witnessing to our deepest convictions, whilst listening to those of our neighbours... It is a false construct to suggest that a commitment to dialogue is incompatible with a confessional position” (WCC, 1979: 16; quoted in Bosch, 1991: 484). This position of holding the tension between both boldness and humility is further articulated as follows:

We do not have the answers and are prepared to live within a framework of penultimate knowledge, that we regard our involvement in dialogue and mission as an adventure... anticipating surprises as the Spirit guides us into fuller understanding. This is not opting for agnosticism but for humility. It is, however, a bold humility or a humble boldness. We know only in part, but we do know. And we believe that the faith we profess is both true and just and should be proclaimed. We do this, however, not as judges or lawyers, but as witnesses; not as soldiers but as envoys for peace; not as high-pressure sales-persons, but as ambassadors of the Servant Lord (Bosch, 1991: 489)

Bold humility may also be related to “prophetic dialogue” where mission is, first and foremost, an exercise in dialogue. Here Bevans & Schroeder (2004: 348) state that:

Just as the triune God’s missionary presence in creation is never about imposition but always about persuasion and freedom-respecting love, mission can no longer proceed in ways that neglect the freedom and dignity of human beings... Mission, as participation in the triune God, can only proceed in dialogue and can only be carried out in humility.

⁶¹ Bosch says this when speaking of mission as witness to people of other living faiths (1991: 474-489) but what he says in this regard can be applied generally to the way in which the church witnesses in the world.

This dialogue is also to be dialogue that is prophetic (2004: 350), remembering Paul's injunction of the obligation to "proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching" (2 Tim 4:2 NRSV). The church's posture in this missional dialogue must seek to foster relationships of reciprocity, mutuality, community formation, and vulnerability with neighbours and this is one of the primary missional opportunities and challenges of the 21st century (Zscheile, 2013: 11; see also Swart, Hagley, Ogren & Love, 2009). As the church seeks to find its posture of boldness and humility, a practice of "dwelling in the Word" is helpful and also necessary (Van Gelder & Zscheile, 2011: 151). The church is to exhibit both humility before scripture and boldness with scripture as "[w]hen we are looking for guidance and renewal, fundamentally we have to go to the Scriptures" (Newbigin, 1994: 50). This is especially helpful given that a posture of humility has not always come naturally to the church.

A posture of bold humility or prophetic dialogue, in turn, requires a posture of openness to and in the world as "the Church is a movement launched into the world in the same way Jesus is sent into the world by the Father" (Newbigin, 1994: 55). Incarnation is God's mode of interaction with humans, as seen in the life of Jesus where he sacrificially entered the life of others, identifying through concrete acts of solidarity and accompaniment (Van Gelder & Zscheile, 2011: 115) and "[j]ust as the Trinity's interdependent, communal life is generative and outward reaching in love, so too must the church's life be focused towards others and the world" (2011: 115). The church, in serving the world rather than her own message is therefore "dependent on the world" (Barth, CD IV/3.2, 735 quoted in Flett, 2010: 281-282). This is also an openness to the world's future in God, as the place of his activity and presence as explained in the following quote:

A participatory understanding opens up a highly reciprocal view of the God-world-church relationship, in which the church shares in the triune God's own vulnerable engagement with the world. One significant dimension of this is openness to the future that God is bringing forth. Imitation tends to stress what God *has done*. Participation invites us into what God *is doing* and *will continue to do* as God's promises in Christ are brought to fulfilment (Van Gelder & Zscheile, 2011: 111).

In this openness to the world, "we expect to encounter God's presence in the neighbour or stranger" (2011: 150) and the church cannot discern a new future with its neighbours without having those neighbours at the table "as it participates deeply in the life and struggle of the community into which it is sent and within which it lives" (2011: 115). In its posture of openness to the world, the church is also an antibody, as for the sake of the world the church must be unique in the world without being the world. If the church is not distinct from the world, it will no longer be able to minister to the world (Bosch, 1991: 386, 388). Newbigin (1994: 54) expresses the double dynamic of being both for and against the world in stating that:

[t]he cross is the total identification of Jesus with the world in all its sin, but in that identification the cross is the judgement of the world, that which shows the gulf between God and his world. We must

always, it seems to me, in every situation, be wrestling with both sides of this reality: that the Church is for the world against the world. The Church is against the world for the world. The Church is for the human community in that place, that village, that city, that nation, in the sense that Christ is for the world.

A posture of openness to the world should lead quite naturally to a posture of identification with those who are in poverty and who are marginalised. In its openness to the world, the church becomes “grounded in an imagination for God’s presence and movement in the world” and sees the world with compassion, connecting with God’s passionate care for all creation (Van Gelder & Zscheile, 2011: 150). Such a compassionate and caring church feels, listens and acts deeply in sympathy with its neighbours in the world, surrendering a posture of control, distance and mere benevolence in order to enter closely into relational community (Van Gelder & Zscheile, 2011: 115). This is especially so with those in poverty and positions of marginalisation. Bosch (1989) highlights this aspect of Jesus’ ministry recorded in the gospel of Luke, which shows the way to mission as empowering the weak, healing the sick, saving the lost. The legacies of Christendom and colonialism, along with modernity’s stress on human agency, programmes and activities, have fostered approaches to mission that tend to keep the church apart from and unaffected by those in need (Van Gelder & Zscheile, 2011: 116). The church has often exercised mission as a benefactor to those less fortunate—dispensing charity from a position above those served, without having to risk deeper relationships of mutuality.⁶² It is important to note that Jesus names the benefactor posture in Luke 22:24–27 explicitly and challenges his disciples to a different approach (Zscheile, 2013: 55).

The church participating in mission also requires a posture of provisionality as a pilgrim people.⁶³ The church in mission has no fixed abode, it is a *paroikia*, a sojourner, permanently underway, proclaiming its own transience as it “pilgrimages toward God’s future” (Bosch, 1991: 374). As the church exists as a movement of reconciliation towards those living as enemies of God, this “forces the community in a movement of “self-transcendence” beyond her own enclosed history and so beyond the comfort of her apparent forms” (Flett 2010: 280, engaging Barth CDIII/4,489).

Participating in the mission of God’s reconciling reign will exhibit a posture of living hope and joy, “living as those who have entered and received the Kingdom” (Guder, 1998: 94). Although

⁶² This commentary from Chaves (2004: 65) is illustrative: “Research on social service mission efforts in American congregations finds them to be largely programmatic and episodic, undertaken by a small percentage of congregation members, with little opportunity to form relationships... Congregation-based social service involvement is more typically composed of small groups of volunteers who are enlisted to carry out well-defined periodic tasks, usually focused on a very specific need. They do not, in general, require more than fleeting personal contact with needy people, entail a particularly holistic approach to individuals’ crosscutting needs, or aim at character transformation.... These programs do not, in general, bring the poor into community with the people of the serving congregation.”

⁶³ “Provisional” means something temporary, “serving for the time being” (“Definition of Provisional by Merriam-Webster”, n.d.)

inaugurated, however, the kingdom is not yet come in its fullness, thus, in a world where there is still so much evil and pain, the church must live in both the reality and the expectancy of the kingdom. Mission is an expression of the community's future hope (Flett, 2010: 243). At the same time, responses, even those that are small and personal, "bring wholeness and dignity to the world thereby providing a taste of the future in the reign of God under the rule and authority of Christ's lordship" (Guder, 1998: 106). In Bosch's words (1991: 387):

As first fruits of the reign of God it anticipates that reign in the here and now... Even if oppressive and sinful circumstances have not been wiped away as if by magic, Christians confess that these circumstances have already been brought into the force field of God's reign, relativized, and robbed of their ultimate validity.

The church lives (or should live) as those who have "stepped out from one jurisdiction to another" (Newbigin, 1994: 61). As Barth (CD IV/1, 736-737, quoted in Flett, 2010: 252) states, "God has spoken His final Word, but He has not finished speaking it. The last hour has struck, but it is still striking". God gives humanity this space because he does not want his final word to be spoken "until He has first heard a *human response* to it, a human *Yes*".

Finally, the posture of the church as participant in mission must always be a *contextual posture*. Reconciliation within the *missio Dei*, as discussed above, is of and for the world, not out of the world. God's activity in mission, therefore, is always within a given context and mission cannot be fully conceived of apart from a context. As it is to God's contextualized mission that the church witnesses, the church too must be conscious of its context. Faith and one's lived, contextual reality are inseparable and "mission as contextualisation is an affirmation that God has turned towards the world" (Bosch, 1991: 426). Padilla (2010: 122) warns against a failure to contextualise because, in his words, "[i]f the gospel is not contextualized, the Word of God will remain a *logos asarkos* (unincarnate word), a message that touches our lives only tangentially". The result of an uncontextualised gospel, for him, is that it will have a foreign sound or no sound at all in relation to the lived reality of people. Schreiter's call (2015: 15) for local theology which "begins with the needs of a people in a concrete place" applies. Being contextual is also about reading the signs and the times. As Bosch (1991: 428) advises, the church must ask "Which are the signs in human history that reveal God's will and God's presence?" If the church is to follow God into the world, which are *his* footprints? This is a dangerous endeavour, as signs and times are often misread. We tend to sacralise current sociological forces of history (1991: 429) yet we must read the signs of times in the light of the gospel. In adopting a contextual posture, the gospel is to be the "norming norm" (1991: 430).

Context in mission may refer to different cultures, but it may equally refer to contexts of poverty, exploitation and marginalisation. As these are contexts in which God is active in mission, the church

too needs to be aware of these contexts and avoid an under-contextualized approach (Bosch, 1991: 426). At the same time, “the gospel is foreign in every culture [and] will always be a sign of contradiction” (1991: 455). The experimental and contingent nature of all theology must, therefore, be accepted whilst at the same time “affirm[ing] the universal and context-transcending dimensions of theology” in order to avoid relativism (1991: 427) as “any theology is a discourse about a universal message” (Gutierrez, 1988: xxxvi; quoted in Bosch, 1991: 457). Walls (1996) concurs with these sentiments when he states that “[n]o one ever meets universal Christianity in itself: we only ever meet Christianity in a local form and that means a historically, culturally conditioned form. ... There is nothing wrong in having local forms of Christianity - provided that we remember that they are local”. Contextualization, Bevans (1985) states, is not a luxury, rather “[i]t is at the heart of what it means to do theology, and the theologian who does not take the process seriously only contextualizes unconsciously”. It is equally important to remember that just as mission is the mission of God in which the church participates, so “contextualisation of the gospel is not our work but God’s” (Padilla, 2010: 126). As the gospel is contextualised by the people of God in a given culture, it is then that the Word becomes flesh. Here, Bosch (1991: 421) finds that “[f]rom the start, the missionary message of the Christian church incarnated itself in the life and world of those who had embraced it”. Over time, and with the growing influence of Greek philosophy within theology, however, ideas and principles regrettably started to be considered prior to and more important than their application, which was seen as a second and legitimising step.

In adopting a contextual position, it should be remembered that some of the most impactful contextual theologies, like Liberation Theology, are “theologies from below, protesting and struggling against forms of domination and alienation” (Botha, 2010: 184). This allows for the irruption of God’s mission into the witness of the world, which may have become dull and syncretised within its culture. There is always the danger of absolutism or contextualism and universalising one’s own theological position (Bosch, 1991: 427–428). There is also a danger, according to Bevans (2011: 14), that contextual theology can be so rooted in its own context that it can no longer communicate with the theology of other peoples or other churches. Here, Bevans calls for wider dialogue among contextual theologians and for a theology of global perspective “that honours one’s own context and experience while seeking a dialogue with others for the sake of that contextual understanding” (2011: 14).

This concludes the reflection on the church as participant in mission, expanded as proclamation, witness and service as the primary activities through which it participates in God’s mission to establish his reconciling reign. Certain necessary postures of the church as it seeks to reflect its identity within these activities have also been discussed.

2.5 Conclusion

The missiological consensus, as discussed above, stated that mission is firstly God's mission, the *missio Dei*, an attribute of God's Trinitarian being and not, in the first instance an activity of the church (Bosch, 1991: 390). Mission is movement within God and also God's movement within the world in saving love (Bevans & Schroeder, 2004: 287) as God is bringing to expression his kingdom and its liberating domain of authority (Verkuyl, 1979: 168). Mission is secondly the *missio ecclesia*, the church formed and informed by the *missio Dei* as it responds to a call from God to participate in his mission as a sign, foretaste and instrument of God's kingdom (Newbigin, 1995: 110). In this, the church has an identity and adopts a posture whilst carrying out activities of proclamation, service and witness.

This chapter sought to present a broad working definition of the missiological discourse. Its applicability prior to the empirical grounded theory research is for sensitising the researcher and delimiting a missional scope within the enquiry. Attention now turns, in Chapter 3, to the definition of the CDO as the unit of analysis.

Chapter 3 - Towards Defining the Christian Development Organisation

3.1 Introduction

Before undertaking empirical research, it is necessary to define the unit of analysis (Mouton, 2001: 51). In this study, it is organisations who claim a Christian motivation and whose work falls within the scope of the development sector that are being investigated from a missional perspective, but as will be motivated in this chapter, they must first be adequately defined. Such organisations are distinctly different from local congregations. Although development as a field of theological study is becoming increasingly well-defined and established, there has been very limited theological research and reflection on these organisations.⁶⁴ Much about them remains unstudied and unclear, thus raising questions about their purpose, legitimacy and theological contribution. This, in turn, hampers a responsive and responsible engagement with them within the academy. Contributing to this oversight is the absence of an appropriate, commonly shared name and definition around which research and discourse can occur. Most frequently, they are referred to as faith-based organisations (FBOs), but as will be discussed later (in Section 3.2), this term is highly problematic. Swart (2008a: 147) speaks to why it is important to engage these organisations within the field of Practical Theology:

Our focus has gradually widened beyond a conventional ecclesiastical focus to include the wider Christian faith-based sector. That is, so-called ‘faith-based organizations’ should be regarded as of important strategic relevance for any future practical theological reflection, given their close association with the churches and potential to enhance an effective and specialized Christian response to the problem of poverty.

This chapter reviews names used in both Religion and Development as well as in Theology and Development literature and proposes ‘Christian development organisation’ (CDO) as the most suitable name. A rich definition is then given, presenting various dimensions to further help in the identification, understanding and research of these organisations, as is the intent of this study.⁶⁵

3.2 In search of a name

3.2.1 Religion and Development literature

In development literature, the term faith-based organisation (FBO) has become pervasive for any organisation seen to be sectarian in nature. As such, much of the literature about organisations motivated by their Christian faith is to be found in FBO discourse (Clarke, 2011: 15; James, 2009). The term is derived from the recognition of religion and religious organisations as both a help and a hindrance in achieving development outcomes (Clarke, 2011: 1–24; see also Cochrane, 2016;

⁶⁴What does appear is mostly written by and for practitioners, for example ‘Space for Grace’ (James, 2004).

⁶⁵It should also be noted that the definition was developed from literature as well as drawing on the researcher’s 18 years’ experience working as an organisational development consultant in the Christian development sector.

Deneulin & Rakodi, 2011: 52; Rakodi, 2012a: 640–643; Ter Haar & Ellis, 2006). Whilst organisations with religious affiliations working to improve human wellbeing are no new phenomenon, the term FBO is relatively new. It has politically and ideologically contentious origins with its formulation necessitated by the neo-liberal economic analysis and implementation starting in the 1980s. This led to the search for alternative welfare service providers and implementers of development policy to counter-balance reduction in state mechanisms both domestically and internationally, leading to growth in secular and faith-based development Non-Government Organisations (NGOs) (Clarke, 2006: 837; Manji & O’Coill, 2002: 577; Occhipinti, 2015: 332; Tomalin, 2012). Alongside this motivation for the term FBO, and from a different ideological perspective, was the general increase in attention on development NGOs resulting from the growth in people-centred and alternative development approaches. This dual engagement contributed to the turn to religion in development studies since the 2000s and the term FBO was taken into common parlance across the ideological spectrum of development (Jones & Petersen, 2011: 1292–1294; see Clarke, 2006:836).

Despite its widespread acceptance, writers within the religion and development discourse agree that the term FBO is highly problematic and “may conceal more than it reveals”, causing problems for those seeking to research these organisations (James, 2011: 6; see Jones & Petersen, 2011: 1298). Four problems bear mentioning. Firstly, the term FBO perpetuates an artificial dualism between organisations with a religious affiliation and those without a ‘world religion’ affiliation whilst, in reality, all organisations operate (consciously or otherwise) according to a belief system, for example, secularism. Additionally, in the majority world, there is often no clear separation between the secular and sacred, making the distinctions inherent in the term FBO meaningless and unworkable (Occhipinti, 2015: 331; Tomalin, 2012: 694). Secondly, the FBO classification tends to overlook significant differences in the belief systems of religions and focuses primarily on similarities from a sociology of religion perspective (Clarke, 2011: 14; James, 2009). Thirdly, very weak distinctions are made between the significantly different organisational types grouped together as FBOs⁶⁶ (Clarke, 2011: 15–19; Jeavons, 2003: 27). Fourthly, the term does not allow for research and reflection on the complexity and particularity within the development and religion nexus. The term instead encourages and enables an “instrumentalist interest” in the positive role of religious organisations from the perspective of donor-funded development efforts (Jones & Petersen, 2011: 1297).

As a result of these and other limitations associated with the term FBO, attempts at clarity have led to the creation of various classifications or typologies. In defining the scope of the typologies, some

⁶⁶Examples within the Christian tradition include, for example, the congregation, denominational structures, mission organisations, diaconal agencies and relief and development organisations.

(for example, Jeavons, 2003) include only organisations involved in development activities and provision of social services, whilst others (see Clarke, 2006; Occhipinti, 2015; Thaut, 2009) include any type of civil society organisation (CSO) that impacts human flourishing and has a world religion connection, such as congregations and mission organisations.

The typologies variously engage at least four dimensions of FBOs. Firstly, there are typologies (Clarke, 2006; Jeavons, 1997; Sider & Unruh, 2004; see also Adkins, Occhipinti & Hefferan, 2011: 1–27) that identify religious or faith characteristics and apply levels of religiosity across different dimensions of an organisation and its programmes. The usefulness of such approaches, which seek a religious litmus test, seems to be in engaging policy, assessing the effectiveness of FBOs in development and meeting donor-funding criteria (Clarke, 2006; Occhipinti, 2015: 332). The purpose for which these typologies are established is, therefore, not a theological one. Secondly, some developers of typologies such as Clarke (2006: 840) rightly find it important to distinguish different organisational types within the “complex world of faith-based organisations” and identifies five types of FBOs, based predominantly on the primary focus of their activities. Occhipinti (2015: 340) builds on this approach to suggest a third means of classification, namely by type of activity while seeking to overcome the overlap that in practice exists between many organisations. A final dimension that is emerging as noteworthy is that of “degree of formality and relationships with other faith and non-faith structures” (Occhipinti, 2015: 341), which takes seriously the diversity and relational complexity present within the category of FBO. Although useful, these classifications and typologies have not resolved the terminological and definitional issues resulting from the diversity encompassed in the term FBO. As a result, some commentators (see Deneulin & Rakodi, 2011) favour a contextual and hermeneutic approach to understanding FBOs within development.

In addition to the variable way of understanding the term FBO, writers in the field of religion and development create their own terms or draw from others in common usage, effectively sub-typing and nuancing the FBO to suit their particular research needs and context. No single name has, however, emerged from the religion and development discourse that is well defined and fit for the purpose of theological research into organisations involved in development activities and motivated by their (Christian) faith. For example, when referring to organisations such as these, Berger (2003) uses the term “religious nongovernmental organizations” and James (2009), within one article, uses the terms “Christian NGO”, “para-church Christian development agencies” and “Christian FBO”. Thaut (2009) in one article uses the terms “Christian aid agencies”, “Christian faith-based agencies”, “Christian faith-based humanitarian agencies” and “Christian humanitarian agencies”. Similarly, Rakodi (2012b) talks about “FBOs that resemble NGOs”; whilst Burchardt (2013) uses the terms “Christian organizations”, “Christian NGOs”, “FBOs as emergent from NGOs”. Freeman (2018)

writes about “religious development NGOs”, “evangelical development NGOs”, “church development wings” and “on the ground Christian development agencies”. In a final example, and pointing in the direction proposed in this study, Bartelink (2016: 28) speaks of the need to identify specifically Christian organisations for her research purposes in view of “understanding the Christian identity of a development organization as something that needs to be deconstructed and analysed”. She specifically avoids using the term faith-based organization and settles on the term ‘Christian development organization’ (Bartelink, 2016: 23), although she does not define it.

Whilst the term FBO within the religion and development discourse is still an overcrowded category, which is variably defined and sub-typed, the work carried out in seeking greater classification and definition provides a strong starting point in identifying and locating Christian organisations involved in development.

3.2.2 *Theology and Development literature*

Within recent literature by Theology and Development writers, there is also no commonly accepted means of referring to organisations doing development based on their Christian faith. They generally reflect the widely held view, expressed above, that the term FBO is problematic, but like those positioned in Religion and Development, they continue to use and seek to define the term (see, for example, Bowers Du Toit, 2017: 1). Their interest in entities encompassed in the term FBO is in relation to the key topics within the Theology and Development discourse.⁶⁷ A key concern for these writers, however, is to distinguish the local congregation from the more NGO-like Christian organisations involved in development.⁶⁸ In addition, one finds classifications based on the Christian stream or confessional identity ascribed to organisations, for example, Evangelical, Catholic or Pentecostal.

Theology and Development writers in countries with a history of funding and driving programmatic faith-based development work use a variety of terms. Foremost amongst writers who would be considered evangelical, is Myers who in his influential book *Walking with the Poor* hardly addresses the organisational unit, with only occasional reference to the “Christian development agency” (Myers, 1999: 7) and the “Christian relief and development nongovernmental agency” (Myers, 1999: 1). He instead prefers to focus on the “holistic practitioners” (Myers, 1999: 150) – the individuals doing the development work. In other writings, he uses the terms “Christian NGOs”, “faith-based NGOs” and

⁶⁷ This includes topics such as policy and funding, ethics and the church response to poverty and injustice. Hence, for example, the need to identify types of faith-based organisations within policy and funding debates (see, for example, Van Der Merwe & Swart 2010:75).

⁶⁸ There is also a need, although this is not prominent in literature, to be able to discretely identify diaconal service providers and mission organisations. However, this does not seem to be as problematic, most probably because of the clearly defined roles that churches had historically with diaconal and mission organisations.

“faith-based organisations” (Myers, Whaites & Wilkinson, 2000), later adding to this the terms “Christian development NGOs” and “Evangelical development agencies” (Myers, 2015). Sugden (2010: 31–36) uses the terms “Christian development agencies” and “Evangelical development agencies” whilst Samuel (2010: 128–136), talks about “Evangelical relief and development agencies”, “organisations” and “Evangelical agencies”.

Moving to the ecumenical Theology and Development discourse as represented within the World Council of Churches (WCC), different terms are again used, reflecting different structures and emphases found in conciliar churches. The discourse within the WCC is dominated by diaconal discussions which, whilst related to development, are in many ways different, as they seek to bring together diaconia and development (for example, in international diaconia and transformational diaconia). Taking the document “Ecumenical Conversations” (World Council of Churches, 2014) as an example, what becomes clear is the desire to dialogue around the concept of Christian witness, with the church as the primary focus, and not around development and related non-congregational organisations. Terms found include “WCC related development organisations”; “national level churches and organizations”; “churches and other organizations” and “Christian development agencies/special ministries”. There appears to be an apparent desire to avoid terminology associated with both the religion and development and the Theology and Development discourses or to any use of FBO-type constructs, as well as to distinguishing between faith- and non-faith-based organisations.

Within the South African Theology and Development discourse, one finds more consistency in terminology, but still no single term emerges as well-defined and ready to be used in theological research. The collected work of Steve De Gruchy (Haddad, 2015) does not specifically deal with definitional issues related to the FBO, perhaps reflecting a more holistic approach to the Christian faith community and an avoidance of dualism between the sacred and profane. As De Gruchy was especially concerned in his research with matters of development ethics, subject matter and policy, he does not focus much on the implementing and organisational level. De Gruchy (2003: 459) does, however, use comfortably and with minimal definition the term “Christian NGO”. Bowers du Toit (2017: 1) clarifies her usage of the term FBO before discussing congregational mobilisation in relation to poverty and inequality. Whilst recognising the complexities in the use of the term FBO, she explicitly excludes congregations from her definition, reserving that term for faith-based development organisations. Swart (2008a: 144), in highlighting the practical theological concern with the problem of poverty, refers to “churches and faith-based organizations”. In other places, however, he conflates the local congregation with the CDO, talking about “churches *and other* faith-based organisations” (Swart, 2010a: 447), using the term here in a more general sense. Haddad (2016), like Swart, talks about “church and faith-based organisations” while also broadening her scope of interest

when she talks about “people of faith working in the field of development either in NGOs or within national church structures”. It seems fair to say that within the South African theology and development discourse, the primary concern is the role of the church in social justice and poverty alleviation and that minimal attention has been paid to other types of Christian organisations engaged in development activities.

The review of literature shows that writers variably name and define religious organisations active in development. It is helpful to remember that these names do not arise, nor do they exist, in a vacuum but within discourses that seek to name and position the various actors within development and religion. Names also reflect contextual differences related to history and policy frameworks and are no doubt also influenced by the ideological and religious positions of the writers themselves. Despite all these factors, a fair conclusion to draw from the literature is that there is no name that is in common use that is suitable to accurately identify organisations doing development work from a Christian faith motivation.

3.3 A proposed definition of the Christian development organisation

What is required is a name and definition that enables concrete identification, sampling and theological reflection on organisations who claim a Christian motivation and whose work falls within the scope of the development sector. The definitional confusion of names such as FBO render them unusable and allows work in religion and development to be “instrumental, narrow and normative” (Jones & Petersen, 2011: 1291; see Rakodi, 2012b: 623), thus making theological research vague. Any name and definition must be specific enough to avoid the reductionism and imprecision of some names in common usage, most notably FBO,⁶⁹ and yet general enough to accommodate the diversity found amongst these organisations. At the same time, excessive specificity, which would result in conceptual fragmentation and unnecessary differentiation, for example, a name such as ‘Evangelical Christian relief and development agency’ should be avoided.⁷⁰ Given the global and local nature of both development and the Christian faith, a name and definition is sought that can be applied in any context. The name must also have resonance with people in the organisations themselves and reflect the common sense understanding of these organisations. With these factors in mind, aligning with Bartelink (2016) the name Christian development organisation (CDO) is proposed.⁷¹ In this chapter,

⁶⁹ The term FBO has some validity within the religion and development discourse as its concern is seeking to understand, measure and evaluate religion and religious organisations within the context of development outcomes. But even this discourse reaches a point at which the particular religious faith identity needs to be deconstructed and analysed (see, for example, Bartelink 2016; Clarke 2015).

⁷⁰ It may be the case that research is being done specifically about organisations identifying as ‘evangelical’ but this specification would be better accommodated as a selection criterion within a more broadly inclusive category of Christian organisations active in development.

⁷¹ Bartelink (2016) uses the term ‘Christian development organisation’ but does not provide a definition of it.

an original definition for the CDO is offered, namely ‘a civil society organisation that exists to promote human wellbeing through development activities, guided by its understanding and application of the Christian faith’.⁷² The different dimensions inherent in this definition of the CDO will now be discussed including their societal and organisational positioning, their purpose, types of activities, faith character and the importance of mission and development history as well as partnerships.

3.3.1 Societal and organisational dimensions

At its most fundamental level, the CDO is an organisation, which may be defined as “an organised group of people with a particular purpose” (Oxford English Dictionary, 2019). Beyond this definition, the term carries the connotation of an entity that is formally constituted and expects to have an ongoing existence. A useful way of understanding an organisation is as a system, where inputs are transformed through various processes to deliver outputs.⁷³ Furthermore, organisations are social entities linked to an external environment. As an open and living system, an organisation is influenced by and influences its environment (Daft, 2004: 11).

In terms of its societal location, the CDO is positioned as a civil society organisation. Society is widely seen as comprising the three areas of state, the markets and civil society. Civil society is multi-layered and complex with analysts using different definitions and orientations. It, however, may be broadly defined as “a sphere of ideas, values, institutions, organisations, networks, and individuals located between family, the state and the market” (Anheier, 2005: 57–58; Beyers, 2011: 3).⁷⁴ A highly diverse, self-regulating, self-correcting and self-organising civil society embraces the notions of citizenship, public participation, voluntarism and civic mindedness. More importantly, it is also a dynamic domain from which to challenge hegemonic forces within the state and the markets, and within civil society itself (Anheier, 2005: 56). Arguably, both religion and development are deeply embedded within civil society. Whilst not subsumed within civil society, many of the ideas, values, institutions, organisations and networks of religion are formed and located within and are in dialogue with other components of civil society (Miller, 2011). As such, civil society is a place where Christians can have a common witness with secular groups on behalf of freedom and justice and where the concerns of Christians often closely track the concerns of secular civil society (Skreslet, 1997; see Magezi, 2012).

⁷² A very similar name can equally be used for organisations motivated by other faiths, for example a Muslim development organisation (MDO) or a Hindu development organisation (HDO).

⁷³ For example, as conceived in Nadler and Tushman’s (1980) congruence model.

⁷⁴ ‘Household’ could be used in preference to ‘family’ as it is more inclusive and more reflective of the functional unit found in many societies.

Development and civil society are also entwined, with civil society providing the locale for non-state development actors. Civil society organisations (CSOs) are the operative agents within civil society, and the many different types of CSOs share the characteristics of being formally constituted, private, non-profit distributing, self-governing and voluntary (Lewis & Kanji, 2009: 8–11). One type of CSO is the non-governmental organisation (NGO), which refers to organisations “concerned with the promotion of social, political or economic change” (Lewis & Kanji, 2009: 8–11). Especially since the 1980s, the concept of civil society was “grabbed by NGOs as one relating closely to their own natural strengths” (Whaites, 2000: 126) and provides a conceptual framework for thinking about NGOs and their contribution (Lewis & Kanji, 2009: 140). As a religious actor involved in development, the CDO is positioned as that “small portion of all religious organisations that is “NGO-like”” (Tomalin, 2012: 13), often taking on the operative and visible form of an NGO.⁷⁵ In naming and defining the CDO, however, it is the contention of this research that it should not be subsumed as a sub-type of the NGO (for example, as a faith-based NGO or a Christian NGO) as it also has characteristics unique to religious organisations and the adherence and practice of a religious faith (in this case the Christian faith), which are fundamentally formative to the organisation, as will be discussed below when looking at the faith dimension (see Section 3.3.4).

In positioning the CDO organisationally, and with reference to the aforementioned conundrum of the FBO, the CDO may be located with the help of Matthew Clarke (2011: 14–20) by engaging his suggested seven possible ways of understanding the relationship between FBOs and NGOs. These are: vector, distinct, substitutive, subset, co-existing, atomistic grouping and constitutive.⁷⁶ In narrowing the focus to the CDO as a distinctly Christian organisation which is simultaneously NGO-like, one is led to exclude Clarke’s distinct, substitutive, subset and constitutive models. It is, however, possible to start with his model of co-existence, as the CDO and NGO certainly co-exist within civil society. However, they do more than coexist, and the close relationship between the CDO and the NGO must be considered whilst not subsuming the CDO within the NGO. Hence, the CDO can be seen to exist in the overlap and sit in the vector of the NGO and the broader grouping of Christian organisations. But within the overlap, the CDO is a highly diverse group of organisations, an atomistic grouping with each CDO its own, living, unique and open system. The location of the

⁷⁵ However, in likening the CDO to an NGO, one is again (as with the FBO) faced with the challenge of understanding an extremely diverse category of organisations that is complex, unclear and ‘difficult to pin down analytically’ (Lewis & Kanji 2009:2).

⁷⁶ Defined by Clarke (2011: 15–17) as vector: FBOs sit within the vector of NGOs and religious organisations; distinct: FBOs are distinct and separate from NGOs; substitutive: FBO and NGO are effectively the same; subset: where FBOs are seen as a subset of NGOs; co-existing: FBOs and NGOs co-exist and are “given equal weighting to NGOs as key stakeholders in civil society”; atomistic grouping: FBOs understood as being many distinct organisations with many differences “but a common faith-based premise”; and constitutive: FBOs are made up of different bodies which all contain elements of the NGO within them.

CDO is depicted in Figure 3-1 by combining Clarke’s models of coexistence, vector and atomistic grouping.

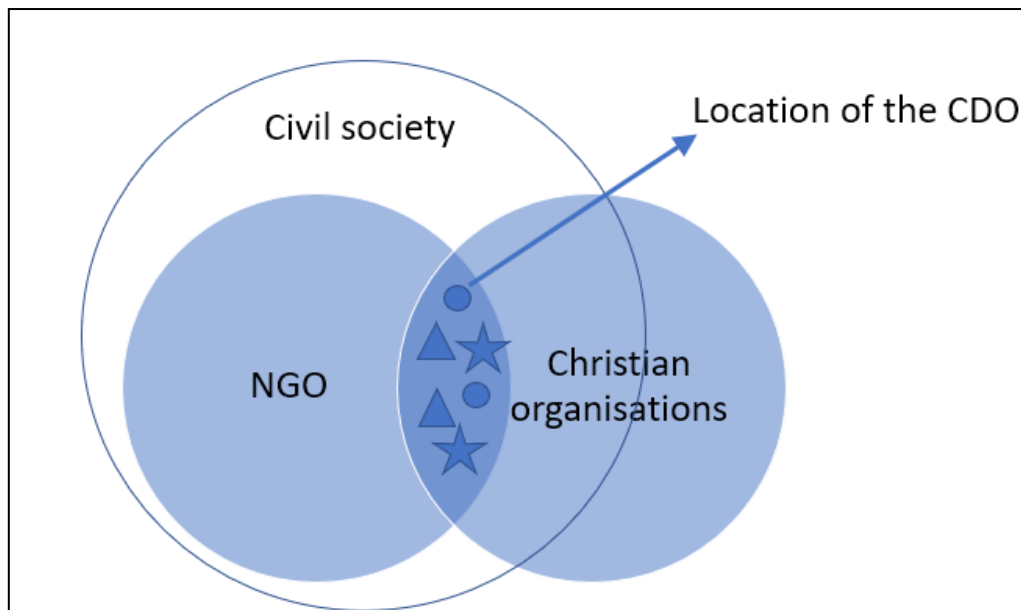


Figure 2: Locating the Christian development organisation, building on Clarke (2011:14–20)

Despite the “muddle and delirium” (Keane, 2013: 36) from which talk about civil society and its organisations is not immune, the CDO’s organisational and societal location and legitimacy may, without contention, be said to be as a civil society organisation, with characteristics of both religious and development organisations. Also, the CDO’s existence as an organisation - conceived as an open, living system - is definitive of its nature and functioning.

3.3.2 Purpose dimension

It has been suggested that NGOs are ‘geared to improving the quality of life for disadvantaged people’ (Vakil, 1997: 2060) and the same is true for CDOs. Building on people-centred approaches where ‘development is about people’ (Davids & Theron, 2014: 66), the overarching purpose of the CDO may be posited as the promotion of human wellbeing. In support of this view, Coetzee (2001: 119) states that development is more than the satisfaction of basic needs and must include the right to live a meaningful and worthy life, based on human wellbeing, which seeks to achieve “increased humanness”. Here, Coetzee (2001: 125) finds that a key element in development as wellbeing is that the people, who are the focus of development activities, define their aspirations and needs. These are not only material needs but are “open to the whole range of human experience: from spiritual and psychological to social and material” (Coetzee, 2001: 126).

Development as wellbeing includes the restoration of meaning as a reaction to meaninglessness and a search for a more meaningful and more human existence (Coetzee, 2001: 137). In the same vein, Tsele (2001: 207) observes that “development must be comprehensively constructed in relation to

diverse factors that affect the totality of human existence” (see also Chambers, 1997: 11–12; Korten, 1990: 67; Sen, 2001: 3–11). Christian writers on development express similar understanding. Steve De Gruchy (2005: 29), for example, defines development as “social, cultural, religious, ecological, economic and political activities that consciously seek to enhance the self-identified livelihoods of the poor”. Myers (1999: 3) sees development as “seeking positive change in the whole of human life materially, socially, and spiritually”. According to Myers (1999:14), wellbeing is personal but also communal, and the goals of transformational development are the recovery of identity and vocation as well as just and peaceful relationships.

3.3.3 *Activity dimension*

In its activity dimension, the CDO promotes human wellbeing through development activities. Development is a vast, varied and contested field whose actors include state, market and societal ones, with each engaging development from their own agenda, development theory and type of activity. Development activities range from those of multi-government initiatives led by the United Nations (“UNDP - United Nations Development Programme”, n.d.), to the volunteer activities of small community-based groups. Greater definition of the type of activities typically undertaken by CDOs is, however, required for a meaningful definition to be arrived at. To do this, identification of the development niche of these organisations becomes necessary. The CDO, as has been discussed above (see Section 3.2.1), is ‘NGO-like’ and has much in common with the development NGO. Arguably, by considering the NGO, it is possible to make inferences about the CDO. When looking at the development NGO, however, one is faced with the reality of a highly diverse group of organisations about whom it is difficult to make generalisations (Lewis & Kanji 2009:2). One way of understanding the activities of these NGOs is to consider the various roles they normally fulfil. Lewis and Kanji (2009:12–13) refer to three main sets of activities that NGOs undertake which indicate three roles.⁷⁷ Firstly, there is the implementer NGO whose activities include direct provision of a wide range of goods and services to people in need of help and relief, funded either from their own organisational resources or subcontracted by governments and other donors. Secondly, there is the catalyst NGO that seeks to “inspire, facilitate or contribute to improved thinking and action to promote change” (Lewis & Kanji 2009:13). In this role, NGOs may work with individuals or groups whom they consider would benefit from change, or they may direct their activities towards governments, business and donors to change their policies and approaches. Activities for such NGOs would include community mobilisation, research, lobbying and advocacy. Thirdly, there is the partner NGO who, through development cooperation, works with government, business and donors on joint

⁷⁷ These are similar to Korten (1990:113–128).

activities providing specialist input to multi-organisation programmes. Here, partnership is commonly between northern donor NGOs and southern implementing NGOs.

Another way of understanding the development activities of the CDO is to consider the development theories usually reflected in the work of development NGOs. NGOs (along with CDOs) most frequently follow human development approaches which define development as capacitation where “human development is the means and end of development” (Nederveen Pieterse, 2010:187). Following the thinking of De Gruchy (2003), CDOs are at their best when the person in difficult socio-economic circumstances is assisted to be – and has the freedom to be – the primary agent in his or her own development through dialogical action. Davids and Theron (2014:66) posit that NGOs are especially suited to micro-approaches given their ability to work with disadvantaged communities, use participatory approaches to planning and implementation, work with local institutions, be innovative, flexible and experimental, and undertake projects at low costs.⁷⁸ These strengths make NGOs distinctly different to for-profit and government organisations. Whilst NGOs have often used micro-development approaches working directly with people and communities in difficult socio-economic circumstances, people-centred approaches must not preclude the need for CDO also adopting macro-development strategies such as advocacy and public education to promote their people-centred agenda (Davids & Theron, 2014:65–66; see Nederveen Pieterse, 2010:186). In looking at the development activities of the CDO, a strong parallel has been drawn between those of the CDO and the development NGO. It is not a requirement of the proposed definition that a CDO should exhibit overt religiosity in its activities or include activities such as prayer, evangelism and biblical teaching in order to be considered a CDO.⁷⁹ The extent to which such activities are included by a CDO depends on the understanding and application of its Christian faith, which will now be considered.

3.3.4 *Faith dimension*

The faith dimension shapes the Christian distinctive of the CDO as it seeks to be guided by its understanding and application of the Christian faith. The faith dimension and the expression of the

⁷⁸ Davids and others also point out that NGOs have inherent weaknesses which need to be considered, for example initiatives not reaching the intended participants, lack of innovation and flexibility, limited organisational sustainability, programmatic and sectoral, rather than holistic, strategies and unwillingness or inability to engage government on policy issues (Davids & Theron 2014:66). To these critiques Lewis and Kanji (2009:17–18) add the following: undermining of state-led development initiatives, conversely participating in neo-liberal privatization by fulfilling contracted out public services; poor accountability; following their own agendas; self-interest; becoming professionalised and depoliticised and sapping people’s movements of their focus and energy; extending neo-colonial situation between the West and the rest of the world; poor ability to demonstrate effectiveness. They run the risk of being ‘ineffectual do-gooders, over professionalized large humanitarian business corporations, or self-serving interest groups’ (Lewis and Kanji 2009:21). Once again, the CDO is not immune to these weaknesses.

⁷⁹ This is contra typologies such as Sider and Unruh (2004) who link the level of religiosity to the classification of the FBO.

Christian faith to which it is seeking to adhere is defined by the organisation itself – explicitly or implicitly. As an independent voluntary organisation, the CDO is often not constrained by a denominational or doctrinal stream and is free to find its own faith expression. As the CDO is an organisation, it is a collective faith expression, but one which is often strongly shaped by the leadership’s understanding and application of their own faith (James, 2009: 3–4).

The only definitional constraint being proposed is an understanding of the Christian faith as the practice of “the religion founded on the life, teachings, and actions of Jesus Christ” (McKim, 2014). Within this understanding, the CDO may show signs of being more evangelical, ecumenical, Pentecostal, liberal, conservative or any other demarcation typically used to categorise Christians, or indeed an eclectic mix of them all. As voluntary organisations, CDOs find their own expression of the Christian narrative, fed as they usually are from multiple Christian faith sources represented by their staff, volunteers, beneficiaries, donors and partner organisations. Their faith dimension also contains (even if by omission) their view of the church, their ecclesiology, which is implicit in their programming and may vary from very low to quite high. It should be noted that organisations not seeking to be guided by their understanding and application of the Christian faith therefore do not fit the proposed definition of the CDO, even if they are organisations with historic or current links with the church and faith structures. Indeed, as Clarke (2008: 15) notes about the FBO, “[t]he faith element ... is not an add-on to its development activity. It is an essential part of that activity, informing it completely”.

Given that CDOs focus on all people within their chosen beneficiary group and not only on Christians (which is predominantly the case for congregations), the emphasis of the CDO’s faith dimension is on lived experience over a sacramental and doctrinal framing and positioning of their faith. It is a practical faith that seeks, hopes and works for the wellbeing of people in difficult situations. This, in turn, leads to the development of operative theologies (often not written but alive in organisational culture and strategies) related to their area of work, for example homelessness, joblessness, disaster relief, children at risk or any other focus area. In addition, the CDO chooses the extent to which its Christian faith is made known in its public identity. Once again, a public Christian identity is not required by the proposed definition. As such, there are times when strategic discernment as well as contextual operating constraints necessitate no public expression while other times may call for a very overt Christian identity.

It is worth pointing out that a focus on development activities for human wellbeing does not preclude the CDO from activities which would typically be thought of as religious, such as evangelism, discipleship, prayer, worship, Bible teaching, among others. Some CDOs occasionally include sacramental aspects in their work, such as communion and baptism, which are normally considered

the domain of congregations. Here, the understanding and application of the Christian faith may lead the organisation to include these activities either internally with the organisational team or externally with their beneficiaries, but this is not a defining requirement of a CDO.

The above five dimensions constitute the proposed definitional dimensions of the CDO. Two more are worth exploring to add greater richness to the understanding of the CDO, namely the historical dimension and the relational dimension.

3.3.5 *Historical dimension*

Viewed historically, it is evident that the CDO has grown within the entwinement of missiological convictions and development sector opportunities.⁸⁰ Around 1948, at the time when the concept of development and the industry for its propagation was being birthed, there already existed many Christian organisations outside the structures of the local congregation who were concerned with, amongst other things, the holistic wellbeing of people. Here, mission organisations are the most notable examples. Although primarily seeking to preach the gospel and establish churches, in the “simple logic of the gospel” they included activities for improving the material conditions and general wellbeing of those to whom they went (Newbigin, 1995: 92).⁸¹

The ‘success’ of the missionary movement, in conjunction with both the winding down of the colonial project and the critique of Enlightenment certainties, contributed to the one-directional model of mission (and the mission organisations) being replaced, to a large extent, by interchange and strengthening of the ‘younger’ churches (Newbigin, 1994; Walls, 1996). The Christian impulse to voluntarily seek the wellbeing of those in difficult circumstances did not, however, disappear with the receding of the missionary movement. With regard to the earlier rise of mission societies within the missionary endeavour, Walls (1996: 243) states that ‘a new concept needed a new instrument’. The same may be said regarding the CDO as a development organisation, but one formed around and seeking to hold to its Christian identity and beliefs. As with mission organisations before them, CDOs have been able to “circumvent the usual machinery of the church” (Walls 1996:246) and find a contemporary ‘means’ (with reference to William Carey 1792).

⁸⁰ Whilst the term ‘CDO’ is only now being proposed, looking at its history does not represent anachronism, as it is possible to apply the definition to organisations in the past that match the proposed definition.

⁸¹ It must be noted that the history of involvement of missionaries within “the ambience of colonialism” (Walls, 1996: 232) is a contested one showing both collusion with and opposition to destructive colonial forces. On the one hand, missionary and charitable organisations “actively helped to suppress anti-colonial struggles” (Manji & O’Coill, 2002: 570), at other at times opposed slavery and subjugation of indigenous people (Hastings, 1995: 286). Reflecting the times in which they lived, with missionary concepts of ‘civilisation’ along with political and commercial ambitions resulted in a tainted legacy of mission. For further reading on both the life giving and life sapping interplay of mission and colonialism see, for example, ‘Missions and empire’ (Etherington, 2005). This pattern of engagement with power and the official bodies dominating the field of development continues today within the CDO.

Exploring the historical dimension of the CDO shows a highly diverse group of organisations, with identities and roots in mission organisations, diaconal institutions and charities, both large and small, Northern and Southern and with a range of Christian beliefs. They have worked either directly with the development industry or indirectly in its wake to achieve their chosen purposes, be they transformative or liberationist, primarily evangelistic or primarily social action-oriented. The CDO, it may be suggested, is the child of “the old age of the missionary movement” (Walls, 1996: 255), wedded to the youthful development era. The CDO is truly a response to the themes of 20th and 21st century mission and development thinking, painted on the canvas of world history.

3.3.6 *Relational dimension*

Relationships with other faith and non-faith structures are important in understanding the CDO (Occhipinti, 2015: 341). The CDO exists in a web of relationships which help to shape its identity. In this relational dimension, three primary relationships are considered, namely relationship with development NGOs, with other CDOs and with local congregations.

The CDO has been and continues to be strongly influenced by its alignment with secular development NGOs (Burchardt, 2013: 2; Tomalin, 2012: 9; see for example, the inclusion of secular development analysis and methods in Myers, 1999). This association has positively influenced its organisational structures, access to funding, partnerships, work niche, programme design and so forth. Through this alignment in identity and work methods, the CDO has been able to access resources, programmatic approaches, capacity-building, networks and more. The alignment has also led to greater external accountability and scrutiny of the work of the CDO as well as professionalising their work (Myers, 2010:125). Beyond these organisational impacts, there has also been the establishment of at times hard won common ground between FBOs and NGOs (Clarke & Jennings, 2008: 4). As much as the CDO has benefitted from its alignment with the development NGO, it has also been exposed to some of the challenges and criticisms facing these organisations. The NGO-age of the 1980s and 1990s resulted in their mainstreaming and ‘respectability’ and led to critique that they are too deeply enmeshed in the promotion of Northern state interests⁸² to provide any kind of alternative, especially to neo-liberalism (McEwan, 2008: 185–186). As such, tensions exist between professionalised and activist structures and identities of NGOs, and this applies equally to CDOs (Lewis & Kanji, 2009: 213). It is also the case that with greater inclusion of faith in development also comes the danger of cooperating with a development sector which is still not wanting to engage and integrate religious belief per se and where an authentic approach is still needed (Rakodi, 2012b: 622). The CDO, at this time, needs to reflect on its means and how to maintain its identity and the application of the Christian

⁸² That is, the political and economic interests of the more industrialised and previously colonising countries, found generally in the Northern hemisphere.

faith whilst seeking cooperation with other development sector actors, especially in light of the fact that faith has always had an “intense, but uneasy relationship with development” (James, 2011a: 109). Positively, in terms of the necessary post-development critique of many of the assumptions of modernity and development as economic progress, CDOs have the potential to move beyond critique to contribution, exhibiting the ‘nonchalance of faith delivered from the false creed of redemption through history, and thereby more able to contribute to justice’ (De Gruchy, Holness & Wüstenberg, 2002: 133–148). Perhaps a key contribution of the CDO to development at this time will be to “retrieve hope from the collapse of progress” (Nederveen Pieterse, 2010: 196) as was said about the FBO.

Moving now to relationships between CDOs, it is important to bear in mind, as discussed above (see Section 3.2.1), that they are a highly atomistic group of organisations, reflecting the diversity found in both development NGOs and Christian faith expressions. Sharing a common faith may provide unity of purpose, natural partnering, funding free from restraints for faith-centred work and a common narrative of development, which helps to support the CDO’s Christian identity. At the same time, a shared faith does not guarantee easy and effective partnering. Despite the ‘convergence of convictions’, the historic split between evangelical and ecumenical organisations regarding the relationship of evangelism and social action continues to create plurality in CDOs (Bowers Du Toit, 2010: 264–266). In addition, Myers (2015: 115-120) highlights differences between the grassroots progressive Pentecostal and charismatic organisations (often found in the global South) and the mainline (usually Northern) Christian development agencies in terms of their analysis and solutions, where the former tend to emphasise personal sin and the need for transformation, with the latter focusing more on structural causes. Whilst this can lead to an inability to work together, it collectively gives CDOs the opportunity to holistically address the issues that inhibit human wellbeing by combining their different approaches.

A final relationship to be considered is the CDOs relationship with the local congregation. Christian development organisations have a close, but at times contentious relationship with congregations (Bowers Du Toit, 2017: 4). They are different in significant ways and have differing priorities. Most of the activities of a congregation are focussed around the provision of spiritual services to its members, including dispensing sacraments, teaching and pastoral care with perhaps some social outreach and evangelism within its wider context on the one hand. The CDO, on the other hand, provides relief and development services within their chosen community or group irrespective of the faith conviction of the people seeking their help. This supports Flett’s (2010: 196) contention of a breached Christian community that prioritises “contemplative being and a derivative missionary act” and the cultivation of the faith over its communication. Similar thinking is also reflected in the

institutional versus movement nature of the church and the CDO respectively (Samuel 2010:134). Against the backdrop of these fundamental differences, CDOs – for pragmatic, sociological and missiological reasons – are increasingly seeking to work with and through congregations, but “all is not well” (Sugden, 2010: 35; see Jochemsen, 2018: 99–101). Work must be done by both the CDO and the congregation in order to gain a better understanding of where the congregation fits within development on the ground (Myers, 2010: 122; see also Magezi, 2012). Indeed, the relationship between the CDO and the congregation needs sociological, theological and, more specifically, missiological reflection and direction at this time.

3.4 Conclusion

This chapter sought to name and define organisations doing development from a Christian faith motivation, as these organisations are the unit of analysis in this study. In reviewing the literature, many contending and conflicting names and definitions were found, but none in common use that was suitable for enabling greater engagement and understanding of these organisations within Theology. The name ‘Christian development organisation’ (CDO) was proposed as a suitable name and defined as ‘a civil society organisation that exists to promote human wellbeing through development activities, guided by its understanding and application of the Christian faith’. Five definitional dimensions were identified, namely organisational, societal, purpose, activity and faith. The history dimension added a rich understanding of the origins and formation of the CDO, whilst the relationship dimension positioned the CDO within a web of relational dynamics. The definition is empirical, rather than normative, and is intentionally broad, seeking to avoid the schisms so common to both religion and development. Having in many ways grown out of the mission organisation of previous centuries, the CDO continues to exist within “the dance between religious belief and development” (Clarke, 2011: 1). As such, the CDO has adopted the structures and approaches provided by development to seek human wellbeing from a Christian perspective whilst continuing to be influenced by theological and, more especially, missiological developments over the past 100 years. This is the definition and understanding of the unit of analysis that was used in the empirical research which employed CGT as the chosen methodology, the detail of which will be discussed in the next chapter.

Chapter 4 - Research Methodology and Process

4.1 Introduction

The purpose of this study is to explore the praxis of the CDO in order to understand the ways in which this praxis may contribute to the missional discourse, and to identify the missional role that the CDO is playing. This chapter motivates for the choice of Classic Grounded Theory (CGT) as the chosen research methodology, explaining why it is particularly suitable for the study at hand. This is followed by a description of the process of data collection and analysis from which the theory of *Waymaking* emerged.⁸³

4.2 Classic grounded theory as the research methodology

In considering and motivating for CGT as the research methodology, the appropriateness of this methodology to the study is discussed in some detail. A brief look is taken at the researcher's positioning within CGT and some of the key methods of CGT are introduced.

4.2.1 *CGT as an appropriate methodology for the current study*

This study and its theological positioning (see Section 1.4) required a methodology that was exploratory, theological, empirical and theoretical. Grounded Theory (GT) was chosen as suitable for the task. GT is a social research methodology for the systematic discovery of theory from data (Glaser & Strauss, 1967: 1). Since it was first described in *Discovery of Grounded Theory* (1967), it has been further articulated, developed and adapted in several ways, most notably as Classic Grounded Theory (CGT) by Glaser (1978, 1998), as a form of qualitative data analysis (QDA) by Strauss & Corbin (1990; 2008; 2015) and as constructivist grounded theory by Charmaz (2006). Despite these variants of GT, it consistently includes the following steps: coding empirical data, turning codes into concepts, and then relating concepts to hypothetical statements. The form of grounded theory used in this study is Classic Grounded Theory (CGT). It is a general methodology (Glaser, 2002: 24; Glaser & Strauss, 1967; Holton & Walsh, 2017: 29) and is epistemologically flexible (Walsh, Holton, Baily, Fernandez, Levina & Glaser, 2015: 587).⁸⁴ Following the well-known dictum that “all is data” (Glaser, 1998: 8; Glaser & Holton, 2005: 6), CGT may use any kind of data (including both qualitative and quantitative) and provides a complete methodology which, if rigorously followed, offers a full set of methods to move from data to theory (Holton & Walsh, 2017: 10–11). A theory developed

⁸³ In this, and subsequent chapters, the name and all categories, properties and dimensions of the theory are written in italics. All are in lower case, except *Waymaking*, which names the theory.

⁸⁴ This chapter on the research methodology will not look at distinctions between the different types of grounded theory as it is beyond the scope of this study. Many aspects of CGT are common to all forms of grounded theory, but there are also significant differences and anyone choosing to do grounded theory research should specify the variant they are using. For an overview of the different types of grounded theory, see, for example Evans (2013) and Holton and Walsh (2017: 1–14).

using CGT conceptually explains how people in the area being studied (the substantive area) continually resolve a main concern through a single core category, around which elaborating concepts and propositions are organised (Glaser & Holton, 2004: 15). Having briefly explained the chosen research methodology, consideration will now be given as to how CGT met the requirements of the study for research that was exploratory, theological, empirical and theoretical.

Exploratory

The research is exploratory as it seeks to open up an under researched area, namely the CDO within the missional discourse, while establishing some preliminary findings to stimulate further research and theological reflection. It is also exploratory in the sense that it sought to allow new thinking to emerge free from the constraints of pre-conception. Within the missiological consensus as discussed in Chapter 2, and the resultant emerging missional ecclesiology, it is necessary to explore areas not traditionally considered ecclesial, but which appear to offer new pathways for the missional discourse.

In positioning the research as exploratory, the thinking of Stebbins (2012) regarding the nature of exploratory research within social science was followed. According to Stebbins (2012: 12), researchers explore when there has been little or no systematic empirical scrutiny about their area of interest and yet they believe it has elements worth discovering. Stebbins (2012: 13–16) states that exploration is about traveling over a field and seeking to extend knowledge about complex cases in the real world. As such, it is not a haphazard and opportunistic activity, but rather “a broad-ranging, purposive, systematic, prearranged undertaking designed to maximize the discovery of generalizations leading to ... understanding of an area of social or psychological life” (2012: 4) – to which may be added the area of the life of faith. The goal of exploratory research is to produce inductively derived generalizations which cannot be uncovered with deductive logic, which can then be weaved into a theory that is grounded in data, explaining the object of study.

CGT’s initial inductive phase aligns with this understanding of exploratory research. CGT expositors have described the researcher as a data gathering “animal”, one who forages for data and has freedom to roam, with autonomy from extant theory (Martin & Gynnild, 2011: 2 & 302-4). The researcher in CGT embarks on a journey of exploration with little more than a desire to identify the main concern of the participants and their multivariate responses to its continual resolution. Here, there is no preconceived hypothesis or literature review. It is in CGT’s openness in the framing of the research question and open coding that stays close to the data that the researcher is able to explore new areas (Holton 2008:54). Delaying engagement with literature until the initial theory has been developed from data reduces pre-conception and the influence of extant knowledge is limited, thus providing the freedom necessary for deep exploration and emergence of new knowledge (Gibson & Hartman, 2014: 27–43). Literature was engaged in the research proposal, but only in terms of identifying the

research gap. Literature in chapters 2 and 3 in this study focused on defining the missiological field in which the study is located and the unit of analysis respectively. Exploratory research should be conducted in a systematic and methodical way, aimed at discovery and the use of what has been discovered, rather than extant knowledge or deductive reasoning being the starting point for developing theory. Gibson & Hartman (2014: 37–41) propose that CGT is best suited to the research context of discovery rather than justification. Indeed, there are no techniques for justification in CGT, only techniques for ongoing discovery, emergence and adaptation as new data is compared and conceptually worked into the GT.

Theological

It is proposed that any methodology being used for research in Practical Theology and Missiology must accommodate the theological nature of the subject matter under study. Within his critical realist positioning, McGrath (2002: 41) states that the aim of Christian theology is to offer a coherent account of a reality “to which it ultimately refers”. Seen as a distinct and legitimate discipline, Theology has its own identity and purpose and is linked to the human quest “for wisdom as a whole” (2006: xix). This conceptualisation of the work of Theology resonates well with the purpose of missional theology as understanding God’s engagement with the world and the concomitant human response. The question then arises as to how CGT, a methodology from sociology, was used in this theological study. This was possible by adopting an intradisciplinary approach, which allows for the appropriation of methodologies from other disciplines in ways that ensure these methods were positioned within theologically conceptualised frameworks and research aims (van der Ven, 1993: 101). Intradisciplinary differs from multidisciplinary research which uses the results of empirical research from another discipline - often from the social sciences - and reflects on these while “evaluating them from a normative theological point of view” (1993: 93). In this mode, however, theological reflection easily becomes subservient to other disciplines. Interdisciplinarity as a research mode improves on the multidisciplinary approach by stressing interaction, dialogue, reciprocity and co-operation with other sciences, most notably the social sciences. As Swinton and Mowat (2006: 7) observe, however, “the way in which [Practical Theology] has utilized other sources of knowledge, such as social sciences, has tended to push its primary theological task into the background”. And this task is that of theological reflection. It investigates, as Miller Mc-Lemore (2012a: 103) finds, “lived theology” whilst in contrast, sociologists investigate “lived religion” along with other matters of interest to them. According to Van der Ven (1993: 101), for research to be intradisciplinary, Practical Theology should, in the first instance, become empirical itself and “expand its traditional range of instruments, consisting of literary-historical and systematic methods and techniques, in the direction of an empirical methodology” where it may borrow and integrate concepts, methods and

techniques from other sciences and integrate them into Practical Theology. Such an intradisciplinary approach seeks to ensure research that is both systematic and theological.

Developed in the 1960s, CGT was a reaction to “theoretical capitalists” and the deductive grand theories of sociology, and sought to prioritise the empirical (Glaser, 2002: 23). In Practical Theology research (especially with an Evangelical commitment as discussed in Section 1.4.5), however, one *is* holding to a grand theory, the grand biblical unfolding narrative of God’s redemption of the world. In using GT, how then is the tension held between minimising pre-conception by only engaging the extant as a second step, whilst at the same time seeking to work within the bounds of the bounds of a theologically expressed Christian faith but accommodate the emergent within it? What is needed is a methodology that brings together theological reflection with the new (or previously ignored) things of God - the signs of which may be observed, especially in the faith praxis of those professing to follow Jesus Christ.⁸⁵

CGT proved well suited to this complex task given that it follows an inductive-deductive-abductive pattern. Certain methodological emphases were, however, required to accommodate the theological nature of the study, while at the same time seeking not to remodel CGT but follow its full suite of procedures as a complete and general methodology. Simmons (2003: 15), a long-time proponent of CGT and a colleague of Glaser, opens the door for this when he states that “...a proper science must be true to its subject matter”.

The theological nature of the study was accommodated in three ways. Firstly, through the articulation of a theological (in the case of this study a specifically missiological) outline, this being suggested as a requirement of empirical theological research (Swinton & Mowat, 2006: 3). Cartledge (1996: 116) emphasises this point still further when he says that “an empirical-theological approach would consider... phenomenon from social scientist perspectives, but would also integrate such perspectives within a theological framework”. Immink (2005: 266) proposes that in practical theological research, theological presuppositions must be explicitly identified. In the case of this study, it was the missiological consensus (Chapter 2), which indicated the themes that the researcher would be open to during inductive exploration, whilst not starting with a theory regarding the contribution of the CDO to the missional discourse. Secondly, there were implications for the research implicit in the missiological consensus, namely that God is active in his mission in the world and as such, the signs of this activity should be observable and indeed sought. Thirdly, and with reference to the Evangelical commitment of this study, it was necessary to take seriously the integration of scripture into the theory

⁸⁵ Theological reflection does, of course, presuppose the inclusion of biblical reflection.

during literature integration and this was sought through also including literature following a missional hermeneutic.⁸⁶

As will be seen in the theory of *Waymaking* that was developed, the result of using CGT in an intradisciplinary way within theology elicited a socio-missiological pattern.⁸⁷ This pattern sought the normative, transformative and eschatological orientation of Practical Theology, which “not only describes how people live as people of faith in communities and society [but also] considers how they might do so more fully both in and beyond this life and world” (Miller-McLemore, 2012c: 103). Whilst not approaching the study with any hypothesis, the researcher sought to find the patterns of God’s redemptive and liberating mission. Kritzinger (2011: 42) states that “the theology of mission needs to be more directly and methodologically related to the actual practice of mission in various contexts. We need a theological model that highlights the constant interplay between the theory and practice of mission”. Using CGT in an intradisciplinary manner within theology helps to advance this need.

Empirical

Given the very limited research available on the CDO from the perspective of faith praxis, the study was seeking, in the first instance, to determine what was actually happening in the CDO, especially at the level of faith praxis within the organisation, prior to reflecting on the CDO’s contribution to the missional discourse. This required a methodology that was empirical. Any research methodology chosen for the study needed to take seriously the phenomenon of faith, the observation of faith as it is lived, including human acts of faith and divine activity (Immink, 2005: 2–3).⁸⁸ What was needed was a method that enabled analysis of concrete situations facing the church in society (van der Ven, 1993: 93). In terms of researching mission, Kritzinger (2011: 54) states that it is the “intentional encounters in which Christians are involved that are the “stuff” of mission” and it is those encounters that need to be examined in missiological research. Following McGrath’s call (2002: 3–4) for a scientific theology based on a critical realist meta-theory, knowledge is seen as arising “through a sustained and passionate attempt to engage with a reality that is encountered or made known”. It is about a way of seeing, an attentiveness to and a discernment of an individual reality (McGrath, 2011: 320). McGrath raises the importance of the correct starting point for critical theological reflection and states the self-evident but important point that one has to start somewhere. He proposes that “we begin with what we observe, and then proceed, by a process involving abduction, iteration, construction

⁸⁶ As this research took place within Practical Theology, Scripture was engaged mostly indirectly through the hermeneutics of biblical scholars (for example Wright (2006)).

⁸⁷ The idea of a socio-missiological pattern was inspired by Pleizier (2010: 109) and his naming of an “emergent socio-religious pattern grounded in research data” in his grounded theory research within Practical Theology.

⁸⁸ It needs noting that whilst God is the object of Christian faith, this was not an empirical study of God but of the faith of people and their experience of God which is open to empirical research whilst God is not (Immink, 2005: 188).

and *le bon sens* ... to build the best account of reality that we can manage” (McGrath, 2006: 204). McGrath further states that the starting point for a scientific dogmatics is “the actuality of the church as an *observable reality* – not a *theory* of the church, but the fact that the church exists as a social, spatial entity, and that Christians inhabit its physical, social, and spiritual structures” (2006: 205). Without needing to propose that the CDO is a church, the principle of beginning theological reflection with the observable reality of the organisation, and not with theory, still holds.

CGT is a systematic, empirical, and primarily inductive research methodology which aims to generate theories directly from data to explain social behaviour (Glaser & Holton, 2005). Although aiming at theory development, the theories developed through CGT are grounded in empirical data which takes seriously the concerns and experiences of those being researched and seeks to explain what is going on in the chosen substantive area (Glaser, 2002). By delimiting theory development to concepts empirically sourced and verified, CGT has an empirical grounding for its later theorising. CGT may also be considered to be empirical in another sense, which is that it is a theory *for* practice and is expected to work empirically for those whom it is about (Glaser, 2002: 34). One might say that CGT has an empirical starting and ending point. As such, CGT is also suitable for this study as it supports a critical realist metatheory, as defined in Section 1.5.1.⁸⁹

Practical Theology as an academic discipline, some would argue, is fundamentally empirical and this is one of its key theological contributions (van der Ven, 1993).⁹⁰ Empirical Practical Theology explains, describes and tests theological ideas while seeking a deep understanding of what is happening in a specific context. The empirical research process is not, of necessity, an act of liberating praxis, but it is an important precursor to and informant of such praxis. It also provides a valuable starting point for other theological disciplines’ further theoretical reflection, for example Systematic Theology and Biblical Studies. The use of an empirical approach is indicative of the necessary intradisciplinary diversity found within Practical Theology given the hermeneutical and contextual nature of the discipline (Dreyer, 2012: 35). Grounded theory as a methodology is especially well suited to the empirical task of Practical Theology given that it is strongly rooted in practice through its initial inductive move, but is balanced by the deductive and theoretical second move which

⁸⁹ There has been much conjecture about the epistemology and ontology underlying grounded theory, with some commentators suggesting that it was originally objectivist and has evolved to become constructivist (Bryant & Charmaz, 2007; Charmaz, 2006). Simmons (2003), in his reading of Glaser, says that CGT methodology is neither qualitative (leaning towards constructivism) nor quantitative (leaning towards objectivism) and while it may borrow from both it is in fact neither. Holton and Walsh (2017: xii) consider grounded theory to be epistemologically and ontologically neutral, and able to be used with a range of philosophical perspectives but propose that CGT fits well with a critical realist position, which they espouse. Glaser himself states that “GT is a perspective based methodology and people’s perspectives vary” (Glaser, 2007: 94). Therefore, the knowledge generated by the grounded theorist is simply another perspective and not synonymous with an objective reality. But this does not mean though that a CGT is constructed, given the systematic procedures to reduce preconception and maintain links to empirical data (Glaser, 2007).

⁹⁰ This contra Graham (2013) and Miller McLemore (2012b).

integrates literature, including scripture, as delimited by the theory emergent from data.⁹¹ It brings new knowledge combined with theoretical reflection from the extant to other tasks of Practical Theology (such as action research) which may be better informed *prior* to a specific change agenda being determined.⁹² Grounded theory, used correctly and as a full suite methodology, is able to establish the connections between theoretical and practical knowledge, a task which Miller-McLemore (2016: 192) states comprises “the heart of practical theology’s most valuable contribution” . There is an increasing use of grounded theory (of various kinds) within practical theological research which seeks a strong empirical orientation. As Hendriks (2010: 276) states: the older deductive styles “do not solve problems, provide answers or lead to transition on the ground”.

Theoretical

McGrath (2006: 205) states that the starting point of theological research, namely the observable reality of what is being studied, does not determine its ending point and what is observable needs to be “explained, represented and appropriated”, which is the role of theory. The study sought to explore the missional role of the CDO and what could be learnt from the praxis of the CDO that would enrich the missional discourse. As such, empirical description alone was not adequate. Rather, the empirically grounded findings needed to be raised to a theoretical level to be of value. What was required in order to engage the missional discourse was a practical theological (and missiological) theory that was an integrated, explanatory, parsimonious, conceptual rendering of the faith practices of the CDO (see Pleizier, 2010: 13 for his application of grounded theory research in homiletics). Theory, according to McGrath (2003: 3), is an attempt to render in words the mysteries of faith while allowing the mystery to remain and not seeking to resolve it. This is in line with the purpose of theology as “a principled uncovering of the spiritual structures of reality, and a responsible attempt to represent them in a manner appropriate to their distinctive natures” (2002: 4). McGrath (2003: 43; 2011: 318) calls for a methodology that is rigorously *a posteriori* and requires deep engagement with the inalienable individuality of each particularity and yet seen through the Christian conceptual prism. In this way, although theological theory is socially constructed, it still represents reality. This study sought to discern latent patterns of missiologically aligned faith action within the CDO, evident across organisations.

CGT proved to be an excellent methodological choice for eliciting empirically grounded theological theory. CGT is a theory-generating methodology that seeks to explain conceptually, rather than

⁹¹ And of course, not to forget the abductive move which integrates the two and elicits new insights. (See, for example, Reichertz, 2009; Richardson & Kramer, 2006).

⁹² Graham et al (2005: 170-199) and Miller McLemore (2012b) are strong proponent of forms or action research as a driver of change. It is these types of research which the researcher feels could benefit from independent, prior empirical research.

descriptively, what is happening in the area being studied. Here, the goal is not accurate description but abstract conceptualisation (Glaser & Holton, 2004: 10–14). It involves “the generation of emergent conceptualizations into integrated patterns, which are denoted by categories and their properties” (Glaser, 2002: 23). Concepts in grounded theory are either categories, dimensions or properties of categories and they are named by finding the best fit words for the emerging pattern. This is different from thematic description, which does not reveal fundamental patterns of social behaviour integrated into theory (Glaser, 2002; Holton, 2007a: 49). CGT abstracts concepts from data and integrates them into a theory that explains a latent social pattern underlying behaviour in a substantive area (Holton, 2007a: 51). In this way, CGT produces theory which is abstract of time, place and people (Glaser, 2002: 25–28). It also recognises the “inescapable truth” that human behaviour is patterned, and these patterns may be discovered (Simmons, 2003: 26).

A grounded theory may take different forms and be “a well-codified set of propositions or a running theoretical discussion using conceptual categories and their properties” (Glaser & Strauss, 1967: 31). This study sought to develop a grounded theory that was an open, modifiable, developing, theoretical discussion; an exploratory process and not a perfected product.⁹³ Such a theory has a certain living quality and is modifiable as new data leads to new categories and properties of the theory. This has the advantage of developing theory which is “rich, complex and dense, and makes its fit and relevance easy to comprehend” (Glaser & Strauss, 1967: 32). A grounded theory may be either a substantive theory or a formal theory (sometimes called a general theory). Substantive theory is developed for a specific empirical unit or social action whilst a formal theory transcends a single substantive context and raises the theory to a general level. Both types of theory are still classified as mid-range theories and fall between the minor working hypothesis of everyday life and the all-inclusive grand theories (Glaser & Strauss, 1967: 33). In this study a substantive grounded theory was developed. In seeking to understand the type of theory development that takes place in grounded theory, it is necessary to be aware that grounded theory does not seek to be verified in any other way than that it must work to explain the concerns and their resolution of the group being studied. It functions in the context of discovery and there are no techniques for justification in its methodology. Rather a grounded theory remains open and modifiable as new information emerges (Gibson & Hartman, 2014: 36–42).

It is important to note as well that CGT does not claim nor seek to give voice directly to the participants through the theory that is developed, as it may show patterns of which participants are unaware, or patterns that exist at a higher level of conceptual abstraction across different samples within a substantive area. Participants in CGT studies are not theorists, but sources of data about

⁹³ This is especially necessary given the limited literature on CDOs, the exploratory nature of study, the single context (Cape Town) that was used to develop the theory and the emergent nature of a missional ecclesiology.

concepts (Glaser, 2002: 29). One of the tests of a good GT, however, is that it has fit, relevance and workability for the participants in their substantive area and helps them to understand and address their main concern more effectively (Glaser, 1992: 15). GT can, therefore, be summarised as a theory *of* practice and *for* practice.

4.2.2 The researcher in CGT

Using the procedures of CGT effectively requires the researcher to have a measure of “theoretical sensitivity” (Glaser, 1978: 1–35). This theoretical sensitivity is an innate temperament and ability to “maintain analytic distance, tolerate confusion and regression while remaining open, trusting to preconscious processing and conceptual emergence” (Glaser & Holton, 2004: 11). Skill is also required to be able to develop and use theoretical insights, conceptualising and formulating theory as it emerges from data (Glaser & Strauss, 1967: 46). CGT is not informed by the deductive theorising of the researcher, or the researcher’s ideological or professional interests, but by the concerns and actions of those in the substantive area under study. The task of the researcher is, therefore, “to the extent humanly possible” to minimize preconception, promote openness, reduce ideological or utopian bias while seeking to deal honestly with the data as representing not her views and interests but those of the participants (Simmons, 2003: 21). Here, the primary requirement for the researcher is to find ways of staying open and staying close to the data, fostering emergence of theory from empirical data rather than forcing from extant theories or personal views regarding the substantive area (Holton & Walsh, 2017: 41). Pacing is also required in the researcher as CGT is a delayed action phenomenon. As such, work needs to be done in small increments of collecting, coding, and analysing, as rushing or forcing will shut down the researcher’s creativity and conceptual ability (Glaser, 1978: 18; Holton, 2007a: 63). The process of doing CGT has been described as “truth tracking” as the researcher becomes “more and more controlled not by pre-conceived notions but by ideas that have developed in the research” (Gibson & Hartman, 2014: 41). Having said this, it must be added that there is no ‘view from nowhere’ and Glaser recognises that the researcher’s perspective, as presented in the theory, is but one of many (Glaser, 2002).⁹⁴ This is why it was necessary to make the researcher’s motivation and faith position known (see Sections 1.1 and 1.4.5 respectively).

4.2.3 Key CGT methods

The test of a good grounded theory is that it meets the following criteria: it is a close fit with the data; it is useful - particularly to those in the study area; it is conceptually dense; it has durability over time; it is modifiable and it has explanatory power (Glaser, 1978, 1992; Glaser & Strauss, 1967). To achieve

⁹⁴This is consistent with a critical realist meta-theory as discussed in Section 1.5.1 which holds, as N.T. Wright states, that knowledge “is never independent of the knower” (1992: 35). In addition, faith practice requires analysis “from the perspective of *believing*” (Immink, 2005: 10) and as such would reflect the beliefs held by the researcher.

this, it is important not to remodel CGT but follow its full suite of procedures as a complete and general methodology, trusting for the emergence of a theory that has fit and relevance (Glaser & Holton, 2004; Holton, 2007b).

The choice of the type of grounded theory is not always clear in GT research, nor is its use as a full methodological “package” always adhered to; rather researchers sometimes choose to use only some of its methods, for example, open coding (Walsh *et al.*, 2015: 582). Gummesson (2011: 232) helpfully distinguishes between “a consistently orthodox GT application” and research which is “GT-inspired... where GT has contributed with certain strategies and procedures, but this is not full-fledged GT and should not pose as such. It is light one-calorie-only GT”. This study has attempted to follow consistent and orthodox CGT. Before moving on to describe the data collection and analysis in this study, six of the key methods used (and indeed mandated) by CGT, warrant a brief discussion.

A simple, open research question

Glaser (1978: 3) indicates that the research must begin with as few predetermined ideas as possible – especially “logically deduced, a priori hypotheses”. The best way to start is to “just do it” without a well-designed research problem and even a methods chapter (Glaser & Holton, 2004: 1). Whilst this is not always possible within the conventions of postgraduate study, preconception can certainly be reduced to a minimum by starting with data gathering as early as possible and without literature reviews on what is assumed to be the point of interest of the study participants. The less the preconception, the more open the researcher can be when entering the field.

Data incidents as the primary unit of analysis

Data incidents are fragments or slices of data, often taken from interviews but can also be from other sources such as observation notes, videos, websites or survey data. These are discussed further in Section 4.3. Data incidents are the level at which analysis occurs in CGT and no connection to a time, place, person or organisation is necessary. Fracturing the data in this way helps raise the level from descriptive to conceptual and it is incidents which are coded and compared to each other and to emerging concepts. As such, much of the rigour and abstractness of CGT depends on having a good supply, understanding and use of data incidents. Data incidents can also serve as indicators of categories and their properties, as when used as direct quotes in an illustrative manner.

Theory delimited to a main concern and a core category

Classic grounded theory insists on the researcher first determining the main concern of the group under study and the related core category, which is the way the concern is continually resolved. Identifying these two elements of the theory is the first major milestone in the research process and is one of the most distinctive aspects of CGT compared to other forms of grounded theory. Between

the main concern and core category, the boundaries of the study and theory are set (Glaser & Holton 2004:61). To discover the main concern and core category, CGT begins data gathering and open coding in the substantive area in a very open manner. For example, if interviewing, one begins with very few open questions rather than a structured in-depth interview or questionnaire, and no pre-determined code lists are used in analysis. Once the researcher is satisfied that the main concern and core category have been identified, she continues with theoretical sampling and selective coding related to the core category, which delimits the field of research.

Simultaneous memoing, coding and constant comparison

From the moment the research begins until the theory is written up, the systematic writing of memos is an essential element of CGT. Memos are “theoretical notes about the data and the conceptual connections between categories” (Glaser & Holton 2004:63). Memoing is a continual process that assists in ideation and abstraction, capturing “the frontier of the analyst’s thinking” (Glaser & Holton, 2004: 18) and reaching a conceptual level apart from the detail of the data. These become a memo fund which is sorted during theoretical coding and assists in determining the outline of the theory. Memos are also used when writing up the theory. Coding is initially open and many *in vivo* and analytic codes are generated. Once the main concern and core category have been identified, theoretical sampling and selective coding around the core category is carried out to begin to delimit the study and to expand the properties of the core. Theoretical sampling (not to be confused with theoretical coding) is “the process of data collection for generating theory whereby the analyst jointly collects, codes and analyses his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges” (Glaser & Strauss, 1967: 45). It is a kind of purposive sampling based on the emerging theory. This provides the data for selective coding once a delimitation of categories is achieved and the primary categories and their properties established (Glaser & Holton, 2005: 26). Codes are also reduced at this time as they are reformulated into a smaller set of higher level concepts (Glaser & Holton, 2004:62). Once saturation has been reached and no new properties are emerging through sampling and constant comparison, coding of empirically gathered data ends. All the time during coding, the researcher is seeking to raise the level of analysis from descriptive to conceptual. In moving from descriptive detail to tightly grounded concepts, the method of constant comparison is used. Constant comparison (also referred to as comparative analysis) is the key method used in theory generation and directs the comprehensive way in which empirical data is selected, prioritised and systematically treated in specifying and generalising concepts (Glaser & Strauss, 1967: 21–43).

Constant comparison happens at three levels, namely indicator to indicator, indicator to concept and concept to concept. It has several purposes including establishing both uniformity and variance, as

well as to elaborate, saturate and verify concepts and their properties (Glaser & Holton, 2004:60). The three tasks of memoing, coding and constant comparison happen simultaneously and not sequentially but as a unified analytic task.

Theoretical coding for concept integration

Theoretical codes “conceptualize how the substantive codes will relate to each other as a modelled, interrelated, multivariate set of hypotheses in accounting for resolving the main concern” (Glaser, 2005: 11). Through theoretical coding, the latent pattern present in the data is shown and without it one only has a collection of concepts and properties, not a theory (Bacharach, 1989: 496 quoted in Holton & Walsh 2017:104). Theoretical coding begins when the core and related concepts have been theoretically saturated, marking the end of substantive coding (Holton & Walsh, 2017: 104). Glaser (1978: 74–82, 1998) has identified many theoretical code families that the researcher may choose from to help with integration of concepts into theory.⁹⁵ Examples of code families include basic social processes, the six C’s (cause, context, contingencies, covariance, consequences, conditions), the strategy family, the type family. Researchers are also at liberty to introduce another theoretical code or develop their own. The choice of a theoretical code is informed by the core category, although a theory may have several theoretical codes embedded within it. Glaser states that a theoretical code is not obligatory but rather desirable as it strengthens the theory (Glaser, 2005: 14). As with all steps in CGT, emergence rather than forcing is essential in order to select or develop a theoretical code which has the best fit and explanatory power. Hand-sorting of memos is a key method to assist in identifying the theoretical code.

Literature engaged only once the theory has emerged

A particularly strong emphasis in CGT has to do with the place of literature, and this runs contrary to usual research protocol, especially the established norm in undergraduate and postgraduate research. In developing GT, interaction with literature related to the area under study is delayed to avoid “unduly influencing the pre-conceptualisation of the research through extensive reading in the substantive area and the forcing of extant theoretical overlays on the collection and analysis of data” (Glaser & Holton, 2004: 12). The intent in delaying engagement with literature is to ensure the best conceptual fit of the theory to the concerns of those in the substantive area. Literature should, however, be engaged prior to theory development in so far as it seeks to deepen understanding and motivate the need for the research to be conducted (Gibson & Hartman, 2014: 201–204). Such literature engagement is typically limited to general information about the research topic as contained in a research proposal. In this study, it was also necessary to define the missiological consensus as a

⁹⁵ Theoretical coding is a key point of distinction between CGT and QDA. The latter proposes the use of axial coding (Strauss & Corbin, 1990) to help the analyst move to a theoretical level.

theological reference point for the missional discourse (Chapter 2) and to define the CDO as the unit of analysis through a literature study (Chapter 3). Reading literature from outside of the study area is also recommended in order to develop one's theoretical sensitivity (Glaser, 1978: 31–32).

Literature, in CGT, is another source of data which is integrated into the emerging theory once the theory is sufficiently grounded and developed (Glaser, 1978: 31). Memos continue to be used to record the researcher's analytic thoughts relating the literature to the theory. Literature, as indicated by the theory, is engaged to locate the theory in relation to extant theological and other scholarship and to enrich both the theory and literature. In the interplay of theory and literature, the theory may variably extend, align with or critique literature but does not seek to use literature to verify the theory. Literature is not used to test nor to fundamentally change the emergent grounded theory. It is possible to source literature from several different disciplines and not just from the discipline in which the study is placed. (Gibson & Hartman, 2014: 206–210). In this study, literature is integrated into the theory in Chapters 6 and 7.

4.3 Data collection and analysis

The data collection and analysis process of this study closely followed the recommended methods of CGT. The researcher grouped the methods into five phases (see Table 1 below) to guide and shape her work. Although presented below as sequential phases, the actual research process was not as clearly demarcated and at times involved regression to an earlier phase as new concepts and properties emerged or existing ones no longer seemed to fit. This is consistent with the iterating nature of CGT (Holton & Walsh, 2017: 72). A summary of the five phases is given in the table below after which each phase is discussed in more detail.

Research phase	Activities	Milestone reached
Phase 1: Preparation	<ul style="list-style-type: none"> Identify data sources Develop initial data collection instrument Ensure research will be ethical Pilot the data collection instrument Enter the field of study 	The researcher has: <ul style="list-style-type: none"> Ethics clearance Tested interview guides Research participants
Phase 2: Identify the main concern and the core category	<ul style="list-style-type: none"> Collect and analyse data by repeating these three steps: <ol style="list-style-type: none"> Collect data through chosen means e.g. interviews Concurrently conduct open coding of data and memoing Constantly compare data incidents Stop once a main concern and core category is identified 	The researcher has: <ul style="list-style-type: none"> The main concern The core category
Phase 3: Saturate concepts	<ul style="list-style-type: none"> Conduct theoretical sampling Conduct selective coding, memoing and constant comparison Stop when saturation has been reached 	The researcher has: <ul style="list-style-type: none"> Saturated core category and related concepts and variables
Phase 4: Integrate theoretically and write up	<ul style="list-style-type: none"> Cluster and hand sort memos Develop and write up the theory as an open coding analytic model Integrate further through theoretical coding 	The researcher has: <ul style="list-style-type: none"> A substantive theory from data
Phase 5: Integrate with literature	<ul style="list-style-type: none"> Engage literature through the lens of the theory 	The researcher has: <ul style="list-style-type: none"> A substantive theory that is integrated with literature

Table 1: A summary of the five phases of data collection and analysis

4.3.1 Phase 1: Preparation

Identifying data sources

Given that the unit of analysis in this study was the CDO, the researcher needed to identify CDOs that would provide an adequate source of data incidents for analysis.⁹⁶ Five CDOs were, thus, selected for the first round of data collection, with the intention of interviewing two people from each organisation. A factor influencing which CDOs were selected was that the study was positioned within a broader DFM Project, which was delimited to CDOs falling within the Cape Town Metropole as discussed under the delimitations of the study (Section 1.6). A large number of CDOs had already been identified through the DFM Project. Using a preliminary definition of the CDO (that is, prior to the definitional work of Chapter 3) as being “a formally constituted organisation with a self-declared Christian motivation conducting socio-economic development work”, the project team had compiled a list of 95 CDOs. This was based on team member knowledge, internet research and referrals from two networking organisations. As part of the broader project, these CDOs had already been contacted to participate in an online survey regarding various aspects of their practice. Forty-two organisations had completed the survey. For this study regarding the CDO and the missional discourse, the researcher purposively selected twelve of these forty-two organisations, based on their explicit

⁹⁶ It should be noted that the researcher in CGT is not seeking representative or generalisable findings but a theoretical conceptualisation of an area and should avoid excessive gathering of data that bears no relation to the emerging theory (Holton & Walsh, 2017: 85).

Christian identity and organisational maturity. The leaders of the organisations, most of whom were known to the researcher through various development sector interactions, were emailed and asked if they would participate in the research. Eleven replied positively and one declined. The first five from whom replies were received were selected to ensure a measure of random selection within the eleven. The remaining six organisations were interviewed during selective coding (discussed in Phase 3 below). This was purposive sampling, which Bless (2006:106) finds to be “based on the judgement of the researcher regarding the characteristics of a representative sample”. Purposive sampling is recommended for the initial stages of data gathering in CGT (Tie, Birks & Francis, 2019: 3), after which theoretical sampling (discussed in Section 4.3.3) becomes the preferred method.

Developing the initial data collection instrument

The researcher prepared an unstructured interview guide, with three simple, open questions, an approach in line with the accepted starting point of research in CGT. As Bluff (2005: 152) states: “[u]nstructured interviews generally consist of one or two open-ended questions. Participants are then free to say as much or as little as they wish and the researcher does not impose their own ideas.” Subsequent data collection methods and instruments could not be determined as these needed to be developed later as indicated by the emerging theory. The initial data collection instrument is included in Addendum B.

Ensuring ethical research

Before beginning the data collection, the researcher established the necessary measures to ensure that the research would be conducted ethically. The study followed the Research Ethics Policy of Stellenbosch University of 23 June 2013. Permission to conduct the research was granted by the Research Ethics Committee: Human Research for a three year period commencing 7 July 2017 (see ethical clearance included in Addendum A). The research was classified as low risk as it included interacting only with senior staff of the CDO and not with their beneficiaries. A requirement was to obtain informed consent from each organisation and from each of the research participants, and this was done. All interviews were conducted in English (in which all participants were proficient) and no translation was required. Permission was also requested and granted to record and transcribe the interviews with an external transcriber, who had signed a confidentiality agreement. All documents relating to the research were stored in the home office of the researcher. Data was stored on her password controlled computer.

Piloting the data collection instrument

Classic Grounded Theory does not require nor even recommend piloting of research instruments, but requires that the researcher simply start in an open manner with as few pre-conceptions as possible

(Glaser & Holton, 2004: 12).⁹⁷ Analysis starts with the researcher's first engagement with the substantive area after determining the research purpose, and piloting would effectively constitute that first engagement. In addition, as mentioned above, only the initial very simple and open data collection instrument was available for piloting at the start of the research. Piloting, if required by an institution's research protocol, should be kept to a minimum to avoid preconception. That being said, the interview guide for the first round of interviews was usefully piloted with the leaders of two CDOs outside of the Cape Town Metropole, in the municipalities of Stellenbosch and Paarl. The interview guide proved adequate, and no changes were required to it. Certain changes were, however, made to the data gathering methods following the pilot. In line with the recommendations of Holton and Glaser (Glaser, 1998; Glaser & Holton, 2004) the researcher took notes during the pilot interviews and did not transcribe the recorded interviews. She then did open coding using only her notes. In doing so, she felt that, even though not a qualitative study, there had been a significant loss of richness and content in the expressed words of the participants and that the incidents she had to work with were lacking in depth of expression.⁹⁸ She also struggled to adopt an open, engaged (yet mostly silent) posture whilst taking adequate interview notes and decided that taking notes would detract from the quality of the interview. After piloting, she took the decision to record and transcribe interviews and not to take interview notes. Piloting was, therefore, useful to refine the methods of data gathering for a novice CGT researcher rather than testing the research instrument. No further piloting was done in subsequent phases with other research instruments.

Entering the field

The researcher enters the field in pursuit of an answer to a question they are holding. As the researcher had worked intensely with CDOs for many years, the researcher in this study was in several ways already deeply embedded in the field of study, full of knowledge and opinions regarding the CDO. And yet it was the abiding question which she carried and which she had been asked on several occasions over the years which required deeper reflection: Why do these organisations exist? Within that broad question, others were nested: Should they exist? What is their relationship to the congregation? Should the congregation be doing what they are doing? Are they in fact part of the church? What is their missional role? The position which the researcher sought to adopt on entering the field was one of conscious agnosticism about the CDO, holding no theories (or laying down theories she did have) regarding these organisations and their missional role. This proved to be a critical commitment for the emergence of the theory from data.

⁹⁷ It is possible, indeed useful, for grounded theory to be used for pilot studies, but this is different from piloting specific instruments within a study.

⁹⁸ This was supported in later interviews where the researcher came to realise the importance of linguistic expression to reflect the faith practice under investigation. This was a consideration in the theological use of CGT.

4.3.2 Phase 2: Identifying the main concern and the core category

The second phase covered the initial data collection and analysis and ended once the researcher had identified the main concern of the participants as well as the core category, being the way in which they seek to resolve this concern.

Data collection

In Phase 2, ten interviews were conducted within 5 CDOs.⁹⁹ Interviews were done in two rounds where the organisational leader was interviewed in the first round and the programme manager in the second round.¹⁰⁰ An anonymous list of key informants for the two rounds is given in Table 2 below, with the positions of the individuals interviewed within each organisation. Organisations were numbered in the sequence in which they were interviewed, and these numbers were carried through into the write up of the theory in Chapter 5.¹⁰¹

CDO	Phase 2 first round, open coding	Phase 2 second round, open coding
CDO1	Organisational Leader	Programme Manager 1; Programme Manager 2
CDO2	Organisational Leader	Programme Manager
CDO3	Programme Manager	-
CDO4	Organisational Leader	Programme Manager
CDO5	Organisational Leader	Programme Manager

Table 2: Phase 2 first and second round interviews

The first round of five interviews was very open. They were conducted with the CDO leader (and in one case with the programme manager as the leader was away for an extended period). The interview guide (see Addendum B) contained three exploratory questions:

1. Why does your organisation exist?
2. Describe the things that your organisation does in its “existing”.
3. Can you tell me a couple of stories that illustrate the reason for your existence?

The second round of five interviews took place once the coding and memoing from the first round of interviews was completed. The second round interview guide (see Addendum C) contained more focused questions to gain deeper insight into how the organisation conducted its work and were based on emergent findings from first round analysis.¹⁰² These interviews were conducted with five

⁹⁹ In Phase 3 a further 12 interviews were conducted bringing the total number of interviews to 22. This number is similar to other grounded theory studies in Practical Theology, for example 15 (Pleizier, 2010: 87) and 18 (Faix, 2007: 125).

¹⁰⁰ In CDO 1, two programme managers representing two very different programmes within the CDO were interviewed and in CDO 3 only the programme manager was interviewed as the organisational leader was not available.

¹⁰¹ Pseudonyms were not given for the interviewees as CGT does not seek to give personalised or individual “voice” to those being interviewed nor to provide thick descriptions (Glaser, 2002: 24).

¹⁰² This was in some ways already a form of selective coding (Holton & Walsh, 2017: 83), but at this point the main concern and core category had not been identified based on emergent findings.

programme managers of four of the CDOs. Two programme managers from one organisation were interviewed, as with another organisation the programme manager had already been interviewed in the first round. Two board members from two CDOs were also interviewed as it had been the intent to interview a board member for each organisation. However, as board members do not work in the organisations on a daily basis, their input was found to be of limited relevance to the emerging concepts. Thus, the two interviews were not used, and board members were not interviewed for the other organisations. The first round of interviews was conducted between 28 July 2017 – 17 August 2017 and the second round between 27 August 2017 and 13 October 2017. Interviews took place in a private space at the CDO offices and each interview lasted about 50 minutes. Recorded interviews were stored electronically and shared with a transcriber who emailed back transcriptions. The researcher then checked the transcriptions against the recordings, making corrections as necessary prior to coding.

Open coding, memoing, constant comparison

In CGT, coding and analysis happen in tandem and not in sequence (Holton & Walsh, 2017: 34). From the very beginning of the research, therefore, analytical memos were written to record the researcher's reflections on the field of study and the emerging concepts. Memoing started even before coding with the researcher's first interviews and subsequent thoughts about the area of study. Contrary to the recommendations of Glaser and other leading proponents of CGT (Glaser, 1978; Holton, 2010: 25), interviews were transcribed in full rather than using only interview notes, for reasons discussed above with regards to piloting (see Section 4.3.1). Transcribing is in line with the practices of other CGT researchers such as the practical theologian, Pleizier (2010: 94), who sees the need to use full, rather than summarised data when conducting initial or open coding. The researcher felt that the verbal nature of faith expression required careful listening to the exact words of the participant. Also, contra Glaser and Holton (2004: 19), ATLAS.ti (ver. 8) was used for recording memos and for coding the transcribed interviews.¹⁰³ Although the use of computer software to assist with coding is contested within CGT, there are a number of CGT researchers currently favouring the use of such tools, for example Pleizier (2010: 115) and Thomas (2011). As the researcher in this study has advanced computer skills, she found that it did not detract from the coding and analysis process and helped to order, secure and cross reference quotations for the same codes across different data sources. Indeed, the use of computer software fostered a conceptual viewing of incidents free from individuals and organisational units.

¹⁰³ ATLAS.ti ("ATLAS.ti: The Qualitative Data Analysis & Research Software", n.d.) is a "workbench for the qualitative analysis of large bodies of textual, graphical, audio and video data".

The coding in Phase 2 was open coding with no pre-determined codes. Data was quickly fractured into incidents in a common-sense manner to be used as indicators of conceptual categories and properties. Incidents were coded with either an analytic code, an *in vivo* code or both. *In vivo* codes in CGT capture exactly what is going on in an incident and are not necessarily created from exact wording in an incident. Analytic codes, on the other hand, describe conceptually what is going on in an incident. Analytic codes start to raise the conceptual level by explaining theoretically what is taking place in an incident. They tend towards being the name of a category or a property of a category.¹⁰⁴ For example, Glaser (1978) states that "remaining composed" is an *in vivo* code because it says what is happening in a particular incident, and the same incident could be linked to an analytic code called "identity maintenance". He also suggests (Glaser, 1998: 140) the questions that need to be asked of the data during open coding, and the researcher found these to be most helpful: What is this data (or incident) a study of? What category or property of a category does the data indicate? These questions seek to raise the analysis from the descriptive to the conceptual level, where one starts identifying concepts and their properties. Along with coding, following the key method of constant comparison, incidents were compared to incidents and incidents to emerging concepts. This raised the level to an analytic one and started to reveal the main concern and core category of the participants in the substantive area. Memoing, the way to record analytic thoughts whilst coding, also took place concurrently with open coding and constant comparison. The researcher found that she tended to slip into a pure coding mode from time to time and needed to adopt a disciplined approach to stop and record her thoughts as memos, which proved to be invaluable later in the theoretical coding phase.¹⁰⁵

Seventeen documents were coded during Phase 2. These included the transcripts from the first and second round of interviews (ten documents), as well as seven additional documents where data was fractured according to interview questions and coded without any reference to the CDO in question, in order to get a different perspective on the data. This latter approach helped to raise the researcher above the level of description and helped her think more conceptually and analytically about the data across research units, i.e. CDOs.

¹⁰⁴ These do not relate exactly to ATLAS.ti *in vivo* codes which are always created from the text that is being coded. Therefore, in ATLAS.ti, the researcher used open coding to create CGT *in vivo* codes. These were prefaced with a V to distinguish them from analytic codes. Open coding was also used for analytic codes, but with no prefix to the code.

¹⁰⁵ In the coding, there was an overarching research purpose which directed the analysis and influenced the type of incidents. This was not a problem per se but needs to be acknowledged. If one looks at Pleizier (2010: 104–109) for example, he points out that his study of sermons is not a study of communication, nor a sociology of religion study, but a religious one. He asks, what is religiously happening when people listen to sermons? And this presents different categories than if it were a sociological study. Likewise, in this study the overarching question is a missiological one. Therefore, there was a broad and open missiological consciousness in sampling, coding and analysing the data incidents, bearing in mind that the first round of interview questions was very open and did not use the word mission at all. However, there was a certain "missional presupposition" and a "missional intention" present in the analysis in the mind of the researcher.

By the beginning of December 2017, the researcher felt she had identified the main concern of the CDOs as ‘holistically helping those in difficult socio-economic circumstances’ and the core category as ‘pastoring beyond the church’ and felt that she could move on to Phase 3 and start saturating the concepts and their properties.¹⁰⁶ By the end of Phase 2, there were 214 analytic and *in vivo* codes generated and 551 incidents coded with one or more *in vivo* or analytic codes.¹⁰⁷ Twenty lengthy analytic memos had been written.

4.3.3 Phase 3: Saturating concepts

Once the researcher believes that the core category has emerged as the way of resolving the main concern, theoretical sampling and selective coding (as discussed in Section 4.2.3) is done. This is to confirm the main concern and core category and saturate the properties of the core and related concepts, identified in Phase 2. Phase 3 ran from the beginning of December 2017 to the end of May 2018.

Data collection

Theoretical sampling in Phase 3 was of data from two sources. Firstly, 13 interviews were conducted with different CDOs from those interviewed in Phase 2. These interviews formed part of the broader but related DFM Project of which this research was a part. Interviews were coded using selective coding which looked only at codes that related in some way to the core category. Six of these interviews were conducted by the researcher and the balance by other team members, all using the same semi-structured interview guide (see Addendum D). Secondly, the testimonies of 34 beneficiaries from eight of the CDOs were coded.¹⁰⁸ Following the dictum that “all is data” (Glaser, 1998: 8), these testimonies were from CDO websites, newsletters and videos, all of which had been placed in the public domain by a CDO that was part of the Phase 2 or Phase 3 interviews. Beneficiaries were not interacted with directly and ethics clearance did not cover interaction with this potentially higher risk group. In addition, it was not the beneficiary story and process that was the focus of the study but rather the organisational practices of the CDO to which the stories pointed. The following table shows where the data for Phase 3 was sourced.

¹⁰⁶ As reflected on in Section 4.3.2, the researcher thought she had identified the main concern and core category after coding the 17 documents used in Phase 1, but this proved not to be the case and further refinement of both the main concern and core category still took place in Phase 3.

¹⁰⁷ This high number of open codes is not unusual for CGT. Pleizier (2010: 301), for example, had 285 codes.

¹⁰⁸ The other CDOs were not included as they had no public domain beneficiary testimonies and stories.

CDO	Phase 3 – Third round interviews	Phase 3 – Public domain beneficiary testimonies
CDO1		Beneficiary stories
CDO2		Beneficiary stories
CDO3		Beneficiary stories
CDO4		Beneficiary stories
CDO5		Beneficiary stories
CDO6	Organisational leader	Beneficiary stories
CDO7	Organisational leader	Beneficiary stories
CDO8	Programme manager	Beneficiary stories
CDO9	Organisational leader	
CDO10	Organisational leader	
CDO11	Organisational leader	
CDO12	Organisational leader	
CDO13	Organisational leader	
CDO14	Programme manager	
CDO15	Organisational leader	
CDO16	Organisational leader	
CDO17	Organisational leader	
CDO18	Organisational leader	

Table 3: Phase 3 interviews and secondary beneficiary data

The interviews were conducted between August 2017 and May 2018.¹⁰⁹ The beneficiary testimonies were collected and analysed between December 2017 and January 2018.

Selective coding, memoing, constant comparison

Throughout Phase 3, the researcher sought and coded incidents from the interviews that would either confirm or discount the main concern and core category and help to saturate this and other categories and their properties. Codes created in Phase 2 were used and some new ones added in order to raise the analytic level from incident to concept. Incidents that did not relate to the emerging theory (for example those relating to sources of funding) were not coded. On a number of occasions, through the process of constant comparison, a new code was needed for a new incident type that did relate to the core category but which had not emerged in Phase 2, for example, the presence of an institutional rather than human beneficiary, such as a school or a clinic. Memoing continued as the researcher reflected on the new data that was working its way into the emerging theory. Only 30 new codes were

¹⁰⁹ Some of the interviews were conducted prior to the completion of phase 2. However, interviews were not coded until phase 2 was finished. Those interviews that were conducted prior to the end of phase 2 were conducted by other members of the project team and not by the researcher.

added in Phase 3 whilst an additional 685 incidents were coded. The low number of new codes compared to the high number of incidents indicated that saturation had been reached. This brought the final number of codes for Phases 2 and 3 to 244. A list of these open codes is available in Addendum E.

Once all the Phase 3 interviews and beneficiary stories had been coded, the researcher sought a way to move forward through what had become a mountain of data and codes. Here, two approaches were adopted: Firstly, a secondary analysis of the interview data from the Phase 2 interviews, an approach supported by Sandgren et al (2006: 81) when they observe that:

During the selective coding process, we did secondary analysis of most of the collected interviews from a previous study in palliative care. This was done to compare more data from a similar field, so that we could relate the categories from the first 16 interviews and thus refine and delimit the coding to variables related to the core concept. The first 16 formal interviews were then recoded for categories related to the core concept.

This helped to integrate concepts emerging from Phase 2. It also raised questions about whether the main concern and the core category as defined at the end of Phase 2 was expressing accurately enough the nuances of the emerging theory.¹¹⁰

The second approach used in Phase 3 was to build on the three clearly emerging areas, namely the CDO as an organisation, the church, and the beneficiary process. Using ATLAS.ti, a code group was created for each of these three areas and relevant codes linked to each group. This resulted, for example, in an organisation having 69 codes with many associated incidents. All incidents in each of the three areas were printed, analysed, and higher level concepts found and named, with memos for each being written up in ATLAS.ti, along with linking the memos to data incidents. This proved to be a key move in raising the level of the emerging theory to a conceptual one and is similar to the process followed by Pleizier (2010: 113–132). In addition, it helped maintain the connection between data and higher level concepts, providing groups of incidents linked to a concept that would assist in the integration of the theory. Going through all the incidents clustered as CDO, church and beneficiary process, the researcher needed to be careful not to start a whole new coding system. Rather, it was about selecting subsets of incidents across several codes and linking them to a memo which was named and recording analytic thoughts about a higher level concept. In naming the emerging concepts, the researcher sought to find names which were grounded, as far as possible, in the data of participant expression.

¹¹⁰ If, as per Glaser and Holton (2004: 7), one did not record and transcribe this material, it would not be possible to rework it to any great extent. The researcher felt that her original material was of sufficient quality and depth that she could helpfully work through it several times expanding concepts and their properties.

During December 2017, the core category of “pastoring beyond the church” no longer seemed valid nor advisable.¹¹¹ In wrestling with the way in which the participants resolved their main concern, a new core category emerged, which was *following to make a way*. The main concern concomitantly also shifted. Whilst at the end of Phase 2 it was identified as “holistically helping those in difficult socio-economic circumstances”, two new concerns also seemed important: concern for the church’s inability to respond to those in difficult socio-economic circumstances and the CDO’s struggle to discern what and how they should work in response to their sense of calling. This was of course an untenable situation as CGT requires the identification of one main concern. It was only resolved when the researcher revisited data which spoke about calling, obviously a key issue for all the CDOs. Finally, a main concern with a solid fit was identified: *being faithful to their calling*, or as one informant stated: “success is being true to our calling” (CDO3,2).¹¹²

4.3.4 Phase 4: Integrating and writing up the theory

Phase 4 sought to develop the grounded theory by integrating the concepts with hypotheses through theoretical coding as well as through writing up the theory. Possible patterns of the theory had started to emerge as early as Phase 2 and many sketches had been drawn, but all were provisional. Phase 4 began with hand sorting the memos, a process strongly recommended in CGT (Glaser, 1978; Holton & Walsh, 2017: 107). This proved to be an energising and insightful time as patterns and relationships between concepts were articulated and concepts further elaborated or collapsed together. The researcher perceived there was a strategy theoretical code at play to resolve the core category, through the categories of *helping holistically* and *extending the congregation*. There was also a contingent category for these two categories, that of *sustaining organisation*. The relationships between the categories were identified at this point. A list of all concepts (categories, dimensions and properties) may be seen in Appendix F. The theory was written up following the structure that emerged in this model and is presented in Chapter 5 as the substantive grounded theory of *Waymaking*. Given the exploratory nature of the research and the very limited literature and research regarding the faith

¹¹¹ Using the term ‘pastoring’ also prematurely raised the theological question about the validity of pastoring beyond the congregational flock.

¹¹² A note on the process of arriving at the main concern and core category: Following the selective coding of Phase 3, the researcher felt that both the main concern and the core category as defined in Phase 2 were not at a high enough level of abstraction and whilst she felt very attached to ‘pastoring beyond the church’ as the core category, the activity of the CDO in relation to extending the congregation could not be subsumed within that. In addition, it seemed that their main concern was not seeking to help those in difficult socio-economic circumstances. This was the primary focus of their work, their calling and in many ways their joy. The issue that concerned them most, though, was *being faithful to their calling*. This resulted in a main concern with a higher level of abstraction which needed a corresponding core category that would include as a primary focus not only the pastoring but also interaction with the congregation. It was at this time that *following to make a way*, which the researcher had seen previously as a property of pastoring, emerged as the core category. There is a tension and a dependency between the main concern and core category. Identifying these two key components of a CGT takes time, grappling, prayer, integrity and submission to the data. It is about trusting the CGT methods for their emergence, which will happen given the latent patterns at work in the substantive area (Glaser, 1978).

praxis of the CDO, the theory was written up in some detail, seeking to stay close to the data.¹¹³ *Waymaking* was represented graphically as follows:

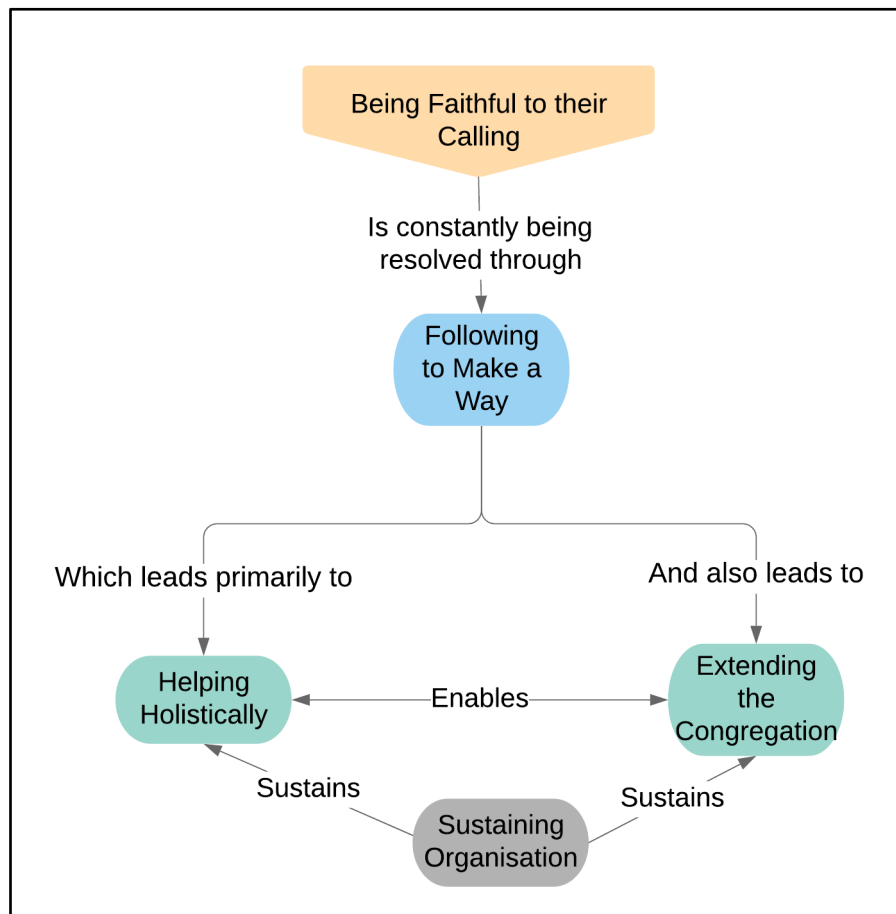


Figure 3: Substantive grounded theory of Waymaking

4.3.5 Phase 5: Integrating literature into the theory

With theoretical coding completed and the theory of *Waymaking* written up from data, it was time to engage literature as indicated by the theory. In so doing, the researcher felt it was necessary to introduce a missional focus in order to delimit the literature with which she would engage and to be able to answer the research question she had posed. The researcher followed a simple but lengthy process to both identify relevant literature and introduce a missional focus. She read intently each of the five high-level concepts as written up in the theory of *Waymaking* (Chapter 5). At the same time she read literature which she felt might relate, guided by the scope defined in the missiological consensus (Chapter 2). In this way she started to identify topics in literature. Some were quite obvious,

¹¹³ This contra, for example, Pleizier (2010) who was writing in the field of homiletics about which there is much literature and common knowledge and experience.

for example ‘calling’. Otherwise were less obvious, even surprising, for example, ‘compassionate action’ which emerged in reading literature through the lens of the category of *helping holistically*. As Glaser states (1978: 51; see also Holton & Walsh, 2017: 124), literature is more data to be compared and, if necessary, integrated into the theory. Each of the five concepts developed a core focus whilst reading the literature. *Being faithful to their calling* was about calling and *following to make a way* reflected a spirituality. *Helping holistically* was an encounter with a beneficiary and both the *sustaining organisation* and *extending the congregation* referred to types of communities. As there was a missiological research question and a delimiting missiological consensus, the researcher settled on engaging literature for these 5 concepts as missional calling (see Section 6.2), missional spirituality (see Section 6.3), missional encounters (Section 7.2) and missional communities (Section 7.3). In this way, without forcing a new theoretical framework, the researcher was able to stay close to the data whilst raising the analytic level and bringing a missiological focus whilst engaging literature.

4.4 Conclusion

Classic grounded theory was shown to be a methodology that was able to meet the need for this research to be exploratory, theological, empirical and theoretical. As a highly procedural methodology, key methods were highlighted in this chapter which are required within any CGT research. Data collection and analysis methods, as followed by the researcher, were described as she sought to follow closely the methods of CGT whilst using it within Theology in an intradisciplinary way.

Glaser (2002) emphasises the immediate, enduring and conceptual grab of a good grounded theory and its usability as a theory of and for practice. Stern (2007: 114) elaborates on this point when he says that:

One essential quality of true grounded theory is that it makes sense; put simply, the reader will have an immediate recognition that this theory, derived from a given social situation, is about real people or objects to which they can relate. Furthermore, it must be clear that the developed theory comes from data rather than being forced to fit an existing theoretical framework.

The theory of *Waymaking* that emerged from the attempt to rigorously follow the methods of CGT in their entirety will now be presented in Chapter 5, prior to engaging literature in Chapters 6 and 7.

Chapter 5 - The Theory of *Waymaking*

5.1 Introduction

*Waymaking*¹¹⁴ is a substantive classic grounded theory (CGT) which seeks, through an exploration of the praxis of organisational leaders, to show why and how the Christian development organisation (CDO) in Cape Town exists. It was developed from qualitative research with 18 CDOs, following the processes of CGT described in Section 4.3. This chapter describes the theory in detail, staying close to the data and not yet engaging literature. This is followed in Chapters 6 and 7 where literature will be engaged, as indicated by the theory and through a missional lens as required by the research question framed in Section 1.3.

Waymaking is built around a core category, which is continually resolving the research participant's main concern.¹¹⁵ In *Waymaking*, the core category is *following to make a way*, which is constantly resolving their main concern of *being faithful to their calling*. *Following to make a way* leads to two strategies in the CDO. Their primary strategy is *helping holistically* where they engage with their beneficiaries, but they are also engaged in a secondary strategy of *extending the congregation*. These strategies are possible because they are working out of a *sustaining organisation*. Each of these five categories is described in detail below to build a rich picture of the CDO and enable subsequent reflection, with literature, on the possible missional role and contribution of the CDO.

Waymaking may be depicted as follows:

¹¹⁴ In this, and subsequent chapters, the name and all categories, properties and dimensions of the theory are written in italics. All are in lower case, except *Waymaking*, which names the theory.

¹¹⁵ This is the required structure of a grounded theory that is developed by following the CGT methodology, as described in section 4.3.2.

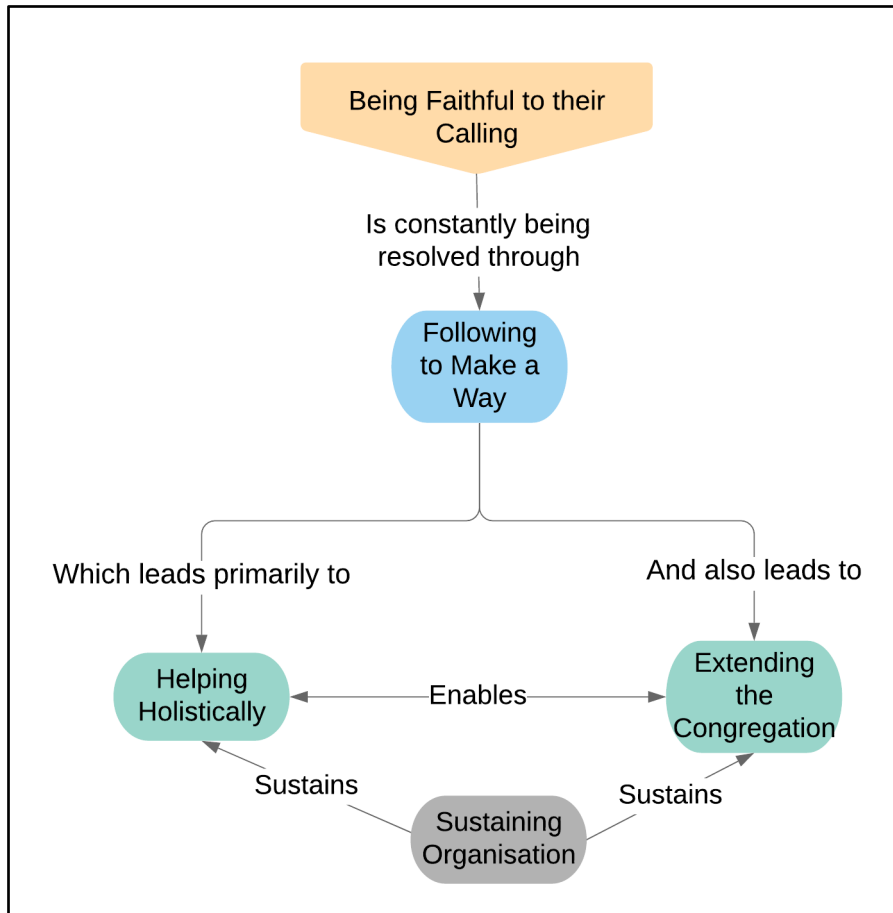


Figure 4: Waymaking – the substantive grounded theory of the CDO

5.2 Main concern: Being faithful to their calling

The first stage in developing CGT is identifying the main concern of those being studied, as described in Section 4.3.2. Whilst the CDO carries several concerns, the main concern, above all of these, is *being faithful to their calling* which they understand to be given to them by God. Their concerns will be discussed briefly before focusing on the nature of their main concern.

5.2.1 Concerns

At an overt level, the main concern of the CDO is for those in difficult socio-economic situations. Certainly, CDOs do exist to help people and communities made vulnerable and marginalised by their low socio-economic status. Within this, each CDO has a particular focus, such as at-risk youth, people living and working on the streets, children in their early years, people without jobs or a particular geographically defined and named community. The work of the CDO is to serve, care for and unconditionally love people, practically helping them become sustainable in their lives and seeing them fulfil their God-given potential.

Whilst nearly all CDOs, to a greater or lesser extent, have a relationship with one or more congregations, there is a pervasive concern amongst CDOs regarding the inability of the congregation to respond to the group they are helping and that when congregations do respond, they are not responding adequately. Whilst some CDOs are partnering positively and seeking to equip congregations, others have almost given up doing so. Frustration is heard in the following excerpt: “I think churches think their Christian witness is to be a congregation and maintain themselves. There is lots of talk about missional church, but to be it is another story” (CDO1, 2(b)). Congregations are found by the CDO to be in either survival or retreat mode, overwhelmed by the challenges in their neighbourhoods. The congregation, they feel, is not asking the right questions about injustice in their community, and what they should be doing about it and, therefore, they are not getting to people who are outside the church walls.

Another important and continuous concern of the CDO is how do we do this? They wrestle with how they may help to bridge the gap between where people are in life and the God-given vision they have for them. Much time and thought, collectively and individually, is devoted to figuring out what help looks like and to see and discern their way as an organisation. As one leader said: “I can see Him growing us and expanding our territory, but I often wonder what that will look like, what the next step will look like” (CDO2,1).

5.2.2 *The main concern*

None of the above three concerns are, however, the main concern of the CDO. Seeking for the pervasive concern common to all the CDOs, what emerges is that their main concern, at the individual and organisational level, is *being faithful to their calling*, which they believe they have received from God. It is interesting to note that they do not talk in terms of being sent. There is no person, organisation, congregation or even God himself sending them. Rather, there is a picture of God calling them (from another place, within the world) to join him for a specific task. For example: “[CDO] exists first of all because God called together a handful of people” (CDO2,1) and “The Lord invited me” (CDO1,2(a)). It is this calling which, in fact, institutes the CDO and, without a clear collective sense of calling, the organisation would not exist (see *inception* in Section 5.6.1). The CDO calling is quite specific – to a profile of person, sometimes within a specific community, sometimes more generally in the city.¹¹⁶ The CDO is positioned to align with the calling, a positioning that is organisational, geographic, relational. It is a lucid calling where the requirement is clear, but it is also an affective call as God gives them a love for the particular group to which they are called. Those

¹¹⁶ For example, within the researched CDOs, callings were related to people living on the streets, women working in prostitution, people in and recently released from prison, children with care and educational needs, unemployed people, a particular community etc.

interviewed express how they find their personal sense of calling working out within the CDO as God works this call into their lives in a deep and intimate way. One programme manager likens it to a gift from God that is a perfect fit for her (CDO2,1). One leader talks about having felt called to “missions” from an early age, a call “to serve the Lord through serving others” (CDO6,1). Another describes it as God breaking his heart for youth, especially young people in prison (CDO4,1). A third says quite simply that “God got hold of him” and since then his work has been the outworking of the call he has to be a disciple (CDO1,2(b)). The call is also expressed as an invitation from the Lord, even in the face, at times, of having other plans for their lives, prior to the call. In the calling, they are made aware of people’s needs, but also of those people’s potential and of what God wants to do in their lives. It is God’s idea, not the CDO’s. Those interviewed seek and experience convergence between their Christian faith and their work in the organisation and it is far more than just a job for them. Some expressed their sense of calling as a calling to the church but not to ordained ministry (CDO1,2(b); CDO11,1; CDO14,2).

The calling is, in one way or the other, to be an agent of God, to be used by God in the lives of another so that God may accomplish his purposes through them for that person. There is a belief in the necessary agency of the CDO in what is ultimately God’s work, well expressed by one CDO leader: “We cannot change people, but God can. My duty is to be a vessel and an example” (CDO7,1). The main concern of the CDO is therefore *being faithful to their calling* they have received from God to serve as his agent to accomplish his purposes for people in difficult life circumstances, all the while acknowledging that “firstly, it is a mystery” (CDO1,2(b)).

5.3 Core category: Following to make a way

Having identified the main concern, the next step that CGT methodology requires is the identification of a single core category, which is the way in which the main concern is continually being resolved.¹¹⁷ *Following to make a way* is the core category of the CDO and this is how the CDO is able to be faithful to their calling. In *following to make a way*, the CDO seeks to show their beneficiary a way to a better life, but as they do so, they are also constantly finding the way for themselves as an organisation. These are contingent actions. The CDO must do their own following in order to help facilitate the beneficiary’s following. God is experienced as leading the CDO at the same time as he is seen to be leading the beneficiary. As one leader said: “It’s not about how much we do but about working with God’s plan inspired by Holy Spirit, guiding us in what we need to do so that God can do in [the beneficiary] what we cannot do with our own hands, or influence with our own words but somehow mysteriously we are a part of it” (CDO1,2(a)). *Following to make a way* is individual and

¹¹⁷ This was described in Section 4.3.2.

collective (organisational). The one without the other is inadequate. It is made possible out of a living relationship with God and is not about thinking up something to do but believing that as a CDO, they are called into what God is doing in the lives of their beneficiaries and their communities. It is a continual process of following. It is about the CDO having faith and trust in God and not in their own strategies. As they follow God, they are able to invite people (beneficiaries, volunteers and others) to also live this way of following. One CDO leader explains this link when she says: "I know that if God can help me, if I can trust him, he can help others" (CDO7,1). The CDO also discerns the way that God has for the beneficiary and the role of the CDO is to show them this way: "We help others by showing them the way" (CDO1,2(a)). *Following to make a way* results in something which the CDO feels it could not have orchestrated.

Following to make a way has three dimensions that describe the enabling dynamics of this core category. Firstly, there is *aligning* with what God is doing. Secondly, there is *pursuing*, a dimension that seeks to capture the continually focused and active state required for *following to make a way*. Thirdly, there is the dimension of *acting*, which is a necessary outcome of both aligning and pursuing. The dimensions and their relationships are described below and may be depicted as follows:

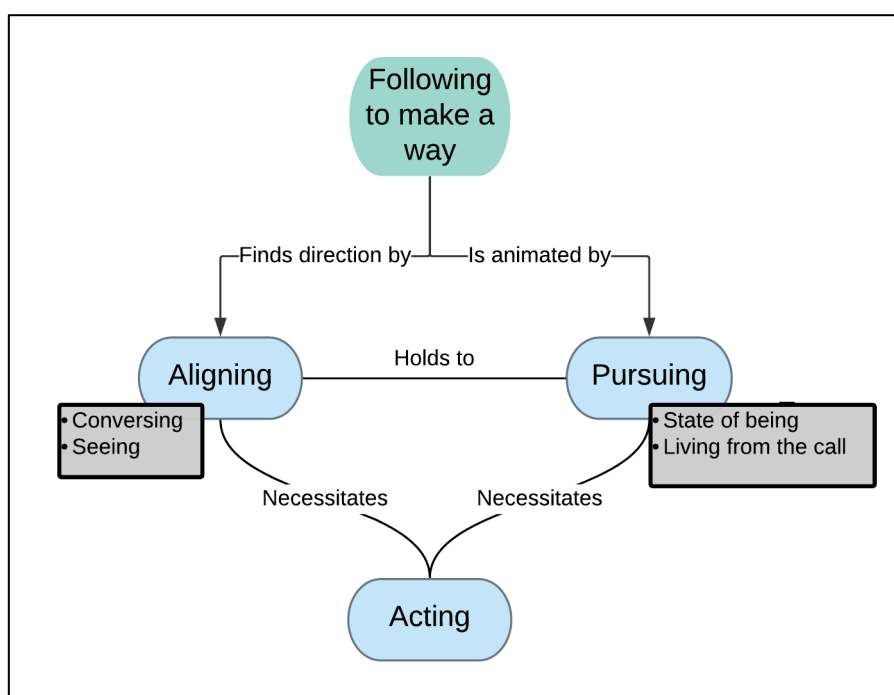


Figure 5: The core category: *Following to make a way*

5.3.1 *Aligning*

Aligning is the first of three dimensions found in *following to make a way*. It is aligning with God's actions, will, plans, values and principles. More particularly, the CDOs see themselves as *aligning* with Jesus and taking their lead from him, with one CDO saying that Jesus and his cross is their plumb-line (CDO5,1). *Aligning* is with God's inherent design and truth and honouring God's

kingdom design by fitting in with that and working with God's plans, inspired by the Holy Spirit. In *aligning*, the CDO becomes available to God and able to do their difficult work. One programme manager believes that "ordinary people when they essentially get in line with God's word and His will, can do extraordinary things" (CDO3,2). *Aligning* is through knowing from the Bible what Jesus did and said and the example he set, but also knowing him alive now and leading the CDO. In this way, the CDO seeks to develop around God's heart, following God's leadership in the development of strategies and programmes. The CDO also operates in the knowledge that God desires to show them his way, not as a final destination, but rather, a path along which they are walking. Even after many years, the CDO never arrives at a full understanding of their area of work but are continually following, always apprenticed. Following is step by step, that is how *following to make a way* happens. "Following on the footsteps of Jesus Christ" is how one CDO leader describes their method of work (CDO 11,1). *Aligning* has the properties of *conversing* and *seeing*.

Conversing

Conversing enables aligning and is, firstly, about *conversing* with God. For the respondent, conversing with God is individual and collective conversing, an ongoing silent and spoken conversation asking God for his thoughts, direction and wisdom on a particular matter and prayer is critical. They also converse with God through scripture and experience God using different verses at different times to provide direction and understanding. There is a desire within the CDO to say with conviction that they are led by God in what they do. The CDO converses with their beneficiaries and their life-stories help to connect what is often a general leading, which they feel God has given them, with the specific response that is required. *Conversing* may take the form of conversations with a wide variety of stakeholders in meetings and workshops, or it may be conversation within the organisational team. As one leader explains, "We have a meal together and ask 'What does God say about such and such?'" (CDO7,1). Thirdly, conversing is with the context in which the CDO works. God is pervasively experienced by the respondents as a God who speaks – through people, scripture, thoughts and events. The CDO is also, however, required to deal with God's silence, unanswered questions, information not shared, and sometimes, the difficulty of having to "find things out the hard way" (CDO18,1).

Seeing

Seeing is the second property of aligning and for the respondents, involves *seeing* what God sees, a spiritual, prophetic seeing of both the pain and the hope and also seeing God at work. While it involves noticing what is physically visible, this is primarily a spiritual *seeing* of both pain and potential, what is and what could be. "I see a cry for help. Jesus has taught me to see what he sees. He sees someone with a hope and a dream and a future who doesn't know where to go for help" (CDO7,1). *Seeing*

includes *seeing* how God does things as the CDO experiences God showing them his way and aligning their approaches with that way. There is a sense that they have a “ring-side seat” (CDO2,1), watching God at work and this encourages them to keep going and fills them with awe. Seeing is also about seeing what is coming next and seeing how God is changing the seasons – in the CDO, in the lives of their beneficiaries, in their context. They experience an excitement to see what is next, wondering what it will look like, trying to see it. The ability to see is both a gift and a learnt response, learning to see what and how God sees and God revealing things to them. *Seeing* is fuelled from different sources – conversations, the Bible, prayer, reflection, prophetic words given and received. Once again, this is an individual and a group process within the CDO. Just as *seeing* is important, there is also the acceptance that, at times and in his wisdom, God prevents the CDO from seeing things and this is for their protection and to allow his purposes to prevail. One CDO leader describes her most important task within the organisation as “hearing from God and trying to see what he has got in store for us” (CDO16,1).

5.3.2 *Pursuing*

Pursuing is the second of the three dimensions of *following to make a way*. For the CDO, *following to make a way* is about journeying with the Lord in what he wants to bring about in the lives of people and communities. This, however, is not a leisurely affair but rather *pursuing*, which involves actively, intently and purposefully following. There is a sense of movement, speed, going from one place to the next, trying to catch up to where they think they should be and quite often involves confusion and retreat, rerouting and advance. Sometimes, it can seem that the *pursuing* is abruptly halted and there is a disturbing lack of movement and the CDO is forced to wait on the Lord for his direction before the *pursuing* can continue. It is dynamic, experimental, changeable and goes through seasons as the Lord changes the seasons. *Pursuing* is *pursuing* Jesus:

The only way is to see how Jesus did it. It’s like you are building an engine but you have no experience and no manual. It’s trial and error till it works. We keep on chopping and changing to make it work better. We know what we are pursuing - to follow the example of Jesus Christ (CDO 1,2(b)).

Pursuing is enabled by two properties – the *state of being* that the CDO maintains and ensuring that they are *living from the call*.

State of being

The CDO seeks to maintain a *state of being* in order to sustain the *pursuing*, as *pursuing* is often a difficult spiritual and emotional task. It is a state of inter-related joy, peace, trust and faith. Joy comes from knowing that they are doing the will of God and *pursuing* itself brings joy. Likewise, doing the will of God gives peace which, at the same time, brings the assurance of being in the will of God. This is not about trying to figure everything out. CDO respondents note that joy and peace are only possible because of a foundational *state of being* of trust, as “The only thing that keeps me going is

to trust God” (CDO7,1). Through *pursuing* the challenges of staying “locked into their faith in God” (CDO12,1) is what sees them through. The CDO and its staff are deeply invested in their *pursuing* and held by their state of joy, peace, trust and faith. This required *state of being* is very personal to those in the CDO who often experience that their faith is deepened through the stretch of *pursuing*, which is sometimes experienced as a series of challenges but with God reminding them that he is there, and did he not say he would be with them? It is about *pursuing* with the rhythms of grace, where joy, peace, trust and faith meet as elaborated in this excerpt:

If we don’t have the faith that God will show us the next step, or open the next door, and we get so stressed out about figuring out what is the next step and how we’re going to do this, and I’m trying to obviously answer all the possibilities, then He can’t work, the Spirit can’t work, because we’re not having our faith in Him, we’re having our faith in all these little answers we have to have for every possibility. So God is obviously working with us all the time as much as He is with our [beneficiaries] (CDO2,1).

As much as this is the desired *state of being*, those working in the CDO can also experience a negative *state of being*, attaching their worth to their performance, finding their identity and affirmation in their work rather than in God’s unconditional love and acceptance. The danger of *pursuing* is starting to carry a heavy yoke on their own and it appears that God regularly needs to show them in various ways when this negative *state of being* has taken root, and he guides them back to a positive *state of being* (CDO16,1).

Living from the call

Living from the call, the second property of pursuing, is captured by this informant who points out that:

The foundation of [this work] is a living relationship with the Lord, being part of his church and living from the call and not thinking up something I want to do from the Lord but already believing that he had the idea he called me into it which is a very different perspective (CDO1,2(a)).

Pursuing requires that individuals and the CDO collectively are *living from the call* which speaks to a mental and spiritual calibration of actions in line with the call they have received. It contains the element of relationship, as receiving a call implies there is a caller whom they are hearing. It is highly personal, between God and the person, and also between God and the organisation. It is a call that expresses itself in the desire to help and to serve others. Calling is also experienced as an invitation that interrupts other plans that people have for their lives. Their work, in response to the call, is described variably as a gift from God, a good fit, a response to a prayer, a response to a heart moved for a particular people group, a call upon their life (CDO3,2; 4,2; 5,1; 6,1; 14,2). The calling moment is a powerful and memorable one and can sustain years of ministry. One leader described the call in this way: “The Lord invited me in 1990. I had other plans for my life” (CDO1,2(a)).

Living from the call opens their eyes not only to the need but to what God wants to do. It requires stepping out of the boat, feeling clueless but carrying on and doing what the Lord has ordained for

them to do and to do so with him. When they feel most daunted by their work, this sense of calling is what keeps them going and they like to reminisce about the calling moment. They express how God revealed himself to them and how they decided to follow him, for example: “Through [CDO], I live out being a disciple. But this is God’s doing. I ended up where I personally never thought I would be. But he calls and you respond... People say why don’t you become a minister? I say, I was called to be a disciple not a minister. I have a calling to be a disciple” (CDO1,2(b)).

Living from the call is also something that needs to be developed and valued and this is one of the roles of CDO leaders with their teams, teaching this as a required practice. *Living from the call* is, in the first instance, about obeying rather than looking for results and about not attaching their worth to how well they deliver on the vision they believe God has given them. It is about being prepared for disappointment with the outcome but remaining faithful to the call despite the lack of visible results at times, as this leader explains:

Jesus said give a cup of water in my name, he never said once about the result of giving the cup. He just said, give in my name, so many times you have to work with the disappointment of giving and not seeing the result. I naïvely thought in the beginning if I do this, if I show them all this, if I listen, if I have compassion it will change. Sometimes it doesn’t and then you have to deal with that and not get bitter (CDO18,1).

5.3.3 *Acting*

Aligning and *pursuing* both necessitate and naturally outwork in the third dimension of *following to make a way*, namely *acting*. *Aligning* with and *pursuing* God also necessitates acting compassionately as “Jesus saw the crowds, he just got out of the boat and he saw a crowd of people and he had compassion on them and over and above that, it is written in there he did something for them. He healed the sick and what not” (CDO11,1). The CDO acts in response to the action of God which at the same time, in a mysterious way, requires their action. Their acting is both the result of and leads to God acting: “God invites us to be part of what he is doing... to somehow be strategically involved in that - but you don’t cause the growth [in the beneficiary]” (CDO1,2(a)). God gives the CDO something that they can and must offer to the beneficiary and then God acts in the beneficiary’s life as it is the Lord who acts to transform lives. Here, another leader had this to say: “We cannot change people, but God can. My duty is to be a vessel and an example. I see lots of fruit from that in my lifetime” (CDO7,1). *Acting* is about knowing what to do as the CDO and then letting God do his work and not to stand in the way of this. One CDO leader (CDO1,2(a)) expressed that it is their symbolic acts of faith that in some way prepares the way of the Lord. *Acting* opens the way for God to act and at the same time to “help others by showing them the way” (CDO1,2(b)). *Acting* is also both to make a way and to show a way. It is a costly acting, both being a disciple of Christ and seeking to disciple others, which requires laying down your life for others (CDO1,2(b)). This CDO programme manager captured the essence of *following to make a way* when he said it is like building an engine when you

have no experience and no manual, it's trial and error until its done (CDO1,2(b)). It is worth noting, however, that in his work, he does not feel left alone to find the way. It is his experience that God desires to show him the way and that it is not too obscure, and that God shines his light and gives the principles that should be applied. CDOs claim still not to know, to be experts, after many years. It is still a mystery at its heart, how transformation happens in the lives of their beneficiaries.

This concludes the discussion on the core category of *following to make a way* which the CDO seeks to do through *aligning, pursuing* and *acting*. Attention now turns to the two categories of *helping holistically* and *extending the congregation*. These categories represent the strategies through which following to make a way is enacted.

5.4 Strategy 1: Helping holistically

*Helping holistically*¹¹⁸ is the first of two strategies that are categories through which the CDOs are *following to make a way*. The second is *extending the congregation*, discussed in Section 5.5. *Helping holistically* covers the CDO's work with their beneficiary group and is the overt reason why they exist. There are two dimensions necessary for this, firstly, *helping* which comprises the sequential steps followed by the CDO with their beneficiary and, secondly, *enabling help* which includes contingent factors for *helping*. A third dimension and the consequence of *helping holistically* is that the CDO is *extending help*. Each of these three dimensions has its own properties, which are discussed below. Graphically, *helping holistically* may be represented as follows:

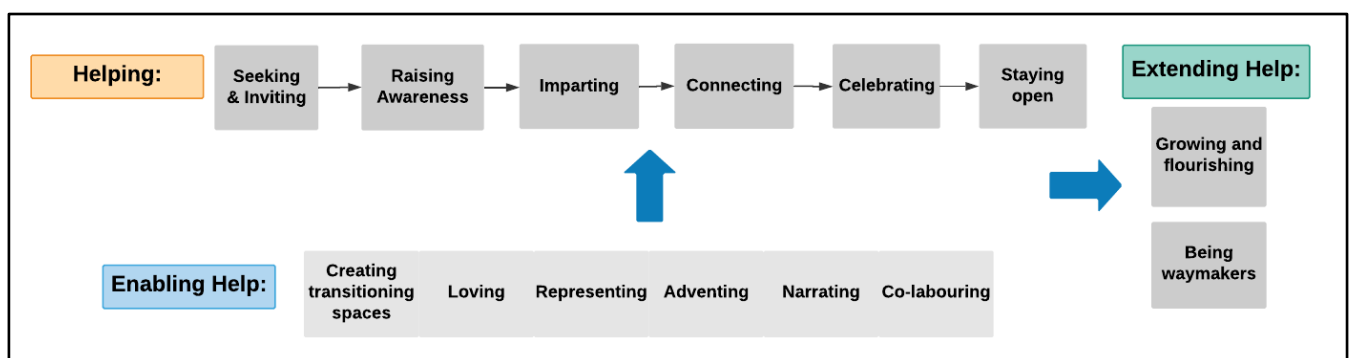


Figure 6: *Helping holistically*

In naming this strategy as *helping holistically*, the word “help” is being used in its simplest and most obvious form as “to give assistance or support”¹¹⁹). This captures the nature of the CDO's work as secondary to the actions of their beneficiary. There is the admission and knowledge within the CDO

¹¹⁸ *Helping holistically* is presented very much from the perspective of the CDO, not the beneficiary. So, for example, one step in *helping* is about *imparting* skills not learning skills.

¹¹⁹ From a dictionary definition (“Definition of Help by Merriam-Webster”, n.d.).

that they cannot change people and that change must come from within, that they can only assist. As one CDO leader stressed: “We are here as a guide until we are no longer needed but we are not the saviour” (CDO16,1). The word ‘holistic’ is used in the sense of being all-inclusive but also with the narrower inference common in Christian mission and development parlance meaning consisting of the material, social and spiritual.¹²⁰ *Helping holistically* also refers to the range of resources and approaches used by the CDO which include material, social and spiritual. *Helping holistically* has a clearly defined before and after state, which is sought through a change process. It expresses the CDO’s desire for the beneficiary to have a better life through improved socio-economic circumstances and usually also through a relationship with God through Jesus Christ. The aim is to see people in productive, Christ-centred living and for people to become all they can be in God (CDO4,1). The CDOs see this, firstly, as God's work in which they have a role to play. The language they use reflects this as they talk of “journeying to wholeness” (CDO1,2(a)) and “walking a road to wholeness together” (CDO4,2). The change that takes place in the life of the beneficiary is described as being firstly a mystery and how it happens is discovered by experience rather than being taught in a classroom. One CDO leader describes this process as follows: “It really is about that personal journey that each person goes through when they’re here, and how they’re more whole when they walk out” (CDO2,1).

Helping holistically is highly contextual, in this case, in the City of Cape Town and is a response to a perceived local issue and need.¹²¹ Respondents and their beneficiaries describe the family and community contexts of the beneficiaries. These include, for example, gangs, violence, poor nutrition, school dropout, childhood wounds, broken homes, love as abuse, prison, fatherlessness, communities that lack services and have given up. Family problems are very common: “My life story is about my family having problems” (CDO2,3 (a)). Beneficiaries describe their families as ‘broken’ with absent parents or parents suffering various forms of ‘brokenness’. Fathers beating mothers, parents divorced, parents ill, father gone, staying with grandparents. There is a continual “bouncing around” (CDO1,3) in families where people hold and lose multiple jobs, are frequently unemployed and where financial problems are persistent with people being “up and down financially” (CDO2,3). Alcohol and drug abuse may be high. Hunger is commonplace. Schooling may have been a positive or a negative experience. Beneficiaries struggle with “lies about identity” (CDO4,2), at the extreme being labelled murderer, prostitute, vagrant. Bad things have been said about them, for example one beneficiary, who first attempted suicide at 9 years of age, was often told he was “retarded” (CDO 3,3(a)). Another said he was a “trouble magnet” (CDO2,3). Ways in which they describe their past expresses feelings

¹²⁰ This is expanded in Sections 2.2.3 and 2.3.2 as well as in Section 3.3.2.

¹²¹ This is discussed further in Section 7.2.2.

of ‘brokenness’ and rejection, being homeless and destitute, having no direction, being depressed and sad, having a hard childhood, experiencing lots of bad things, and making bad choices. One beneficiary states: “My criminal chains entangled me” (CDO4,3(c)). One CDO leader (CDO4,2) stated that people desire to change but do not know how. There is a pervasive loss of identity and a sense of shame, low self-esteem, with hope killed, becoming withdrawn and involved in illicit activity. Some beneficiaries show signs of an active faith or profess religious belief (most usually Christian, occasionally Muslim), others not. Respondents indicated that their beneficiaries often say they are Christian (for example, CDO2, CDO5, CDO6, CDO8).

Whilst most CDO work is in relation to a person or group of people, there are examples also of it being for a community and institutions within a community such as clinics, congregations and schools rather than an individual. Within a few of the CDOs, there is an understanding and engaging with “the various layers of what being Christ in this community looks like” (CDO6,1), and this goes beyond the personal to the societal and systemic.

5.4.1 *Helping*

The process of *helping* lies at the heart of the work of the CDO and is implemented through the various programmes of the organisation. Although the programmes and the beneficiaries of the CDOs vary considerably, they all follow a process similar to the six steps described below. The duration and depth of the process varies considerably both between CDOs and within a CDO’s various programmes and may take only a few months or may last for up to five years or even more. Regarding the necessity for following a process, one CDO leader comments that “God miraculously hears and can and does on occasion snatch a person out of the hell they are living in and instantly they change, but that is not the norm” (CDO1,2(a)). The six properties (or steps) of *helping* are *seeking and inviting*, *facilitating awareness*, *imparting*, *connecting*, *celebrating* and *staying open*, which may be depicted as a process as follows:

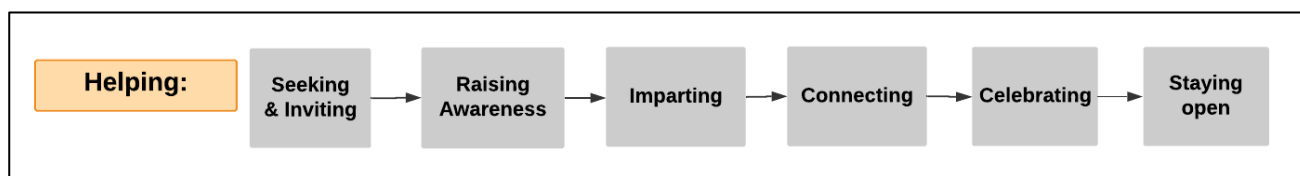


Figure 7: *Helping (First dimension of helping holistically)*

Seeking and inviting

The process of *helping* begins with the CDO *seeking and inviting* the beneficiary.¹²² The CDO initially contacts the potential beneficiary by going to where the beneficiary is, for example, the streets at night, an inner city park, a taxi-rank or a clinic. *Seeking and inviting* is in-person and also through the press, social media and posters in public places. CDOs also often have a visible presence - a building, a sign, a name – in the areas where their potential beneficiaries are. Sometimes a relationship is formed prior to inviting. This may happen quite quickly, or it may take some time to build relationships before the invitation is given. Current and past beneficiaries and others who know about the work of the organisation (such as volunteers) are also involved in telling people about the CDO. This may be on an informal basis or may be a specific strategy of the CDO. The beneficiary chooses whether or not to accept the invitation of the CDO and is under no compulsion to join. One beneficiary explains how he came to join the programme of one of the CDOs: “[CDO] found us in the park, explained how we could change our lives, gave a card with contact details” (CDO1,3). He later went to the organisation, went through their programme, and now works as a supervisor on one of their programmes.

Facilitating awareness

Once the invitation has been accepted, there is a phase of *facilitating awareness* that enables reflection and awakening in the beneficiary. This is the stage of new beginnings and has a strong element of finding identity, storytelling and reflecting. This stage may include (but does not always) Christian practices and teaching, including prayer and learning about who God is and their identity in him.¹²³ *Facilitating awareness* starts from the state of mind the beneficiary is in when they begin interacting with the CDO. It is a time for the beneficiary to uncover their gifts and awaken to a dream of a different future, a dream for themselves, their family, even sometimes, for their community. These dreams are quite often vocational and relate to how they would like to use their time in future.

The severity of the struggles within a given beneficiary group will determine the duration of *facilitating awareness*. For example, people serving long prison sentences and people working in prostitution and those living on the streets typically require more time in this phase than those seeking skills training for employment. Even with the latter, however, time is necessary given the multi-faceted issues that can accompany joblessness. One CDO programme manager describes this phase as “journeying with them as they start being open to seek” (CDO1,2(a)). It is a relational journey and for those from particularly difficult circumstances, like homelessness, *facilitating awareness* must

¹²² Occasionally, as mentioned above, the beneficiary may be a community or an institution (typically a government one) such as a school or a clinic, even a congregation. *Seeking and inviting* still takes place, though in different ways.

¹²³ Some CDOs, for example those working on learner support programmes in schools, are not overtly Christian in this stage and pass quickly into the next phase of *imparting*.

allow for a lot of conversation, cajoling, praying, asking, crying and opportunity given for realizing and wanting to face the turmoil in their lives (CDO3,2). *Facilitating awareness* is a long and very interesting process, which a programme manager describes as follows:

The question we have is... the concern we have is... how can we bring something different to what they know, to start the process of healing and transformation in their hearts. So it's more than just skills and life skills but to love and accept them in such a way that they see something different from what they are used to and that is the light of Jesus and the love of God. Some will ask questions, and a seed is sown (CDO5,2).

There are various activities that enable the beneficiary to reflect and which lead to revelation. These may include counselling, life-skills and training and also *creating transitioning spaces* (see Section 5.3.2), which allow for this reflection and awakening to self, purpose and identity. The CDO is active in this process, providing a mirror for the beneficiary to see themselves. The sharing with peers in a classroom or workshop setting is key in the process of *facilitating awareness*. They are able to understand that others have similar struggles, see the difficulty of their context and also see where they have been fortunate. However, as one beneficiary shares, the difficulty and pain of this phase and the courage required should not be underestimated: "I felt sad when we were sharing life stories, it was for me hard to open up because of what has happened in the past but when you talk to people about the past it was kind of a relief" (CDO1,3). *Facilitating awareness* is also about helping beneficiaries see themselves as God sees them and through the lens of the hope that the CDO is holding for them. It is about finding identity and replacing the false identity that has been placed on them, as one programme manager describes:

Youth are fed lies – about self-esteem, identity, potential – replacing that with God's truth, that is the key part of the journey. Saying... at root level, THIS is who you are. You might be a murderer, but at the core you are made in God's image with gifts. So replacing stigma and lies with God's truth about who they are (CDO4,2).

Imparting

Imparting is the transfer of knowledge and skills both formally through courses and informally through the relationships. These relationships develop between the beneficiary and the staff and volunteers of the CDO, and amongst the beneficiaries themselves. *Imparting* tends to have a clear entry and exit point for the beneficiary. Some *imparting* seeks to specifically work with what they see as God's design (e.g. for the child, the family) and to use a strengths-based approach within the community. *Imparting* includes a lot of group work and activities and relies on the interaction of the group as part of the design. Individual therapy or pastoring is the exception, used occasionally in CDOs who work longer term with beneficiaries (for example CDO1; CDO3; CDO4; CDO18). Approaches used in imparting are usually designed as journeys, or processes with clear steps. Some look first at who the beneficiary is in relation to God, themselves and others. Skills are then built on this foundation (for example CDO 1; CDO4; CDO7; CDO18) Others start with skills (e.g. improved

academic skills in youth – for example CDO2; CDO8; CDO11; CDO 13, CDO17) and then move into deeper, more personal engagement as a next level. Some *imparting* seeks to work with a person in their context (e.g. the child within the family and the community) rather than with an isolated individual. In this way the CDO seeks to consciously build on the strengths already in the context. Although some *imparting* is more focused on the individual, it invariably includes connecting the individual to a wider community.

Imparting has an initial phase of laying foundations and is followed (if the beneficiary chooses to commit further and if the CDO offers more extensive help) by a phase of building on foundations. Beneficiaries grow in self-understanding through the phase of laying foundations. A key part of this appears to be a facilitated approach where the beneficiary shares their own life experience, usually in a group context and where there is an emphasis on building healthy relationships, on sharing and caring for one another. For some, deep emotional work is required, for others not. Social and life skills are a focus.¹²⁴ The CDOs are interested in the holistic wellbeing of their beneficiary and have learnt that without these elements, the beneficiary is less likely to stay the course and move into a holistically improved situation. The connections within wellbeing are described by an organisational leader in this way: “Obviously there is the healing, the emotional healing, psychological healing - I mean, horrendous stories that come in - but then alongside of that, the crux of it all is to get that woman skilled because so many of them come in and they don’t have a skill” (CDO12,1). Laying foundations is also found in work with young children where the emphasis is on foundation for healthy development towards adulthood, sometimes to the extent of taking on *imparting* for absent parents and engaging the children in activities that build self-esteem, teach responsibility and strengthen social skills. Practical knowledge and skills, like using a computer and language skills, may also be included. Sometimes laying foundations is overtly Christian, with Bible study, prayer and active discipleship. Some programmes do not have a specific faith element but then the CDO seeks to “model the gospel in action” (CDO11,1) or have a curriculum that is “informed by Christian values and principles” (CDO10,1). It is the imparting of Christian principles, for example the biblical principles of forgiving and being forgiven, and of being treated as a human being with dignity.

In the CDO’s *imparting*, both the dynamic of the group and working individually with beneficiaries is important.¹²⁵ A CDO leader explains how they do this: “[Beneficiaries] sit around small tables and

¹²⁴ These include, for example, interpersonal skills, knowing boundaries, being responsible, handling one’s emotions and relationships in a non-destructive manner. It is about social issues, health, choosing friends, relationships. Putting in things that are missing, correcting destructive patterns of behaviour. Learning to work with money, develop communication and interpersonal skills, and in some cases learning how to be a parent.

¹²⁵ It is worth noting that the *imparting* that the CDO does can also extend beyond the beneficiary to other groups with whom they come into contact, for example by “imparting the love of Jesus to donors” (CDO16,1) and imparting skills to volunteers.

while you are teaching them jewellery, to thread something, and do as women do, you talk and in that way you get to share the Gospel, it's not actually a formal thing, but it happened in that way" (CDO12,1). Spiritual knowledge and skills are imparted at key points. The programmes, as described by the respondents, have a strong emphasis on beneficiaries knowing their identity as created and loved by God and having worth and dignity. Evangelism is also a foundation: "Sharing the gospel – we have a discipleship programme with young children as part of the school programme. Children can freely access it, or not – it's their choice. It includes life skills and the gospel. Holiday programmes call children to faith" (CDO6,1). Certainly, a foundation of knowing Jesus and his salvation is desired. There are different moments when beneficiaries can respond to a call to conversion (CDO8,2). One CDO starts all their activities by talking about Jesus Christ as saviour, saying that people "should grab the opportunity of being saved" (CDO13,1). Prayer is both included as a practice and also taught in some of the CDOs (CDO2, CDO18). Others integrate biblical elements: "In soccer, life skills start with a Bible story applying what has happened on the field. We integrate Bible teaching and soccer. We are preparing their minds to think about God. Later, they want to go deeper" (CDO7,1). One CDO leader states categorically that "People need to be saved" (CDO18,1).

Once the foundations of these various forms of knowledge and skills have been laid, there is a subsequent phase of building on the foundations. For those CDOs engaging in this phase, there is usually a formal commitment from the beneficiary to continue gaining deeper knowledge and insights and further developing their skills. This phase usually also has a commitment to a deeper level of spiritual development and discipleship (even if not called this), which becomes a focus.¹²⁶

Some *imparting* is of a short duration, some very long term, and different CDOs have different approaches to duration, depth, sequence and focus. There is, however, invariably a mix that is found in *imparting* which combines both social and spiritual elements and these are blended together, to a varying extent, in all the CDOs. One of the programme managers speaks representatively:

As far as we're concerned the most powerful tool at our disposal is God and his word and Jesus and the Holy Spirit along with the programs that we run so we definitely take a social science developmental approach, but we also definitely have a lot of Christian input and I think it's a good recipe (CDO3,2).

Imparting tends to have a clear entry and exit point for the beneficiary. Some *imparting* seeks to specifically work with what they see as God's design (e.g. for the child, the family) and to use a strengths-based approach within the community. *Imparting* includes a lot of group work and activities and relies on the interaction of the group as part of the design. Individual therapy or pastoring is the

¹²⁶ In some CDOs, teaching specific job skills is only part of a second phase, building on prerequisites of *facilitating awareness* and *laying foundations*.

exception, used occasionally in CDOs who work longer term with beneficiaries (for example CDO1; CDO3; CDO4; CDO18). Approaches used in imparting are designed as journeys, or processes with clear steps. Some look first at who the beneficiary is in relation to God, themselves and others. Skills are then built on this foundation (for example CDO 1; CDO4; CDO7; CDO18) Others start with skills (e.g. improved academic skills in youth – for example CDO2; CDO8; CDO11; CDO 13, CDO17) and then move into deeper, more personal engagement as a next level. Some approaches seek to work with a person in their context (e.g. the child within the family and the community) rather than with an isolated individual. In this way they are consciously building on the strengths already in the context. Although some *imparting* is more focused on the individual, they invariably include connecting the individual to a wider community.

Connecting

CDOs further assist the beneficiary by *connecting* them to wider support systems and opportunities such as congregations, places of work, education and training, accommodation, health services, government support and so forth. It is clear from the data that CDOs develop relationships with those entities that are willing and able to provide further support, developing partnerships in order to connect beneficiaries to opportunities. They seek opportunities that align with the reality of the beneficiary's situation and current skill levels, but also with their goals, dreams and potential.

There is also *connecting* with other service providers and wider support structures and with government partners for the community. In one instance, the City of Cape Town Health Department is using the CDO as a base from which to immunise children, to teach about hygiene and cleanliness, to screen children, and reach children who are not going to clinics. This CDO has also given the Department of Social Services a rent-free office on their premises to ensure access for the community they serve (CDO6). A picture is created of the CDO seeking to open doors for people, doors to what already exists but are not easily accessible.

One CDO (CDO1,2(a)) describes the three dimensions of *connecting* that is required – with God, with a church community and with the community in which they are living. There is an emphasis placed on establishing meaningful relationships in these three areas. CDOs are concerned (some more intentionally than others) about *connecting* beneficiaries with Jesus and with the power of the Holy Spirit. One states that their end goal is always to connect their beneficiary with God. The passion of this element of connecting is reflected in these words from a CDO leader: “We are a Christian organisation and I believe with all my heart that people change because they come to the Lord Jesus Christ” (CDO18,1).

Celebrating

As the journey of the CDO and the beneficiary draws to a close, they join with the beneficiary in *celebrating* their development, achievements, encouraging them in their hopes and dreams. *Celebrating* marks the end of the journey of the formal beneficiary programme. Across the respondent organisations, the moment is consciously observed, the programme does not simply end with people slipping away. *Celebrating* often takes the form of a graduation or some other formal yet joy-filled gathering. As the CDOs describe these events, it is a time for them to celebrate what God has done and is doing and also the moment when, in some ways, the CDO ‘sends out’ their beneficiaries into the world to continue growing and applying what they have learnt. Celebrations also typically include other CDO stakeholders such as volunteers, church, business and government partners and donors and sometimes also beneficiaries’ family members. *Celebrating* also happens informally through relational sharing as the beneficiary comes to the end of their time with the CDO. It is also often accompanied by a measure of sadness for both the beneficiary and the staff member or volunteer as the time of journeying together ends. *Celebrating* is a key motivating moment for the CDO as they see and hear the impact of their work.

Staying open

Once the formal interaction between the CDO and beneficiary has ended, CDOs are intentional about *staying open* should the beneficiary require further or follow-up support or referral. This happens after the beneficiary has successfully completed the programme but also in cases where people have dropped out of the programme. Levels of connection vary depending on the nature and intensity of the programme. *Staying open* is sometimes a proactive step as CDOs follow up and keep in touch formally or informally. They remain available to their past beneficiaries should they want to visit or if they require further help. CDOs follow up regarding work and life situations, but also spiritually. The CDOs, however, have limited resources for follow-up and some have developed this into a volunteer role. Follow up may connect back to *seeking and inviting* if necessary, to continue a programme they have left or to be part of another programme or to have refresher training. Staying open is necessary because the beneficiary’s journey is a fragile process and relapsing is normal in the cycle of change. Some CDOs stay open through running ongoing discipleship groups for past beneficiaries. They don’t want their beneficiaries to get “stuck” but say “You can always come back” (CDO5,2). Others say they are “like family” and even when not on a programme, the CDO will help if needed (CDO1,2(a)).

5.4.2 Enabling help

The second dimension of *helping holistically* is *enabling help*, a milieu of enabling practices in which *helping* takes place. *Enabling help* has six properties: *creating transitioning spaces* for the

beneficiary; *loving*, which includes journeying with patient commitment with the beneficiary; consciously and unconsciously *representing*; *adventing*, or holding hope for the beneficiary; *narrating* the story of the beneficiary group and actively *co-labouring* with God. As such, *enabling help* is not a process, but an environment:

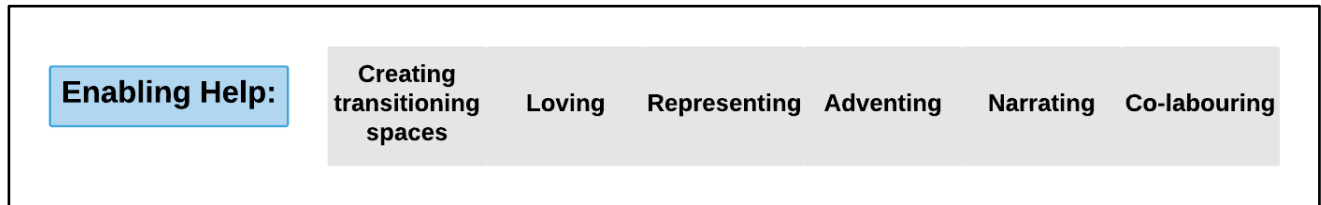


Figure 8: *Enabling help (Second dimension of helping holistically)*

Creating transitioning spaces

CDOs help the beneficiary in their process of transition by *creating transitioning spaces*. Transitioning means to go from one place or condition to another (*Transition/Definition of Transition by Merriam-Webster*, n.d.). The CDO provides physical spaces but also a space of kindness and acceptance where the beneficiary can move from "the challenges they are facing towards flourishing in faith and life" (CDO4,1). Transitioning spaces allow changes in direction to be made where beneficiaries arrive from one direction, and can leave in another. Transitioning spaces may also be provided by an extended group with whom the CDO collaborates, such as congregations, drug rehabilitation centres, halfway houses, night shelters, or even businesses that provide places of employment, as described by this CDO leader: "It is very nice in [name of an inner city suburb], I can tell you why because we have got the drug centre up the road you have got community stuff going on in the hall... You have got, you know, [name of a local church] down there" (CDO18,1). Transitioning space, although also non-material (for example spiritual and psychological), is also importantly a physical, located space. *Creating transitioning spaces* is a multifaceted property including space of belonging and safety, learning and discipleship - a space for everyone seeking to engage.

Transitioning spaces provide a space of belonging and safety where beneficiaries can pause, open up, trust and relax into relationship. It is a space where the beneficiaries may be by themselves and also with others in similar circumstances. Such a space provides an opportunity to make friends and get perspective through the lives of others, and to find acceptance from others, often at the same time as they continue to experience difficult socio-economic circumstances. A CDO leader describes this space of belonging in the following way: "There's a lot of forming of relationships amongst the peers in the class... We share the life stories within the class environment" (CDO2,1). A CDO programme leader describes the space of belonging created by regularly sharing a meal together: "Every

Wednesday we have a family meal. A hot meal we cook ourselves. Many don't ever have a family meal. And we eat with them... Let them feel like they belong to something bigger. Some have never felt that belonging" (CDO5,2). Within this space of belonging, beneficiaries find their voice and develop confidence in themselves. Whilst often being reluctant and shy, they begin sharing with others in classroom and group settings. They begin to make eye contact. One beneficiary likens her experience within the CDO to being in a family and had this to say: "I felt welcome and appreciated, I was part of a good family where my problems were solved" (CDO2,3). Relationships that develop with staff are formed in this space of belonging and safety that affords the beneficiaries an opportunity to interact with volunteers from church and different social contexts from their own.

An important element of transitioning is learning and, therefore, space is created for learning. The beneficiary learns many things whilst with the CDO (see *imparting* above) – new skills, social and work behaviours as well as new ways of thinking. In some CDOs, the time spent in this learning space is clearly defined (for example a training course) while in others it varies depending on the nature of the programme and the beneficiary's pace in transitioning, as observed from this data excerpt:

There is no set time how long they spend on second phase. Typically, one to three years. We have had guys who have stayed longer, but not too much longer because the whole aim is to get them ready to enter the workplace where they are strong enough to stand on their own, handle relationships at home, handle relationships from the past, handle current relationships and maintain work etiquette and maintain their sobriety (CDO3,2).

In addition to this space for learning, CDOs quite frequently also create a space for discipleship. This space is created in some ways as a result of the other forms of space mentioned above and may include devotional and biblical teaching times, pastoral counselling or even running an Alpha Course (CDO2).¹²⁷ Discipleship, says one leader, is a key thing (CDO4,1).

The transitioning space created by the CDO is a space for everyone. People wishing to be part of the programmes of the CDO are welcomed whatever their personal or religious profile. For example, one organisation spoke about the space they created for a differently gendered person: "He classified himself as transgender and he had completely withdrawn from the church, I mean he had, he didn't want anything to do with church and also it was difficult for him being with people and feeling accepted and just loved and the transformation we saw in him was so radical" (CDO2,2). This was not an attempt to change him. He was loved and accepted as he was. People are accepted into the programme whatever their religious conviction and the usual approach is expressed by one CDO programme leader: "During intake they find out we are Christian. No-one is turned away. People of other faiths are welcome, and they don't have to participate in the devotions and Christian practices"

¹²⁷ "Alpha is a series of sessions exploring the Christian faith, typically run over eleven weeks. Each talk looks at a different question around faith and is designed to create conversation... No two Alphas look the same, but generally they have three key things in common: food, a talk and good conversation." ("Alpha: About", n.d.)

(CDO8,2). Given the large number of Muslim people living in Cape Town, CDOs quite often interact with people of the Islamic faith, but they are welcomed too and several of the CDOs have Muslim people in their programmes. One organisation has a number of practicing Muslim teenagers on their youth programme. At their weekly meal, the CDO uses only halal meat, which everyone then eats, to ensure the inclusion of this group within the “family” of the CDO (CDO5,2).

Loving

A second key property of *enabling help* is *loving*, the love that the CDO expresses for the beneficiary and often for his or her community too. Love is the motivation, the means and the measure for the way in which *helping* is enabled. One CDO leader states that their main purpose “is to show the children and the families of this community what the love of God looks like” (CDO6,1). Another says their vision “is to see transformation through unconditional love” (CDO5,1). This leader believes that facing society’s problems of joblessness and abuse with its related traumatization and deprivation is not possible apart from love, love that is lived out every day in the most challenging, saddest and most joyful situations.

Loving entails a deep commitment to a person or a community, a commitment to journey with them to see wholeness, healing from traumas, from terrible life circumstances and to see them empowered to live a better life. It is “gritty, long-term and messy, walking a road with ups and downs. A rollercoaster but we don’t give up on them ... We show that love consistently, they are not dropped, this is not a programme” (CDO4,2). Another leader expresses a similar sentiment saying that the journeys they take with people are “very tough journeys because of all the insecurities ... childhood wounds, brokenness, pain, rejection. It’s been incredibly difficult to walk the walk with them, patiently and persevering that walk” (CDO5,1). It is a journey of love whereby “slowly, slowly, strand by strand, day by day, problem by problem, we work through each issue that arises, give them a space to just process and get to this thing themselves, and then we see them changing in front of us, but it takes time, it doesn’t happen quickly” (CDO3,2). CDOs are at times “a friend to the dying” when working with the terminally ill (CDO6,3). Even in those CDOs where the programme dictates that the interaction is quite short (for example in job readiness and learning support programmes) this commitment is present. Commitment is also expressed in terms of a dedication to overcoming the particular type of issues they are working into. For some, this loving commitment extends beyond the bounds of a work programme and is expressed in terms of discipleship which is “life on life transfer, a lifestyle not an 8-5 thing” (CDO7,1) and “walking alongside them in this journey of following Christ” (CDO2,1). Reflecting *loving*, one leader says: “We look at every individual through God-coloured spectacles” (CDO10,1). The most powerful thing is the love of God breaking through and the CDOs seek to illustrate the love of God by coming alongside the beneficiaries. It is a love that

they describe as tough, real and Godly love. Love which shows how passionate the CDO is for their beneficiary.

Representing

CDOs use terminology in describing their work which, in one way or the other, speaks to how they see their role in *representing* Jesus to their beneficiaries, which is the third property of *helping*. They talk about “serving with the love of Christ” and “being his hands and his feet” and “living out Christ to people” (CDO12,1). They seek to be like Jesus: “We’re very far from perfect in terms of Christ-like behaviour and service, but we use that as a model” (CDO15,1). They are aware of the visual, tangible expression they are to people that points to the nature of God and especially Jesus Christ, a nature of unconditional love: “We’ve just seen that that’s something that’s much more powerful than going out and blasting people with the Gospel which they’ve heard a million times over before. But when they actually see something, which looks tangible and real and they see what love looks like, what unconditional love looks like, they liken that to the church and God” (CDO5,1). It is not only what they do that is important but how it is done, and they believe that they must not do things in an un-Godly way. They know that they need to provide a service first, and in that service, their actions show what being a Christ follower should be like.

Adventing

Adventing is the fourth property of *enabling help* which seeks to capture how the CDOs hold hope for their beneficiaries whilst knowing their past, present and possible future. *Adventing* is also based on the past, present and future work of God and the CDO team member’s personal experience of this in their own past and present, and their future hope. It is because of their personal experience that they can hold hope for the beneficiary. Beyond the individual beneficiary, the CDO is also *adventing* (holding hope) for the collective of the community where hope is constrained by the difficult circumstances. As a CDO community worker in an especially marginalised community said: “When the community looks at me, they see hope” (CDO6,3). One programme manager shared that for a woman to survive on the street, she has to kill hope. This is because she cannot stand there and hope, so hope is blocked (CDO1,2(a)). In a similar vein, another leader stated that: “The gangs make you believe there is no way out” (CDO4,1).

Adventing also involves recognising hidden hope and the cry for help. This recognition is a spiritual act. One CDO leader stated that she “sees the cry for help... someone with a hope and a dream who doesn’t know where to go for help” (CDO7,1). One programme manager speaks about hope as “hearing a seed grow” (CDO1,2(a)). *Adventing* further entails believing in the potential of the beneficiary and having a general vision of them leading a God-honouring and productive life, while holding a vision of them as self-sufficient in faith and life. Respondents expressed a desire to see

their beneficiaries become faith-filled strong believers, independent, growing and discipling others. CDOs actively seek and believe in God's will and plans for the beneficiary. They believe that people have value and worth as created by God and they seek to treat people with the potential God has given them. Although it is a long road, the CDO is able to encourage people to stay the course because they are *adventing*. At the same time, they are *adventing* for themselves as they hold hope in the worth of their own work with their beneficiaries because of the principle that "nothing given in the name of Jesus ever returns void", even if they do not see the outcome themselves (CDO18,1). Arguably, *adventing* is one of the most important things the CDO does for the beneficiary.

Narrating

In seeking to enable help, the CDO is engaged in *narrating* the stories of their beneficiaries, seeking to educate people (the general public) about the issues facing their beneficiaries. This is the fourth property of *enabling help* that was identified. *Narrating* is a form of advocacy, a call to action.¹²⁸ *Narrating* can also consist of creating a space for the beneficiary to narrate his or her own story.¹²⁹ *Narrating* uses many forms of media, including blogs, opinion pieces, newsletters, videos, public events and so forth. One CDO has their own mission teams, who become a platform for their beneficiaries to eventually tell their own story and to impact others. This CDO states that they want to be "a story-telling movement and want to celebrate what God is doing" (CDO4,1).

Co-labouring

Enabling help recognises God's primary agency in the beneficiary's life and the CDO, in this fifth property, is *co-labouring* with that. The CDO holds the belief that ultimately *helping* is God's work in which they have a part to play. The little role they see themselves playing "doesn't come close to the big plan that God has for that person, and [we are] just one cog in the wheel that he's used to get that person to where he wants them to be... that personal journey that he's walked with every student" (CDO2,1). In *co-labouring* for the purposes God has for the beneficiary, the CDO needs to be God-led, as one programme manager explains:

Every [beneficiary] is so different. Sometimes we feel we have no clue what to do... But God knows what is best and opens and closes doors often contrary to what I might think is best at the time. The Lord has to journey with us to get to the answer that the Lord wants to bring to this [beneficiary] through us. It's humbling... we never know... we don't address phenomenon. It's a journey with the person the Lord gives you. It's an individual and personal encounter for me and for the [beneficiary] who must experience it as an answer from the Lord... It's not about how much we do but about working with God's plan inspired by Holy Spirit, guiding us in what we need to do so that he can do

¹²⁸ Advocacy is an important activity within the development sector, including in CDOs, and may be defined as "the active support of an idea or cause expressed through strategies and methods that influence the opinions and decisions of people and organisations" (Buckley, n.d.).

¹²⁹ This is different from *testifying* in *sustaining help* (5.3.3). *Testifying* comes directly from the beneficiary, whilst beneficiary *narrating* is facilitated by the CDO.

in them what we cannot do with our own hands, influence with our own words but somehow mysteriously that is a part of it (CDO1,2(a)).

Another CDO believes that their responsibility is to “get people’s fingerprints on the Bible and let God do his work and for us to get out of the way” (CDO7,1). They know there is nothing they can do to change other people’s circumstances as it has to come from within and this is work that only God can do.

The CDO seeks to follow God’s lead as they collaborate with him, prayerfully taking one step at a time. And he is faithful, he shows them what is really important and where he is wanting to change things in people’s lives. The CDO knows that this is God’s burden, and they feel God’s compassion for their beneficiaries, and in this shared compassion, they are also *co-labouring* with God. Sharing in God’s compassion helps the ministry to develop in such a way that it is God’s heart in their programmes, their strategies. At the same time, they know they need to be constantly discerning how God wants to use them in the lives of their beneficiaries. One CDO leader aptly summarises *co-labouring* by stating that: “We are constantly reminded in different ways that this is not OUR work. This is the work that God has prepared for us” (CDO10,1).

5.4.3 *Extending help*

Extending help is the third dimension of *helping holistically* and reflects the outcome of the CDO’s *helping*. It speaks to how the impact of *helping* goes on in and through the life of beneficiaries once they have left the CDO programme. This dimension is not fully developed as this would require empirical research with beneficiaries. Based on the interviews with CDO leaders and also on limited beneficiary testimonies that were in the public domain, however, two properties of this dimension emerged, namely *growing and flourishing* and *being waymakers*:¹³⁰

¹³⁰ Of course, not every beneficiary flourishes and grows and some do not complete the programme nor continue to grow. Hence the need for *staying open*. What is reflected here is based on beneficiary testimonies and narrating of stories by the CDO.

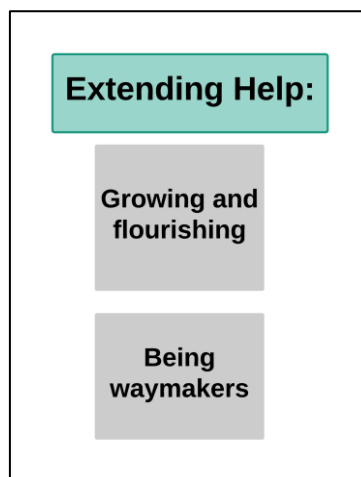


Figure 9: Extending help (Third dimension of helping holistically)

Growing and flourishing

This property of *extending help* refers to the personal growth of the beneficiary, usually in their family, place of work and community contexts. Beneficiary stories show that they do not stagnate when they leave the CDO programme, but continue to grow and show signs of flourishing after their engagement with the CDO. Areas of *growth and flourishing* that were identified include identity and self-worth, spiritual growth, growth in purpose, relationships, and work.

The beneficiary's identity and poor self-worth is often formed, for example, through being unemployed, on the streets, selling their body, being orphaned, having a criminal record. With the various forms of assistance from the CDO, they develop a positive identity and self-worth, including often times knowing their identity in Christ. "I feel more confident when approaching people or when they approach me. I feel totally new from inside out and that is how I wanted to start my new year" (CDO2,3). Spiritual growth is evident, and this sometimes takes the form of expressions of gratitude to God. One programme manager had this to say of her beneficiaries: "It seems to me like the signs of life are thankfulness; desire to get to know God in all sorts of ways but especially through his word; wanting to serve. There is that moment when you see the thankfulness" (CDO1,2(a)). There is growth in purpose as beneficiaries are empowered to make better life choices and spend time productively. One of the beneficiaries says that she "values the time God gives her" (CDO2,3). Others have been enabled to leave drugs and alcohol behind. Another states that: "I communicate better; solve conflict way better. [CDO] impacted me to be an active citizen in my community. Helping others does not only benefit them but also me as well. I learned to be confident..." (CDO2,3). Relationships are also strengthened, with family, with better integration into society and with the church. Some begin attending church and come to know the Lord personally. In this regard, a CDO leader had this to say: "We talk about kingdom ripple effect, that when you get a young person whose life is transformed,

you begin to see that impact in their relationships” (CDO4,1). A beneficiary, who had been living on the streets, speaks poignantly about the ongoing growth and healing in her life:

Looking back over the past years I am so blessed I did not lose my children. One of my goals is to earn the love and trust of my children back. Now with Christ in my life and being in recovery I get to see them every weekend. We WhatsApp every day and pray over the phone every night. My sister, mother and I have reconciled while I have been on this program. At the moment they are looking after my children. I think I am busy gaining my life back through the grace of God. (CDO3,3)

Being able to find and keep a job is very important in *growing and flourishing*. Beneficiaries seek opportunities to use their freshly identified gifts and talents and newly acquired skills. A CDO leader says this of their beneficiaries: “We have revived their dreams. Some of them have gone back to school... Some of them were just sitting at home and now they have gone back to study and decided to do something with their own lives” (CDO13,1).

Being waymakers

The result of the CDO *helping* is that some of their beneficiaries are themselves *being waymakers* and this is the second property identified in *extending help*. To varying degrees, beneficiaries, through the testimony of their lives and through what they say and do, are showing others in difficult circumstances that there is a better way. As one beneficiary said: “I am trying to give off that same energy and inspiration I received, to people around me, especially those who have no hope and have given up on life and are despondent the way I was. Letting them know there is a chance and there is a way forward” (CDO1,3).¹³¹

Often, *being waymakers* is done through the telling of stories and sharing testimonies as well as the visible testimony of a changed life. It is about being seen “living a decent life” (CDO2,3), having a job and, for some, being back with their children. It is about moving from indignity (for example scavenging in bins for food) to dignity and interacting relationally (for example eating breakfast at a table with other people from different walks of life) (CDO1,1). Looking after themselves, including their bodies and showing physical transformation is also part of *being waymakers*. Spiritual re-birth is also testified to. One CDO leader says of a former beneficiary: “What’s beautiful is he gives God glory. He does... He’s a living testimony of God’s transformational abilities and power” (CDO5,1). The joy and power of testifying is captured in this story from another CDO leader about two past beneficiaries:

The beautiful thing is that they unashamedly speak about Jesus because that’s their story. They know their lives, and when they talk, no one can deny the transformation that has occurred. We don’t have to worry about political correctness and on the ground missional strategies because these guys are not

¹³¹ For some CDOs, their explicit goal (and visible fruit) is that the people who have been through their programmes continue to have a wider transformational impact in society and this is seen e.g. in ex-gangsters and ex-convicts running programmes with youth in high-risk areas and guiding them away from gang activity and providing an alternative role model.

interested in that stuff. All they want is to tell people who changed their lives and spend the rest of their lives doing it. And if we can provide a platform for dozens of guys out there then I believe, some of what we are dreaming of, can actually be accomplished (CDO1,1).

One CDO has an explicit goal for their programme which is “gospel proclamation through guys that have their lives radically transformed” (CDO4,1). They see such radically transformed people as those who will lead transformation in the city. A similar sentiment is expressed by another CDO leader in the following words: “The satisfaction and joy that comes when you invest your life with a few so that they can go out and give to many and when you see what’s happening that’s a huge cause for celebration of God’s faithfulness” (CDO7,1). The change that is sought is sometimes consciously multi-generational with transformation transferred to children and grandchildren. In some cases, the beneficiaries are now working in the CDO and are key members in helping fulfil the vision of the CDO who made a way for them. It is not only about how a person is evangelised, but also how they can shift society around them in order to make it more just (CDO6,1). The personal sense of calling and commitment to being a waymaker is expressed by this beneficiary when he says that: “I am giving back to my community. I did crime in that community and it is my duty to go back and say crime doesn’t pay” (CDO7,3).

Past beneficiaries are also *being waymakers* within the CDOs. One CDO leader says that she has “wonderful house parents who really are gentle and kind” and were previously in the same type of difficult situation as the organisation’s beneficiaries (CDO18,1). Another says of two former beneficiaries, now in leadership positions in the CDO, that “they’ve learned to see what their identity is in God and who they really are in God and they now lead from a place of love and they lead from a place of having journeyed in that space” (CDO5,1).

5.5 Strategy 2: Extending the congregation

Extending the congregation is the second of two strategies resulting from of the core category *following to make a way*. It is a strategy that CDOs adopt to increase the congregation’s engagement with and for their beneficiaries, and also as a source of support for their own work. Some of the CDOs are *extending the congregation* consciously and programmatically as this leader points out: “We see ourselves as an arm of the broader church to enable the church to reach youth at risk...[T]he churches are struggling to engage with them and struggling to find effective ways to reach and disciple them” (CDO4,1). Others are doing it informally and opportunistically, mostly driven by the conviction within the CDO that the local church should be more engaged with their beneficiary group. Sometimes, this is because the CDO believes that, theologically, it is the church who, in the first instance, is called to respond as articulated in these words: “God calls us as his church to be his agent of change in this world. I don’t believe it is a plan, I believe it is *the plan*” (CDO1,2(b)). Some feel called to be “an extension of what the church is actually doing, because I believe the church is not

getting to everyone that is still outside the boundaries of the church walls” (CDO1,1). CDOs perceive the congregation to be the next and long-term spiritual and nurturing ‘home’ for their beneficiary once they have completed their programme. There is also the expectation (and experience) that the congregation provides support to the CDO in a number of different ways. What is very apparent is that CDOs *are* in relationship with congregations.¹³²

Five properties were identified for *extending the congregation*. Firstly, there is *bridging* and the CDO acts as a bridge between what is “inside” the congregation and what is “outside” of it. Secondly, the CDO is engaged in *equipping* congregations to engage with those in difficult socio-economic circumstances. Thirdly, the CDO is *representing* the church when it is seen by those outside the church as being the church. Fourthly, *substituting* occurs both intentionally and unintentionally when the CDO becomes the spiritual home of staff, volunteers and/or beneficiaries. Finally, a small number of CDOs are *becoming* congregations. *Extending the congregation* may be depicted as follows:

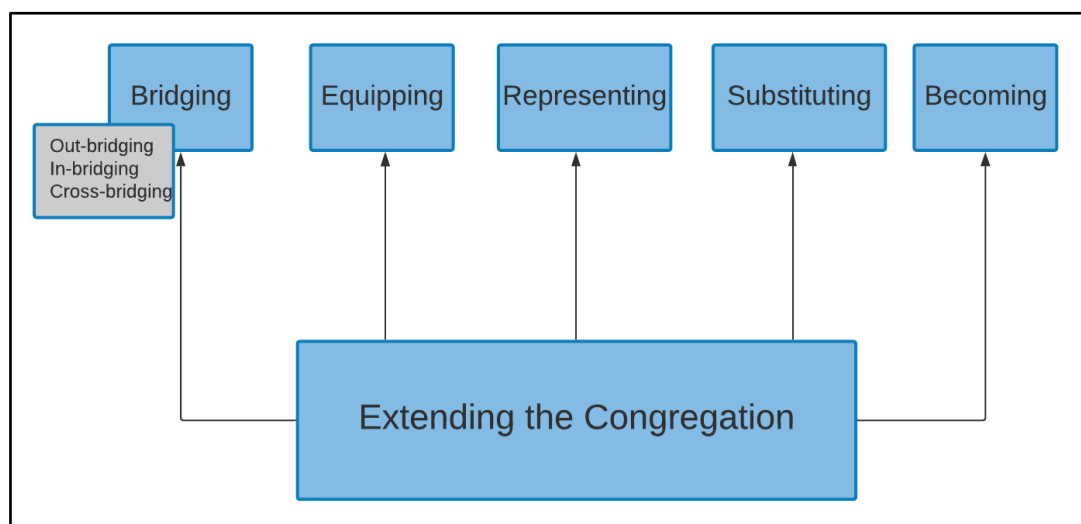


Figure 10: *Extending the congregation*

5.5.1 Bridging

In bridging, the first dimension of *extending the congregation*, the CDO acts as a bridge between what is “inside” the congregation and what is “outside” of it. The picture is that of a bi-directional flow, across this CDO-formed bridge, of people, resources and assets, information and skills. For some CDOs, fulfilling this bridging function is overt and intentional whilst for others, this is done alongside their programmatic activities. *Bridging* is established in different ways. For example, it may be that the staff (often the CDO leadership) and volunteers have personal connections to a

¹³² The survey data of the DFM Project of which this research was a part, shows that 94% of CDOs have a relationship with one or more churches. The relationship may start because the CDO was founded from the church (28%) or because the church is in the area where the CDO works (9%). However, the majority of relationships (63%) are formed with the churches that volunteers and staff attend.

congregation or that the congregational leadership has chosen to work with the CDO because of a shared vision or a perceived deficiency to meet a need in their congregants or community. At other times, a CDO that was birthed out of a congregation retains a strong connection with that congregation.

The congregation is often viewed by the CDO as something bounded, walled in, and the CDO feels it is crossing the boundary into a place beyond their reach, seeking to “break the walls and build the kingdom out there” (CDO7,1), where the church is not going and especially for those “on the periphery of the church’s radar” (CDO4,1). Whilst congregations may be engaged at some level, this engagement is not seen by the CDO as adequate. In *bridging*, the CDO feels a constant and dynamic pull away from the congregation and then a pull back into the congregation. This in and out flow is enabled through a *bridging* function that the CDO fulfils in relation to the congregation and both the programmatic as well as the organisational contexts of the CDO. This bi-directional bridging is represented by three dimensions: *out-bridging*, *in-bridging* and *cross-bridging*.¹³³

Out-bridging

Out-bridging is one of the most important functions of the CDO in terms of *extending the congregation*. It is an activity that enables what is in the congregation (people, resources, values, priorities, the gospel, etc.) to ‘get out’ and become known and useful in the world beyond the congregation. Six distinct forms of *out-bridging* were seen in the research. Firstly, CDO staff out-bridge themselves. This is pre-eminently the case with the founder¹³⁴ but also with other staff of the organisation. The CDO begins as an impetus within the congregation and is continually fed and flows outward from this impetus. Secondly, the CDO provides a bridge for church laity (and to a much lesser extent, the clergy) to “exercise their spiritual muscles, what they have learnt in church, that they can go and apply that on the streets” (CDO1,1) by volunteering on the CDO’s programmes.¹³⁵ It is the experience of the CDO that people are looking for places to get involved and through various means (for example speaking at churches, adverts in the local press and on social media, through friendship networks) they invite people to join them as volunteers. Thirdly, *out-bridging* happens when, through training and other support, they help clergy to lead initiatives within their communities. Fourthly, bridges to people of other faiths are established through accommodating anyone in their programmes who wants to join, irrespective of their religious/faith affiliation, but especially Muslim people were mentioned, also Christians no longer active in their faith. Fifthly, the CDO provides a

¹³³ There was some evidence of a fourth dimension, through-bridging, but this was not explicit and to know if CDO initiatives are equipping or through-bridging would require a further research.

¹³⁴ See Section 5.6.2 – *Forming* within *Sustaining Community* for more on the founder – church relationship.

¹³⁵ These volunteers are strongly from the church laity, although there are a few examples of clergy providing pastoral care within the CDO and serving in a governance capacity within the organisation.

bridge for a wide variety of resources within the church to be used outside the church. These include money, facilities like buildings and prayer, and is either the result of a direct CDO-congregation relationship or through staff and volunteers. Sixthly, the CDO creates a bridge from the church to different segments of society through the formal partnerships and informal relationships necessary for programme delivery. As one leader commented: “our calling is not just to the community but our calling to share God’s light is also for the funders” (CDO16,1). The first is government in areas such as health, education, correctional services and early childhood development. In this regard, one CDO leader put it this way: “I have to have good relationships with those government people otherwise we would not be able to function” (CDO18,1). The second is civil society and its structures. For example, one CDO leader is the chairperson of the local community development trust, which is the local body that coordinates all the development in the community where the CDO is situated. The third is the business community with whom the CDO connects through programmatic partnerships for such things as beneficiary job placements, staff volunteer opportunities, and funding for philanthropic as well as legislative reasons.¹³⁶ The fourth is academic bodies and visiting students (Christian and non-Christian) who connect with the CDO, mostly for research and internships.

In-bridging

CDOs were found to *in-bridge*, by acting as the means through which people, skills, resources, experience and knowledge enter the congregation. Firstly, CDOs work towards beneficiary *in-bridging* into congregations as their programmatic interventions come to an end (be they short or long term): “We are first in line of care and responsibility, and to build a bridge into the church” (CDO1,2(a)). They seek to encourage and assist their beneficiaries to become part of a congregational community. Beneficiaries may have attended a local church in the past or may currently have one they call their own. Others attend congregations for the first time as a result of the CDO programme. *In-bridging* beneficiaries faces a number of challenges one of them being that congregations are often not equipped with resources and skills to include people from difficult life circumstance.¹³⁷ In addition, the CDO may not have relationships with churches in the beneficiary’s home community and, at times, there is a difference in theology which precludes them from working with some congregations. One strategy to assist with beneficiary *in-bridging* is ‘fostering’, which happens when a beneficiary cannot find or connect with a congregation in the area where they live, and they then attend or are connected with a congregation in another area, typically, one where volunteers from that congregation have already been involved with the beneficiary. Fostering provides the beneficiary

¹³⁶ For example, the requirements and opportunities within South Africa’s Broad-Based Black Economic Empowerment legislation.

¹³⁷ This pertains to both spiritual and material resources. Sometimes the church (depending on its location) already has members living in very difficult socio-economic conditions and the beneficiary cannot receive the extra support they need above the other members.

with a church community where they may grow and get to know what being part of a congregation is about. In time, they ideally (but not necessarily) moves on to a congregation in their own community. *In-bridging* is also necessary because discipleship and fellowship are seen by the CDO as ideally taking place in the context of a congregation and, for some CDOs, linking a beneficiary with a church is a key step in *helping holistically*. The CDO is, in this way, dependent on the congregation as the CDO does not intend to be the ongoing spiritual community for their beneficiary, except in those few cases where CDOs are *becoming* congregation (see Section 5.5.5). Relationships with congregants are key for *in-bridging* by beneficiaries. Beneficiaries are sometimes fearful about attending a congregation or changing their congregational and denominational allegiance, however nominal it has been. In one CDO, one of their leadership team is also the leader of a local church and this makes church referral easier because “people trust her as compared to going to other people where they feel that these people don’t know me and they are strangers to me” (CDO13,1). Successful beneficiary *in-bridging* where he or she is an active member of a church is a key indicator for the CDO and one which is highlighted in the beneficiary stories they choose to share. As such, it is the desire of the CDO that the church becomes an ongoing transformative space for their beneficiaries. *In-bridging* of beneficiaries mobilises the gifting and the assets of the church and provides a context in which the beneficiary can discover and use their own gifting and find opportunities to serve.

Secondly, volunteer *in-bridging* also takes place, although more passively. Volunteers (described more fully in *sustaining organisation* in Section 5.6) do various types of part-time, non-remunerated work within the CDO. All CDOs in the study use volunteers, although with some the involvement is limited to, for example support services such as administration and fund-raising. For others, volunteers provide core services to beneficiaries on the programmes, for example language and computer skills, vocational training, outreach activities, counselling and discipleship. Volunteers are mostly recruited from congregational contacts that the CDOs have.¹³⁸ Furthermore, they appear to take their newfound awareness, knowledge and skills back into their congregational context.¹³⁹

Thirdly, staff *in-bridging* into congregations also helps the CDO, as the staff member’s congregation provides their staff with spiritual home and support network through its normal member activities. CDO leaders encourage staff to be actively involved in a congregation. At times, however, a difficult disconnect exists between the staff member’s faith experience within the CDO and that at their congregation. One CDO leader put it this way: “I used to go to church and go home very frustrated”

¹³⁸ CDOs are also open, depending on the particular role, to have volunteers who do not profess to be Christian. As one CDO leader states: “We are not expecting people to share their faith while they are teaching children to read [in schools]” (CDO17,1).

¹³⁹ The extent to which these are used within the congregational context was beyond the scope of this study and findings about volunteers are based on what the key informants said. This is an area recommended for further study.

(CDO7,1). When *in-bridging* of beneficiaries, staff and volunteers fails or is not adequately attempted, it can lead to *substituting* (see Section 5.5.4) or *becoming* (see Section 5.5.5).

Programme *in-bridging* takes place when a CDO programme is run with, through or by a church, for example a job readiness programme, an outreach to women in prostitution or a youth development programme. A key concern for the CDO seems to be that the church owns the programme and sees it as its own, exhibited, for example, by the church giving the programme their own name or contextualising its content. Sometimes, however, the programme merely runs through the local church, but ownership, strategy and skills continue to sit strongly with the CDO.

Cross-bridging

The third property of bridging is *cross-bridging* which occurs between congregations, when the CDO connects different congregations and congregants who otherwise would not easily connect as elaborated by this leader when he says that:

There is lots of work to be done in bridging across segregation, race, poverty... Through our network we are bringing churches together, all different denominations, united in mission. ... They are able to come together around a common heart, shared issues. We try and facilitate mobilising and uniting the church on mission (CDO4,2).

This is most often unintentional and happens when volunteers and staff from different churches interact in the course of their work in the CDO. As one leader said "... it doesn't matter if you're coming from which church, if you've got a heart for a specific group you can serve somewhere" (CDO1,1). Occasionally, *cross-bridging* is intentional and strategic, for example, when trying to get churches in the same area to work together around a cause such as youth at risk. Facilitation by the CDO is necessary as congregations are "doing what they are doing in their own little corner" (CDO1,2(b)) and "churches outside work in their own silos" (CDO15,1).

Many of the staff of the respondent organisations attend a congregation regularly. In community-based CDOs this is normally in the community in which they are working (for example CDO5, CDO6, CDO11, CDO13). In non-community based CDOs, staff attend congregations in different areas of the city (for example CDO1, CDO2, CDO3, CDO8, CDO14, CDO16). In all cases, there is a mix of church denominations that staff attend;¹⁴⁰ however, for some CDOs that are affiliated to a particular congregation or church stream, a high percentage of staff attend those congregations. One CDO leader observed that staff members invite each other to their Sunday services and share about the sermons and activities of their congregation with the CDO team (CDO13,1).

Cross-bridging also occurs between people from different socio-economic and racial groups. This results from volunteers going into areas where they would not normally go, for example, from the

¹⁴⁰ "Denominations" includes church streams as some churches do not affiliate to a traditional denomination.

suburbs to the townships or the inner-city. Other times, it is through funding arrangements that people are connected. For several of the CDOs, *cross-bridging* is with people and churches in other parts of the world, either through funding or through international volunteers. It is, however, important to note that *cross-bridging* within Cape Town is invariably initiated from the better economically resourced to lower economically resourced communities, or within one socio-economic grouping.¹⁴¹

5.5.2 *Equipping*

The second dimension of *extending the congregation* is *equipping*, whereby congregations are helped in their response to the socio-economic needs in their (or other) communities. As one CDO leader explains: “We sense that a lot of the churches we work with are in either survival or retreat mode and are overwhelmed by the challenges of poverty and gang activity in their neighbourhoods. We want to equip the church to be able to address that” (CDO4,1). The church is generally perceived by the CDO as being unable or unwilling to respond because the church does not usually have the skills, energy, vision and resources to engage problems in their communities. The CDO wants to see the congregation responding rather than trying to do everything themselves – which they know they cannot do. Firstly, they have a belief in the role of the congregation, and secondly, the scale and nature of the problems require the unique assets of the broader Christian community.

Equipping work with congregations, although often planned, strategic and considered key to what they do, usually does not work as a highly structured programme but more through relationship and journeying with a congregation on their invitation. It seems that CDOs do not always feel that they know how best to equip a congregation, even though they feel compelled and called to do it. There is, however, an understanding expressed by some of the CDOs that to effectively equip a congregation requires a relationship built on trust, a shared vision, clear roles and independence of both the CDO and church.

The CDO sees the first step in *equipping* the congregation as raising awareness about the issues and the role the congregation could play. Once they have raised awareness, this then leads on to a sense of responsibility that the CDO has to help the congregation engage the issues. This is done broadly in four ways. Firstly, through congregational volunteers being trained and supported to help on their programmes, although this is not generally seen by the CDO as equipping the congregation but rather as equipping individuals.¹⁴² Besides benefiting from volunteers skills and time, many of the CDOs see inclusion of volunteers as part of their mandate as “many people want to serve and they are looking for a place where they can serve and use their skills to make a difference in the community”

¹⁴¹ This is a finding which requires further research.

¹⁴² As stated, this is generally not seen as equipping a congregation. However, some respondents did see themselves as equipping congregations rather than individuals.

(CDO2,2) and because “people want to help but don’t know how” (CDO1,2(a)). They also draw volunteers from different congregations as this leader explains:

...bringing churches together and serving together, reaching out to the people so it doesn’t matter if you coming from which church, if you’ve got a heart for a specific target they can serve somewhere, serve outside the church because sometimes people will tell us I’m in church for my whole life but I want to do something different so then there is an opportunity for them to serve (CDO1,1).

Secondly, through working with church leaders. For CDOs actively and programmatically working to equip the church, this is the most common strategy. It is, however, not programmatic but often “organic and God-driven, sharing, facilitating” (CDO4,2) where the CDO provides prayer support and advises the church, seeking to support what they perceive God to be doing in a community. Thirdly, *equipping* takes place through running programmes for a specific congregation, or helping congregations run one of the CDO’s programmes. For example, one CDO runs mobile job readiness training at congregational sites where the congregations recruit congregants for the course. A fourth way is to actively equip congregants who are not volunteers with their organisation and where the focus is on “discipling Christ followers to be living out justice in their everyday lifestyle... we try and connect the dots between scripture and their everyday life” (CDO8,2).

Part of *equipping* is helping people to understand that they also need to seek to change the root causes, and “convincing churches not to start a soup kitchen to help the poor” (CDO3,2). This is advocacy work that equips the congregation to understand its role. For one CDO, the equipping task appears motivated by their strong view of the role of church in society, as captured in the words of this respondent: “We focus on walking very closely with churches, we want to shape how churches shape society” (CDO14,2).

Equipping, along with the various forms of *bridging*, are the predominant ways in which the CDO extends the congregation. In addition, three other dimensions were identified, namely *representing*, *substituting* and *becoming*.

5.5.3 *Representing*

Representing, the third dimension of *extending the congregation*, occurs when a CDO is seen by those outside the church as being the church. This happens when the Christian nature of the organisation is publicly known, and they are identified with the church. One CDO shared that members of the business community with whom they are partnering express that they see themselves as working with the church. Even representatives of government see the CDO as the church. This is well illustrated by this quote from one of the CDOs:

In this community, we do not proclaim to be connected to [name of church]. We’ve never said it to anybody and yet they know it. There’s something, there’s a mystery in that. We even had the Minister of Social Development when he officially opened [our venue] and he said, we never even said this to him or asked

him to say anything, but his words was, ‘the success of this organisation is because this is the church in action’ (CDO5,1).

5.5.4 *Substituting*

Substituting, the fourth dimension of *extending the congregation*, occurs intentionally and unintentionally when the CDO becomes the spiritual home of staff, volunteers or beneficiaries because they are not able to find and attend a suitable congregation, or they find the CDO to be a more vibrant and engaged spiritual community. CDOs do not encourage substituting (and they do not call it that either) but, at times, deem it to be necessary, for example when community and church dynamics make it difficult for people to express their faith choices freely, as explained by this programme manager:

People in this community have a lot of fear related to church. Churches that are legalistic, controlling, more like sects. So they end up not going to church. People can be very religious but don’t know the love and grace of God, they feel unworthy. That is why our Wednesday morning prayer and word time is so necessary (CDO5,2).

5.5.5 *Becoming*

The fifth and final dimension of extending the congregation is *becoming*. None of the CDOs interviewed were formed with or had the intention of *becoming* a church. In two of the CDOs, however, when *in-bridging* failed after many attempts, they consciously decided to become a Christian fellowship group and add sacramental church activities such as communion and baptism to what they do. This is always the result of their beneficiaries being people traditionally marginalised in society (for example, in the case of the two CDOs, it is through street-life and criminality) and who are not comfortable in a formal congregational setting. One programme manager, who has been working in the CDO since the early 1990s, explains that: “The [people we work with] can’t just be drawn into a local church; people are clumsy. I have settled with the understanding that what is established can’t accommodate us, so we are planting a new church” (CDO1,2(b)). The other CDO, who are *becoming*, talk about this concept as follows: “We have become a church community - healthy, accountable, we talk about challenges, look at needs. ... this is “church-around-the-table”, we can look in each other’s eyes, tell each other our struggles, we can talk about it” (CDO7,1).

This completes the discussion of the two strategies found in *Waymaking*, namely *helping holistically* and *extending the congregation*. Attention now turns to the *sustaining organisation* of the CDO.

5.6 **Strategy enabler: Sustaining organisation**

The CDO is necessary to sustain the activities of both *helping holistically* and *extending the congregation*. At the same time, the CDO itself must be actively sustained. *Sustaining organisation*

has three dimensions. One dimension is *forming* and is about ongoing, purpose-directed design and change of the organisation and the development of its people. Another dimension is *habitualising*, that has to do with the regular organisational habits that provide the supportive environment out of which *forming* is able to take place. These two very different dimensions are contingent on each other. Prior to either of these two dimensions, however, there is the dimension of *inception*.¹⁴³ *Sustaining organisation* may be depicted as follows:

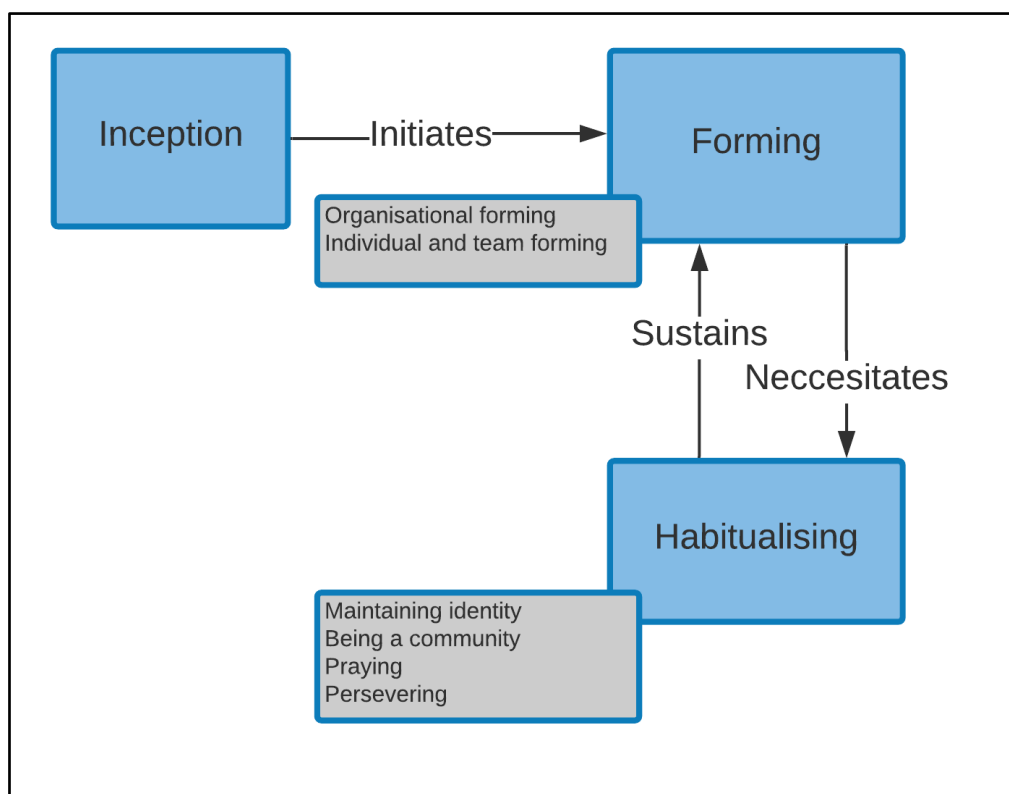


Figure 11: Sustaining Organisation

5.6.1 Inception

As seen in this first dimension of *sustaining organisation*, CDOs are consistently founded by Christians who attend a congregation regularly and who feel called by God to help people in difficult socio-economic circumstances, often in places where the congregation is not active. CDOs also speak strongly in terms of ‘being called’ rather than ‘being sent’.¹⁴⁴ As such, they believe that it is God who

¹⁴³It is worth noting that no data was found for closing the organisation. The initial five CDO leaders interviewed were asked: “When would you no longer be needed? When would you close the organisation down and say ‘my job here is done?’” This seemed to come as a surprise question, something they had not thought about and for which they had no ready answer. One CDO said they specifically do not have an exit strategy, they have an advancement strategy and could only leave if they saw God’s kingdom was established in the community in which they work (CDO5,1) Another said when there has been adequate societal change of the factors that lead to their beneficiaries’ problems (joblessness) (CDO2,1). A third said when the church is responding adequately (CDO1,1) Another CDO said when they see the ripple effects of their beneficiaries as they are transformed (CDO3,2) and yet another one said they had a thirty year vision they were working to see fulfilled (CDO5,1).

¹⁴⁴ The significance of this difference is discussed further in Section 6.2 under Missional Calling.

initiates what they do by sharing his vision and inviting them to help with the realisation of this vision. Sometimes, this is a vision for a particular profile of people, such as women working in prostitution or children without parents, and at other times it is for a particular geographic community. There is also an affective element in *inception*, as this participant explains: "[CDO] exists because God gave us a heart for this community... it was birthed out of God's vision that he gave us" (CDO5,1).

Those involved in the *inception* of the CDO may be an organised, volunteer congregational group or an individual or occasionally a married couple. At times, the initial impetus (especially when it is an organised congregational activity or group) is evangelistic in nature as illustrated in this quote: "With a borrowed van, a tray of sandwiches and a primus stove, [the founders] went out and shared the love of Christ" (CDO1,1). At a later point, an evangelical outreach sometimes grows into organised helping to address socio-economic needs, which is explained as follows: "[CDO] was founded by the churches of [denomination] in the area. What happened, it was more of a community outreach which took place ... and they discovered that the needs were more than just sharing the gospel. And that's how [CDO] was formed as an organisation" (CDO11,1). Feelings of discontent may also accompany or precede *inception*. The person who founded one CDO noticed people digging in her bin for food and had the realisation that something was very wrong, that fellow human beings were scavenging in bins for survival.

Inception is also relational and about going to where the people are – physically, emotionally, economically, spiritually. The CDOs studied were formed by people resident in the city, although often they are from another part of the city and from a more secure socio-economic context than that of those they were seeking to help. Prior to *inception*, there was invariably an individual or a small group of people sharing about the need they saw and what could be done, motivating others to join in (CDO12,1). Sharing the vision is an important step in organisational *inception* as there must be a committed group with a shared passion, purpose and vision for the CDO to come into being.¹⁴⁵

The formation of a formally constituted organisation is seldom the intention in the initial response. There is the sense of simply starting to journey with the few people with whom a connection has been established as noted here: "We kind of stumbled into it really... we felt that we needed to do something. We started to do random acts of kindness, basic small things" (CDO5,1). The volunteering spirit and willingness of people in congregations to "do something" is a key impetus for *inception*. There is a strong birthing metaphor used when describing the inception of the CDO. Sometimes the metaphor is used in such a way as to imply it is the initiating person or people who

¹⁴⁵ The need for a group may in part be driven by the need for funds and the requirements that exist under law for the formation of a development organisation such as a non-profit company or a voluntary association. But beyond this, the vision is invariable too large for an individual to seek to fulfil on his or her own.

are doing the birthing, for example: "...born out of people who wanted to be God's hands and feet in the community" (CDO2,1). Other times, it is the congregation itself: "Our roots and history are in one local church, formed and birthed within a local church" (CDO8,2) or as another leader states, they were birthed out of the church's "mission focus" (CDO17,1). Sometimes, the metaphor is used of God giving birth to the organisation, for example "[CDO] was birthed by God, it's his idea" (CDO16,1). In whatever way the metaphor is used, there is a sense of something small that grew to a certain point at which point (that of organisational establishment), it was birthed. The forming of an organisation during *inception* is both a pragmatic decision to enable what needs to be done, and a step of obedience in support of what they feel God is bringing into being.

5.6.2 *Forming*

Forming is the second dimension of *sustaining organisation* which both establishes and brings about change within the CDO's strategies, programmes and plans. *Forming* is about clarifying the purpose for which the organisation exists, what it seeks to achieve and the means by which to achieve it. It is a dynamic process of 'navigating' by the vision the CDO holds for its beneficiaries and by its sense of organisational calling and capacity, whilst negotiating a number of contextual and internal factors. It is in *following to make a way* that ongoing reflection and adaptation occurs as the CDO is guided by the horizon of their vision, which is constantly changing as they advance towards it through following. *Forming* consists of an organisational dimension (*organisational forming*) and an individual and team member dimension (*individual and team forming*). *Forming* happens in both dimensions within the CDO.

Organisational forming

Three properties were identified in support of *organisational forming*, namely *defining purpose*, *cultivating approaches* and *extending*. *Organisational forming* is more of an art than a science, with the leaders sensing what is required whilst keeping the unity of the organisational team. As one leader said: "There's an element of patience, there's also an element of making sure that we move together" (CDO11,1). Timing is important and requires trust and the ability to sense God's timing. Sometimes the CDO does not feel ready for something they feel they should be doing and then they sense God's delay as his kindness towards them. The CDO needs to create organisational spaces to pause, wait and/or move by sensing when God is changing the season, also studying the Bible for guidance. As one CDO programme manager shared, "God uses his word in scripture to stoke a fire and head us in a different direction or affirm where we are going" (CDO8,2).

Defining purpose is the first property of *organisational forming* and is delimited by the calling of the CDO. As much as it is individuals who are called, there is also an organisational calling around which formation takes place. It is a specific, practical calling. The calling provides the reason for which they

exist, their purpose. It is a teleological formation, with the CDO as a ‘calling driven’ organisation. This purpose is expressed in different yet specific ways, for example: to see ex-gangsters living God-honouring lives; to serve a particular community in the area of education and health; to ensure the development of children in their pre-school years. The defining purpose remains very constant and only changes occasionally, either due to external factors or as the purpose is further contextualised. As one leader put it: “Our core mandate for 115 years is discipleship and meeting the needs of the poor” (CDO7,1). The CDOs are built in faith that Jesus has called them and this entails seeking to act like him and bring mercy and justice to the poor. “The reason we do what we do is rooted in the gospel” (CDO8,2). *Defining purpose* is shaped by key scriptures and prophetic words, which are collectively and individually received and shared.¹⁴⁶ One leader (CDO16,1) states that every year they have received a prophetic word or picture as a team, which they pray about and seek God’s guidance on, seeing this as something he wants to share with them. Connections are made between the biblical and prophetic expression and things that happen within the organisation. For example, one leader (CDO12,1) felt led to read about Elijah praying for rain and seeing a small cloud (with reference to 1 Kings 18:44). The organisation then received a donation and felt this was a small cloud and that they should continue with their work despite difficulties. This CDO leader carries the belief that it is God who “changes seasons” in the CDO (CDO12,1).

Whilst the *organisational forming* is around a broadly stable purpose and sense of calling, the CDO is intentional to define actions in support of their purpose so as not to lose focus. The CDO normally moves towards action through the development of a strategic plan to help them fulfil their purpose.¹⁴⁷ One leader states: “The strategic plan was conceived around what would it take to reach [a person in very difficult and high risk circumstances] and how do we get that person through to productive Christ-centred living” (CDO4,1). Strategy is developed for the attainment of the vision and it is through the strategic plan that the CDO forms and re-forms around its purpose and calling. They do not shy away from long-term strategies. One CDO has a 21-year high-level strategy, another a 30-year strategy. They define their purpose and the supporting strategy in the belief that they are being led by God and that “God desires to show us his way... and through developing programmes and strategies etc. the ministry develops in such a way that it is [God’s] heart” (CDO1,2(a)). Being God-led at times goes against popular advice as the CDO seeks to hear God’s direction in their planning. One leader recounts: “In 2008 they were actually going to close the facility because of lack of funding.

¹⁴⁶ Many of the organisations in the research have a charismatic or Pentecostal spirituality which includes the receiving and giving of words and scriptures related to what they sense God is doing or wanting them to do.

¹⁴⁷ For some CDOs, strategic planning is a clearly defined, formalised activity. For others, it happens informally “along the way”.

I think some people were moving on, but I had a strong sense that God was wanting us to keep the doors open, and so I decided ja, that's what we will do" (CDO12,1).

Secondly, CDOs in their *organisational forming* are continually *cultivating approaches* (organisational and programmatic) that are designed to achieve the CDO's purpose and desired change in relation to their beneficiaries. Although, as mentioned above, the broader organisational purpose seldom changes in its essence, the goals and associated approaches do change as they respond to organisational and contextual shifts. As one CDO programme manager puts it: "Our aim has never changed, which is precisely to help [people group], but I think we've certainly developed in the way that we think help actually looks like" (CDO3,2). Decisions about what to do are informed through prayer; through consultation with staff, experts, beneficiaries and other stakeholders; by looking at how others have addressed similar issues; by reflecting internally within the organisation; and by having a collective sense of peace. But "ultimately it's got to do with God's will. Not just because we think it's something good" (CDO5,2). One programme manager, who has been involved with his organisation since 1984, still talks about "searching, finding, experimenting" (CDO1,2(b)).

Cultivating approaches is informed by constantly learning through growing, adapting, seeking to improve and refine methods. This learning often leads to seeking longer term, deeper personal and societal change, looking more at root causes, not only addressing immediate needs. One CDO talks about their listening and engaging process in order to understand and work with the problems that are causing poverty (CDO15,1). Continually learning and reflecting leads to approaches that are "tweaked" and "morph" and "evolve" (CDO5,1).

Cultivating approaches takes place within a specific context, mostly geographic, but often times also within the context of a particular profile of people. In taking context seriously, approaches are cultivated as the CDO journeys with their beneficiaries while constantly reflecting on what they should be doing as a CDO. Approaches are cultivated around the needs that they see and feel connected to. These observed needs are not always the immediate presenting ones of individuals but may also be needs in community-based government places such as clinics and schools, or other institutions that need support and strengthening. Approaches are, therefore, also cultivated by the context in which they place themselves. CDOs allow the contextual need to shape them. They are not afraid to try different things, as a response to their context. One CDO leader states that they are "excited about being inside the community where you can experience and feel and just be closer to the challenges the community faces" (CDO2,1). Another CDO (CDO5,2), through the young people they were initially in contact with, identified the needs of the particular community. These included nutrition, support for schooling, an alternative to joining a gang, and addressing the vulnerability of women. *Cultivating approaches* also includes consideration of the people that are needed for the CDO

to do its work, both volunteers and staff. CDO work is very people-centred, seeking the right people to work in the organisation as explained here: “We rely heavily on all the volunteers in all the areas of our training and with just [God’s] hand in that as well, how just to apply the right person at the right time with the right set of skills and personality” (CDO2,1).

Approaches are sometimes cultivated from scratch, like planting a seed, where the approach is very much their own home-grown response. Other times, CDOs use approaches that others have developed. These may either be taken like a shoot or cutting and then planted in their own context, or may be more fully formed, like a mature plant when the approach is taken in its entirety and followed. CDOs are comfortable developing their own approaches or using that of another – whichever suits their context and assets better. Often, approaches are named and have quite a strong identity. Usually the approaches have a clear and simple design and are easy to understand and communicate. Approaches are mostly implemented as the programmes within the CDO and seek to use the assets they have, within the scope of their purpose and calling. The dynamic nature of cultivating approaches is summarised by a programme manager as follows: “The only way is to see how Jesus did it. It’s like you are building an engine but you have no experience and no manual. Its trial and error till it works. We keep on chopping and changing to make it work better” (CDO 1,2(b)).

A third property of *organisational forming* is *extending*, which speaks to some or other form of organisational or programmatic growth within or through the activities of the CDO. *Extending* covers the element of growth, sometimes intentionally sought and sometimes found through little meanderings and serendipitous happenings. Some carry the sense (and expectation) that God is leading them on into new things, giving them new territory as an organisation. This is not necessarily about organisational size nor numerical impact. It can be about a new geographic area, or about sharing what they have learnt and developed so that others (CDOs and congregations) may learn from it and use it. There is an inherent generosity and willingness to share as reflected in this quote: “As an organisation ... we are wanting to say we have done this [type of] program, whoever wants it - you can use it.... there is only so much we can do and we want to see how we can equip other people to go and do the work cos there’s much to do” (CDO17,1). Prophetic words and scriptures guide and inspire *extending*, for example, the prayer of Jabez (1 Chron 4:10). In this way, scripture and hearing from God is directional in *extending* the CDO. There is a pioneering spirit exhibited in extending, which was expressed in this way: "We're excited to see what's next ... how God potentially would want to plant us into different communities, using the same approach and the same model" (CDO 2,1). There is often an idea of some or other form of expansion in various stages of realisation between dream and imminent reality. In *extending*, however, CDOs also carry a concern for possible lack of

depth and quality. They do not want to go big too soon and lose the personal engagement of their programmes and this can hold back ambitious growth plans.¹⁴⁸

Individual and team forming

The second way in which *forming* takes place is within a context of ongoing *individual and team forming* of staff and volunteers. The forming of individuals and teams are contingent on each other and happen as the staff and volunteers experience God working with them as much as he does with their beneficiaries. Quite often, team members themselves come from the difficult circumstances of the CDO beneficiary group and this enables them to be at the helm of leading change and transformation in the organisation and beyond because they have gone through the beneficiary's refining journey themselves. Team members feel stretched and grow in their Christian faith through working in the CDO. One leader reflects on this as follows: "We go on a journey, each one us, of transformation. I'm not the same person I used to be seven years ago. This ministry, this organisation, these people, this community has transformed me" (CDO5,1). Being transformed is a necessary criterion for and an inevitable result of working in a CDO. CDO leaders talk about learning so much and being challenged to live out what they have learnt from being involved in the lives of their beneficiaries (CDO3,2; CDO5,1).

Whilst individual forming tends to focus on the individual's relationship with God and others, team formation is around the organisational and programmatic purpose. Teams, not just individuals, are an essential component of *sustaining organisation*. One of the key roles of the CDO leader is facilitating *individual and team forming*. One CDO leader, talking about his staff who are from the community that they serve, says: "They pour their lives out in the service of Jesus and helping others, and one of my major goals and wishes is to unlock some of the potential and show these people how valuable they really are as people. They are so incredibly powerful, and they have no idea" (CDO15,1). CDO leadership is not only about management but also about spiritual leadership and helping staff connect their personal faith commitments and beliefs to the identity and purpose of the organisation as well as their work within it. This is elaborated in the following quote:

We are constantly calling, teaching, reminding staff about 'what is a Godly motivation in the work we do?' The mandate for us as Christians is to be doing this work as an act of spiritual discipline and an act of spiritual worship. Having that understanding in our hearts and mind. So, when people see their work is spiritual and building the kingdom through the way in which they do their work, they are encouraged. Seeing that they are doing what Jesus wants them to do. We need to keep teaching people about this as a required practice (CDO6,1).

Whilst the core team is invariably made up of employed staff, the team is often extended to include volunteers who come in to do specific tasks. Including volunteers is sometimes a conscious strategy

¹⁴⁸ Finances are also obviously a constraint in CDO extending, however CDOs do not talk about this much. It seems that there is the operative belief that "the Lord provides for what he wants them to do".

for *extending the congregation*. They are also a welcome help within an often under-resourced CDO and bring specific skills which the CDO may not have and/or not afford. These volunteers are also individually developed within the CDO, but to a lesser extent than the staff team.¹⁴⁹

This *individual and team forming* within the organisation is possible because the staff member carries a personal calling and sense of purpose which aligns to, and is enabled by, being in the CDO. One leader reflects on this alignment in this way: “I think being a Christian, it is important to me that I use the time that I have to make a difference and the work that we do at [CDO] is the kind of change that I think is important and I think it is what God is calling us to do and so for me it is a calling and it is a faith thing” (CDO17,1). Their work is described variably as a gift from God, a good fit, a response to a prayer, a response to a heart moved for a particular people group and a call upon their life. The calling moment is a powerful and memorable one and can sustain years of ministry. It is highly personal, between God and the person.

Finally, *forming* can also be a struggle, a battle and costly for the people involved. In most CDOs, *individual and team formation* is an intentional activity where, depending on available resources, there are programmes and activities for staff and volunteers to receive emotional and spiritual support and develop personally. These may take the form of retreats, sabbaticals, workshops, training, ministry times, or clinical supervision. Leadership development is also encouraged as this leader observes: “We don’t see leadership as a hierarchy and everyone has influence through what they are doing, so we want to equip them to become Christ-centred servant leaders and that follows through into everything we’re doing and there are structures in place for that” (CDO4,1).

5.6.3 *Habitualising*

The dynamism and change inherent in *forming* are held within regular and valued organisational practices that have become habits within the CDO. It is this steady *habitualising*, which is the final dimension of *sustaining organisation*, that provides the milieu within which *forming* can be sustained. It represents the known "liturgy" of the organisation that sustains much of the uncertainty of their work and is one of the ways in which they follow. Four properties emerged as the most pervasive in *habitualising*, which include spending time *maintaining identity* whilst *praying* - a highly valued habit. They also invest time and resources in *being a community* and exhibit strong *persevering* behaviour.¹⁵⁰

¹⁴⁹ This was indicated in the interviews with CDO leaders. More direct research of volunteers would enrich this finding further.

¹⁵⁰ What did not come through as much of a habit was networking with other CDOs. This could be an area for growth, something to highlight as an omission. Only 2 incidents of networking were found. The researcher did not ask specifically about it, but it did not come up as a sustaining activity.

Maintaining identity

CDOs habitually spend time thinking and acting to maintain their identity. This identity is a composite of organisational narrative, values and points of connection to their Christian faith. Identity is maintained both internally and externally amongst their various stakeholder groups, but the most important for *sustaining organisation* is the CDO's internal identity. Organisations taking part in the research all identified as being Christian when asked. It was an easy question for them to answer, one which required no clarification or qualification. Their Christian faith is described as the driving force behind the organisation. This is something that is not necessarily found in their organisation's constitution but everything they do is motivated and informed by their faith. Key scripture verses help to shape the identity and sometimes even the name of the organisation.¹⁵¹ Elements related to their Christian identity are quite often found in their branding, for example their logo, strap line and elements of their website and other social media, although some organisations are more explicit than others about this. One leader stated that they "always make it a point of displaying that we are a Christian organisation... we are not prepared to hide our identity" (CDO11,1). This Christian identity is one which some funders try to erode. For example, one CDO was told by a potential funder they would need to remove the image of a cross from their logo in order to get funding, so they turned the funding down. CDOs will look for funding that enables them to maintain their identity, although this is not always possible, and certainly, funding does impact on identity and purpose. Conversely, there are also funders who are drawn to the organisation's Christian identity. Funders and other stakeholders can also seek to influence the way in which work is done and this can be problematic in *maintaining identity*. One leader spoke about this dilemma in saying that: "I was very aware that I was not in a Christian context, but I didn't want to compromise the fact that we are a Christian organisation" (CDO18,1). *Maintaining identity* unites staff and there is an expectation that people choosing to work in the CDO will actively engage and operate within the organisation's chosen identity as this leader emphasises: "Anybody can come in. But people know there will be devotions, you know, they know that we were Christian, that our faith is in the living God, people know that we make no apologies for that" (CDO12,1).

Identity is formed and maintained by identifying and seeking to follow values and principles, often ones that could be described as biblical, such as love, grace, trust, compassion and justice. At times, Bible verses are given to support these. For example, one leader says their organisation "was founded under the Christian values and the Christian principles found under the word of Psalm 113 verses 7 to 9" (CDO13,1). The identity of the CDO is, to some extent, formed around these values and principles. Some stress love as foundational, also being non-judgemental and choosing to trust people.

¹⁵¹ Examples cannot be given of this as it would violate the anonymity of the key informants.

CDO leaders express a desire to apply values and principles consistently. Every organisation has values and principles (written or verbal), even if they do not always call it by these names. Such values guide the behaviour of the organisation.¹⁵² One leader reflected on this element of *maintaining identity* as follows: “We have values that are guided by scripture. Everyone is honoured, worthy of dignity and respect. We hold ourselves accountable to these values” (CDO8,2).

Organisational leadership and management are key in *maintaining identity*. Organisational practices to help implement values and principles tend to be quite well thought out and are seen in team and staff development and work rhythms. Sometimes, however, it is a struggle and staff are helped to keep, and are held accountable to, the stated values and principles. Leaders know they need to “walk the talk” (CDO11,1). One leader captures the balance between their values of love and commitment to team members, and the requirements of an organisation in this way:

It’s a tough road. There are easier ways to run an organisation and what God’s given us is a mandate to go the less travelled road. Because when you want to show grace, model grace, it’s tough when things go bad and things go wrong because you also have to have a level of professionalism. You have to have policies and you have to apply those policies. But the way that we apply them and the way that we go through those processes, can still be done with love. It can be done with love. It’s not easy but we’re seeing that it is our road. We’re not saying that’s the right road or the best road but it’s our way and it’s our road and we journey with that (CDO5,1).

Praying

Praying is a very important habit for the CDO and is the second property identified in habituating, expressed by some CDO leaders as foundational to all they do. Prayer covers many topics – their work with beneficiaries, the organisation’s direction and provision, contextual issues in the area that they are working (expressed, for example, in prayer walks and times of intercession), praying for fellow team members’ work and for their personal lives. Talk about prayer as a sustaining habit abounds. Corporate prayer follows a regular pattern. Prayer is also a deliberate strategy with daily, weekly, monthly and yearly rhythms to it. Some CDOs pray every day at a set time with whoever is available, and weekly when prayer times are longer with added sharing and worship and the expectation of the full team attending. One CDO has a monthly day of prayer, combined with sharing and envisioning about the work and this is intended to “fuel prayer” (CDO4,1). Another CDO has individual and corporate retreat days where prayer is a key activity (CDO14,2). Resources, such as time and space, are allocated to prayer. Some CDOs have prayer rooms and staff are given time during their working day to pray there on their own. Staff appear to value prayer and engage willingly in it. One leader reports about his team: “They will say that they don’t want to miss the prayers, they don’t want to miss that session. Mondays and Fridays we have a prayer session that starts at half past eight

¹⁵² Organisations typically also have a “shadow” side, unspoken negative values and behaviours which need to be made known and engaged. However, researching and critiquing these was not within the scope of this research.

up until ten, and then there is scripture reading, there's testimonies, so it's quite a full sermon" (CDO13,1).¹⁵³ Volunteers often contribute formally and informally in the area of prayer given that praying is one of the regular functions of volunteers.

Being a community

In *habitualising* the CDO forms itself into a strong work-based community that exist within its organisationally-defined boundaries and being a community was defined as a property of *habitualising*. These communities are formed and sustained around a common purpose and calling and a desire to follow Jesus in their work. It is an individual and a collective calling and following. God is seen to be present with them within the organisation and in their work. The picture created is one of a space of three-way interaction between individual, team and God. One CDO leader explains how they experience *being a community*: "We are like a family and like I said for all of us God is central and for even those who didn't start off like that, it has become like that. I think it is a culture and trusting that God has a plan and he has sent everybody to this place for a reason and it's his plan" (CDO16,1). *Being a community* is a pervasive pattern across all the CDOs in the research.

As a community, CDOs have regular patterns of gathering, not only for work purposes but also to share on a more personal basis. *Being a community* is maintained by gathering, sharing, praying together, developing a shared vision and encouraging one another in work and personal lives. Opportunities are sought for having fun, sharing a meal and celebrating personal, organisational and programmatic milestones. There are frequent and regular devotional gatherings as well as well-planned vision days, joint planning, team building days and team retreats throughout the course of the year. One leader describes at length the gatherings of this nature that they have in the excerpt below:

We do a lot of internal group work with our staff which we call, Staff Wellness or Staff Care and we do Indaba Days, where we have days where we close the organisation and as a staff, we have days together. We do teambuilding and we do appreciation days where we just learn what it means to appreciate one another and to verbalise that and to actually say to one another what we appreciate of one another. We have fun together and it's very important to have fun. We have opportunities every week. We have a culture of encounters (CDO5,1).

Part of *being a community* is a commitment to one another and to each other's spiritual and general development and wellbeing. There is a practice of caring for and supporting one another, creating a sense of belonging amongst team members and a context for personal growth as elaborated by this leader:

We have created rhythms that we try to hold to in terms of our own faith. Prayerfully. Worshipfully. Allowing people to grow spiritually. Weekly gatherings to encourage one another. Testify to what God

¹⁵³ A rare reference to Bible usage. Something that was mostly absent was reference to Bible reading and study as a habit. Scripture appears to be mostly used in forming and maintaining identity, but this would need to be researched further before any conclusions could be drawn. On CDO mentioned having "a key scripture every year".

is doing. Pray together and for one another. Intercede and ask God for his guidance and help in how we work... Creating a caring and discipling environment (CDO6,1).

CDOs talk about being a family, a community or a tribe. There is an openness to share their spiritual lives with one another and to share about their relationship with God. There is a culture of caring for one another beyond the workplace. There is a level of pastoring, discipling and helping one another that occurs and, more frequently, this is through times of group sharing rather than one-on-one. Friendships also form between team members as they journey together in their work as this leader explains: “we support each other, if there is something that is worrying you, you know who to go to and you can pray together, and we encourage each other spiritually” (CDO11,1). There is the sense that they protect each other and “there is always someone looking out for danger, spiritual or otherwise” (CDO7,1).

Being a community also creates a culture of accountability. Some CODs have accountability or discipleship groups. Staff are also encouraged to attend their own church for spiritual growth and support, and for the CDO not to become the primary spiritual home of the staff (and volunteers).¹⁵⁴ This mix of a caring and accountable community is expressed by one leader as follows:

We care further, beyond work matters. We welcome and bless staff... we pray for and care for each other’s broader lives. The organisation as a place of love and grace... Grace comes with responsibility e.g. to not keep on sinning. We are responsible to bring our best selves to work. Work is a calling. Must be willing, authorised and accountable. Only staff themselves can act on the willing part (CDO6,1).

All team members, to a greater or lesser extent, are involved in leading, facilitating or contributing to *being a community*, although it is sustained, animated and held by senior leaders in the organisation. The picture created is one of a circle with a leader, rather than a hierarchy. Different people, often of their own accord, take on that role of caring, helping and encouraging others especially if they possess a natural gifting in this area.

The core community comprises people working in the organisation – mostly staff but also sometimes volunteers. There are times when wider groups of supporters, beneficiaries, partners and other stakeholders are invited into the community for a specific time of sharing, celebration or prayer. CDOs welcome external support for themselves as a community and like to know and feel that they are not alone, that there are people thinking about them and praying for them. One CDO, for example, particularly values the input they receive from their board chairperson, who might be considered an extended member of the community: “He’s a good prayer warrior and we feel that. We definitely feel that. And God just speaks to him and he would phone sometimes and say he just feels to just encourage us with this. And then it’s just the right time and the right thing” (CDO2,1).

¹⁵⁴ This does, however, happen in some CDOs. See substituting and becoming in extending church above.

The CDO community is often characterised by the diversity of people in it. This is not something necessarily intentionally sought (although that does happen in some cases), but is the result of a coming together of people from different places and different life experiences around a common purpose and calling. It is a diversity on many levels, for example gender, denomination, race, age, education and wealth. In addition, the staff team usually consists of people who are or were from the beneficiary group with which the CDO is working, people who themselves are close to the issues that their beneficiaries deal with. One leader describes what this diversity is like in this way: “Messy but good messy. A beautiful mix of people. This makes us stronger. I believe also that it is a sign of the kingdom. It just happened organically. We are so blessed with our people” (CDO4,1). Another leader (CDO5,1) talks about a practice of belonging and seeking a common organisational culture even though the staff (and volunteers) often come from very different socio-economic backgrounds and church traditions. Within this ongoing diversity a common organisational culture forms, as one CDO leader attests: “We have a multi-faceted, multi-diverse staff. We all come from different backgrounds, with our own cultures, with our traditions and our own sort of mindset. But when we become part of the [CDO] tribe, we fit into a new culture and that is a kingdom culture” (CDO5,1).

Persevering

Finally, *habitualising* has the property of *persevering*. There is the potential for the work of the CDO to “become overwhelming” (CDO2,1). Faced with many uncertainties and difficulties and moving towards the constantly receding and expanding horizon of their vision for their beneficiary group, CDOs develop a habit of *persevering* in the face of the struggles they encounter in their work. *Persevering* is also necessary because “when you are doing front line gospel work like that there is attack, there’s spiritual warfare” (CDO4,1). *Persevering* requires that team members pace themselves, avoid burnout, take rest and do things that re-envision them in order to continue with the work. CDOs seek to provide formal and informal debrief opportunities for staff working directly with beneficiaries. Some make use of a Christian counsellor or social worker, whilst others do it through the various support mechanism built into *being a community*.

CDOs are also sustained and able to persevere because they are seeing God at work and believe they are partnering with God. As stated earlier, it is through *following to make a way* that they are resolving their main concern, which is *to be faithful to their calling*. This both requires and enables them to persevere. They are encouraged when they see that their work is spiritual and they are “building the kingdom through the way in which they do their work. Seeing that they are doing what Jesus wants them to do” (CDO6,1). *Persevering* is learnt over time. One leader says she is “seasoned” in the work she is doing and does not get discouraged. She does not focus on what is not going well but “celebrates the small things” and focuses on all the times when God “shows up in unexpected ways and confirms

what you are doing is right” (CDO7,1). CDO leaders express, in one way or another, the belief that they could not have orchestrated what has happened in their organisation and, therefore, are left to conclude that they are doing what they are meant to be doing, what the Lord has ordained for them to do. When they feel most daunted, that is what keeps them *persevering*. CDOs are also able to persevere as they have faith that God is still going to do great things in and through the organisation.

5.7 Conclusion

In this chapter, the theory of *Waymaking* was described as a substantive grounded theory. It stayed close to the data from 18 CDOs in Cape Town. In *Waymaking*, the core category of *following to make a way* is constantly resolving the main concern of the CDO which is *being faithful to their calling*. Two strategies – *helping holistically* and *extending the congregation* showed how the main concern is worked out. In addition, a contingent strategy of *sustaining organisation* was identified as describing the CDO as an organisation. In the next two chapters, literature, as indicated by the theory, will be engaged. This will locate the theory of *Waymaking* as proposed in Chapter 5 within extant scholarship, and in doing so will extend both the theory and on occasion also the literature. Given the missional delimitation of the research question, there will be an intentional shift to bringing a missional focus in the literature engaged.

Chapter 6 - Missional Calling and Missional Spirituality

6.1 Introduction

Having presented the substantive grounded theory of *Waymaking* in Chapter 5, Chapters 6 and 7 provide the literature engagement in line with classic grounded theory (CGT) methodology, as was described in Sections 4.2.3 and 4.3.5. Literature, as directed by *Waymaking*, is engaged to locate the theory in relation to extant theological and other scholarship and to enrich both the theory and literature. In the interplay of theory and literature, *Waymaking* may variably extend, align with or critique literature but does not seek to use literature to verify the theory. This is because CGT works within the context of discovery not justification (as explained in Section 4.2.1). In making the selection of which literature to engage, the researcher kept in mind the theological nature of the study as outlined in Section 4.2.1 and the missional focus of the research question as posed in Section 1.3.2. These two factors delimited the literature chosen, which is consequently predominantly, but not exclusively, theological and more particularly missiological.

Engagement with literature through *Waymaking*, and within the delimitation of the research question, elicited four missional areas which form a useful bridge between the theory and literature.¹⁵⁵ The first two areas, namely ‘missional calling’ and ‘missional spirituality’, are presented in Chapter 6. Missional calling relates literature to the main concern of *being faithful to their calling* and missional spirituality to the core category of *following to make a way*. These two areas are logically connected because the core category within CGT is constantly resolving the main concern of the respondents. The second two areas, namely ‘missional encounters’ and ‘missional communities’ will be presented in Chapter 7 and cover, respectively, the two strategic categories of *helping holistically* and *extending the congregation*. Furthermore, *sustaining organisation*, as a key enabler of strategy, is included in missional communities.

In bringing together *Waymaking* and literature, each of the four missional areas follows a similar pattern. Firstly, the area is defined, and then characteristics of the area, as seen in *Waymaking*, are named and literature is engaged through the lens of each characteristic in order to begin locating that characteristic within extant scholarship.¹⁵⁶ In this way, the theory leads the engagement with literature but within broad theological and missiological boundaries, and progress begins to be made in

¹⁵⁵ The definitions of missional and mission, as described in Section 1.2.2 and as fully expanded in Chapter 2, are in play here.

¹⁵⁶ The researcher sees it as only the beginning of an engagement as a full engagement of literature was beyond the scope of this study and this informs suggested further research as discussed in section 8.4.5.

answering the research question. In reading Chapters 6 and 7, it is necessary at all times to have in sight the theory of *Waymaking* as described in Chapter 5.

6.2 Missional calling

In developing the theory of *Waymaking*, the main concern of the CDO was identified as *being faithful to their calling* (see Section 5.2.2) and those working in the CDO carry a strong individual and collective sense of being called by God into the work they are doing. Given that *being faithful to their calling* is the main concern of the CDO, it is not an exaggeration to say that the very existence of the CDO is grounded in and dependent on their understanding of their ongoing calling from God.

This discussion of the CDO's main concern and its engagement with literature begins with a broad definition of calling in the context of Christian faith and mission. Bringing this definition into dialogue with *Waymaking* elicited three characteristics of missional calling as seen in the theory. These were calling as received from God, calling as serving God by serving others, and as a calling to compassionate action. Literature was then engaged within these three characteristics.

6.2.1 Defining missional calling

A common dictionary definition of calling is “a strong inner impulse toward a particular course of action especially when accompanied by conviction of divine influence” (“Definition of Calling by Merriam-Webster”, n.d.). For many contemporary Christians, discerning and following a God-given calling or purpose for their lives is an important aspect of their faith.¹⁵⁷ Calling is also a core concept in theology and ministerial practice (Nel and Scholtz, 2016:1). The conceptualising of calling, in seeking to reflect biblical patterns and experiences of Christians, may be expressed as both a general calling, which is considered applicable to all Christ-followers, and as a specific calling of an individual or group, where a particular commission is given. In understanding Christian calling it is the general calling which predominates and will be discussed at some length, followed by understanding specific callings which operate within or in addition to the general calling. In seeking to define a specifically missional calling, the missional hermeneutic of Wright (2006; 2010) will be definitive, with supplementary voices brought in.

General calling is, firstly, about being called to be the people of God. In the Old Testament, this call was given to Israel, for them to be set apart from the other nations, witnessing to the nature of God, in a loving, worship-full relationship and living according to God's commands (Wright, 2006: 357–392). In the New Testament, where there is no longer Jew nor Gentile (Gal 3:28), the call to be the people of God is given to the Church, the *ekklesia*, the called out or summoned ones (Bosch, 1991:

¹⁵⁷ Seen, for example, in the popular work by Guinness, (2018) or the rich contextualisation of vocation throughout life by Cahalan and Miller-McLemore, (2017).

165–168). It is a call which results in a decisive and new ontological state of being for those who respond to it and join the collective that is the church. It is a call which is richly summarised in 1 Peter 2:9-10, which links to the call as seen in the Old Testament (Wright, 2010: 120–127):

But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

The people of God are those who have experienced God’s grace and are “called to live in response to that grace, with lives that represent God to the world and that show the difference between the holiness of the living God, seen especially in the face of Jesus Christ, and the degraded ugliness and impotence of the false gods that surround us” (Wright, 2010:127). Doctrinally, this calling may be positioned within an understanding of election where the pattern in both testaments is of the election of the one (be that a person, the Israelite nation or the church) for the blessing of many, where God as the initiator chooses, calls and sends particular people for a particular purpose (Newbigin, 1989: 80; Wright, 2006: 191–264). According to Newbigin (1989: 86–87), election is not the selection of some to salvation. Rather, to be elect in Christ Jesus is to be “incorporated into his mission to the world, to be the bearers of God’s saving purpose for his whole world, to be the sign and the agent and the first fruit of his blessed kingdom which is for all”. Election is, therefore, not merely soteriological but missiological (Wright, 2010: 369). Election is based on conversion conceived as discipleship-in-community and is not simply the acceptance of a set of beliefs (Bosch, 1980: 223). God’s general pattern of calling is to draw people into participation in his cosmic reign (Green, Lapsley, Miles & Verhey, 2011: 819). In the Bible, calling is seen as “God’s gracious call to become God’s own, to be those called out (*ekklesia*) in order to bear witness to and serve God’s creative and redemptive purposes in the world” (Green *et al.*, 2011: 820). God’s calling is based on the universality of his saving love which grounds his calling of a community to be “the messengers of his truth and bearers of his love for all peoples” (Newbigin, 1989: 85) – a truth and love which can only be communicated within and by an embodied community elected as bearers of his universal salvation (1989: 85). Simply stated, God uses people to accomplish his missional purposes in the world. His calling is primarily corporate, and his call brings into existence a people who are to exhibit God’s character in their actions individually and collectively. The primary calling of all Christians is to be the people of God, which leads to “earnestly pursuing lives of holiness, peace, freedom and hope as well as working to promote God’s kingdom in the world” (Klein, 2001: 273–276). The calling to be the people of God is a calling to be a community that loves, serves and builds one another up for works of service using whatever gifts they have (Eph 4; 1 Cor 12). In this way, the people of God, as the community of Christ, is both the product and the agent of God’s mission (Bosch, 1980: 224).

General calling is, secondly, a calling to ethical living by walking in the way of the Lord (Wright, 2006: 362–369). God told Abraham that he and his descendants should “keep the way of the Lord by doing righteousness and justice” (Gen 18:19 NRSV) and this theme, of an ethical and compassionate calling given to the people of God, is a major theme in the Old Testament and continues centrally in the New Testament in the ministry and teachings of Jesus and the writings of the apostles. Wright (2010: 365) states that “[t]o walk in the way of the Lord means... doing for others what God wishes to have done for them, or more particularly, doing for others what... God has already done for you”. The way of the Lord that is to be followed is worked out in relationship between God and his people, worked out in the direct experiences of life. It is the way of compassion arising from God’s love for the world and refers to both the imitation of God (seeking to be holy as he is holy) by following him as guide and example and also following instructions given by him. Wright (2006: 362–369) notes that the righteousness (*sedeq*) that is frequently called for in the Bible is best translated as “the state which something should be in”, the standard by which something can be measured as true and correct and it is always considered within a particular relationship or situation. Justice (*mišpāt*) is what would need to be done to restore circumstances to ones which are righteous, or as they should be. The two terms of righteousness and justice form one expression and should not be separated.¹⁵⁸ Righteousness and justice form the response of God and, therefore, God’s people’s response to a cry for help in the face of injustice especially as experienced by those most vulnerable in society and refer primarily to actions rather than ideas.

Walking in the way of the Lord is the active following of Christ, which seeks to “bring to the task of Christian living a creative initiative, based on the Law and the Prophets, instructed by the words and deeds of Jesus, and able with him as guide to deal constructively and imaginatively with the problems of our time” (Manson, 1960: 66). It is not legalism, nor mechanical imitation of Christ, nor the acceptance of an abstract ethical or philosophical system, nor the pursuit of an ideal, but sharing in the achievement of Christ (1960: 59–60). It is active living out of an ethic of a kingdom which has a king (1960: 102). It is a call to obediently follow the God who is at once king and father (Manson, 1960:19). As the people of God pray “Thy Kingdom come”, it is a declaration of sharing in God’s mission of transforming the world (Bosch, 1980: 244). The people of God are called to incarnate this kingdom of God amidst the kingdoms of the world and the gospel leaves no alternative (Padilla, 2010: 79). It is an ethical calling whereby God seeks “a community shaped by his own ethical character, with specific attention to righteousness and justice in a world filled with oppression and injustice”, which is achieved by walking in the way of the Lord (Wright, 2010: 369). It is fair to say, that “at the

¹⁵⁸ See Wright (2006:366-367) on the use of hendiadys where a single complex idea is expressed through two words, for example in the term social justice.

heart of Christian calling is Christ's gracious and demanding invitation to follow him" (Green *et al.*, 2011:821).

General calling is, thirdly, a calling to be a blessing to all people. Wright (2010: 68) finds that the purpose of Christian calling is well expressed by the word 'blessing'. Wright describes blessing as a "richly life-affirming word" present throughout the Bible, starting in Genesis 1 which sees God blessing the fish and birds, human beings and the Sabbath. Blessing, states Wright, is constituted by fruitfulness, abundance, fullness and rest within creation on the one hand, and a holy and harmonious relationship with God on the other. As such, God promised that all nations would be blessed through his election of Abraham, blessing that is self-replicating as "those blessed are called to be a blessing beyond themselves and this is one feature that makes it so profoundly missional" (2010: 68). Being the people of God and walking in his ways, so that God's mission of extending his blessing to all people takes place, summarises the general calling on all Christians. Indeed as Wright (1998: 49) observes, the very motivation for God's people to live by God's law is to bless the nations, thus, making mission and ethics inseparable.¹⁵⁹

Moving now to the specific calling within the general calling given to all Christians, individual Christians, and indeed Christian communities too, receive specific callings for a particular commission.¹⁶⁰ The New Testament shows that Jesus frequently called people to leave their occupations and social roles, in fact, to leave everything and follow him (see, for example, Mark 1:19-20; Matt, 22:1-7; Luke 9:59-62), demonstrating that "God's call demands a joyful and immediate commitment of one's whole life in service to God and God's purposes" (Green *et al.*, 2011:820).¹⁶¹

A helpful way of understanding special calling is by means of Barth's definitions of both *Beruf* and *Berufing*. As summarised by Nel and Scholtz (2016:3-5), Barth uses *Beruf*, on the one hand, to define a person's call or vocation as inherent in the particularity of that person and their context, owing to creation and the providence of God. It is what defines a person as a unique individual. *Berufing*, on the other hand, is God's specific summons that reaches a person in his or her *Beruf* or vocation and is "the new thing which is added to what man already is before God, ... it will always mean something materially new for man, a broadening, lengthening, alteration ..., a modification of human existence which reaches out beyond its earlier form" (Barth, 1961: 598; quoted in Nel & Scholtz, 2016: 4).

¹⁵⁹ For a rich exploration of missional ethics applying a biblical hermeneutic see Salter (2019).

¹⁶⁰ The Bible too has many examples of those who were already part of the people of God and who received specific callings or commissions.

¹⁶¹ It is a matter for discernment as to when one "leaves ones nets" to follow the call of Jesus and when one seeks to follow him in the position one was in when saved. Compare for example Jesus injunction in Matt 4:18-22 and Paul's in 1 Cor 7:20.

Beruf and *Berufing* do not contradict each other, and there is both continuity and change between them. It is the way in which God aligns his commissioning with the inherence of a person, but in a way that leads that person on to become more fully who they are. Specific calling may be seen as *Berufing* emerging from and even transforming *Beruf*. As will be proposed below and in Chapter 8, Christian communities (for example CDOs and congregations) also have both *Beruf* and *Berufing*.

Austin (in Moreau, Netland, Engen & Burnett, 2000: 645–646) states that God’s specific calling is experienced in diverse ways. Here, people attest to seeing God’s leading (especially with hindsight) in the process of being called and their recognition of their calling. A key element seems to be seeking to be obedient to God in his general calling in order for his specific calling to be revealed, as well as a sensitivity to the leading of the Holy Spirit. There is also the experience that activities and attitudes such as service and compassion direct one to a specific calling as well as hearing the testimony of others, reading a specific passage of scripture or seeing a need.

Bonhoeffer (1959: 48-49) states that responding to God’s calling – be it his general or specific calling – is an act of obedience and exclusive attachment to Christ, rather than an act of belief. Calling, and even more particularly a calling which is missional, links to action primarily, as much as it does to thinking or believing. Calling is an event where obedience is the primary response. This thought leads us towards considering how *Waymaking* and the praxis of the CDO, especially as seen in the main concern of *being faithful to their calling* (see Section 5.2.2), exhibits a missional calling. For the CDO, this is clearly a specific call, but it should always be considered within the wider frame of a general calling. Three characteristics of missional calling seen in *Waymaking* will now be considered.

6.2.2 Characteristics of missional calling seen in *Waymaking*

The calling of the CDO shows three characteristics, namely of a calling received from God, a calling to serve God by serving others and a calling to compassionate action. These characteristics do not run counter to the way in which missional calling was defined above. Rather they enrich this definition by providing concrete examples of such calling in the life of one type of missional community, namely the CDO.

Missional calling as one received from God

A strong theme in *Waymaking* is the belief of the respondents that God has called them, individually and collectively as a CDO, to the work they are doing with their beneficiaries (see Section 5.2.2 for a description of their sense of calling). Research by McKenna, Haney, Ecker, Matson, Becker, Boyd & Hickory (2015) corroborates and enriches these findings. They conducted an empirical study of

transcendent calling with 40 people in church and secular leadership positions.¹⁶² Their research revealed four dimensions to a transcendent calling, namely the caller, the delivery, the content and the one being called. Participants most commonly identified their calling as originating from a source outside themselves and identified the caller as God, Jesus, Holy Spirit or a greater power. The calling was delivered either externally, for example through the leading of life events and other people, or internally, through a core conviction or feeling, and also through a combination of external and internal events. This supports the finding that “the voice of God does not occur in a vacuum, but more often in concert with an individual’s own internal voice and the voices of others” (McKenna *et al.*, 2015: 300). There were also those who indicated that calling was a process or ongoing conversation with God that occurred over their lifetime. In line with Barth’s concept of *Beruf* and *Berufing* discussed above (and in line with views expressed in Sections 5.2.2 & 5.3.2), the respondents in the study by McKenna *et al.* felt that the calling they had received aligned with their skills, gifts and abilities and that it was something uniquely suited to their skill set. The content of the call pertained to an activity (for example to serve, enable, teach) and/or to a role (for example a call to nursing, being a pastor or administrator). Although not the focus of their research, there were also indications in their research that calling also occurs for a group of individuals.¹⁶³ Their findings showed, like in *Waymaking*, that “the possibility and hope that God is issuing a calling has the potential to be very powerful” (McKenna *et al.*, 2015: 299). They conclude with a definition of transcendent calling which resonates well with that of the CDO:

Launching from our assumption that a calling is a transcendent summons, and for that reason inherently relational, we propose that a calling is a request, urging, or directive received by an individual or a group from God... who calls them to do or be something in the world. At a minimum, this definition includes four separate but related factors, including a caller... a delivery method... a message and the person or group receiving the calling (McKenna *et al.*, 2015:301).

What is this calling for the CDO? *Waymaking* shows it is in the first instance a calling to serve God by serving others that unfolds as a calling to compassionate action. These two types of calling will now be considered in turn.

Missional calling as serving God by serving others

In *Waymaking*, respondents express in various ways the connection between serving God and serving others. They have a sense that in their calling they are serving God, which is primary, but which translates into serving others. McGrath (1999a: 34) supports this understanding of calling when he states that Christian calling is about serving God within his world. He quotes Calvin's English follower, William Perkins, who states that “[t]he true end of our lives is to do service to God in serving

¹⁶² 70% of respondents identified as being from a Christian faith tradition, 2.5% of respondents identified as Jewish. The remainder did not indicate a faith tradition or if they identified with one.

¹⁶³ This finding is significant in understanding the CDO calling as both a collective and individual one. However, the area of collective calling is one which McKenna *et al.* state requires further investigation.

of man” (quoted in McGrath, 1999: 34). As explored in Sections 5.4 and 5.5, the CDO has three main groups they serve.¹⁶⁴ To briefly recap, it is firstly and primarily their beneficiaries they seek to serve. Secondly, it is their organisational team members, served mostly by equipping them with the skills to serve their beneficiary group and by providing ongoing support for them to do so. This is a primary focus of the senior leadership of the CDO, as described in *sustaining organisation* in Section 5.6. Thirdly, it is the congregation whom the CDO serves and they carry a sense of calling to equip people in congregations to also help their beneficiary group or for the congregation to become a spiritual home for their beneficiary. Serving the congregation is seen in two ways, namely through the CDOs inclusion of volunteers in their programmes, and through programmes to equip and partner with congregations.¹⁶⁵

Given the importance of service in *Waymaking*, further theological reflection on this topic is necessary. In Christian contexts, the word ‘serve’ is ubiquitous, and this was reflected in the CDO interviews where the word was freely used, not needing to define or illustrate it. To explicate and theologically locate this concept of service, which is so central to the CDO, requires an exploration of its source in the New Testament and words most commonly translated as service, that being the *diak-* word group. Gooder (2006: 34) notes that “[u]ntil recently most scholars considered the *diakon-* words to imply notions of menial service”. After the extensive exegetical work of Collins (1990), however, there is a well-supported case that in most occurrences, the word is better understood to mean the carrying out of a commissioned task (Gooder, 2006: 33). Exploring contemporary usages of *diak-* words outside the New Testament, Collins, (1990: 194-235) finds the more common usage to mean a go-between, agent, envoy, representative or spokesperson. He proposes that service in the New Testament is not about kindness and concern for another’s needs but about obedience to the command of a master, epitomised in Jesus, who served not through menial service but through giving his life as a ransom for others as a personal commission under God (1990:251). Gooder (2006: 42), in her reading of Collins, concurs that the main purpose of service is carrying out orders rather than looking after others, which it may do but is secondary.¹⁶⁶ Her summary of this insight is worth quoting at length (Gooder, 2006:42):

When service is discussed in the church it is invariably cast in terms of service of one another but if we follow Collins’s proposal then it is re-cast and interpreted as service of God. On one level this shift feels unsettling. Love of one’s neighbour is one of the central themes of the Christian tradition; the suggestion that we reinterpret it can be disturbing. Yet it is important to recognize what is being said here. We must be very clear that adopting this view does not mean that we abandon humble care for our neighbour; rather, that we focus more on why we do it. The primary reason for caring for our

¹⁶⁴ They mention others that they serve e.g. government sites in communities (e.g. clinics), “the city”, business, donors but these are not the primary groups they engage.

¹⁶⁵ For more details on this, see *equipping congregations* in section 5.5.

¹⁶⁶Jordheim, (2015: 197), based on her empirical studies of diakonia, concurs that “ministry is not primarily about caring for one’s neighbours but about fulfilling a task commissioned by a master”.

neighbour is doing what God requires. This has roots far back in the Judaeo-Christian tradition and passages such as the famous Micah 6:8: 'what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?'

Breed (2017), whilst supporting Collins' position of *diakon-* being primarily concerned with obedience to a master, brings an important corrective through his own and others exegesis of Mark 10 and his argument for how Jesus' service, as an envoy of the Father, was always located within and expressed by compassion towards people. With reference to Mark 10:45, he states that "[i]t is clear that compassion and mercy are also integral parts of the meaning of the word group in Mark" (Breed, 2017:368). Breed supports the view of Latvus (2008) that Collins' position is too exclusive in concluding that *diakon-* never expresses loving service. Breed (2017: 368), therefore, concludes thus:

It has been shown that an integral part of Jesus's motivation for his *διακονία* was his compassion towards people. Therefore, obedience to God and love towards other people can never be separated in the motivation for *διακονία*. In Mark, caring for other people is never the only and primary motivation for *διακονία*, although may be part of the motivation.

Interestingly, Kraemer, in his work *A Theology of the Laity* (1958), discusses the relevance of *diakonia* for the church and locates this concept within the self-proclaimed servanthood of Christ.¹⁶⁷ Although written some years ago, his work has a relevance and urgency that resonates at some key points with Collins. He states that the most helpful translation of the *diakon-* words is 'servantship' or stewardship and that all Christians are *diakonois* with a key focus on equipping one another for the work of *diakonia*. He goes so far as to say that the Church is *diakonia* because this was central to Christ's understanding of his person and work and the church's *diakonia* is "a participation in Christ's ministry by *servicing Him* and so each other in the world" (Kraemer, 1958:143). Kraemer further states that whilst Christ is usually given the three representative titles of Prophet, Priest and King, it is in fact the title of Suffering Servant (*diakonos*) which he takes for himself. This explains why his overriding title and, therefore, *diakonos* should be one of the key names of his disciples (with reference to Matthew 20:25-28, John 13 and Luke 22:27). Kraemer (1958: 147) summarises his argument for the primacy of *diakonia* in Christ's ministry and the ministry of the church by saying:

So if *diakonia* is the all-pervading motivation of Christ's meaning for the world, of all that He has done, it is *a fortiori* the reason of existence of the Church, the only proper way to be his *diakonos*, to serve Him.... *diakonia* as the true spirit and pattern of the Church has its root in the being and the work of Jesus Christ her Lord Himself.

It is of seminal importance to remember "the prime reality that the Church, if it understands itself rightly, is planted and participating in the ministry, the *diakonia* of the world, of Jesus Christ, the *Suffering Diakonos*" (Kraemer, 1958: 148).

¹⁶⁷ Kraemer is referenced here as one of the foundational voices within the missiological discourse who influenced people such as Newbigin. Kraemer's 1958 work still contains many pointers for a missional ecclesiology.

For Bosch (1989: 16), being a *diakonos* is linked to experiencing God's salvation and is a consequence of becoming part of the people of God. "Liberation *from* is also liberation *to*; salvation includes both the reversal of the evil consequences of sin and a new life in the service of God and neighbour". With reference to Jesus and his disciples, Bosch (1991: 38) states that the calling to discipleship was not for its own sake but rather enlisted the disciples in the service of God's reign. Equally, ordinary members of the early church could not take the name disciple if they were unwilling to be enlisted in "Jesus' fellowship of service to the world" (1991: 39). At the heart of Jesus' invitation to people to follow him is the question of who they will serve and, therefore, evangelism is not only about a call to belief but also about a call to service (1991: 418).¹⁶⁸ A study of the word group *diakon-* therefore supports the characteristic of missional calling seen in *Waymaking* as one to serve God by serving others.

Missional calling as a calling to compassionate action

Having positioned the calling of the CDO as, firstly, a calling received from God and, secondly, as a calling to serve God by serving others, the question arises as to the consequential action inherent in this calling. The outworking of the calling, seen in *Waymaking*, mostly in *helping holistically* (see Section 5.4), is to help people in difficult socio-economic circumstances to move towards greater flourishing in life. It is the motivation behind this help which discloses the third dimension of the CDOs calling, namely a calling to compassionate action.

Further reflection and engagement with literature, beyond what may be gleaned from *Waymaking*, is necessary to understand the CDO's calling to compassionate action as a missional calling and for its essential connection with the *missio Dei* and participation therein to be understood. In the Old Testament, God is frequently described as a God of compassion. Jesus, as he announced the arrival of the kingdom of God, also "wearily trod the dusty roads of Palestine where he took compassion on those who were marginalized [and] he is also the one who today sides with those who suffer... a Christ who agonizes and sweats and bleeds with the victims of oppression" (Bosch, 1991: 512-3). Bosch (1980: 54-56) states that the basis of mission in Jesus' ministry is to be found in his boundless compassion, and that compassion is the key concept in Jesus' ministry. Jesus' compassion was for those who fell outside or short of the standards of the establishment of the day – religious and otherwise. He was led by compassion when he encountered those who were on the periphery and

¹⁶⁸ In reflecting on the importance of service within the CDO and within the church more broadly, it seems appropriate to remember John 15:14-15 where Jesus said: "You are my friends if you do what I command. I no longer call you servants because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you". The call is to be obedient, to serve, but in the kingdom of Jesus Christ even service is inverted and we are not servile and kept in the dark, in fear but even as those who serve, we serve in a different way to the way of the world – as those who are taken into the confidence of their Master and who are in close relationship with their Master. Jesus redefined the world's understanding of service. Now in Christ we have become friends and are taken into his confidence as those for whom service is ministering to one another and sacrificial service to others.

excluded from Jewish society through some unacceptable or demeaned state of being. Jesus himself expressed the sacrificial love that he called for in the parable of the Good Samaritan. Jesus' compassion was "boundary breaking" and the church in mission is called to emulate this (Bosch, 1991: 86). Bosch notes that there has been a loss of compassion as a guiding motif for mission, where mission is often times only seen as obedience to God's sovereignty and his command. This, he observes, was reflected in the use of Matthew 28:18-20 as the key mission text by the end of the 19th century, when Abraham Kuyper could state that "All mission flows from God's sovereignty, not from God's love or compassion" (Bosch, 1991: 341). This was contrary to the mission motivation in the preceding centuries where there was an emphasis on being compelled by the love of Christ (2 Cor. 5:14) and seeking life to the full (John 10:10) for those in difficult circumstances and those who did not know about Jesus (Bosch, 1991: 339–341).

Importantly, Bosch (1980: 57) draws a critical distinction between compassion and sympathy as the motivation for mission where, according to a sympathetic motivation, people are seen as "lamentable creatures... who exist in spiritual and bodily misery". Sympathy, he says, is sentimental and emerges from feelings of superiority. Biblical compassion is entirely different and is a genuine source of mission. If compassion were just sentimental pity, it could, in no means, be a source of a missional calling. Biblical compassion, however, provides such a source of mission in that a religion where compassion is central will necessarily be a missionary religion (Bosch, 1980: 57). As Bosch (1991: 150) clearly states: "[p]assion for the coming of God's reign goes hand in hand with compassion for a needy world". A missional calling, therefore, is a calling to compassionate action if it is to remain true to the gospel.

The importance of compassion within mission points to the question raised by Louw (2016) as to whether missional activities should be interpreted in the pastoral categories of compassionate caregiving and of the *passio Dei* rather than in historically imperial, power-based, expansionist ones that are still at times associated with mission and therefore with the *missio Dei*. The latter approaches, he proposes, are colonial and are more concerned with denominational maintenance than with a sacrificial ethos of serving and caregiving seen in Christian compassion. Such compassion is not a passing sense of empathy but "a new state of being and ethos of sacrificial love; it displays the ontological mind-set of Christ's vicarious suffering on behalf of the other" (Louw, 2016: 351). Using the *passio Dei* to inform missiology leads to the expression of power and authority in mission as vulnerable compassionate action rather than control and dominance. In this approach, mission is related more to service and ministry as exhibited in the lordship of Jesus Christ. To avoid mission outreach becoming "ecclesiocentric stewardship", therefore, it must, in the first place, be "the embodiment of theopaschitic caring and divine compassion (*passio Dei*)" (Louw, 2016: 351).

Davies (2003) has written extensively on the topic of compassion. Reflecting on the nature of compassion and building on Ricoeur, he helpfully positions compassion within the broader category of love but also distinguishes it from love, which, he states, is a varied concept including both the needs and appetite of eros-love and the self-dispossession required by agape love. He does, however, draw a similarity between agape love and compassion saying that neither are virtues (such as the virtue of almsgiving) but both are “a kenotic or agapic state of mind which precipitates in virtuous acts... in which the self shows itself ready to put itself concretely at risk for the sake of the other” (2003:18). Here, compassion becomes the resistance of the radical evil of forced dispossession seen in the life of another, through the voluntary self-dispossession of the compassionate individual, who assumes the burden of the one forcibly dispossessed (2003: 16-17).¹⁶⁹ Davies argues convincingly from Scripture and other Rabbinic sources that compassion can be shown to enjoy a priority among the names of God.¹⁷⁰ For the ancient rabbis, the compassion and creativity of God were modalities of the divine presence in the world, which was an active historical presence with and for Israel, and a formative presence of a holy people mindful of their covenant with God (2003: 243). For Davies, compassion is also central to Christology (2003: 230) where God Immanuel in Christ is “the incarnation of the compassionate and liberating essence of God in Christ.” (2003: 250).¹⁷¹ For Christians, Jesus embodies the compassionate and liberating action of Yahweh. The name of God as compassionate belongs not only to God’s self-description, but also to his hypostatic self-communication and, thus, may be considered as revealed (2003: 250). As Davies (2003: 251) notes, “if God declared himself to be ‘gracious and compassionate’ in the Exodus narratives, then Deuteronomy repeatedly urges the Jewish people to show compassion towards ‘widows and orphans’ and to the ‘stranger’, just as Paul exhorts Christians to exercise the ‘compassion of Christ’”.

In addition to compassion as a Divine attribute, Davies (2003: 232-3) describes compassion as a human condition with cognitive, affective, volitional and ontological dimensions which are simultaneously active. Cognition recognises the need of the other, the affective dimension shares in the suffering of the other, the volitional prompts action in the best interests of the other while the ontological entails “the realignment of our feelings according to the world-centredness of the other [and] the ontological emergence of the other”. Given that *hesed* (loving kindness) and *raham* (mercy or compassion) are primary qualities of God’s righteousness, those who serve God as his righteous people are called to be gracious (*hannun*) and compassionate (*raham*) to those around them (2003: 246; see also Psalm 112:4). In this regard, Davies (2003: 252) asserts that:

¹⁶⁹ The “forcibly dispossessed” may include, for example, those living in a situation of political, economic or social abuse and oppression – personal or systemically directed.

¹⁷⁰ A search on the word ‘compassion’ in the Bible bears this out.

¹⁷¹ Davies also notes the significant place of compassion in the history of secular ethics.

To speak of God as compassion is to accept his injunction that we ourselves should be compassionate, and it is to understand that undergoing the dispossession of self entailed by compassion is to align our own 'being' with God's 'being', and thus, performatively, to participate in the ecstatic ground of the Holy Trinity itself.

Here, compassion can be said to stand at the very heart of the Christian's response to God (Davies 2003: 253).

It is from such compassion that both mercy and justice flow. Koopman (2014), referencing 'justice' within both the Belhar and Accra Confessions, states that biblical justice:

is rightly described as compassionate justice. In line with the biblical use of these concepts, both the sacrificial (*tsedakah*) and forensic (*mishpat*) dimensions of justice are being referred to. Both these meanings of justice are expressed in words like *dikaosune* and other words with the *dike* root in the New Testament.... Palestinian theologian, Naim Stifan Ateek (1989: 142–143) argues that *tsedakah* carries the meaning of kindness, compassion and mercy. God's concern for social justice grows out of his compassion and mercy. Ateek is afraid that when the forensic and sacrificial dimensions of justice are separated, the situation of injustice and brokenness might deteriorate.¹⁷²

Compassion is to suffer with, and we are called to suffer with Christ (Rom. 8:17) in acts of compassion where the aim is a sharing and a bearing of the pain of those who suffer. Compassionate action is not escaping from fighting for liberation nor an alternative to it but an authentic part of Christ's victory and our participation in it (Newbigin, 1995:108). Similarly, in the church's response to injustice, compassion is not to be written out (Newbigin, 1995:109-110). In addition, it is proposed (based on the above literature and on the calling to compassionate action seen in *Waymaking*) that compassion be seen as the foundation from which Christian action for justice and liberation should flow, which makes compassionate action fundamental and foundational to mission that is aimed at God's comprehensive salvation (see Section 2.3.2).

A final point on compassionate action as a characteristic of missional calling must be noted, as pertains to the CDO. The majority of respondents in this study (14 out of a total of 22) were women.¹⁷³ Ross (2010) writes on women's perspectives in contextual missiology and resonates with Davies and Louw. She highlights two themes in the experiences of women in mission, namely emptiness and hiddenness, and comforting, consolation and healing. Ross states that for women, their involvement in mission is often experienced as weakness, sacrifice and invisibility, a kenotic experience. In addition, women in mission have often been given or taken roles of hospitality, visiting, counselling

¹⁷² In seeking to live out their call to compassionate action, CDOs in *Waymaking* emphasise more strongly *tsedakah* and in so doing also impact *mishpat* at the level of the individual, for example, in helping a person find a job, or access social grants. In terms of broader systemic justice, it seems that their belief (or strategy) is that they contribute to this indirectly through the individuals with whom they work (see section 5.4.3 extending help and especially the dimension of being waymakers for a description of this). Whilst advocacy and policy work for systemic change does not emerge within *Waymaking*, such work would certainly fall within the scope of the CDO as defined in Chapter 2.

¹⁷³ In addition, The DFM Project found that in the respondent CDOs, 77% of staff are women and 73% of volunteers are women.

and ministries of compassion. She highlights the positive aspects of these missiological perspectives, which reflect those of Jesus' own ministry, while also presenting the necessary critique of incorrectly placing such role expectations on women. Contra to Ross, although characteristics of emptiness and hiddenness, and comforting, consolation and healing, may be seen as the innate or socially attributed position and role of women in mission, as seen in the compassionate action of the CDO, this is not only a women's expression of mission.¹⁷⁴ The proposal of the researcher is that an overtly compassionate and kenotic approach is one which women are more readily allowed to fulfil, whilst socially, it is not as easy for men to do so. This points to the necessity for men to have greater freedom from the imperial categories of mission mentioned above by Louw. *Waymaking* indeed points towards compassionate action, expressed as emptiness and hiddenness, comfort, consolation and healing, as normative to the calling of the CDO for both women and men as it was normative to Jesus in his ministry.

This concludes the reflection on missional calling seen through the interplay of *Waymaking* and literature. Attention now turns to consider the missional spirituality of the CDO.

6.3 Missional spirituality

Having located *Waymaking's* main concern of *being faithful to their calling* as a missional calling, the attention now turns to the theory's core category of *following to make a way* (see Section 5.3), which is the way in which the main concern is constantly being resolved. At the heart of *following to make a way* is the relationship between those working in the CDO and God. The core category, with these strong divine-human relational elements, pointed in the direction of Christian spirituality. Given the missional nature of the research question in this study, the intent in this section is to understand, with the help of literature, how *Waymaking*, and in particular *following to make a way* might reflect and inform a particularly missional spirituality. In order to do so, a definition of missional spirituality was first sought. Following this, four characteristics of a missional spirituality were identified within *Waymaking* and the praxis of the CDO, namely a spirituality that is purposive, communal, prevenient and trinitarian. These characteristics are located within and extended by literature, while at the same time they also extend the available literature on missional spirituality.

6.3.1 Defining missional spirituality

In seeking to define missional spirituality, it was deemed necessary to first define spirituality generally, and Christian spirituality more specifically. This was because of the vastness and

¹⁷⁴ This is borne out by the fact that 8 of the respondents were men. The position of Gilligan (1996) and the debates regarding her work relate.

variability of the topic of spirituality and also because of the failure to find a satisfactory definition of missional spirituality in literature.

Spirituality

The word ‘spirituality’, although a recent addition to the English language, is in widespread use today. This is indicative of a spiritual hunger and restlessness amongst people who are longing for greater personal fulfilment and who have available to them a “Walmart of spiritual options”, creating a “tidal wave of spiritual sprawl” (Demarest, 2012: 11–15; see also Downey, 1997: 5–10; Principe, 2000: 43–47; Sheldrake, 2000: 21–25). Stated more positively, spirituality, whether religious or not, is seen as “a quest for values and practices that can be embraced in the pursuit of a meaningful life” and impacts on all areas of life (Sheldrake, 2014: 168–183). Spirituality, according to Downey (1997: 14), has two consistent strands: an awareness of levels of reality beyond what is visible, and a quest for personal integration over fragmentation and alienation. Although spirituality is hard to define, Schneider (2005: 1) encompasses these two strands in her definition of spirituality as “conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives”. Schneider’s definition embraces religious¹⁷⁵ and humanist¹⁷⁶ (sometimes called secular) spiritualities. This definition is helpful in approaching the topic of Christian spirituality which, according to these definitions, may be distinguished from, yet located within, the wider field of spirituality.

Christian spirituality

A pertinent question when talking about Christian spirituality has to do with how it can be distinguished from the many spiritualities that abound. Although Christian spirituality is no new phenomenon, the past several decades have, as with non-religious forms of spirituality, seen a growth in the search for authentic spirituality amongst Christians. This is perhaps for the same reason there has been growth within other spiritualities, namely a fundamental human quest for integration of mind, body and soul (Demarest, 2012: 11–19). Christian spirituality is, however, a particular and unique expression of this quest (Downey, 1997: 32,19). Christian spirituality, it has been suggested, is related normatively to scripture and is within the context of the church’s faith and practice and this distinguishes it from other forms of religious and non-religious spirituality (Schneiders, 2005). Within these definitional boundaries lies a myriad of variations. Typologies and taxonomies of Christian spirituality abound, most notably, according to spiritual traditions but increasingly also according to

¹⁷⁵ That is, spiritualities based on a world religion e.g. Christianity, Islam, Buddhism, Hinduism.

¹⁷⁶ Humanism is here defined as “a progressive philosophy of life that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfilment that aspire to the greater good” (“Definition of Humanism - American Humanist Association”, n.d.). Spirituality cannot be secular by definition, but Demarest (2012) refers to a postmodern spirituality. However, this is seen as both too narrow and at the same time cross cutting. Hence a preference for dividing spiritualities between the religious and humanist.

life stage, vocation, gender, race, age, economic status, political persuasion, cultural location and more (Schneider, 2005; see also Demarest, 2012: 7). A common theme across this variation is the nurturing of the “with-God” life despite different forms and objectives, for example participating in the divine nature (Orthodoxy), union with God (Catholic), loving God and neighbour evidenced in acts of mercy and justice (Protestantism), and glorifying God by being conformed to the likeness of Christ (Evangelical) (Demarest, 2012: 20 & 211-212).

These variants are not surprising as Christian spirituality is dynamic rather than static and changes its expression over time (Sheldrake, 2014: 112). In addition, variants are to be expected as it is about the lived dimension of the Christian faith, the whole of life lived under the direction of the Holy Spirit (Demarest, 2012: 17). Christian spirituality is, therefore, well defined as “the whole of human life viewed in terms of a conscious relationship with God, in Jesus Christ, through the in-dwelling of the Spirit and within the community of believers” (Sheldrake, 1998: 35). It has been suggested that Christian spirituality develops through following Christian practices which require discipline or “the rule of life” while, at the same time, being nurtured by the loving, living, grace-giving, triune God, enabled by the Spirit and growing within the context of the church community and its various practices (Demarest 2012: 205-9).

Bosch (1979: 9) reflected on his uneasiness with the term spirituality as he saw it was frequently restricted to references to a person’s private devotional life. This supports the view that the conceptualisation of Christian spirituality has yet to recover fully from both the perception and practice as being something which is excessively privatized and concerned with “rarefied spiritual enthusiasms” (Sheldrake, 2014: 6; see also Reuschling, 2012 loc 168). To build on the terminology and argument of John Flett (2016), Christian spirituality appears to reflect the primacy of spirituality for the cultivation of faith rather than for its communication. Its primary emphasis is still broadly speaking on personal practices leading to virtues and growth in holiness through relationship with God, which is then expected to spread out to encompass the full life experience.¹⁷⁷ This understanding of spirituality does not resonate with that found in *Waymaking*. The calling and purpose of the CDO is not, in the first instance, to live a virtuous, holy, Godly life and this is not the main concern being resolved through *following to make a way*. It is rather a spirituality in support of a missional calling, as described above in Section 6.2, that is needed. In seeking a spirituality which pre-eminently supports a missional calling rather than a personalised spiritual purpose, the attention turns now to consider how missional spirituality has been conceptualised.

¹⁷⁷ See, for example, this definition by McGrath (1999b: 13): “Christian spirituality concerns the quest for a fulfilled and authentic Christian existence involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of and within the scope of the Christian faith.”

Missional spirituality

In a recent publication on spirituality and mission, the editors mention the limited literature to be found on the topic of missional spirituality within the large and diverse number of sources generally available for Christian spirituality (Amalraj, Hahn & Taylor, 2018: loc 488). In the book, different authors discuss spirituality in mission, but many still lean heavily on definitions of spirituality based on cultivation of a “good” Christian life. In seeking to define spirituality in mission, they draw attention to the association made between spirituality and mission by Barus in the ‘Dictionary of Mission Theology’ (Corrie, Escobar & Shenk, 2007) where he states that:

[Spirituality’s] connection with mission begins with the God of mission, who draws us into relationship with himself in order to engage us in participation with him in that mission. This is the source of a ‘spirituality of mission’ as an expression of that relationship with God which initiates and empowers mission commitment.

Viewed from a missional perspective, spirituality is, therefore, not a human endeavour but arises from God’s initiative and calling.

Another recent contribution to understanding mission and spirituality is found in Ma and Ross (2013) and the report on the work of ‘The Commission on Mission Spirituality’ for the Edinburgh 2010 Conference. They state that they struggled to grasp the concept of mission spirituality and decided to frame their work on this topic around mission rather than spirituality by asking the key question of what motivates and sustains mission. Their final statement reflecting on a spirituality of and for mission was comprehensive and credal, linking with traditional views of Christian spirituality whilst connecting with a holistic understanding of mission as follows:

Remembering Jesus’ way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ’s coming in glory and judgment, we experience his presence with us in the Holy Spirit, and we invite all to join with us as we participate in God’s transforming and reconciling mission of love to the whole creation. (2013: 8)

This perhaps reflects the emerging nature of the study of mission within Christian spirituality.

Kritzinger (2011: 51-52) has proposed that spirituality is at the centre of mission praxis and is what holds it together and distinguishes Christian mission from other forms of activism. He goes on to say that the underlying spiritualities of a group engaging in mission (what he calls “transformative encounters”) must be made explicit and engaged. This would seem to indicate that mission requires a specific spirituality and is not merely the quest for a ‘holy life’ or a ‘good life’. It is also not simply about Christian spirituality being applied in mission. Missional spirituality, as Niemandt (2015:8) rightly states, is a *specific* spirituality which is our response to God’s invitation to participate in the Trinity’s life giving and receiving love, joy and delight.

As the definition of missional spirituality seems still to be emerging, the researcher's working definition of missional spirituality is proposed as 'the divine-human relationship that motivates and sustains participation in the mission of God'. This broad definition seeks to accommodate different approaches and practices, given that mission cuts across the Christian traditions and contexts. Within *Waymaking* and its core category of *following to make a way*, certain characteristics of spirituality emerge that fall within this definition. These are considered in the section that follows.

6.3.2 Characteristics of missional spirituality seen in Waymaking

In an attentive reading of *Waymaking*, and especially in the core category of *following to make a way*, four overarching, through-going characteristics of CDO spirituality emerge, namely that it is purposive, communal, prevenient and trinitarian. The nature of this spirituality will now be explored by looking in turn at each of these four characteristics, locating them in literature and at points allowing them to extend the literature on missional spirituality.¹⁷⁸

Missional spirituality as purposive

Following to make a way shows that what motivates and sustains the CDO's spirituality is their organisational purpose to help their beneficiaries and thereby *being faithful to their calling*. Rather than seeking, in the first instance, a generally virtuous and Godly life for themselves, which, as discussed above, is often seen as the primary goal of Christian spirituality, the CDO is seeking the specific outcome of a better life for their beneficiaries. There is a necessary and purposive spirituality where spiritual formation is not a goal of their spirituality but an outcome of it.

In *following to make a way*, the CDO is following God not as an end in itself or for themselves – individually or collectively – but to enable *being faithful to their calling* which has specific, named objectives.¹⁷⁹ It is not a spirituality which calls for them to grow in holiness and thereafter be enabled or compelled to do something beyond themselves and for the benefit of others. It is a spirituality of

¹⁷⁸ It is possible, based on what is known about the key informants, to locate their spirituality within the various Christian identities which they represent. Firstly, it may be identified as a lay spirituality as 19 of the 22 of the key informants were lay Christians and, of the 3 who were ordained, only one held a congregational leadership role. Secondly, based on their church affiliation (16 of 22), the spirituality of the CDO points to an evangelical, charismatic or Pentecostal spirituality. Thirdly, 13 of the key informants, as with most people working in the CDOs investigated in this study, were women and so it would be fair to consider the CDO spirituality as one strongly based on women's life and religious experiences as described by Schneider (2017). Other characteristics evident are an activist and practical, rather than a contemplative spirituality (see Sheldrake, 2014: 104-106), and a subjective rather than an objective one, which prioritises the aspect of personal relationship over doctrine (see Brunner, 1964: 70-75). What is evident is a patchwork or collage spirituality as people in the CDO, even with the shared profile given above, come together from different Christian traditions and demographics. With this respondent profile, it of course means that the CDO spirituality shown in *Waymaking* is not being generalised as the definitive missional spirituality, rather it is the observed spirituality of the profile of the research informants. It may be more broadly representative of missional spirituality, but further research would be required to determine this.

¹⁷⁹ As seen in *helping holistically* (section 5.4) these include, for example, people living in homes and not on the street; people in good employment not unemployed; women living lives of worship not lives working in prostitution; little children protected and nurtured; ex-convicts transforming their communities.

the (open) road (with reference to Bosch, 1979), not of the cloister, and it is essential for responding to their calling. This is contra Franklin (2018: 25) who supports the view of Van Saane (2014: 47) that in missional spirituality “[t]he final destination is not so important, but the journey itself, with all the barriers and challenges, forms the most important part”. For the CDO, the destination is critical and their spirituality a necessity for reaching it.

The CDO’s spirituality is also not one of ‘faith seeking understanding’ which may later introduce an ethical imperative to the seeker. Rather, as their spirituality helps them in *being faithful to their calling*, it is shaped from the start by an ethic of compassion, which seeks the spiritual and material wellbeing of people (see Section 6.2 ‘Missional Calling’).¹⁸⁰ This purposive spirituality in the CDO cannot separate out what is spiritual from what is material, as Bosch (1979: 13) describes:

‘Flesh’ and ‘spirit’ in the Bible do not refer to two segments of our lives, the one outward and worldly, the other inward and otherworldly, as though we are spiritual when we pray and worldly when we work. No, flesh and spirit refer to two modes of existence, two life orientations. Being spiritual means being in Christ, whether we pray or walk or work. Spirituality is not contemplation over against action. It is not a flight from the world over against involvement in the world.... The involvement in this world should lead to a deepening of our relationship with and dependence on God, and the deepening of this relationship should lead to increasing involvement in the world.

This is what Kretzschmar (1996: 66) rightly calls a “holistic spirituality” which “in contrast to the quietism, individuality and impersonalism of our age... stresses ... there can be no separation between prayer and social change, between spirituality and social responsibility”. It was a spirituality which the Kairos Document emphasised, noting that public and social issues and not only private and individual issues are the domain of a Biblical spirituality:

The Bible does not separate the human person from the world in which he or she lives; it does not separate the individual from the social or one’s private life from one’s public life. God redeems the whole person as part of his whole creation (Rom. 8:18-24). A truly biblical spirituality would penetrate into every aspect of human existence and would exclude nothing from God’s redemptive will. Biblical faith is prophetically relevant to everything that happens in the world (*Kairos Document*, 1985: 21).

A reflection that arises in reading *Waymaking* is that, given the CDO’s activist nature, some caution and reflexivity is in order when practicing a purposive spirituality and the CDO needs to remember that as a community they live in the tension between the realised and future kingdom of God. It is a spirituality that purposively leads towards the eschaton, but at the same time acknowledging that it is God who is about his redemptive mission in history. Exercising a purposive spirituality, the CDO will not bring about God’s kingdom but rather participate in its coming.

¹⁸⁰ This finding is contra writers whom Sheldrake notes as linking Christian mysticism and social action, namely Moltmann and Solle, who emphasize a spirituality that leads firstly away from self and to God and the cross for the purification of motives and then only out to the world. See also Banda and Saayman (2015:136) for a similar position: “Our missionary praxis, therefore, has to be ‘in-spired’ by our spirituality ... For us, spirituality is understood at the heart of our mission praxis as contemplative, sacramental and devotional “faith seeking understanding”. This is intimately and indelibly linked to a spirituality which expresses itself in terms of “deeds of justice” in-spired by the Holy Spirit on the basis of our faith-understanding”.

Missional spirituality as communal

The second and most prevalent characteristic of the spirituality that is found in *Waymaking* is the communal nature of CDO spirituality (see, for example, *habitualising* in Section 5.6.3). God's instrument for mission is the particular community and the focus of missional spirituality should, therefore, be upon the corporate and the communal (Guder, 2015: 104).¹⁸¹ Guder (2015: 109), rightly observes that in a society promoting individualism "we have lost in profound ways the *corporate* sense of God's people as formed by God's calling". In line with this thinking, Sheldrake (1998: 35) notes that the locus of Christian spirituality is within the community of believers, a community called to be image bearers of the triune God in community.¹⁸²

At the centre of the CDO's communal spirituality is their ongoing encounter with God, a *Divine Human Encounter* (Brunner, 1943). In this encounter, God enters and acts in the world in relation to human beings. Brunner (1964: 88) states that:

Men [sic] are also considered as those who are not something in and for themselves, but only as those who from the first are placed in a specific relation to God and then also place themselves in such a relation: either positive or negative, obedient or disobedient... They, too, are always considered as those who act: and their action, whether expressing sin or faith, is always understood as action in relation to God.

Informing Brunner's Divine-human encounter is Buber's I – Thou construct, described here by McGrath (2014: 158–159):

For Buber, an "I-Thou relationship" is to be characterized as an "encounter"... which is personal and immediate; an "I-It relationship" takes the form of "experience"... which is objective and impersonal. It is possible – but improper – to treat a "Thou" in impersonal and objective ways, so that the "Thou" becomes an "It"... To Buber, much theology goes astray by reducing God to an "It" – in effect, treating God as something to be experienced, rather than someone who addresses us and is to be encountered. For Buber, the most important thing that Israel knew about its God had little to do with the technicalities of theology: it was that God could be addressed as a "Thou". Whereas some forms of mysticism attempt to overwhelm the gulf between the self and the "Absolute" through a mystical union, Buber holds that the essence of religion is a dialogue between humanity and God.

Spirituality built on the divine-human encounter is one that trusts in a personally known God rather than in the truth of propositional statements. It reflects Brunner's Christian personalism (1949: 817–18), which "has no relation to rationalistic or idealistic individualism, for it identifies being a person and being through love, and thus makes correlates of person and community". This introduces another dimension to the CDO's communal spirituality that is critically important – that of the human-human encounter within the divine-human encounter. Tutu (1997: 78) helps to explain this connection in his explanation of African *ubuntu* which "is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours". So too with spirituality.

¹⁸¹ The CDO, as will be proposed below in the discussion on missional communities (section 7.3), is one type of "particular community" which God uses in his mission.

¹⁸² This idea was expressed also as a key theme in the missiological consensus as discussed in Section 2.3.1.

Within *Waymaking*, the human-human encounter involved in the CDO's spirituality is seen in two ways. Firstly, it is seen within the CDO team in that they collectively seek and experience encounters with God. It is a *we* rather than an *I*, who encounters the Divine, whilst still able to acknowledge that the individual is an important component of the collective. It would be more fitting to, therefore, describe the CDO relationship with the Divine as primarily a *we-Thou* one.

The second dimension of the human-human encounter within the communal spirituality of the CDO is that it is with people outside of the organisational team, especially their beneficiaries.¹⁸³ There is the recognition by the CDO of their beneficiaries' spirituality and God's relationship with them (and theirs with him), which exists prior to the CDO knowing them, and without the CDO's mediation. There is not a type of spirituality that Keum (2013: 10) describes as "laps[ing] into an individualistic spirituality that leads us to believe falsely that we can belong to God without belonging to our neighbour, and [falling] into a spirituality that simply makes us feel good while other parts of creation hurt and yearn". *Waymaking* shows, as the popular expression notes, that no-one is an island. There is no 'God and me' only, a person always comes in the context of his or her social being and relationships even when alone with God. Newbigin (1989: 82) expands on this idea when he says that in the Bible, "there is no attempt to see the human person as an autonomous individual, and the human relation with God as the relation of the alone to the alone. From its very beginning the Bible sees human life in terms of relationships". It would seem appropriate to develop this idea further still and posit that the individual is a component of the *we* who carries within herself or himself their parents, ancestors and children; if married, their oneness with a marriage partner. Without their relationships, without the other, without the *we*, the *I* is not fully human and, therefore, cannot have a full divine-human encounter.¹⁸⁴ *We* as a community of course also refers to those who are one in Christ, who all partake of the one bread. In the context of the CDO, the *we* is bounded and formed by an express calling and purpose.

Whilst acknowledging this essentially communal nature of the divine-human relationship, even in an extended *we-Thou* conceptualisation, *Waymaking* indicates that this is still an inadequate accommodation of the human-human encounter, which requires further expansion. In light of the high regard in which the CDO holds the beneficiary's relationship with God and their own relationship with their beneficiary (as seen in *helping holistically* in Section 5.4), it is necessary to extend conceptualising the divine-human encounter to include those outside of the *we* of the CDO. Given the love, acceptance and dedication exhibited by the CDO towards their beneficiaries, it is suggested

¹⁸³ There are others, for example donors, government representatives, partners. These will not, however, be discussed here as it will extend the scope too much and there is inadequate data on which to reflect.

¹⁸⁴ This points to a communal or relational ontology, as described, for example, by Swart (2008b).

to signify this “other” also with the word *thou*, but in lower case to distinguish it from the divine *Thou*. This approach is reminiscent of the many instances where Jesus exhibited his full acceptance, inclusion and deep concern for the other, especially the other seen as outcast or unimportant in society.¹⁸⁵ It is a spirituality with and for the other - a spirituality which embraces rather than excludes the other (see Volf, 1996: 57–165). The God of compassion, who extends to his people the ethical calling of just and merciful action (see Sections 2.3.2 and 2.4.2) implies a spiritual life inclusive of those beyond his people. There is no Christian or missional spirituality which does not also and, at all times, include ‘the widow, the orphan, the alien, the poor’ in its ambit.

In *Waymaking*, therefore, what is seen is a tri-partite spirituality of three communities: *Thou* - *we* - *thou* within which the CDO works and which is foundational to the way in which they operate. The CDO participates in a communal spirituality that motivates and sustains their participation in God’s mission. It is a spirituality of a community of communities – the Sender, the Triune God (*Thou*); those who are sent - the CDO (*we*); the people to whom they are sent (*thou*). The relationships in this missional spirituality may, therefore, be depicted as follows:

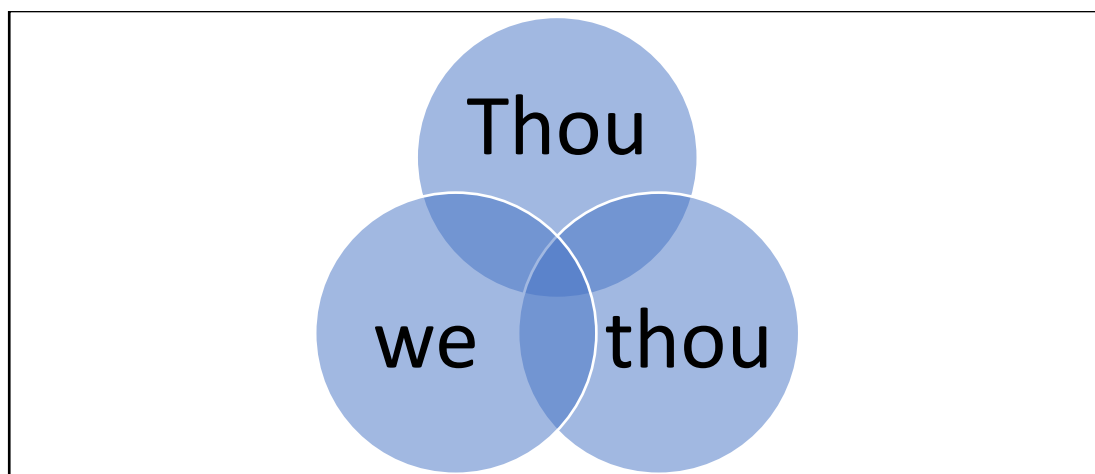


Figure 12: Communal spirituality

As Van Gelder and Zscheile (2011: 122) correctly state, “Mission is not the transmission of a particular set of properties, ideas, goods, or concepts to people, but rather the entering into relational webs that transform us even as we engage in shaping others. The agency involved is God’s, ours, and our neighbour’s”. Within the CDO, there are indications that both *we* and *thou* act in relation to *Thou* and indeed *Thou* acts in relation to *we* and *thou*. Van Gelder and Zscheile (2011: 108) state further that “[h]umans are not pale imitations of God’s eternal rationality and power but rather find their identity in participating communally in the divine community’s life and love, as well as in one

¹⁸⁵ For example, women (at the well, with a flow of blood, bent double, judged, rejected); children; the poor; the sick; the hungry; the bereaved.

another's lives." The communal spirituality seen in *Waymaking* shows several ways in which this participation takes place in the CDO.¹⁸⁶ Firstly, the CDO's encounter with the Divine is a collective one. Whilst the personal dimension of team member's spirituality is acknowledged and necessary, it is the shared spiritual journey which is emphasised within the CDO (see Section 5.6). Secondly, the CDO's spirituality is consciously cultivated and is a spirituality that is, to borrow a phrase from Bosch (1991: 374), "permanently underway". The CDO is committed to the cultivation of its spirituality, allocating resources to it, even though at times their spirituality feels contested and a struggle. Thirdly, the spirituality of the CDO is a transforming one. Those working in the CDO cannot sustain a personal spirituality that is not impacted by those they are working with and for. Fourthly, the spirituality of the CDO is a co-located spirituality, within the CDO and within those groups they are working with as they are called into what God is doing in the lives of their beneficiaries and their communities.

Finally, and importantly, the communal spirituality of the CDO is a spirituality of solidarity, enabling them to become a community for one another and for others, including them in its practice of spirituality.¹⁸⁷ De Beer (2016: 7), writing about the Tshwane Leadership Foundation (an organisation in Pretoria, South Africa, that meets the description of a CDO given in Chapter 2) talks about the organisation's spirituality as "chaordic spirituality, embracing chaos and vulnerability". It is a communal spirituality that requires "sustaining specific spiritual disciplines to 'hold' the dance in and through chaos and into order" (2016: 8). An authentic Christian spirituality, states Louw (2008: 237), creates an ever-deepening solidarity with victims of suffering. In addition, the Christian faith has a foundational spirituality that is pro-poor (Mathole, 2005: 3), one which needs to "place dangerous memory of human suffering at its centre" (Thesnaar, 2014: 5).¹⁸⁸ Christian spirituality is not withdrawal from the world but rather involvement in the world and "deepening our relationship with God should lead to increasing involvement in the world" (Bosch, 1979: 13). This solidarity is neither a "flight from the world" nor is it a collapse into the world, rather it retains the "tension between church and world" (Bosch, 1979: 15). *Waymaking* shows that there is also an easy solidarity between the CDO and their beneficiaries as many of those working in the CDO have themselves been (or still are) in difficult socio-economic circumstances and they bring their own knowledge of their context

¹⁸⁶ Further research would be required to empirically expound further the spirituality of the *thou* as beneficiaries were not directly engaged. Furthermore, as it is questionable, as Van der Ven (1993) states, that we can empirically study God the *Thou* is rather considered to be within the realm of Systematic Theology. The *we* and the *thou*, however, may be studied from the perspective of anthropology and faith practice.

¹⁸⁷ See in this regard Bosch (1991: 377-378).

¹⁸⁸ Thesnaar (2014: 3) expands further, building on "dangerous memory" from Metz: "'Identity is formed when memories are aroused' (Metz 1980:66). With this in mind, Metz (1980:171) reminds us of another kind of memory, which he calls 'dangerous memory'. He describes dangerous memory as a type of memory that shocks us out of our comfort zones – that which we perceive as familiar in order to acknowledge the reality of human suffering. When the church can embrace this and acknowledge it as central to its identity, it will be able to engage with and reveal new and 'dangerous' insights in the present and future life."

and God's help into their spirituality. It is a solidarity initiated in God's solidarity with humankind through Jesus Christ and calls for a similar human response. In considering this initiation and response, the attention now turns to the prevenient nature of the CDO's spirituality.

Missional spirituality as prevenient

The divine-human dynamic seen in *Waymaking* may be further described by considering the spirituality of the CDO as prevenient, taken in the broad sense of the word as meaning "to come before" (Coleman, 2011: 145). This assertion will require further explanation and justification which will be done by reflecting on the dynamic at play in *following to make a way* and engaging literature in order to support the proposal of missional spirituality as prevenient. Used theologically, the term prevenience most usually refers to the operation of God's grace in a person's heart before they come to faith in Christ (Coleman, 2011:145).¹⁸⁹ In salvation, prevenience is the Spirit's work of grace, preparing people to receive the gospel (Newbigin, 1963:36-37). It is, however, this prevenient grace which has always also preceded the missionary (Sanneh, 1995:54).

Waymaking, it may be suggested, shows the continuance of a prevenient 'going ahead' grace, beyond the conversion moment. Such a prevenient missional spirituality may be proposed for the pursuance of what Bosch (1991: 399-400) terms a "comprehensive salvation".¹⁹⁰ Given the all-encompassing nature of God's salvation, would it not be the case that God would also provide his prevenient grace for salvation from oppressive and limiting conditions in life? The Kairos Document, in addressing the church during apartheid, rightly pointed out that the inherited Christian spirituality, being strongly private and individualistic, "tends to rely upon God to intervene in his own good time to put right what is wrong in the world [which] leaves very little for human beings to do except to pray for God's intervention" (*Kairos Document*, 1985: 21). It is this legacy of passiveness which is counter to God's missional calling and purpose and calls for an interrogation of agency in the *missio Dei*.

Passiveness is contrary to what is seen in the spirituality of the CDO. In their work, the CDO experiences God leading them and showing them ways in which they can help their beneficiaries. In order to find and make a way for others, they follow God closely (most specifically described as being in the person of Jesus Christ), feeling themselves being led step by step. In this following, God gives the CDO something to do, which opens the way for God to act in the beneficiary's life. The CDO sees themselves as co-labouring with God, playing their part. Their following is made possible by

¹⁸⁹ Discourse on the prevenience of God and the related human response typically focuses on regeneration/conversion and the act by which people 'become Christians' through God's prevenient, awakening and regenerating grace (Dodds, 2011). It is "the conviction of the prevenient workings of the Holy Spirit in every human being" (Kärkkäinen, 2002:502).

¹⁹⁰ Comprehensive salvation is defined in Section 2.3.2. It may also be termed as integral or wholistic salvation.

being in relationship with both God and with the beneficiary. Discernment around their following is what fills much of the content of the communal spirituality of as discussed in the preceding section.

As expressed in *Waymaking*, the CDO believes that God's agency is primary, both for them and for their beneficiary. There is a strong sense that God has gone ahead of them in their work and in the lives of their beneficiaries and, at the same time, that God has specifically prepared work for them to do in support of this as, in order for God to do the things he wants to do in the lives of their beneficiaries, the CDO must play its small part, as God enlists them to work with him. The CDO seeks to understand the personal journey God initiates with each beneficiary, even within the constraints of their established programming, and this is done through their operative communal spirituality. In this way, it is God's prevenience that makes the way for the CDO to help their beneficiary whilst the prevenience of the CDO opens up the way for God to do the things he wants to in the lives of the beneficiary. This should not be seen as the CDO mediating between God and the beneficiary but rather as preparing a way of the Lord. Indeed, there is also the prevenience of the beneficiary him/herself, who must take the lead at times and respond in order to open the way for things to happen in their lives. The prevenient spirituality of the CDO is one which depends on God's prior work, but which also accepts their own prevenience in the lives of their beneficiaries. It is about doing the things God has asked them to do, in obedient following, whilst depending on God for the outcome. It is seed for the sower, which must be planted and watered, but it is God that makes it grow (1 Cor. 3:6). As Newbigin notes, "[t]here is... no private salvation, no salvation which does not involve us with one another" (1989: 82).

This Godly 'going ahead' as seen in *following to make a way* may, it is suggested, be seen as the pattern for God's people as they participate in God's mission in the world for his comprehensive salvation (see Section 2.3.2). Wright (2010: 63–81) expounds on the pattern of God working through one for the blessing of another and for many. God's modus operandi in his mission is "not [to] send 'ideas' or 'eternal truths' to the nations. He sends people, historical beings" (Bosch, 1980: 70). His prevenient grace is therefore given to his people to participate in his work of comprehensive salvation. It is also, however, grace that is resistible and normally dependent on the human free-willed response. It is, therefore, tragic when the grace given to God's people to participate in his ethical, liberating, compassionate mission is resisted.¹⁹¹

¹⁹¹ It is beyond the scope of this thesis to discuss the debates on the interplay of human free-will and God's foreknowledge and will. The researcher is here working from her acceptance of positions that argue for the veracity of human free-will, without needing to commit to the nature and extent of God's foreknowledge and human free-will. For a fuller discussion of these positions, see, for example, Beilby and Paul, (2001).

The prevenience of the CDO in their work, and that of the beneficiary in their participation, is always in the wake of God's prevenient grace for comprehensive salvation. It is the grace that allows both the CDO and the beneficiary to respond to God's prompting to seek "life to the full" (John 10:10). In *Waymaking*, the CDO is following God so that they are able to do something which will then open the way for God to work in their beneficiaries' lives. It is connected activity where the CDO is dependent on God, and God, to some extent, chooses to depend on and follow the CDO to do what he wants to do in the lives of their beneficiaries.

Bosch (1980: 75) speaks convincingly of these related divine and human roles in mission: "The martyria, the witness by word and deed, has its ultimate origin not in the witness himself, but in God. To this we must hasten to add, however, that the witness himself [sic] is in no way excluded. He is part of God's mission. But God remains the author". He quotes scripture to indicate that there is a dialectical and creative tension between God's work and the work of people and cautions that any attempt to explain it through formula or dogma risks destroying its "tender mystery" (1980: 81). Bosch states that the recognition of this is vital for the biblical foundation of mission. In this way "God is the One who prepares the feast; we are but the servants who distribute the invitations" (1980: 238), servants who live according to the example of Jesus who was among us like a servant (1980: 248). Spirituality in mission is neither activist nor quietist. As Bosch states: "[t]he escape to quietism is in principle excluded from us. Activism and quietism after all suffer from the same presupposition: that if God works, man is pushed into the background, and if man works, God's activity is being interfered with. Both approaches see God and man as competitors" (1980: 243). Flett (2010: 291) summarises the relationship between the respective roles of God and people in mission when he points out that it is a living fellowship "in which the divine retains the initiative and the community lives in response". In this ordering the community, activated by the Spirit, follows the Lord into the world and the Lord responds in turn to the actions of his people.

Missional spirituality as prevenient is the characteristic of the CDO's spirituality which, quintessentially, captures the dynamic of *following to make a way*. To understand in greater detail the nature of this dynamic, the missional spirituality seen in *Waymaking* will be further explored as a trinitarian one.

Missional spirituality as trinitarian

There is no overt trinitarianism in *Waymaking*. The research informants did not use explicit trinitarian terminology and as the research was very open and exploratory, direct questions were not asked about

the Trinity.¹⁹² Respondents did talk often about God. Jesus is also mentioned quite frequently, especially in terms of following Jesus – both his teachings and him alive and present. The Spirit is mentioned less often, and usually in relation to God at work in the beneficiaries’ lives.¹⁹³ With the help of literature, however, and in reflection on *following to make a way*, a trinitarian pattern emerges within the CDO’s spirituality.¹⁹⁴

This should be no surprise, as Christian spirituality, says Demarest (2012: 207), is itself thoroughly trinitarian, “nurtured by the living God who is three distinct persons in one infinite spirit being”. A church-centric doctrine of mission has tended to emphasise the person and work of Christ and not that of God the Father and the Holy Spirit (Newbigin, 1963: 31). This is contra the understanding that God’s total saving presence and power can only be expressed by involving all three elements of the Trinity in a pattern of divine activity (McGrath, 2001: 320-1). An understanding of the missionary task rests upon the revelation of God as Father, Son and Spirit as its necessary starting point (Newbigin, 1963: 34) and “we are invited to become, through the presence of the Holy Spirit, participants in the Son’s loving obedience to the Father” (1963: 78). In this, there is both abiding and participating which results in being caught up into the dynamic and relational life of the Trinity (Demarest, 2012: 207).¹⁹⁵ Following the doctrine of appropriation rather than a functionally modalist understanding of the Trinity helps to show that “the works of the Trinity are a unity; every person of the Trinity is involved in every outward action of the Godhead” (McGrath, 2001: 326). It is still fitting, however, to see distinctive action of the three persons of the Trinity and there are “differentiations within the Godhead, which become evident within the economy of salvation and the human experience of redemption and grace” (McGrath, 2001: 326). God’s self-communication in his mission corresponds to how he is and, therefore, his communication is three-fold (McGrath, 2001: 327).¹⁹⁶ Being caught up into the Trinity happens as participation in God’s mission takes place, and

¹⁹² To attempt to gain some insights in this regard, an empirical study by Cartledge (2004) is helpful. In his empirical study of Trinitarian theology and spirituality amongst lay people in charismatic and Pentecostal churches (that is, in a group similar to the key informants in this study) he found the following understanding of the Trinity within a group of 633 respondents: “The ... results from these questions show that most respondents preferred to think about God in terms of three Persons (62.2%) rather than one Being (27.3%). The sample also preferred to understand the Persons of the Godhead as equal (87.5%) as opposed to unequal (3.5%), as a community (53.1%) as opposed to a hierarchy (20.4%), as different (61.8%) as opposed to identical (18.0%) and as eternal (83.9%) as opposed to historical (0.8%) (2004: 81).”

¹⁹³ The word “spiritual” is, however, used often, for example: spiritual lessons, muscles development, skills, journey, needs, need to be spirit-filled, spiritual warfare, fruit and gifts of the Spirit.

¹⁹⁴ For a fuller engagement on Trinity in mission, see Section 2.3.1.

¹⁹⁵ As Irenaeus stated, there is a single economy of salvation and the Trinity active in salvation is one dynamic (McGrath, 2001:323). Following Rahner (1967), the imminent and economic Trinity are one and the same and therefore Christians are caught up in this trinitarian life in its active movement in salvation history in the world. Building on Rahner’s axiom regarding the economic and immanent Trinity being the same, and Trinity as known and active in the salvation of the world, the church is included into the trinitarian salvation quest in history.

¹⁹⁶ With reference to Rahner (1967)and his thinking regarding the immanent Trinity equating to the economic Trinity.

not apart from it. Participating in the *missio Dei* is about seeking to act in concert with Trinity and in response to Divine action.

The implication of a trinitarian conception of mission on the practices and participation of the *missio ecclesia* has, however, not been well worked through (Gelder and Zscheile, 2011: 103; Hunsberger, 1998: 82). This under-functioning of the doctrine of the Trinity has meant losing the main way in which God's active engagement with the world is seen, conceived and imagined (van Gelder and Zscheile, 2011: 104). There is, therefore, a need to recover the doctrine of the Trinity as a practical one with actual implications for the Christian life (Bevans & Schroeder, 2004: 297). Here, a missional spirituality as seen in *Waymaking* can offer insights. These are to be found in the pattern that emerged in *following to make a way*, as described in Section 5.3:¹⁹⁷

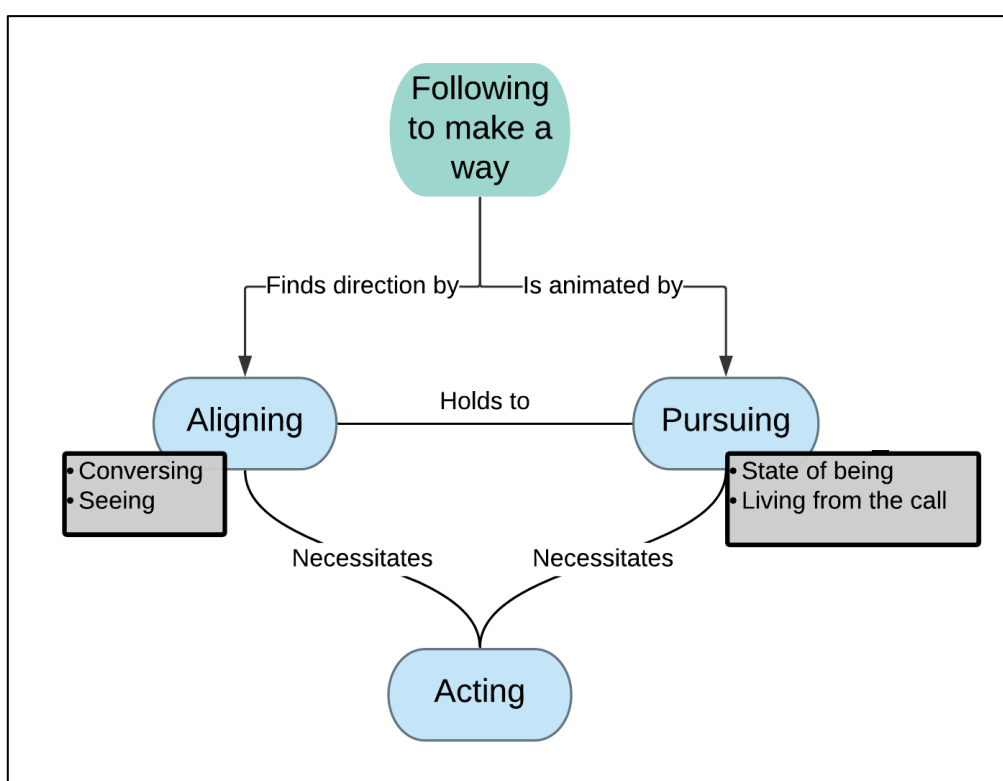


Figure 13: *Following to make a way*

This pattern has three moves which may happen in unconnected, concurrent and sequential manners. Firstly, there is an *aligning* move with God's purposes and his truths, a plumb line to be applied to the decisions and work of the CDO. Secondly, there is a *pursuing* move when the CDO is seeking to find the way they should take in helping their beneficiaries, which is variable, contextual, changeable and needs to be pursued diligently and intently. Thirdly, *aligning* and *pursuing* result in an *acting* move, actively seeking change in the lives of their beneficiaries. It is during each of these three moves

¹⁹⁷ Dimensions and properties mentioned in this section are more fully described in Section 5.3.1 – *aligning*, 5.3.2 – *pursuing* and 5.3.3 – *acting*.

that the CDO seeks to act in relation to God – God’s eternal truths and what they sense God is wanting done and is, in fact, doing at a given moment and in a specific place. Their spirituality is an experiential one.

Such a spirituality has been described by Moltmann (2001: 39) as “an experience of God which happens to people in the medium of history throughout historical events”. What is seen in *Waymaking* is perhaps a nascent trinitarianism, which is somewhat different to that of Newbigin’s (1995: 19–65) three-fold proclamation of the Father, presence of the Son and prevenience of the Spirit. Possibly, this is because in reflecting on the work of the CDO, the Trinity is being considered from the side of human activity and the need to enact the capacity of the CDO for relationship with God. This is rather than seeing Trinity in mission from the Divine side, the inner life of God. The nascent trinitarian spirituality of the CDO points, it is suggested, to a pattern of *aligning* with the Father, *pursuing* the Son, and *acting* in the presence of the Spirit. This will now be discussed and extended with the help of literature.

In a missional spirituality, *aligning* (as seen in Section 5.3.1), is in the first instance seeking to align with the Father’s heart. As Bosch (1980: 240) states: “Mission has its origin in the fatherly heart of God. He is the fountain of sending love. This is the deepest source of mission”. *Aligning* is the place of seeking participation in the outworking of the Lord’s prayer. It is *aligning* with the Father’s divine and loving rule and the kingdom he seeks to establish on earth as it is in heaven (Reimer, 2017: 38). This aligning is a living, unfolding alignment because the development of an authentic and powerful spirituality requires that each person and group hear the voice of God for themselves (Kretzschmar, 1996: 63). It is about hearing the voice of God in history, and also in a specific historical context. *Aligning* involves ongoing conversing with God - individually and collectively, silently and in audible speech. It is about discerning God’s thoughts, direction and wisdom, in prayer and through scripture. *Aligning* also involves conversing with context and people in that context. It is about learning to see as God sees, seeing both the pain and the potential in human lives.

Pursuing (as seen in Section 5.3.2), has, in a missional spirituality, to do with *pursuing* the way of Jesus. Tozer states that although God is always previous, in practice, pursuing God is necessary so that the present response may meet God’s previous working (Tozer, 2019: 12). It is, therefore, not surprising that the CDO speaks of how they actively seek to follow Jesus – his teachings and example, but also Jesus alive and present with them. The CDO exhibits the “Christological concentration” that Bosch (1980: 241) called for in mission, “because it is precisely Christology that accentuates God’s entrance (his mission) into the world”. *Pursuing* is an active, animated, purposeful, visceral event. It is not straightforward and the CDO must actively seek ways of applying the teachings of Jesus within their context, asking effectively what Jesus would do when faced with specific difficult situations of

human suffering. What is said about the church is true, too, for the CDO: “The church is sent, as Jesus was sent... Nothing will be more important for the church on Earth than the *imitatio Christi*, the obedient following in the footsteps of Jesus” (Reimer, 2017: 39). Newbigin (1989: 240) rightly noted that the words of Jesus find their meaning in the phrase “follow me”. As followers of the way of Jesus, people are to bear witness “to the true meaning of what is happening in the history of the world” (Newbigin, 1995: 37). To meet Christ means to become caught up in a mission to the world. This counters the claim of some (see for example, Van Gelder & Zscheile, 2011: 118) that a Christological impetus in missional spirituality may lead to only a backward-oriented vision.

Pursuing (as is described in Section 5.3.2) requires a state of being within the CDO which is necessary for what is often difficult spiritual and emotional work. To summarise, *pursuing* is about not striving, but seeking to be led by joy, peace, trust and faith. Such a state of being is often seen as the end point or goal of Christian spirituality (as discussed in Section 6.3.2), but for the CDO, it is more an enabler or means of *pursuing*. *Pursuing* is with the rhythms of grace, where peace, trust and faith meet. *Pursuing* Jesus works with the truth that God normally shows the path, not the final destination and *pursuing* enables *aligning* with a route, a path which they feel God has revealed. The CDO is always following, always apprenticed. They are *pursuing* Jesus, who has gone ahead and is forging new paths from old. Theirs are not the well beaten paths, but new ones that are being pioneered. In living from the call, *pursuing* is a response to a call and is at the same time enabled from the call.

The *aligning* and *pursuing* of the CDO necessities their *acting* (as described in Section 5.3.3) as this is where the work of the Father and the Son leads in mission. In *pursuing* Jesus, one arrives in the presence of the Spirit and the activity of the Spirit in mission. In this regard, and in reference to Pentecost, Newbigin (1995: 58) states that it is “by an action of the sovereign Spirit of God that the church is launched on its mission. And it remains the mission of the Spirit”. He asserts that in the New Testament, the central reality is the active work of the Spirit (Newbigin, 1995:130). The Spirit is active in daily life in history and culture and is not confined to people’s hearts or religious revivals (Bosch, 1980:232). One can only act in mission where the presence of the Spirit is, where the Spirit has led, where the Spirit is at work. As Newbigin (1995: 61) states:

Because the Spirit himself is sovereign over mission, the church can only be the attentive servant. In sober truth the Spirit is himself the witness who goes before the church in its missionary journey. The church’s witness is secondary and derivative. The church is witness insofar as it follows obediently where the Spirit leads.

In *acting*, the CDO seeks the presence of the Spirit, a presence described by Berkhof (quoted in Bosch, 1980:242) as “God-in-action towards the world”. Their task is to find and place themselves in the active presence of the Spirit and to act in the Spirit’s presence and, therefore, in the Spirit’s power. This is because “[l]iving within God’s trinitarian life means continual discernment of the

Spirit’s movement” (Gelder and Zscheile, 2011:119). In participating with the Spirit in mission, the CDO acts as a vessel and an example, making a way for God to act. Their *acting*, as described by the respondents, is often by trial and error and can be personally costly, involving laying down one’s life for others.

As seen in *Waymaking*, the human interaction of align – pursue – act within a trinitarian missional spirituality does not emerge as a cycle with stages but as a concurrent forward movement, as if moving forward in history towards the eschaton.¹⁹⁸ This leads to considering the distinction that must be made between a spirituality that has no clear purpose and destination, and one which does. Rather than a cycle, participation with God is along an historical pathway or trajectory where those who are *following to make a way* are relating to all three Persons of the Trinity, while at the same time engaging in their missional calling. It evokes a three stranded helix as the location of the CDOs missional spirituality, moving forward, purposively, through history, to a future point in time. It is not about moving sequentially through the three persons of God, but rather a multi-tasking spirituality with simultaneous movements of align – pursue – act with the CDO caught up in it as shown below:



Figure 14: Trinitarian spirituality visualised

Following to make a way does not depict the missional spirituality of a community as sent out from God as a chain of command, but rather shows ongoing, necessary inclusion in the perichoresis of the three Persons.

The CDO shows aspects of a missional spirituality for how a Christian community may seek to participate in the trinitarian life and mission of God. *Following to make a way* shows early signs of

¹⁹⁸ The faith that Israel had in Yahweh challenged a cyclical view of a religion tied to nature’s seasons and the cycle of life as they saw him as the God of history, an “exodus celebration” undertaking journeys into the future (Bosch, 1980: 59). This pattern was already present in Abraham’s call (Gen 12.1-2) where he embarks upon a history, being “snatched from the cyclical stranglehold of the Amorite and Sumerian religious world and called to journey into the unknown... a transcending of the predictability of the cyclic thought-world” (Bosch, 1980: 61). Hence the need to follow, as opposed to it being in a cycle of known steps, or a ritual. Christianity as a historical religion, and history itself, is specific, localised, particular (Bosch, 1980: 58). The church and mission is “christologically founded and eschatologically directed” (Thiselton, 2013: 403) and the Bible is concerned with God’s action to bring history to its true end (Newbigin, 1995: 34). Mission is about how we relate history to eschatology (Bosch, 1980 :234).

being a trinitarian spirituality, one lived in the reality that “[w]e are invited to become, through the presence of the Holy Spirit, participants in the Son’s loving obedience to the Father” (Newbigin, 1963:78). Interrogating the CDO’s interaction with God in their work points toward how they participate with the Trinity who is a “community of love and mutuality that overflows into the world” (Kirk, 2000: 28 in Bevans & Schroeder, 2004: 294). There are many ways in which the CDO seeks to join with God in God’s mission. Theirs is a mission that seeks to “facilitates newness of life, as the Father plans salvation, the Son provides salvation, and the Spirit applies salvation...” (Demarest, 2012: 207). Further study of the CDO’s missional spirituality as seen in *Waymaking* would no doubt elicit greater understanding of its trinitarian nature.

6.4 Conclusion to missional calling and missional spirituality

The main concern of the CDO was identified as *being faithful to their calling* and therefore *Waymaking* was explored as a missional calling. To begin, the concept of missional calling was considered as both a general and a specific calling. Within this understanding, three characteristics of the CDO’s calling were defined from *Waymaking* to understand the nature of a missional calling. These were calling as received from God, a calling to serve God by serving others and a calling to compassionate action.

A rich picture of what a missional spirituality might look like emerges in *Waymaking* and especially in the core category of *following to make a way*.¹⁹⁹ For the CDO, spiritual formation is not a goal of their missional spirituality but an outcome of it. Bosch (1991: 374) reflects that “God’s pilgrim people need only two things: support for the road, and a destination at the end of it”. *Following to make a way* is a spirituality which, as purposive, includes a destination in its expression. Likewise, its communal, prevenient and trinitarian nature offers the necessary support. Based on the divine-human encounter, a missional spirituality should at all times seek to recognise and not destroy the “tender mystery” (Bosch, 1980: 81) of this encounter.

Attention now turns, in Chapter 7, to consider and engage literature regarding the missional encounters and missional communities seen in the praxis of the CDO as presented in the theory of *Waymaking*.

¹⁹⁹ This study does not have the intention of evaluating the praxis of the CDO. However, some preliminary comments may be made as there seem to be areas in the CDO’s spirituality that require strengthening. Firstly, there is a need to recognise and better articulate their spirituality, as it is fundamental to their work. Once recognised, it may be strengthened and engaged consciously within their organisation. Secondly, the CDO would benefit from a strengthened trinitarian understanding of their spirituality, but this should not become overly technical, formulaic or modalist as it is always about operating within the flow of the Trinity. Thirdly, the CDO would benefit from adding a contemplative dimension, their activist and purposive spirituality drawing on the Christian tradition, to ensure there is adequate contemplation of God, of seeing and being seen by God apart from their work, thereby not engaging spirituality to only assist with work outcomes. Fourthly, a periodic alignment of work from an eschatological perspective will guard against a “restiveness and nervousness” (Bosch, 1980: 238) sometimes found in the CDO because everything seems to be dependent on them.

Chapter 7 - Missional Encounters and Missional Communities

7.1 Introduction

The engagement with literature, begun in Chapter 6, continues in this chapter. Literature, as directed by the theory of *Waymaking*, is further engaged to locate and enrich the theory in relation to extant theological and other scholarship. In the interplay of theory and literature, *Waymaking* may also extend, align with or critique literature but does not seek to use literature to verify the theory. In making the selection of which literature to engage, the researcher kept in mind the theological nature of the study and the missional nature of the research question as delimiting factors. As described at the start of Chapter 6, engagement with literature through *Waymaking* elicited four missional areas. The first two, missional calling and missional spirituality, were presented in Chapter 6. The second two areas, missional encounters and missional communities are presented in this chapter and cover, respectively, the two sub-core categories of *helping holistically* and *extending the congregation*. Furthermore, *sustaining organisation* as a key strategy enabler of both these sub-core categories is included in missional communities.

In bringing together *Waymaking* and literature in this chapter, as in the previous one, the discussion of each of the two missional areas follows a similar pattern. Firstly, the area is defined, and then characteristics of the area, as seen in *Waymaking*, are named. Following this, literature is engaged through the lens of each characteristic in order to begin locating that characteristic within extant scholarship. In this way, the theory leads the engagement with literature but within broad theological and missiological boundaries, and progress begins to be made in answering the research question. In reading this chapter, it is necessary to, at all times, have in sight the theory of *Waymaking* as described in Chapter 5.

7.2 Missional encounters

Helping holistically is one of the two strategies of the CDO in *Waymaking* and is fully described in Section 5.4. Given the multiple dimensions and properties of *helping holistically*, a brief reminder of its scope is in order. *Helping holistically* consists of three dimensions: *helping*, which is a process of six steps with a clear beginning and ending; this process is located within *enabling help*, a milieu of six different factors that are necessary for *helping* to occur; and finally, *extending help* which is the outcome of *helping*. Graphically, it may be represented as follows:

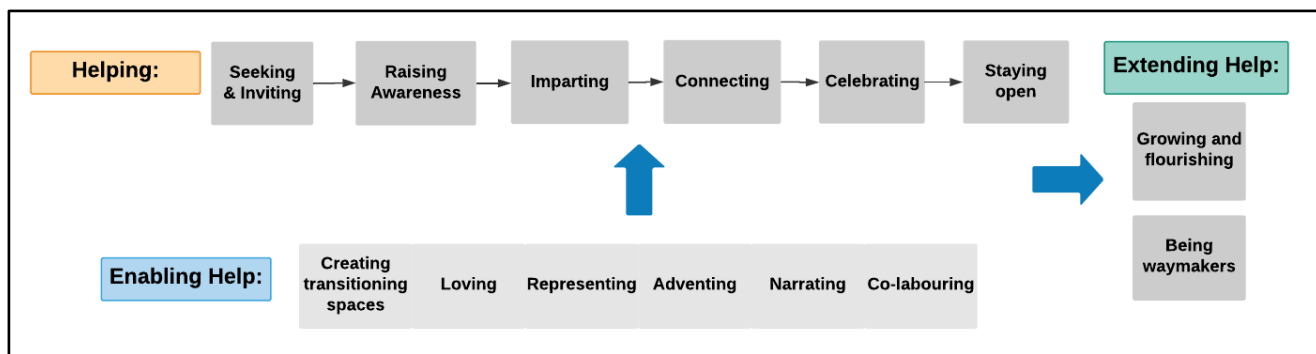


Figure 15: *Helping holistically*

In this section, Missional encounters will be briefly defined, after which *helping holistically* will be considered firstly, by looking at five of its characteristics as a missional encounter, and secondly, by proposing that it is best imagined as a specific type of missional encounter, namely ‘compassion encountering trauma’.

7.2.1 *Defining missional encounters*

Seeking to locate *helping holistically* within a missiological understanding pointed towards the writings of Kritzinger (2011:31) and his conceptualisation of mission praxis as “transformative encounters”.²⁰⁰ Missiology, as it critically reflects on mission, is ““encounterology”, the scholarly study of such transformative encounters... the actual encounters between people... in specific contexts, about what happens when they encounter each other” (Kritzinger, 2011:52).²⁰¹ Kritzinger (2011:49-52) states that missional encounters are intentional and entail communal thinking and acting for change and he links these encounters decisively to the purpose of mission as participating in the coming of God’s reign²⁰² when he observes that:

Mission as praxis is about concrete transformation; it is specifically about transformative encounters: among people, and between the living God and people, leading to people being called, sent, healed, and empowered. It is about the Reign of God that has entered into this broken world as a transformative power in Jesus; that continues to be manifested transformatively in our midst by the work of the Holy Spirit; that takes hold of our lives and transforms us so that we too may encounter other people, thus creating the church as the community of the kingdom, working for and waiting for the coming Reign of God. God’s mission, the arriving of the Reign of God, is about transformative encounters.

Kritzinger’s description of mission praxis as transformative encounters connects to the church’s “missionary intention”, as defined by Newbigin (1958: 43; see also Bosch, 1991: 373), in which the

²⁰⁰ In seeking to locate *helping holistically* within theological literature, four other fields besides missiology emerged as having resonance. These included transformational development, urban ministry, diakonia and pastoral care. Whilst fruitful comparisons between these four fields and the work of the CDO are possible, it is beyond the scope of this study to engage with all of these. Therefore, the decision was taken to focus on the nature of helping holistically as a missional encounter and subsequent to that, to engage (in Section 7.2.3) with pastoral literature, positioned within an understanding of trauma.

²⁰¹ Kritzinger says this in terms of inter-faith encounters, but the same may be applied to the CDO and their beneficiary.

²⁰² As was discussed in Section 2.3.2.

church's "missionary dimension" gives rise to intentional and direct involvement in society at "points of concentration" through, for example, evangelism and action for justice and peace. The understanding of transformative encounters and missions (both plural) also expands on Bosch's position (1991: 391) that, even as mission (singular) remains primary, missions (plural) remain a necessary derivative. It is these necessary and derivative missions which may be appropriately named as missional encounters, of which *helping holistically* is one instance.

7.2.2 *Characteristics of missional encounters seen in Waymaking*

Following Kritzinger (2011), the characteristics of *helping holistically* as a missional encounter will be considered by looking in turn at its contextual, transformative and intentional nature. Following *Waymaking* and particularly *helping holistically*, two further characteristics will be added to those offered by Kritzinger, namely missional encounters as generative and gestated.

Missional encounters as contextual

All CDOs in this study were located in Cape Town. They were formed in that city and are a response to the various challenges and opportunities presented by that context to their beneficiaries and indeed to their organisation. Bevans and Schroeder (2004:73-280) have shown in detail that mission has always been a response to the constants of the gospel in the socio-political, religious and institutional contexts in which it is communicated. The missional encounters of the CDO as seen in *helping holistically* reflect the particularities of these three elements in the context in which they operate.²⁰³

Considering firstly the socio-political context of the CDO, *helping holistically* as seen in *Waymaking* is not a direct political response or engagement, but the social and economic conditions they engage are influenced by the South African political environment.²⁰⁴ In *helping holistically*, programmes are highly targeted to people with a specific socio-economic (but not political) profile, and usually in a particular geographic area of the city.

Secondly, the CDOs in Cape Town operate in a religious context where many people profess to be Christian, across many denominations and streams of Christianity.²⁰⁵ Whilst South Africa is a secular state following a secular constitution, religious freedom is protected in the Bill of Rights within the

²⁰³ It has already been argued in Section 2.3.2 that mission is both plural and contextual. See also Section 2.4.3 regarding the contextual position to be taken in mission.

²⁰⁴ This is seen, for example, in local and national government policies on service delivery, homelessness, youth development, community health, early childhood education and job creation, where opportunities are created for the CDO to work in support of government policies and initiatives (Swart 2010:447-461). Beyond South Africa, the global social-political context provides obstacles and opportunities, and also shapes the CDO. For example, the funding available to CDO's post-apartheid in the 1990s and HIV/Aids related funding in the 2000s. Conversely, CDOs have struggled post 2010 with the reduction in global donor support for South Africa (Gumede, 2018). Engagement of the CDO with the economy is usually indirect and through the business sector's provision of funding and partnership opportunities (Bowers Du Toit, 2019a: 3-4).

²⁰⁵ According to the South African National Census of 2001 (*Census in brief*, 2001), 79.8% of the population said they were Christian.

country's Constitution (Parliament of the Republic of South Africa, 1996). The culture itself, however, is not a secular one, but one with a natural and open attitude to spirituality broadly, to religion, and to Christianity in particular (Botha, Kritzinger & Maluleke, 1994; Hendriks & Erasmus, 2005).²⁰⁶ This gives the CDOs relative freedom to include implicit and even explicit expressions of Christianity in *helping holistically*.

Thirdly, the CDO is noteworthy in its institutional identity apart from the congregation or other institutional forms of church, for example, denominational structures. As was discussed in Section 3.3.1, CDOs operate within the institutional arrangements of civil society, which provide their legal and organisational framework, one which by all accounts suits them better than a congregation-based institutional identity.²⁰⁷ All researched CDOs hold registrations from the South African government, allowing them to operate freely as non-profit organisations. This favourable institutional environment has led to a proliferation of CDOs.

In addition to the above three contextual elements, the context of *helping holistically* as a missional encounter is shown also to be a holistic one.²⁰⁸ A holistic view is one that sees life as an integrated whole of spiritual, emotional, ethical, physical, social and mental dimensions (De la Porte and Davids 2017:63). Certainly, the missional encounter of the CDO weaves together all these parts when helping their beneficiary move towards greater wellbeing. Indeed, this holistic element of their missional encounter is so prevalent that it was used to name the concept of *helping holistically*. Additionally, with the help of Bronfenbrenner's ecological systems theory (1979), it is possible to understand a holistic approach as operative within all the nested levels of society, starting from nano- to micro-, meso-, macro- and exo-systems (see also De la Porte and Davids 2017:44-66).²⁰⁹ This framework, helpful in understanding the scope and locale of missional encounters, may be depicted thus:

²⁰⁶ Other minority religions, especially Islam, co-exist and in some communities both religions are integrated within families. It is worth noting that South Africa is also a religious context that has given rise to and tolerated abuse within society. This was seen under apartheid. It is also seen in the current level of, for example, child abuse and femicide in the country (Mathews, Abrahams, Jewkes, Martin, Lombard & Vetten, 2008; Richter & Dawes, 2008). This raises the question of Botha, Kritzinger and Maluleke (1994) as to whether there is need for "re-evangelization" in South Africa.

²⁰⁷ This is for multiple reasons, for example access to funding and partnerships which would quite often not be available to them as a congregation.

²⁰⁸ See sections 2.2.3 and 2.3.2 on the holistic scope of mission.

²⁰⁹ The CDO, however, operates predominantly at the nano-, micro- and meso- levels.

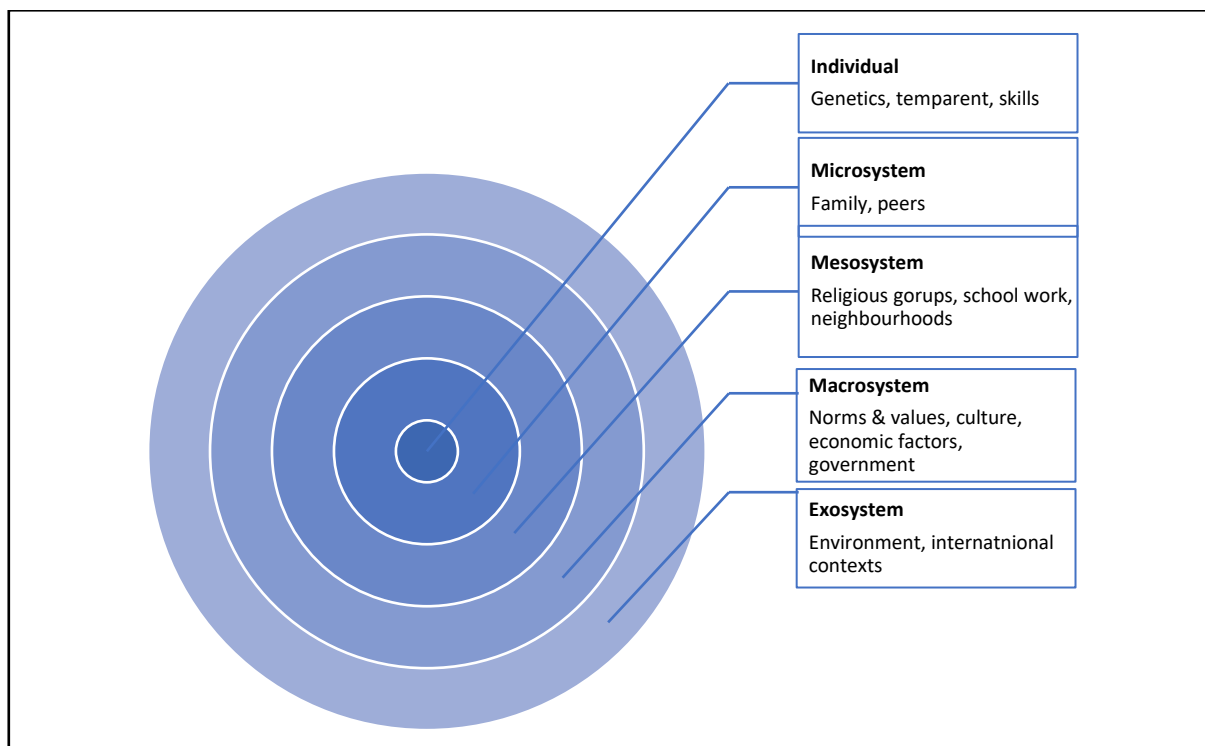


Figure 16: Ecological systems theory redrawn, after Bronfenbrenner

Kritzinger (2011:33) says that the dimensions of mission are held together in a particular context and Bevans (2005: 69) rightly notes that Theology itself is “a conversation in which Christians engage not only with the content of Scripture and tradition but also with the context in which they live”. A “genuinely missionary encounter” is one which takes place between the gospel and culture (Newbigin, 1986:1). *Helping holistically* shows that the missional encounter of the CDO is highly contextual and uses opportunities present in the socio-political and economic, religious and institutional environments, operating within a holistic understanding of people, the gospel and society.

Missional encounters as intentional

Kritzinger (2011:54) highlights the intentional nature of missional encounters. There are at least four practices in *Waymaking* which indicate the intentionality of the CDO’s missional encounter. Firstly, all the interviewed CDOs design and develop programmes which they run repeatedly over a number of years as their approach to *helping* (see also *forming* in Section 5.6.2 where programmes are reflected on and developed). These programmes usually have a named identity and are refined and revised over time. They may include the writing of guidelines, curricula, etc., and are developed by professional as well as self-trained staff and volunteers. Secondly, the CDO plans the rollout of these programmes quite specifically. Intentional, formalised planning is widespread within the development sector to which the CDO belongs. In this sector, various frameworks are used, for example the logical framework and theory of change (Funnell & Rogers, 2011). These frameworks

allow (and indeed require) the CDO to clearly state what they intend to do, what the intended outcome will be, and how this will be measured. Thirdly, the CDO intentionally procures the resources necessary for delivering their programmes. These include financial ones which are foundational (mostly through funding arrangement), and also people and facilities. The fourth aspect of the CDOs' intentionality in their missional encounters is that they remain, year after year, and have no intention or plans to close (see Section 5.6). *Helping holistically*, as a missional encounter, is not a once-off project but is established with an ongoing nature.

Missional encounters as transformative

Kritzinger (2011: 49) states that missional encounters are transformative in as far as they involve thinking and acting for change towards the reign of God. Likewise, Bevans and Schroeder (2004: 317) state that “mission done in the light of the reign of God is always about transformation”. *Helping holistically* as a missional encounter actively seeks change and delights in seeing change take place in individuals, communities and institutions (as seen, for example, in *celebrating* in Section 5.4.1). Christian development, conceptualised as transformational development, provides a helpful framework for understanding the transformative nature of the CDO's missional encounter. In this regard, Myers' (1999) elaboration of transformational development will be considered briefly.²¹⁰ Myers (1999: 20-56) draws on a robust missional hermeneutic of the Bible, which he is clearly intent on applying to the work of Christians in development. He positions transformational development within the biblical story, making use of the concepts of *shalom* and the kingdom of God (1999: 113). He states that transformational development reflects a concern for seeking positive change in the whole of human life - materially, socially, psychologically and spiritually (1999:3). Communities in poverty, he argues, may have increased *shalom* and experience greater life in the kingdom through the twin goals of transformation, namely “changed people who have discovered their true identity and vocation, and changed relationships that are just and peaceful” (1999:135).

Helping holistically as a missional encounter clearly resonates with the first goal of the discovery or restoration of identity and vocation which Myers states is “the only path that leads toward life and that holds the promise of shalom” (1999:117). All properties of *helping* are in some way related to the goal of identity and vocation, but especially *raising awareness* and *imparting*. Just and peaceful relationships, as Myer's second goal (1999: 118-120), positions transformational development within a relational framework “that links everyone to God, to themselves, to their community, to those who are “other”, and to the environment” (1999: 118). Being at peace with the “other” adds reconciliation

²¹⁰ Other widely referenced sources using a transformational development framework include, for example, Samuel and Sugden (1999); Sider (1981). More recently Fikkert and Corbett (2014). In addition, conceptualisations of integral mission (Padilla, 2002) and holistic mission (Woolnough & Ma, 2010) also follows a very similar understanding and comes from the same history as transformational development.

to the transformational agenda. Such a broad scope for just and peaceful relationships encompasses the entire eco-systemic scope as discussed above, from the individual through to the global and even beyond as it includes eternal relationship with God. *Helping holistically* certainly addresses elements of this, but mostly on the individual level, indirectly impacting family and community. It is in the property of *connecting* within helping that the individual is connected into larger relational networks and through *extending help* (Section 5.4.3) that their missional encounters seek a wider impact.

Missional encounters as generative

Extending Kritzinger (2011), a missional encounter as seen in *helping holistically* is also generative, a term which means “having the power or function of generating, originating, producing, or reproducing” (“Definition of Generative by Merriam-Webster”, n.d.). Lankton (1985: 140) summarizes generative change as “change which stimulates and encourages, inspires and brings forth additional changes”. Bushe (2013: 89) describes generativity as “the creation of new images, metaphors, physical representations, and so on that have two qualities: they change how people think so that new options for decisions and/or actions become available to them, and they are compelling images that people want to act on”. Stated in another way, they are “small changes [that] create or facilitate larger changes” (Carich & Spilman, 2004: 408). Here, generative action ignites a process of self-perpetuating change, with change building on itself and creating a positive feedback loop. It is constant, adaptive change (Ball, 2009). One sees in this generative characteristic Jesus’ description of the kingdom principles of a seed in good soil, of yeast in flour and of a mustard seed growing into a tree. The generative nature of missional encounters is also present in missiological writings, for example in concepts of missional extension or multiplication and centrifugal forces in mission, described in Wright (2006: 523–527).

The dimension of *helping* within *helping holistically* reflects this generative characteristic and, at the same time, something is started in this process which then continues after the process of *helping* ends, as seen in *extending help* where what has been started in the beneficiary continues to generate change - either in *growing and flourishing* or more widely in a community context when some beneficiaries are *being waymakers*.²¹¹ Generativity is also present in the CDOs organisational *forming* (see Section 5.6.2) and this is discussed below in Section 7.3.3 when considering missional communities as praxiological.

²¹¹ The theme of “growing and flourishing” is an important one both in missional encounters and as a goal of Christian development work and requires further elaboration and connecting. Possible works for further exploration include Volf & Blair (2016); Cameron, Reader & Slater (2012); Cahalan and Miller-McLemore (2017).

Missional encounters as gestated

A further element of missional encounters not highlighted by Kritzinger (2011) but present in helping holistically is the milieu in which they occur.²¹² This is different to context as discussed above. Context is about the environment which a missional encounter engages, but there is additionally a milieu which is necessary to support a missional encounter, even though not considered as steps within the encounter itself. Components of this are seen in the dimension of *enabling help* (see Section 5.4.2) and are perhaps best described as providing a womb-like environment that allows transformative, generative activity to take place. The characteristic of ‘gestated’ has, therefore, been identified through *Waymaking* as necessary for a missional encounter. Gestated may be defined as “to conceive and gradually develop” (“Definition of Gestated by Merriam-Webster”, n.d.). Indeed, this characteristic is seen throughout the ministry of Jesus in the Gospel accounts. His missional encounters of teaching, healing, challenging etc. were gestated in, for example, in his commitment to prayer, life within his community of disciples, seeking to do the will of the Father and reading and interpreting scripture.

Helping holistically as a missional encounter requires a milieu of hospitality and this is provided in *enabling help* (particularly in the property of *creating transitioning spaces*). Russell (2009: 77) states that hospitality is God’s gift of welcome.²¹³ She shows that divine hospitality as seen in the Bible has four overlapping components, namely “unexpected divine presence... advocacy for the marginalized... mutual welcome... creation of community” (2009: 82). These hospitable transitioning spaces that the CDOs create for their missional encounters resonate with Louw (2003: 213) who calls for “the creation of a space for healing and the instilment of hope as a new state of being”. Missional encounters as seen in *Waymaking* are most often hosted in social locations, for example on the street, in a clinic, in a school, in a workshop room or in a vocational training classroom. It is interesting to reflect on the missional encounters of Jesus which were also hosted, for example, at a well, on a public road, at wedding reception, in a kitchen, in an upper room, at a synagogue, in a boat and in an olive grove.

Hope is a key element in the milieu of a gestated missional encounter. This is seen particularly in one of the properties within *enabling help*, namely *adventing* (see Section 5.4.2). *Adventing* represents the hope or faith in a future yet unseen, faith held for another on the basis of the person and work of Jesus Christ. An example of this is seen when Jesus, on the cross, tells the person crucified next to him that “this day you will be with me in paradise” (Luke 23:43). Myers: The milieu in which

²¹² “Gestated” has elements in common with the spirituality which Kritzinger (2011: 55-56) states is at the centre of a missional encounter. However, this spirituality is not described in any detail and in some ways has more in common with missional spirituality as described in Section 6.3.

²¹³ Russell is engaged here as read in Karkkainen (2014: 310-312).

missional encounters are gestated (as seen in the property of *narrating*), is a story-telling one that tells a story of what is possible (based on the Bible story), into which the beneficiary's story is woven.²¹⁴ It is the hope-filled storying of people's lives – past, present and future. Furthermore, the gestated missional encounter is in a milieu in which people may see the love of Jesus (as described in the properties of *loving* and *representing*) that the CDO seeks to enact by 'being the hands and feet of Jesus'. Finally, *enabling help* is a milieu of dependence for the CDO, one of following and *co-labouring*, in the same way that Jesus was dependent on his Father and the Holy Spirit (John 5:19; Luke 4:1). It must also be noted that in *Waymaking*, gestated missional encounters are dependent on the missional spirituality of *following to make a way*, described in Section 6.3.

This concludes the discussion of the five characteristics of missional encounters seen in *Waymaking*, most especially within *helping holistically*. The missional encounter of the CDO will now be considered from a different perspective, as indicated by the focus of their work, namely their beneficiary. This will lead to their missional encounter being imagined as 'compassion encountering trauma'.

7.2.3 Missional encounters imagined as compassion encountering trauma

Having considered the characteristics of a missional encounter as seen in *Waymaking*, there is still further reflection needed. In *helping holistically*, the CDO is encountering, most importantly, their beneficiaries. Another way to understand *helping holistically* as a missional encounter is, therefore, to begin by knowing who the beneficiaries are. In reflecting on the data of *Waymaking* that relates to the beneficiaries (see Section 5.4.3), what emerges is that they are people living in a state of continuous traumatic stress (CTS), a state of present and potentially future trauma, rather than trauma that is only in the past. CTS is described fully in the subsection below. The CDO encounters people in this state because it is called to compassionate action (see Section 6.2.3) and, therefore, the missional encounter shown in *helping holistically* may, it is proposed, be considered as 'compassion encountering trauma' where the missional encounter happens at the intersect of compassion and trauma.²¹⁵

In the section that follows, the beneficiaries, as those being encountered, are described after which a working definition of trauma and especially CTS is given from the field of psychology. *Helping holistically* is then located theologically and in relation to pastoral theology that specifically seeks to take into consideration contexts of trauma.

²¹⁴ On the use of narration in transformational development, see Myers (1999: 111–115).

²¹⁵ This is only one possible type of missional encounter, and (it is proposed) it is the type in which the researched CDOs are primarily engaged.

The trauma of those encountered

Following an empirical approach, and in line with CGT where experience precedes reflection (as argued in Section 4.2.1), it is the lived experience of the beneficiary that will help in understanding the nature of the CDO's missional encounter. Whilst no beneficiaries were interviewed in the empirical research, there are data incidents in *Waymaking* (see Section 5.4.3) which paint a picture of the beneficiary.²¹⁶

The context of the CDO's encounters and the context of their beneficiaries was discussed in Section 1.6. Beneficiaries of the CDO include, for example, people who are living on the streets, in or recently released from prison, working in prostitution, living with HIV/Aids and other chronic health conditions, the unemployed, those without money to meet basic needs, youth facing various challenges and risks, those impacted by gang violence, little children facing risks to their normal development and the parents of these children. In seeking to find a descriptor for the beneficiaries and their situation, different options presented themselves.²¹⁷ Most obviously, one may consider the popular phrase "the poor", but this is a term and concept which has also become numbingly and freely over-used. In addition, not all beneficiaries fit within a definition of poverty or being poor. Within the profile of the beneficiary in Cape Town as described in Section 5.4.3, and considering their past and often ongoing difficult life conditions, the terms "poor" and "poverty" fail to capture the visceral, violent and multi-faceted onslaught against their holistic well-being and flourishing.²¹⁸ A more accurate, or supplementary description may be found in Standing's (2014:7-13) definition of the "precariat" as those who lack multiple forms of labour and rights security. The precariat are those who have "a consciousness of relative deprivation and a combination of anxiety, anomie (despair of escape from their precarious status), alienation (having to do what they do not wish to do while being unable to do what they would like to do and are capable of doing), and anger" (Standing, 2014b:11). Both the terms 'poor' (as popularly used) and 'precariat', however, place disproportionately high definitional value on a person's economic state. It is necessary, even if somewhat cumbersome, to see the beneficiaries of the CDO richly and holistically as 'those who are socially, psychologically, physically, economically and also spiritually under severe pressure and at risk'. It is proposed that the best way to understand and describe the people that the CDO engages in their missional encounters

²¹⁶ As explained in section 4.3.3, these were drawn either from analysis of information about beneficiaries that is in the public domain (for example a video testimony on a CDO's website), and from the interviews with organisational leaders who told stories about their beneficiaries.

²¹⁷ Of course, the term beneficiary is itself problematic with its overtones of charity, but no other suitable nomenclature in common usage seemed appropriate. It is used in the simple sense of 'one who benefits from something'.

²¹⁸ There is, of course, a necessity to engage deeply with the topic of poverty within the discipline of Development, including Theology and Development, as, for example, Myers does (1999: 57–90 see also the updated edition, 2011). He also very helpfully engages the topic of the "non-poor" and their role in poverty. It is the superficial use of the term, as well as its general overuse which is being argued against here.

is, therefore, as people living with continuous traumatic stress (CTS), a term from the field of psychology that will now be defined.

Trauma defined as continuous traumatic stress

In order to reach a working definition of CTS, it is necessary to first define trauma. The Greek word *trauma* means ‘wound’ (“Definition of Trauma by Merriam-Webster”, n.d.) bringing connotations of an injury or sickness carried in the body. Caruth (1991: 11) sees trauma as “an overwhelming experience of sudden catastrophic events” viewing it more as a single event while Van der Kolk (1987: xii) defines trauma more broadly as “the impact of experiences that overwhelm both psychological and biological coping mechanisms”.²¹⁹

Continuous traumatic stress was first defined by Straker and her colleagues in South Africa in the 1980s, where they were working with people exposed to high levels of violence, incarceration and intimidation associated with their civil and political resistance to the apartheid regime. Straker and her team (1987) identified what they called “continuous traumatic stress” (CTS), which referred to traumatic stress where the conditions causing the stress were not only in the past, but also ongoing. It is a term inimitably connected to the political, social and economic realities in which people are living. It was a term that sought to mobilise human rights and anti-apartheid responses (Straker, 2013:211). Straker (2013:211) emphasises that “from the outset, the term CTS was conceptualized with not only a mental health agenda in mind but also a political and strategic one”. Importantly, it also sought to unmistakably privilege the context of trauma as the defining feature of CTS (2013:215). Whilst trauma is a universal phenomenon, Straker demonstrated its close interaction and specificity related to context which means that to understand trauma is to understand the personal and communal context of those affected by trauma. This contextual understanding of trauma calls for a necessary corrective in trauma scholarship as Benjamin (2014: 262) motivates when stating that “our understanding of trauma has been based on decontextualized conceptualisations and focused on environments where safety now prevails. This has narrowed our understanding of trauma and the multiplicitous ways it affects individuals, families and communities”.

De la Porte and Davids (2017: 44-66) offer help in understanding the community context of trauma in South Africa. They emphasise the negative hallmarks of South African society such as violence, crime, poverty, unemployment, disintegration of families and communities, and the burden of

²¹⁹ Foundational to contemporary studies of trauma and recovery is the work of Judith Herman (1992). Her particular focus was on the chronically traumatised, “people subjected to prolonged, repeated trauma [who] develop an insidious form of post-traumatic stress disorder that invades and erodes the personality” (1992:86). There are clear parallels between *helping holistically* and therapeutic psychological approaches to working with traumatised people. It is probably that CDO programmes were influenced by the work of Herman and other psychologists. However, it is not possible to say this for certain without further research into the content and development of CDO programmes.

diseases such as HIV/Aids and tuberculosis.²²⁰ These hallmarks, they say, “impact on South African society in general, leaving individuals, groups and communities with potential traumatic stress” (2017: 46). Using the eco-systemic framework discussed above, they position both human development and the impact of traumatic events as occurring across a number of nested systems and having a holistic impact on the lives of people and communities (2017: 63).

Eagle and Kaminer (2013) also seek to expand the lexicon of traumatic stress beyond definitions that position the traumatic event in the past. Their point of departure is that “daily exposure to violence and trauma is common for many individuals and communities globally, with an absence of safe spaces to escape from danger or threat” (2013: 85). They follow Straker in supporting the use of the term CTS, while positioning it as a supplementary construct within the lexicon of traumatic stress.²²¹ They promote the use of the term in contradistinction to post-traumatic stress disorder (PTSD) in order to “highlight the kind of traumatic stress suffered primarily by systematically oppressed, deprived, and marginalized populations” (2013: 86), which is something they see as a political intervention. They seek, however, not to over-pathologise responses to traumatic conditions and therefore do not label CTS as a disorder but rather as a construct.²²² Whilst acknowledging that “ultimately, situations of continuing violence are most effectively addressed by large-scale political, economic, and social interventions” they stress the importance of the individual and community therapeutic level within their construct (2013:86).²²³ As opposed to PTSD, CTS “is focused primarily on present and future trauma exposure, rather than on that which has already taken place” and the anxiety of anticipatory impact (2013:97). Unlike other traumatic stress conditions, CTS describes the presence of ongoing threat over time. In further elaboration, Kaminer, Eagle and Crawford Brown (2018) provide three vivid case studies of what CTS is like, shown through the lives of women in urban South Africa. The similarities between these women’s stories and those of the CDOs’ beneficiaries, are marked. In continuing to explore the CDOs’ missional encounter in *helping holistically*, the construct of CTS will be used as it “provides an epistemological base... from which to continue to think about, understand, research, and document the experiences of individuals living in currently precarious and violence-ridden contexts” (Kaminer & Eagle 2013:97).

²²⁰ They also importantly emphasize positive aspects such as ubuntu, Batho Pele, continuous effort and hard work at nation building etc. (2017:46).

²²¹ This is contra Straker (2013) who conceptualizes CTS as an overarching concept that can encompass a number of the complicated trauma conditions described in literature.

²²² This is also because research indicates that people will more easily recover from a condition of CTS than continuous post-traumatic stress disorder (C-PTSD) or post-traumatic stress disorder (PTSD) if a person is removed from their threatening context (Eagle & Kaminer, 2013: 97).

²²³ This links to the concentric levels referred to within De la Porte and Davids’ (2017) eco-system framework for understanding traumatic stress.

Benjamin and Carolissen (2015:414) support the thinking that PTSD does not adequately capture the nature of trauma in many urban communities in the Global South such as Cape Town in stating that:

Conceptualizations of trauma that have been constructed in more privileged contexts often do not consider how trauma manifests in low-income environments in relation to inequality and ongoing adversity. Furthermore, the skills and expertise with which mental health professionals are equipped are often appropriate for posttrauma contexts and environments, but less so where conflict and violence are ongoing and where there still is a lack of safety.

Trauma in these conditions may not be discreet, but rather a whole-life event where it is ascribed to the subjective perspective of the person experiencing trauma (2015:414). The ongoing nature of the trauma “begs the question as to how healing takes place and persists in an environment of ongoing violence and oppression” (Benjamin, 2018:128). Benjamin and Carolissen (2015:416), in supporting the use of the term CTS as defined above, add to it notions of collective trauma where the traumatic event is “shared and leaves scars on the collective cultural consciousness of the group and affects their future identities in fundamental ways”. Furthermore, Benjamin and Carolissen find that constructs of collective trauma do not adequately link past and present trauma or individual and collective trauma. They, therefore, introduce the concept of historical trauma, which is the “cumulative emotional and psychological wounding that occurs across generations stemming from massive group or collective trauma” (2015:417). They bring together the systemic effects of trans-generational trauma experienced by many in South Africa’s 350 year history of colonialism and apartheid - with its attendant violence, brutality, forced removals, oppression, and injustice - with van der Kolk’s work (2008) on the systemic effects of trans-generational trauma on attachment relationships. Collective and historic trauma is, in turn, insidious, persistent, chronic and cumulative. CTS highlights the complex relationship between trauma and oppression, one in which humanity is destroyed. In research in one community in Cape Town where there is CTS, Benjamin and Carolissen (2015:420-427) identified patterns of disconnection, the normalization of violence through denial and silence, fear and aggression, the struggle for power and control, and hopelessness. In this regard, they observe (2015:427) that:

The daily struggles of oppression of individuals in Community A, combined with the daily awareness of the risks of being shot, raped, or assaulted, alienate people from each other, strip them of their humanity, and diminish their hope. The depersonalization and dehumanization that continues to occur as a result of all forms of discrimination pave the way for continuous trauma.

Benjamin and Carolissen (2015:427) succinctly and richly bring together their understanding of the conditions of many people in Cape Town, saying that they live within “a complex interweaving of vast experiences of continuous, collective, historical, and insidious trauma that they have experienced and witnessed”. This is the context of *helping holistically*, the missional encounter of the CDO in Cape Town.

Theologically locating compassion encountering trauma

In considering the missional encounter seen in *Waymaking* as ‘compassion encountering trauma’, it is worth briefly noting theology’s growing engagement with trauma. Volf and Crossman (2019: 11) state that the purpose of theology is “to discern, articulate, and commend visions of flourishing life in light of God’s self-revelation in Jesus Christ”. Given the endemic nature of trauma within the world, trauma is a powerful contra-indicator for a flourishing life and thus an important topic for theology. Theology, like many other disciplines, has also been impacted by the rise of trauma studies (Rambo, 2011:224). McGowan (2009:167) notes that “trauma theory both resists and is in need of the discipline of theology” and that trauma theory and theology are not antithetical, but together bring greater insights than alone. This is seen, for example, in the discussion on the use of trauma theory as an interpretive framework for the biblical text in Garber (2015) and as applied by Claassen (2017). Several of the traditional topics of Systematic Theology are highly relevant to trauma, for example, the nature of evil and suffering, and theodicy.²²⁴ Ganzevoort (2008:13) speaks in terms of placing trauma at the centre of theological attention where we “acknowledge the experience of suffering. In a way, we thereby affirm the wisdom of the story of the Fall and of the most orthodox of doctrines: we do not live in the garden of Eden but in a dangerous and sometimes evil world”.

To further locate the missional encounter of the CDO as compassion encountering trauma, it is worth recalling that the missional calling of the CDO (as described in Section 6.2.3) is to compassionate action. Here, compassion was described as ‘suffering with’ and being in a kenotic or agapic state where the compassionate one is willing “to put itself concretely at risk for the sake of the other” (Davies, 2003: 18). *Waymaking* show that the CDO seeks to encounter the other - those living in CTS – whilst being what Purves (1989: 28) describes as “grounded in God and God’s own compassion for the world”.

In seeking to understand and locate *helping holistically* as ‘compassion encountering trauma’, pastoral theologies may be helpfully engaged, in the process making connections between such

²²⁴ Swinton (2007: loc 66) as a practical theologian, begins his reflections on theodicy and pastoral care by recognizing that “the problem of evil is a deeply meaningful and often spiritual human experience before it becomes an object for theological and philosophical reflection”. However, he seeks to avoid theodicies that “take human pain out of the world of experience and into the world of ideas” (2007: loc 66) and places theodicy as a second-order activity with experience and reflection on that experience coming first (2007:loc 61).

theologies and missional encounters.²²⁵ Two approaches will be highlighted, namely encountering trauma with a schema of a compassionate God, and encountering trauma as compassionate witness.²²⁶

Approach 1 in encountering trauma: With a schema of a compassionate God

Pastoral hermeneutics seeks to “mediate new possibilities of being and to transform and empower people to discover meaning and hope” (Louw 2003:210). In doing so, it uses various interpretive schemata of God by which information and experiences are interpreted. Within a context of CTS,²²⁷ historical schemata of God as, for example, imperialistic, patriarchal, hierarchical and political ones are no longer suitable (Louw 2003:12; 2016:343-350). Culture and context influence the choice of schemata and in the face of suffering Louw opts for an “empathic and pathetic interpretation of the divine which can be linked to... an understanding of God in terms of an encounter and identification with the suffering of people at grass-roots level” (2003:212). This understanding of God is in terms of partnership, companionship and friendship and expresses God-with-us as Emmanuel. Such ‘Christopraxis’ or Christ-centred schema based on the completed and reconciling work of Christ releases “the gospel’s restorative power... as the presence and work of Jesus Christ mercifully address[es] every kind of human misery and need” (van Deusen Hunsinger, 2015: loc 96).²²⁸ This is also the source of authority and power in seeking the kingdom of God, which “should stem rather from theopaschitic categories than from categories and paradigms determined by imperialistic images” (Louw, 2016:337).²²⁹ It is a schema of interpretation of a theology from below, of God-with-us, taking the form of companionship and partnership (Louw 2003: 216). This will, inevitably, lead to missional activities being directed by compassionate caregiving and compassionate being with (Louw 2016: 338 & 350). It is this theopaschitic schema of a compassionate God, one who loves enough to suffer with, rather than an imperialistic schema of God, which is seen in the CDO’s missional encounter in *Waymaking* and especially in *helping holistically*.²³⁰ It is within their schema of a compassionate God that the CDO seeks to make the compassionate love of God known to their beneficiary.

²²⁵ The connection between pastoral theology and missional encounters (such as that of the CDO in helping holistically) is a strong one that requires further elucidation. See, for example, Ruddick (2016). In the space available, this can only be done very briefly. It is especially pastoral theologies concerned with situations of poverty and trauma that are relevant. However, not all pastoral theologies resonate with the realities of CTS and are more suited to people living out their faith in socio-economic stability and adequacy.

²²⁶ There are many more connections which could be made and other sources which could have been used. It is only possible to scratch the surface here, and hopefully contribute to a broader conversation between missiology and pastoral theology.

²²⁷ Louw is writing specifically about a context of AIDS and poverty (2003:211).

²²⁸ This missional Christopraxis is also elaborated in Bosch (1989) where Jesus’ mission in the Lucan gospel is summarised as empowering the weak and lowly, healing the sick and saving the lost.

²²⁹ Here Louw is engaging the thinking of Van Kooten and Barrett (2004:139).

²³⁰ See, for example, the concepts of *loving*, *representing*, *adventing* and *co-labouring* in 5.4.2.

Approach 2 in encountering trauma: As a compassionate witness

Christian witness is about individuals and communities of faith living their lives in the light of their faith (Bevans & Schroeder 2004: 353; see Section 2.4 for further discussion on witness within mission).²³¹ In witnessing, and following the thinking of Volf (2011: 106–109), a witness (either an individual or a community) does not impose, nor sell, nor merely teach, nor act only as a midwife helping to release what is already there. Rather, a witness to Christ “points not only away from [themselves] but also away from the person to whom [they are] giving witness; [they] point to Christ and the wisdom he was and continues to be” (2011:109). A witness is also an intentional presence, bearing witness to God’s being there, with and for people (Hall, 1993: 147). The CDO, with its schema of a compassionate God, becomes what Weingarten (2003) calls a compassionate witness. A compassionate witness is one who chooses to stay present following catastrophe, violence, or violation (van Deusen Hunsinger 2015: 22–23).²³² Trauma, states van Deusen Hunsinger (2015: 4), is uniquely characterised by the subjective experience of feeling powerless and overwhelmed, feeling the terror and shame of one’s suffering. With the help of the intentionally present compassionate witness, it is possible for strength and resilience to replace feelings of being powerless and of being overwhelmed (2015:40). Traumatized people, posits Van Deusen Hunsinger (2015: loc 102), become “able to bear the unbearable only as others are willing to bear it with them”.²³³

Van Deusen Hunsinger (2015: 24) states that although compassionate witnessing does not in itself remove the pain of trauma, it reconfigures it. It does this as it restores human connection and builds strength and hope in the face of tragedy. This happens as the witness makes a space for healing where people are empowered to “use hope in a creative and imaginative way” (Louw, 2003: 213). The healing (for which the compassionate witness creates space) enables people to be fully human within their environment (De Gruchy 1989:43). This may be seen as a form of ‘Christopraxis’²³⁴ which sees the cross not only in relation to human sin, but also in relation to “the terror and shame of human suffering” (van Deusen Hunsinger, 2015: 90). For Weingarten (2003), the compassionate witness does three things: firstly, selects a witnessing focus; secondly, listens with care and responds with compassion; and thirdly undertakes concrete action that addresses the need of another. There are

²³¹ This is in accord with the definition of a CDO, as defined in section 3.3.4, as being “guided by its understanding and application of the Christian faith”.

²³² Van Deusen Hunsinger uses the concept of a compassionate witness in her book on trauma and pastoral care entitled ‘Bearing the Unbearable’ (2015) where she builds on the work of Weingarten (2003) to explain the type of witness needed in the aftermath of catastrophe, violence, or violation.

²³³ As participating in the *missio Dei*, the compassionate witness is witnessing to the God who sees (Gen. 16:13) and to the God who says, “Never will I leave you; never will I forsake you” (Heb 13:5).

²³⁴ Louw introduces this term by referencing Anderson (1989: 11) who calls for Christopraxis, the ministry of Christ for the world, the revelation of “God’s being-with-us, the service of God for the humanizing of persons”. “This Christopraxis unites advocacy and diaconia so that actions of ‘being there’ are accompanied by action of ‘bringing there’ tangible assistance and deliverance” (1989: 26).

overlaps between these actions and the pastoral actions for healing suggested by Louw (2003: 216), namely seeing, listening, understanding, identification, relating, structuring, acting and supporting. He states (2003: 209) that the challenge to pastoral ministry is to help people to hope and to discover dignity and identity as well as new possibilities of being. Such activities, as suggested by both Weingarten and Louw, may be seen as what Swinton (2017 loc 81) calls “embodied resistance”, which provide countercultural ways of encountering and dealing with evil and the suffering it causes.

Narrative action is important, as healing begins when the traumatized person “begin[s] to piece together a coherent narrative, creating a web of meaning around unspeakable events while remaining fully connected emotionally both to themselves and to their listener” (Van Deusen Hunsinger, 2015: 11). The compassionate witness is therefore also one who collaborates with traumatised people, helping them to develop new narratives, both about themselves and about their environment (Freedman and Combs 2002: 2003). In this way, those seeking healing find their unique life story within the divine story (van Deusen Hunsinger 2015:37).²³⁵

Furthermore, a compassionate witness, as seen in *adventing* (a property of *enabling help* in Section 5.4.2), is one who ‘holds hope’ for the one suffering from trauma, including CTS. Van Deusen Hunsinger (20015:7-14) notes that hope for those afflicted by trauma is relational, vicarious, reasonable and foundational to healing. She states that the gospel has something fundamental to offer as Christian hope trusts in a powerful and merciful God and is able to “accommodate doubt, contradictions and despair”. Christian hope, one might say, is based on a model of theodicy embodied in a Christian community that, according to Swinton (2017 loc 70):

does not seek primarily to explain evil and suffering, but rather presents ways in which evil and suffering can be resisted and transformed by the Christian community and in so doing, can enable Christians to live faithfully in the midst of unanswered questions as they await God's redemption of the whole of creation.

In this way, the hope which the compassionate witness holds is “love stretching itself into the future” (Volf, 2011: 55; see also Moltmann, 1967: 15–36). It is hope founded in the lived profession that “Christ has died; Christ is risen; Christ will come again” (Church of the Province of Southern Africa, 1989: 121).

Finally, the compassionate witness, as seen in the CDO in *Waymaking*, is one who may be said to have and to impart Christian practical wisdom. It is this embodied wisdom which makes Christianity not merely an idea but a living reality that is in service to God and other people (Bass, Cahalan, Miller-McLemore, Nieman & Scharen, 2016: 4). It is wisdom which is grounded in everyday experience, an intuitive form of knowing and a moral framework that is attuned to love of God and

²³⁵ Such *narrating* is seen in *enabling help* (section 5.4.2) in *Waymaking*.

love of neighbour, seeking justice and provision of care for the poor and marginalized (2016: 4-9).

Bass et.al (2016: 10) could be speaking of the CDO when they state that:

Christians blessed with practical wisdom know their way around their neighborhoods not by map but as resident walkers who rely on body knowledge and all their senses. There, empowered by the Spirit and joined in community with others, they discern a path that leads toward and offers foretastes of God's new creation along the way.

This Christian practical wisdom is aligned with the “eschatological horizon on which God’s wisdom will be all in all” (2016: 10). However, this is not approached with certainty and clarity about the action that is required but rather has a dynamic of unknowing, acknowledging the human limits of knowledge of God, self and the other. Those exercising Christian practical wisdom do not seek certainty but rather “liv[e] imaginatively before texts and traditions” within their embodied experience (2016: 15). This form of compassionate witnessing relies not so much on skill and resourcefulness as on trust in the redemptive suffering of Christ (Van Deusen Hunsinger 20015: loc 111). The compassionate witness, in applying Christian practical wisdom, helps people to resist evil and to address concrete needs by creatively following the way of Jesus Christ (Bedford, 2002: 159). In *helping holistically*, it is about helping those living with CTS to discern and action what Bedford (2002: 159) describes as “little moves against destructiveness”. In so doing, they develop the courage to be, “despite the limitations of life” (Louw 2003: 217).

The words of O’Connor (2002: 100) from her book *Lamentations: The Tears of the World* provide a fitting closure to this discussion about the compassionate witness within the missional encounter:

In *Lamentations* the afflicted need a comforting witness, neither the evangelist who announces messages from outside suffering nor the legal witness in a court of law who ‘objectively’ states the facts, but something at once simpler and more difficult. The witness sees suffering for what it is, without denying it, twisting it into a story of endurance, or giving it a happy ending. The witness has a profound and rare human capacity to give reverent attention to sufferers and reflect their truth back to them. And in the encounter with those who suffer, the witness undergoes conversion from numbed or removed observer to passionate advocate.

The ends the discussion on missional encounters as seen through Waymaking and as extending and located by literature. Attention now turns to the final area of missional communities.

7.3 Missional communities

Within the theory of *Waymaking*, there are two distinct communities, namely the CDO - seen in *sustaining organisation* (Section 5.6) and the congregation - seen in *extending the congregation* (Section 5.5). Both communities, it is proposed, may be considered as missional communities. To support this claim, a working definition of missional communities will be proposed from literature. This will be followed by an exploration of literature which, in interaction with *sustaining organisation*, highlight five characteristics of the CDO as a missional community. Finally, literature relating to *extending the congregation* will show how the CDO and the congregation, as two different

types of missional communities, interrelate. This reflection will offer up a further three characteristics of missional communities as seen in *Waymaking*.

7.3.1 *Defining missional communities*

Niemandt (2012: 7) states that “[t]he church is a missional community”. However, as popular writings about missional communities show, it is all too easy to swap out the words ‘local church’ or ‘congregation’ for the word ‘community’ and then to proceed to basically define missional community as the extant congregation, but with an emphasis on a more relational nature and with greater outward or societal focus. For example, ‘missional community’ at times appears to be a new name for a house church (see “Missional community - Wikipedia”, n.d.). Engstrom (n.d.), in another example, makes the missional community an evangelical outreach group when he states that “a missional community is intentionally focused on those who aren’t believers. Missional community is intentionally focused on those outside the church”.²³⁶ Vanderstelt (n.d.) sees the missional community as a disciple making mechanism, “a family of missionary servants who make disciples who make disciples”.²³⁷ The same problem is apparent in more scholarly work, for example in Hill (2017: 1–12) where the global missional community is too quickly described in a way which simply appears to rename the congregation as a missional community. This issue is at play, for example, in Guder (1998: 221–268 & 2015: 63–77) and McNeal (2011). It is a definitional approach that is tantamount to correcting rather than transforming or reforming ecclesial constructions. The result is a highly deductive and traditional understanding of church, being read into a new concept. As *Waymaking* may show, defining missional communities is not the same as defining the congregation.²³⁸

It is proposed that it is necessary to approach the subject of missional communities by suspending entrenched Christendom understandings of the church. As Goheen (2002c: 39) states, “the church has been absorbed into culture and deeply compromised by Christendom”, and therefore a new model for church is required. He goes on to say that the word ‘community’ is helpful as it stresses the communal nature and kingdom focused intent of the mission of the church. Love and Niemandt (2014: 1) helpfully define missional communities as “concrete expressions of a missional ecclesiology animated by the Spirit and a missional imagination that seek to faithfully discern the *missio Dei* in a specific time and place”. Building on this definition and with a focus on “concrete expressions” a reading of *Waymaking* shows several characteristics of missional communities.²³⁹ Building on *Waymaking*, it is, therefore, that a missional community is seen as a fundamental and variable

²³⁶ See <https://www.vergenetwork.org/2014/11/13/what-is-a-missional-community/>

²³⁷ See <http://www.vergenetwork.org/2011/01/07/jeff-vanderstelt-what-is-a-missional-community-printable/>

²³⁸ A fully understanding of church as indicated by the theory of Waymaking will be offered in Chapter 8.

²³⁹ It is thought that this is a preferable approach when seeking a missional church, rather than taking the congregational model, which is at times somewhat narrow in its scope and potentially arcane and saying that *it* (with a few tweaks) is missional community.

structure, which is a constituent part of the missional church. With this in mind, it is possible to use as a point of departure Guder's conceptualisation (1998: 221–247, 2015: 104–141) of the missional community, provided it is taken as not only referring to the congregation.²⁴⁰ Taken in this broader sense, Guder (2015: 104) is correct when he states that “God’s chosen instrument for mission is the particular community”. He rightly places the emphasis on the corporate or communal, necessarily challenging individualism as “we have lost in profound ways the corporate sense of God’s people as formed by God’s calling... All through the New Testament, the church is understood fundamentally as community, as *koinonia*, as gathered people, as ecclesia, as assembly” (Guder, 2015: 109).²⁴¹ Guder (1998: 233) states that missional community is a *koinonia* of those who have Jesus Christ and his mission in common and are joined together as God’s people in a particular place. As a definition of missional community, this conceptualisation from Guder (1998: 221–222) will be used: “A missional community is a community of people participating together in God’s mission. It is a concrete reality and a response to context and is the basic missional structure of the church, served by necessary organisational structures”.²⁴²

7.3.2 *Characteristics of a missional community seen in Waymaking*

In considering the characteristics of a missional community as seen in *Waymaking*, it is the CDO as a *sustaining organisation* (Section 5.6) that will be considered as one specific type of missional community with its three dimensions of *inception* (Section 5.6.1), which initiates the organisation, and its ongoing *forming* (Section 5.6.2) that is sustained by *habitualising* (Section 5.6.3):

²⁴⁰ Guder, in using this term, is speaking in terms of a “converted” local congregation and not in terms of all types of missional communities.

²⁴¹ This reflects the strongly collective New Testament metaphors used by the early church of family, household, city on a hill, body with many parts, a people (Goheen, 2011: 155–190).

²⁴² It is appropriate at this point to remember and incorporate the prior definitions of missional and mission (1.2.2): To be missional “is related to or characterized by mission, or has the qualities, attributes or dynamics of mission” (Wright, 2006:24) and mission in turn is related to God’s movement within the world in saving love (Bevans & Schroeder 2004:287).

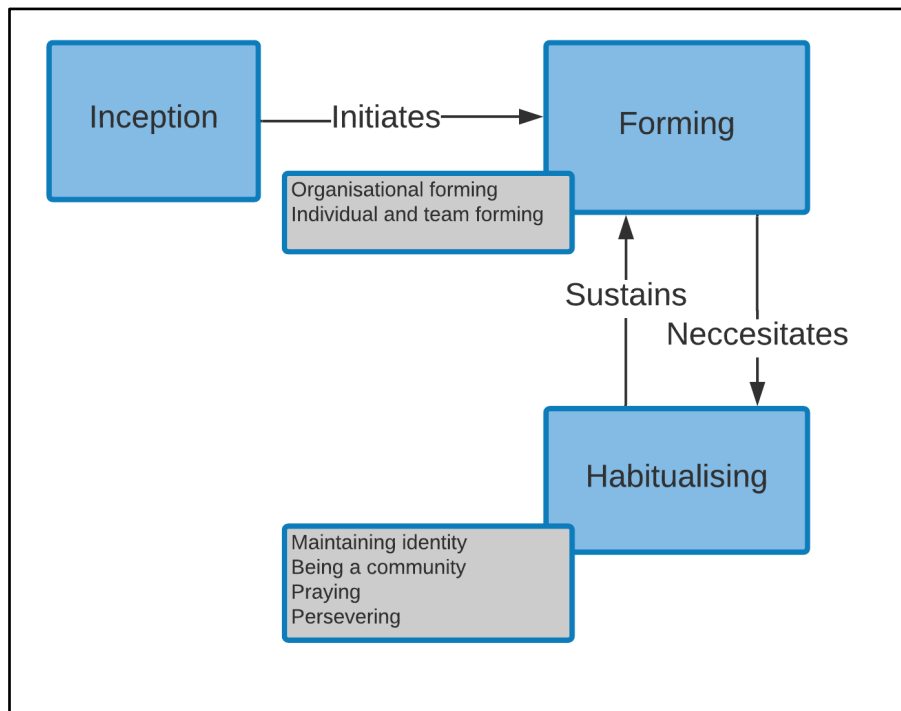


Figure 17: Sustaining organisation

Guder (1998: 258), in speaking about so-called para-local and para-church organisations, raises (but does not answer) the question regarding the ways in which such organisation are valid expressions of missional community.²⁴³ As a contribution to answering this questions, *Waymaking* offers findings that point towards the CDO as a missional community of belonging and participation, purpose, structure and praxis.

Missional community as one of belonging and participation

Waymaking shows, firstly, a community of belonging and participation as the CDO forms itself into a unified, work-based community, existing within its organisationally-defined boundaries. This characteristic is seen across all aspects of *sustaining community*. The CDO is, however, more than an organisation for work alone in that there is something more permanent, something more committed happening. People within the CDO exhibit a strong sense of belonging. Belonging, writes community development consultant Peter Block, is a fundamental constituent of community (2009: xii) in that:

Community... is about the experience of belonging. We are in community each time we find a place where we belong. The word belong has two meanings. First and foremost, to belong is to be related to and a part of something. It is membership, the experience of being at home in the broadest sense of the phrase. It is the opposite of thinking that wherever I am, I would be better off somewhere else. Or that I am still forever wandering, looking for that place where I belong. The opposite of belonging is to feel isolate and always (all ways) on the margin, an outsider. To belong is to know, even in the middle of the night, that I am among friends.

²⁴³ Used in the sense often as “outside of the church”. More accurately, it is outside of the congregation and usually of a given denomination (“Parachurch dictionary definition”, n.d.)

Bosch (1991: 165–166) emphasises that the New Testament church, as *ekklesia*, was importantly a community and the individual believer did not exist in isolation. Referencing Meeks (1983: 85–94), he states that “The relationship between believers is particularly displayed in Paul’s “language of belonging” ... [and] use of kinship terminology is highly important in this regard”. *Waymaking* shows that finding this sense of belonging in a CDO necessarily also implies participation, as staff, volunteers and beneficiaries play specific roles and there are no bystanders or on-lookers. Zscheile notes that Christian community is shaped by “a participatory God in a participatory culture” (2013: 28). A participatory triune God “forms and restores community amidst difference and otherness” (2013: 26). Indeed, such a socially embodied theology of participation finds its condition of possibility in the life of the Triune God (Swart *et al.*, 2009: 77).

One aspect of belonging and participation is especially conspicuous in *sustaining organisation*, namely that it is a place of belonging and participation for laity. Zscheile (2013: 28) points out that it is necessary to “reclaim local Christian communities and their ordinary disciples as primary missionary organizations and personnel”. Such lay emphasis is not new for missional communities, as was seen, for example, in the missionary movement of the nineteenth century which Walls (2002c) has referred to as a “lay fiefdom”. Walls explains that although initially mission organisations like the Church Missionary Society sought to place ordained clergy on the mission field, clergy “simply did not offer for missionary service” (2002c: 173). This led to a move to appoint “pious laymen” as missionaries and the requirement for ordination for missionary service was dropped. Additionally, Walls (2002c: 177–181) notes three discrete factors which further promoted the “lay fiefdom” within missionary organisations. Firstly, missionaries required lay expertise as, for example, teachers, farmers and those medically trained. Secondly, the “increasing indispensability of the woman missionary” (2002c: 179) who was not eligible for ordination. Thirdly, the availability of the voluntary society which provided a structure other than an ecclesial one from which to operate. These factors are interesting as the same ones are at play in the CDO. Of the respondents in this study, only two (men) were ordained clergy and neither of them was active in a congregational leadership role. The respondents brought an array of skills in fields such as social work, management, teaching, counselling and medicine. Additionally, there is an explicit “indispensability” of women including as founders and leaders.²⁴⁴ For all the CDOs staff/leaders, it was a voluntary organisation which provided them with a legal and organisational structure from which to operate. These three factors make the CDO a place of belonging and participation, especially for laity. Guder, in reflecting on the early church communities, states that they “recognised and evoked spiritual gifts needed for the

²⁴⁴ The DFM Project found that in the respondent CDOs, 77% of staff are women and 73% of volunteers are women.

church's ongoing witness" (Guder, 1998: 225). The same would appear to be the case within the CDO.²⁴⁵

Missional community as a faith-based community

Another characteristic of the CDO as a missional community is that it is an actively faith-based community. In research within the DFM Project of which this study was a part, Bowers Du Toit (2019a) identified that an active and communal Christian faith is non-negotiable in the CDO and they are "unapologetically faith-based". Bowers du Toit (2019b: 4) further reports that "[t]his common faith creates bonds of belonging. Not only is their Christian faith seen as shaping vision and ethos, but it is also seen as a core motivation in the work that they do." Besides faith being a core motivation and central to the way in which they do their work, scripture is also foundational to their identity as an organisation (2019b: 6). These findings are consistent with those seen in *sustaining community* where habits like *maintaining identity*, *being a community* and *prayer* are key to an integrated and living faith-based identity. As mentioned, when defining the faith dimension of the CDO in Section 3.3.4, "[t]he faith element ... is not an add-on to its development activity. It is an essential part of that activity, informing it completely" (Clarke, 2008: 15).

Missional community as a teleological community

Waymaking shows the CDO as a missional community to be a teleological community continually discerning their own immanent purpose, positioned within a biblically based trajectory of world history. Whilst, along with other development organisations, they exhibit elements of the planning and progress thinking which has tended to give teleology a bad name, there is, for the CDO, a reliance and expectation of the inbreaking of God and the disruption of life trajectories that mitigate against fullness of life. The CDO seeks, through faith in Jesus and the gospel message (rather than faith in their own necessary actions) to see such discontinuity with suffering. It may be said that the CDO is a teleological community based on hope in God, rather than in the power of progress alone.

Such hope is in contrast to the Enlightenment (and modern) drive which Bosch (1991: 271) described as the "elimination of purpose from science and the replacement of purpose by direct causality". The Christian faith is, rather, "fundamentally interested in teleology, in the wherefore? question". Volf (2011: 55–56), engaging Moltmann, provides a helpful insight into such a teleology based on hope in pointing out that:

Moltmann [draws a] distinction between hope and optimism. ... Optimism has to do with good things in the future that are latent in the past and the present; the future associated with optimism – Moltmann calls it *futurum* – is an unfolding of what is already there... Hope, on the other hand, has to do with good things in the future that come to us from "outside", from God; the future associated with hope –

²⁴⁵ Mention must also be made of the CDO as a missional community of belonging and participation for the beneficiary. However, to elaborate on this would require research with the beneficiaries.

Moltman calls it *adventus* – is a gift of something new... the good that seemed impossible becomes not just possible but real.

In further elaboration of this thinking, Olthuis (2009: 186), writes “*adventus* is not a *telos* that we move towards out of the past, it is rather the coming future brought into existence through hope”. Whilst making use of the tools of the trade offered within the development sector, the CDO’s is not the Newtonian world described by Bosch (1991: 271) where “[h]uman planning [has taken] the place of trust in God” and where there is no room “for the element of surprise, for the humanly unpredictable”. The CDO, as a *sustaining community*, exists to support their missional encounters which they believe make a way for such Godly inbreaking. As a teleological community, the CDO neither comes into being nor can it continue to exist without its immanent purpose located within a teleology based on hope and *adventus*.²⁴⁶

Missional community as a structured community

All the CDOs studied in developing the theory of *Waymaking* were registered within the South African legal system as non-profit organisation (NPO) and without this structure, they would struggle to function. The NPO structure provides, for example, the financial, fundraising, legal, human resource and governance frameworks for the day-to-day running of the CDO. It is also the structure through which it is able to partner in its work with other entities such as those in business and government. As discussed in Section 3.3.1, CDOs are “NGO-like” and Skreslet (2012: 158) notes that the NGO is a particular kind of mission structure.

In discussing the particular missional community, Guder advises that it should be designed to carry out its biblical intent and that the New Testament shows no one form but rather different structural arrangements for Christian witness and a community’s particular mission (Guder, 1998: 223-228). It is a case of form following missional function and the missional community is never a “nebulous abstraction” (Guder, 1998: 227). As seen in Scripture, God desires a people, a fellowship, in which he and his love rules, he does not desire an institution (Brunner, 1962: 19–22). While seeking to avoid institutionalism within missional communities, however, it must be acknowledged that “strategies and programs do not implement themselves [and] organizational structures are also usually needed” (Skreslet, 2012: 153). This was seen, for example, in the monasteries in early medieval Europe and in the Protestant use of the private voluntary association or mission society (2012: 153–157).

An understanding of the structures of a missional community as seen in *Waymaking* may be elaborated by reflecting that they are structures of a living system rather than an organisational ‘machine’. Wolfe (2012: 24) is helpful in understanding this distinction when he states that “[w]here machines do what

²⁴⁶ See, in this regard, the property of *adventing* in *enabling help* (Section 5.4.2).

they are told, living systems sense, learn, and adapt to their environment... They are an interdependent and integral part of an ecosystem.”²⁴⁷ London and Sessa (2006: 126–127) note three characteristics of living systems which are seen in *sustaining organisation*. Firstly, living systems are “self-organizing through their interactions with the environment” as they maintain and renew themselves with resources from their environment. Secondly, living systems are both open and closed, with structures that “remain stable as information, materials, or other matter are transformed as they flow through the system”. Thirdly, living systems have an organising activity that ensures “the continual embodiment of the system’s pattern of organization and structure”.²⁴⁸ Jorgensen (2013: 109), in speaking about the church in missionary contexts, states that it is “a creation of the Spirit ... a living organism, which in freedom and under the guidance of the Spirit must find its form in the local context”. These characteristics of an open system appear to be true of the CDO as seen in its *forming*, and the way in which it is constantly responding to its environment and shaping itself accordingly, without losing its identity as faith-based or its nature as teleological. How it seeks to do this, will now be discussed as the final characteristic of a missional community as seen in *Waymaking*, namely as a praxiological community.

Missional community as a praxiological community

The CDO works in the hope and expectation of holistic transformation in the lives of their beneficiaries. Within *Waymaking*, it is the CDO’s *forming* (see Section 5.6.2) which connects their missional encounter of *helping holistically* to their purpose and structure as a missional community. Whilst Guder (1998: 237) has called for the missional community to continually reform, rather, what is seen in the CDO is ongoing *forming*, like growth in a living organism, where it does not arrive at a ‘formed’ or completed state and, therefore, does not ‘re-form’.²⁴⁹ Corrie (2016: 197), building on Bosch (1991: 427), captures the ongoing nature of forming and observes that “[a]s we journey along with our ‘missiology on the road’, we may have a destination, but we cannot predetermine the route”. He advises that in mission, there is a need to be open, flexible and provisional given the ongoing discoveries involved in daily mission praxis. Praxis, as defined by Kritzinger (2011: 49), is about “acting reflectively and reflecting on one’s actions... the constant interaction between theory and

²⁴⁷ Here, bringing in connection to systems theory as a “general science of wholeness” (Bertalanffy, 1968: 32).

²⁴⁸ The understanding of organisations as living systems grew out of the work of Miller (1978) which introduced Living Systems Theory in explaining the nature of life. It described all aspects of living systems from simple cells, to organisms, to societies. Tracy (1989) built on this work in his book “The Living Organization: Systems of Behavior”. Much literature has since applied the concept of an organisation conceived as a living system. It seems appropriate to use this too for missional communities. In this regard, see for example Niemandt (2019) and his....

²⁴⁹ The distinction between re-forming and continual forming may seem trite, however the latter refers to the chosen normal state of the CDO whereas the former can be seen more as reacting to an unsatisfactory situation. In a missional community that is in a constant state of forming, reforming should seldom necessary. It is when there is a sense of the ‘settled’ that reformation becomes necessary to break through into the new. There are, of course CDOs that cease forming and institutionalism sets in. In these cases, the CDO does need to re-form. This relates to what Bosch (1991: 50) highlights as a failure of the early church - it “ceased to be a movement and turned into an institution”

practice, acting and thinking, praying and working”. Praxis seeks to be transformative, it is thinking and acting for change. This, says Kritzinger, is communal thinking and acting, not an individual activity. Furthermore, praxis provides the connection between ideas and actions. In this regard, the CDO shows itself to be a praxiological community where *forming* relates more to thinking whilst *helping holistically* relates more to acting.²⁵⁰

Kritzinger and Saayman (2011: 3–6; see also Kritzinger, 2011: 49–52) see spirituality (*epikelsis*) at the centre of a missional praxis cycle.²⁵¹ It is this spirituality, they posit, that holds the praxis together and “what makes it Christian mission, distinguishing it from ... other forms of persuasive activism” (Kritzinger, 2011: 52). In *Waymaking*, the missional spirituality of the CDO (as described in Section 6.3) leads to somewhat different dimensions from those proposed by Kritzinger and Saayman.²⁵²

Forming in the CDO has two primary dimensions. Firstly, the structural dimension (including elements of structure as both machine and organism) seen in *organisational forming*, which happens through the properties of *defining purpose*, *cultivating approaches* and *extending*. Secondly, the personal and communal dimension seen in the *individual and team forming* of staff and volunteers. This is a praxis of a missional community in formation, delimited by their calling to help a particular group or community, and led by the inspiration and impetus received through their spirituality. And it would seem that the CDO’s spirituality provides a resolving *poiesis* and connection between their theory and practice.²⁵³

In the CDO’s *organisational forming*, and based on its structure as an organisation, there is resonance with approaches to defining and implementing organisational strategies that is helpful to note.²⁵⁴ Mintzberg, Ahlstrand and Lampel (2009: 131) describe one approach to strategy development in organisations as being an entrepreneurial approach which is “both deliberate and emergent: deliberate in its broad lines and sense of direction, emergent in its details so that these can be adapted on route”. It relies on the articulation of a vision which presents a realistic, credible and attractive future that is better than the current situation (2009: 142). Such a vision, states Mintzberg *et al* draws on emotional

²⁵⁰ Whilst it is fair to assert that the CDOs in the study can be regarded as praxeological communities, because they “act” and “form” this is often done instinctively and to a limited degree. They would benefit from greater intentionality in their praxis.

²⁵¹ They also represented it as a praxis matrix.

²⁵² The praxis matrix / cycle of Kritzinger and Saayman (2011: 3–6) is both a mobilising and analytical framework with seven required dimensions of agency, spirituality, contextual understanding, ecclesial scrutiny, interpreting the tradition, discernment for action, reflexivity. The researcher considers this to be a most promising approach, but it was not tested in the research. It is also the researcher’s opinion that the CDO’s praxis could be augmented and strengthened with application of these dimensions, whilst not seeking to lose the extant praxis at play in the CDO.

²⁵³ In his later writings, Bosch, as explained in Kritzinger and Saayman (2011: 182–186), increasingly uses the term *poiesis* to bring resolution between theory and practice. He described it as (amongst other things) “creative imagination or representation of evocative images”. It also carries the notion of bringing into being something that did not exist before.

²⁵⁴ Strategic planning is a ubiquitous activity within NGOs and CDOs.

and spiritual resources, values, commitment and aspirations. The CDO exhibits such an entrepreneurial approach when *forming*. It is a vision for their organisation but more particularly for their beneficiaries. This gives a distinctively future focus to the *forming* of the CDO. As a praxiological missional community, the CDO is a theological community where, following de Gruchy (2011: 10), “doing theology... has to do with what it means to be a community of faith and a believer here and now” – to which the CDO would no doubt add “and in anticipation of a desired and expected future”. In their forming, the CDO cultivates a “memory for the future”, a memory discussed by van den Berg & Ganzevoort (2014: 177) where praxiological theologians are “called to explore the utopian in its relation with the present” (2014: 168).²⁵⁵ Regarding a future focus in mission, Swart, Hagley, Ogren and Love (2009: 85) emphasize the importance of communal discernment as a critical feature of “socially embodied participation in the triune God's unfolding eschatological purposes and ongoing creative work in the world”. Likewise, in the praxis of the CDO as seen in *forming*, co-discernment and moving together is prioritised as together they learn, reflect, adapt and evolve.

Finally, mention must be made of the *habitualising* (see Section 5.6.3) that sustains the *forming* of the CDO. A key role of the CDO leader, as shown in *Waymaking*, is leading activities of *habitualising*. As Guder (1998: 239) reminds his readers, “[h]owever Christians structure themselves, they will have missional leadership and their common life will have a focus on the ecclesial practices that cultivate them as missional communities”. These habits are not so much the roots of *forming*, but rather its containment, its nourishment, its soil. *Habitualising* includes the properties of *maintaining identity*, *praying*, *being a community* and *persevering*. Whilst only *praying* would be seen as a classic ‘ecclesial practice’, within the CDO, all four are key practices or habits that sustain *forming*. *Habitualising* is reflected in the organisational practices found by De Beer (2016: 1) in the Tshwane Leadership Foundation, a Pretoria based CDO:

What is surfacing clearer, and in contrast, is a simple language, retrieving theological or spiritual categories, very much away from managerial, technocratic or bureaucratic jargon. It is a language laden with images such as embrace, warm hospitality, welcome, inclusion, a table of abundance, humanity, image of God, loving our neighbour and one community.

These habits represent another dimension of *poiesis*, linking to the elements of liturgy, worship and *koinonia* already proposed by Bosch (1992).

This concludes the discussion on the characteristics of a missional community as seen in *Waymaking*. The CDO, in following their missional calling through their missional spirituality and having a praxis that is constantly moving between idea and action, needs to be a faith-based, teleological, structured

²⁵⁵ In critiquing the often present and past focus of Practical Theology, van den Berg & Ganzevoort rightly speak of “the freedom and responsibility to choose how to live our life in the present. Because postulated futures profoundly influence our present choices, we need to give more attention to these often implicit and unspoken futures” (2014: 168).

community of belonging and participation. Having considered the CDO as a particular community, *Waymaking* will now be read to highlight characteristics of the relationship between missional communities as seen with the CDO and the congregation.

7.3.3 Characteristics of missional communities seen in *Waymaking*

In *Waymaking*, the strategy of *extending the congregation* (see Section 5.5) shows the CDO's engagement with the congregation:²⁵⁶

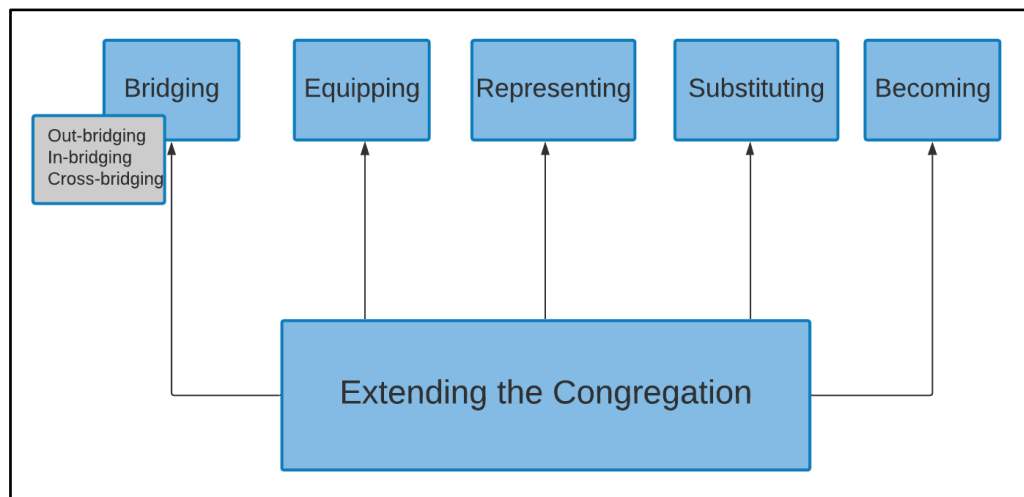


Figure 18: *Extending the congregation*

In seeking to identify characteristics in the relationship between missional communities, *extending the congregation* will now be considered from the perspective of characteristics seen in *Waymaking*, namely the pluriformity of missional communities which, it is proposed, leads to them being also connected and interpenetrating.

Missional communities as pluriform

The presence of both the CDO and the congregation in *Waymaking* points to the pluriformity of missional communities. For an entity (in this case the missional church is in mind) to be pluriform implies that it exists in many different forms. Guder (1998: 240) states that an increasing diversity of mission structures is to be expected and that “[t]he people of God, in all their cultural diversity, may be understood as a universal community of communities” (1998: 248). Missional ecclesiology and missional unity is to be sought in a diversity which resists structural uniformity (1998: 268). This diversity, though, is not just cultural diversity. There is also structural and functional diversity, as seen in the congregation and the CDO.

²⁵⁶ There will be limited reflection on the congregation itself as a missional community as this was not part of the empirical investigation. The focus will be on the CDO's engagement with the congregation.

The proposal of diversity in missional structures is not new and four views will be considered which will, at the same time, shed light on both the CDO and the congregation as missional communities. Firstly, Winter (1974) presented a compelling argument to show that since New Testament times, God has used “two redemptive structures”, namely the local church (which he calls a modality) and the mission society (which he calls a sodality). The modality is the first or basic structure of believers and includes families and the full range of human concerns, whereas the sodality is a structured fellowship requiring a second level adult commitment for some or other mission-related purpose. Winter argues strongly for the legitimacy and necessity of both structures (1974: 227–229). Applying his definition, the congregation in *extending the congregation* is a modality and the CDO is a sodality.

A second way of viewing the plurality of missional communities is helpfully introduced by Niemandt (2017) with the concept of gatekeepers and traders. Gatekeepers are “guardians of the status quo” whilst traders are “agents who, in one way or another, facilitate movement, trade, flow and life in the midst of the shadows of walls” (2017: 1). The focus for traders is on finding creative solutions for a self-transcending-cause (2017: 3). Their activity beyond the walls allows for “deep contextualisation” and “deep incarnation” (2017: 5). Niemandt states that missionaries are more trader than gatekeeper, and the same appears to be true of the CDO. Indeed, the CDO is free to be a trader as (unlike the congregation) they are not classically “sacramental”, tasked with the correct administration of, for example, communion, baptism and marriage. Nor are they required to deliver faithful homilies within conciliar and denominational theologies and structures.²⁵⁷

Thirdly, Bevans and Schroeder (2004: 31–72) introduce three types of theology in their discussion on the church in mission which are also helpful in understanding the pluriform nature of missional communities. Two particularly relate to *Waymaking*. Type A theology sees mission as saving souls and planting congregations whilst Type C theology has a commitment to liberation and transformation.²⁵⁸ Although the researched CDOs do not generally use classic liberationist ways to talk about their work, they were consciously engaged with liberation and transformation on an individual and sometimes community level and show characteristics of a Type C theology. The congregations in *extending the congregation* were not interviewed but the proposal is that they would align more closely with a Type A theology. This difference points to another form of (perhaps quite necessary) pluriformity within missional communities.

²⁵⁷ This is not to suggest that there are no gatekeeper CDOs and no trader congregations. That would, of course, be an over-simplification. However, within the data of *Waymaking* it is apparent that the researched CDOs are more traders than gatekeepers in relation to the formation of a missional church. Further research might also usefully show ways and fields (for example development) where CDOs play more of a gatekeeper than a trader role.

²⁵⁸ Type B Theology is mission as discovery of the truth and did not emerge in the research.

A final way in which the plurality of missional communities will be considered is by introducing Roxburgh's models of bounded and centred missional communities and building on this from what is seen in *Waymaking*. Roxburgh (in Guder 1998: 205), states that "the bounded and centered sets are two ways that organizations establish identity".²⁵⁹ Bounded sets, on the one hand, clearly demarcate who is inside and who is outside of the entity in question. Centered entities, on the other hand, do not have strong boundaries but rather invite people on a journey "toward identified values and commitments" (1998: 206). In defining the missional community, he sees that a combination is needed whereby a bounded set (he calls this a covenant community, although this is not necessarily what the researcher is proposing) provides the leadership within a larger centered set. The CDO as seen in *sustaining organisation* certainly has a strong bounded set of leaders and other team members. This is placed within an inviting and larger centred set including beneficiaries, volunteers, donors, delivery partners and more, even people of other faiths, who all come together for a particular transformative purpose. The congregation, it is suggested, normally has a smaller centered set that is strongly made up of professing Christians.²⁶⁰ This is not necessarily a critique of either but rather a reflection of the different types of missional communities, contributing to their pluriformity.

Missional communities as connected

Waymaking, along with other research within the DFM Project, shows that there are enduring connections between the CDO and the congregation. Drawing on project data, Celesi and Bowers du Toit (2019) state that in their survey of 42 CDOs, 33 CDOs stated that they have a relationship with one or more congregation.²⁶¹ For those CDOs with a relationship, 97% receive some form of support from a congregation (and therefore only 3% of the CDOs said they receive no support from a congregation). Ranked highest in terms of the type of support was volunteers, followed by financial and spiritual support, and then spiritual support for beneficiaries, supply of materials and expertise.

Waymaking itself shows firstly that the CDO is also providing support to the congregation, especially as seen in *bridging* and *equipping the church*. The role of the church (notably the congregation) as a social actor in South Africa is widely recognised (see, for example, the various contributions in Swart, Rocher, Green & Erasmus, 2010) and is (potentially) an "organisation for change" through strategies and action against poverty (Bowers & August, 2004: 425). Certainly, the researched CDOs appear to agree with this view of the congregation's role. As a result, one of their key strategies is *equipping* by increasing the knowledge, skills and motivation of the congregation to engage with their

²⁵⁹ The use of bounded and centered set thinking was originally introduced by missionary and missiologist Hiebert (1978) where his particular focus was concerning the identification of who could be considered a Christian.

²⁶⁰ As already mentioned, no empirical research on the congregation was carried out in this study and therefore this cannot be stated with any certainty, it is the reflection of the researchers based on her knowledge and experience of congregations.

²⁶¹ Only 2 CDOs said they have no relationship with a congregation, the other 7 did not respond to the question.

beneficiary group. This tendency is seen broadly across the Christian development sector by those who recognise the social capital of the congregation and who adopt a broadly holistic or transformative approach to their work. The ways in which the CDOs engage in *equipping* resonate with international trends in this regard: training volunteers to work in the CDO, advocating and advising church leaders, running a programme within the congregation or *equipping* them to do this, advocacy and training of laity in social justice.

Secondly, the CDO connects with the congregation through their pervasive *bridging* activities. As seen in Section 5.5.1, this includes the dimensions of *out-bridging*, *in-bridging*, and *cross-bridging*.²⁶² A striking resemblance to the CDO's bridging activity is found in Jordheim's research entitled "Bridge-Building and Go-Between: The Role of the Deacon in Church and Society" (Jordheim, 2015). Jordheim interviewed diaconal ministers and other church workers from twenty countries and across twenty-two denominations, asking them what their most important job tasks were and how they would describe their role in church and society. Job tasks mentioned included the caritative, educational, pastoral, liturgical, administrative and advocacy (2015: 191). In addition, they described their role as "being the gospel in action" and "service in the congregation and in society, and also as service for Christ" (2015: 194), with their role in the church and society linked together. Several respondents said they were bridge-builders or go-betweens between the church and the secular society (2015: 194-195). Jordheim's research (2015: 197) summarises well the *out-bridging* and *in-bridging* seen in *extending the congregation*:

When my informants have used the concept 'go-between', they are talking about how they bring the church in and out of the community by offering help and support for those who suffer, and encouraging others to use their gifts, and then bringing the concerns and needs of the people back to the church and to God. They express an understanding of a 'two-way' sense of direction.²⁶³

Jordheim does not mention anything like the *cross-bridging* described in *extending the congregation*. Possibly, this is more prevalent in the context of the CDO where people from different church streams are more likely to join as staff, volunteers and beneficiaries.

Still on *bridging*, *in-bridging* should be noted as a key concern of the CDOs as they desire that their beneficiaries should find a spiritual home in a congregation once the beneficiaries' programme with them is completed. This is understandable, as in the research of Celesi and Bowers du Toit (2019: 6), the type of activity that CDOs indicated involvement in, more than any other at 60%, was that of Christian discipleship. A consistent concern for the CDO is the inability of the congregation to

²⁶² The reader is referred to section 5.5.1 for details of what activities are included in each of these forms of bridging.

²⁶³ It is interesting to reflect that the researched CDOs are not functioning in official diaconal or deacon roles. Reasons for this might include such roles not being entrenched within their local congregation or denomination, the sense of being called rather than needing to be sent, and the preference for organisational independence within an NGO-like structure.

successfully include their beneficiaries, who often have ongoing struggles in contexts of continuous traumatic stress (as discussed in Section 7.2.4). Bridgers (2011: 38) could be speaking for the CDO when she says that “[i]t is the type of story I have heard far too often in spiritual direction with traumatized individuals. Individuals recovering from an overwhelming experience seek comfort and meaning in the church, but are left deeply disappointed by the response.”

Continuing the reflection on missional communities as connected, Bowers du Toit (2017: 3–4) found barriers both within the congregation in the way it engages social issues in its context, as well as problems in collaborating with the CDO. In her research conducted in Cape Town with congregational leaders, it emerged that these leaders find the challenges of poverty overwhelming and are not sure how to respond. In addition, racial and socio-economic prejudice and inequalities created difficulties in relating to and identifying with those in poverty or requiring assistance. Congregational leaders also face time constraints. Additionally, some stated that at times their members living in less needy areas were individualistic and saw church as a service to them whilst those in poorer areas sometimes displayed an attitude of entitlement and dependency. Congregational leaders from different congregations also experience a general lack of unity in responding to contextual issues. Finally, they experience that CDOs can be disempowering to them and their members as they appear to professionalise what helping should look like. Bowers du Toit (2017: 5) concludes that “while FBOs/NGOs could serve as rallying points for engagement, they could also remove ownership from congregations with whom they were seeking to work. Despite the many barriers to engagement, ministers remained committed to using their traditions, liturgy and sermons to attempt mobilisation”. In terms of considering how missional communities are connected, one of the Bowers du Toit’s respondents highlights the key issue between congregation and CDO when asking “How do we develop sustainable relationships that are real partnerships, you know?” (2017: 4).

Guder (1998: 248–268) emphasises the need for connections between missional communities as particularity is not exclusivity. He states that connections require renewal, indeed transformation, with a missional intent, where the inbreaking of God’s reign is the sole criterion. These connections must be tangible and structural. This indicates a needed intentionality in establishing connections between missional communities. Speaking of the New Testament church, Guder states that it was their common vocation that connected them and therefore structures for connecting were primarily missional. He asserts that “[f]rom a missional perspective, the connecting structures are crucial to the nature of the church as the people of God for God’s mission” (1998: 249). As seen in *Waymaking*,

connections are often relational, opportune and informal. To what extent this is a good or bad thing would require further research.²⁶⁴

Missional communities as interpenetrating

A final characteristic that emerges in the relationship between the missional communities of congregation and CDO in *Waymaking* is that of interpenetration. Not only are missional communities pluriform and connected as discussed above, there is also mutual penetration; diffusion of each through the other. The word penetrate encapsulates concepts of mutually - between, within, or throughout and speaks of getting into or passing through.²⁶⁵ This interpenetration is seen in *extending the congregation* with people's multiple belongings to different missional communities.

Walker (2006: 85) notes the trend towards a network dimension of belonging within the church. He uses a fourfold model of "activities, people, events and places" to understand people's ways of belonging in relation to a congregation. It is possible to extend his thinking beyond a congregation and say that multiple belongings are found across diverse missional communities. Networks of multiple belongings are seen in this study and are a key enabler of interpenetration between missional communities. For example, the CDO leaders who were interviewed are also members of congregations.²⁶⁶ In addition, they encourage both staff and beneficiaries to belong to a congregation. All the CDOs in the study were started by a group of people who were, at the time of *inception*, a part of a congregation or multiple congregations and who felt called to begin helping a particular group of people or a community, beyond the current structures of the congregation which were seen as limited in their reach. Whilst tensions are sometimes evident in their ongoing relationship with their own and other congregations, CDO leaders continue to uphold the need for congregations and congregational belonging. The congregation is seen as having a different function to the CDO and therefore as being necessary. In addition, the majority of volunteers (Celesi & Bowers du Toit, 2019: 5–6) come from a variety of congregations, and beneficiaries may also belong to congregations. This creates a dynamic diffusion of each through the other. What is noteworthy, is that congregational leaders do not often appear to have similar multiple belongings with the CDO.²⁶⁷

Interpenetration is also seen in the three further dimensions of *extending the congregation* namely *representing*, *substituting* and *becoming*. In *representing*, CDOs are at times a visible form of the church in society, often a positive one. As mentioned in Section 5.5.3, a provincial government

²⁶⁴ It is also important to note that *Waymaking* did not show robust connections between CDOs themselves. This too requires further reflection and research.

²⁶⁵ Based on three dictionary definitions taken from: Definition of interpenetration by The Free Dictionary, n.d.; Definition of Interpenetrate by Merriam-Webster, n.d.; Interpenetrate definition and meaning | Collins English Dictionary, n.d.

²⁶⁶ Although seldom in leadership positions in those congregations.

²⁶⁷ There were exceptions in the research, for example in one CDO where congregational leaders play an important role in pastoral care and support of the staff and their beneficiaries.

minister declared one of the CDO's to be "the church in action". The CDO also sees itself as *representing* the gospel and the love of Jesus Christ. However informally or serendipitously this *representing* is transacted, there is an outworking of the purpose, teaching and fellowship of congregations into CDOs in their visible societal placement, showing a form of interpenetration. Conversely, the congregation acts as a representative or agent of the goals and methods of the CDO as they are equipped and deliver the programmes of the CDO. Finally, interpenetration happens by being 'like the other', as seen in *substituting* and *becoming* within *extending the congregation*. *Waymaking* shows that both staff and beneficiaries, for reasons discussed in Section 5.5.4, at times see the CDO as their spiritual home, *substituting* it for congregational belonging. Myers (1999: 154) discusses why this may happen while, at the same time, criticising this approach²⁶⁸: "[the Christian NGO] must guard against becoming a sanctuary for those Christians whose pain and disappointment with the church tempts them to try and approximate the church through their work in a parachurch agency". He emphasises that it is the local church that is God's choice for preaching and teaching, administering the sacraments and exercising local accountability (1999: 154). *Waymaking* shows that the CDO would agree with this role for the congregation, but in frustration and after many attempts to place beneficiaries within a congregation, at least two CDOs have felt no option but to begin *becoming* small fellowships or congregations, as described in Section 5.5.5. As a form of interpenetration, and if viewed positively, *becoming* may be seen as a way of planting a congregation. Some years ago, Brunner (1962: 106–116) stated that, in his "search for the new form of the church" he saw the need at times for a "para-congregation" to be available for those "who were sympathetic to the Christian faith, but were inclined to be repelled by the Church". He saw such para-congregations as a preliminary form of congregation. This is a concept that requires further exploration, given the difficulty the CDO beneficiaries experience in *in-bridging* with their beneficiaries.

A few closing remarks are necessary to point to the theological and biblical justification of the proposal that missional communities are pluriform, connected and interpenetrating, which is premised on the church's inclusion in the fellowship or *koinonia* of the Trinity. This was well stated at the WCC Faith and Order Conference in 1993:

The Greek word *koinonia* refers to the communion or fellowship among churches and Christians which is based on the conviction that in Jesus, the Christ, the Triune God united with God self and with one another those dispersed by human sin and set against each other. Such relational understanding of salvation and of the church is, thus, rooted in the faith in the Triune God whose very being is *koinonia* (Best & Gassmann 1994: 225).

²⁶⁸ This is also based on Myer's seeing the Christian organisation involved in development as a "parachurch agency" rather than as a missional community as is being proposed in section 7.3.

This *koinonia* stretches beyond that within an individual missional community to an ecumenism that offers a “vision of communion which helps individuals, churches, movements and institutions discover an important dimension of their participation in the koinonia of the Triune God” (1994:225). Such a socially embodied theology of participation is in turn based in a social trinitarian understanding, rather than “an understanding of God as single acting Subject” (Moltmann, 1981: 139 quoted in Swart *et al.*, 2009: 77). Participation, according to Swart *et al.* (2009: 78) allows holding in tension notions of both otherness and communion. They go on to say that:

This ability to sustain a tensive creativity is crucial for overcoming more static notions of God and for establishing a monistic understanding of the God-world relationship. This in turn allows for a church constituted by its participation in both the life of God and the life of the world, a constitution necessary for mission.

Niemandt (2019: 18) contributes that a relational Trinity is a reminder to the church “that we indwell with each other and dwell together in the flow of love, mutuality, intimacy and submission”. Niemandt (2012: 5) further emphasises *koinonia* as an integrating concept for the identity of the church. Referencing Brouwer (2009: 70), he posits that “the relational focus of koinonia is the most important entry point in the formulation of ecclesiology”, pointing as it does to participation in something bigger than its components. These ecclesial components, it is being proposed, may be seen as missional communities and include, amongst others, the congregation and the CDO. Components which, as Guder (1998: 258) states are, according to the whole (*kata holon*) and “find ways to cooperate as one example of truly catholic and reconciling witness”.

7.4 Conclusion to missional encounters and missional communities

In this chapter, *helping holistically* was considered as a missional encounter. This led to considering literature that describes the nature of missional encounters as contextual, intentional and transformative. These characteristics were extended from the theory of *Waymaking* to include missional encounters as generative and gestated. Following this, the missional encounter placed the beneficiary in the centre of the encounter, identifying them as people suffering from continuous traumatic stress (CTS). Drawing predominantly on pastoral literature dealing with trauma, helping holistically was described as ‘compassion encountering trauma’ where this is done through the schema of a compassionate God and as a compassionate witness.

The chapter also considered *sustaining organisation* and the light it shed on the characteristics of a missional community seen in the CDO as a community of belonging and participation and a faith-based, teleological, structured and praxiological community. Finally, by looking at the interaction of the CDO and the congregation in *extending the congregation*, missional communities were shown to be pluriform, connected and interpenetrating.

This concludes the engagement in Chapters 6 and 7 with literature, which sought to both locate *Waymaking* in relation to extant theological, missiological and other scholarship while also extending literature based on the theory. In Chapter 8, the four missional areas discussed in these two chapters will be brought together to show some emerging contours of a missional ecclesiology as seen in *Waymaking* in order to summarise the missional role and contribution of the CDO.

Chapter 8 – Summative Review and Recommendations

8.1 Introduction

In concluding this study, a summative review of the steps in the research process is offered, considering the objectives established in Chapter 1. Each step is described briefly, with some reflections on it. This is followed by summative findings in three areas: a contribution to the missional discourse from the theory of *Waymaking*;²⁶⁹ reflections on the missional role of the CDO in Cape Town as summarised from the empirical research, read through the activities of the church in mission; and three omissions to the missional discourse itself that this study has highlighted. This will be followed by recommendations arising from the study and addressed to four groups: those leading the missional discourse; the CDO; the congregational leader; and the theological academy. The chapter ends with recommendations for further research.

8.2 Review of the study

This study (as described in Chapter 1) began by raising a question regarding the absence of the CDO from the missional discourse, reflecting a persistent split between the congregation, with a more inward focus, and the CDO, with a more outward focus. The purpose of the study was to address the very limited literature available on the CDO from a missional perspective and to explore the possible missional role and contribution of the CDO, including their contribution to the missional discourse itself. The research question was posed as follows: *What is the missional role and contribution of the CDO as seen through an exploration of the praxis of the CDO in Cape Town?* Definitions were offered for ‘missional’, ‘missional church’ and ‘missional discourse’ and a preliminary assessment was made of the missional discourse and the intersection of the CDO with this discourse. Furthermore, the study was located primarily within an understanding of Practical Theology as ‘seeking faithful practice for change’ and secondarily within Missiology, given the overarching missiological nature of the question. Additionally, the research was positioned within the emerging multidisciplinary field of Theology and Development. Using Classic Grounded Theory (CGT) methodology, the research was also positioned as Empirical Practical Theology. The researcher located herself theologically within the research as being Evangelical, Charismatic and Anglican, and as someone who is professionally a practitioner and consultant within the Christian development sector, meaning that the research may also be considered, to some extent, as insider research.

Having outlined the purpose, aim and approach of the study, the missiological consensus on which the missional discourse is based was broadly defined (Chapter 2). This was necessary in order to

²⁶⁹ The reader is reminded that in this chapter, as in all previous chapters, all categories, dimensions and properties of the theory of *Waymaking* are written in italics.

theologically delimit the research and enable the research to take place in an intradisciplinary manner within Theology. Writing about the missiological consensus also served to increase the researcher's theoretical sensitivity, as is required in CGT, whilst in no way seeking to theorise about the missional role and contribution of the CDO. The missiological consensus was introduced by identifying its origins and the many voices that contributed (and continue to contribute) to it. Mission was discussed in detail as, firstly, the mission of God and, secondly, as the church's participation in this mission. God's mission was seen to reflect God's triune nature and to be for the establishment of God's kingdom on earth. The identity of the church in mission was considered from a number of different perspectives, and the activity of the church was described as proclamation, service and witness. Finally, some of the postures necessary for the church in mission were discussed.

The objective of defining the missiological consensus was adequately met, although in some respects its base of literature, on reflection, was a little narrow. It, however, served its purpose adequately and is not being proposed as a stand-alone piece of research but more as preliminary literature research.

Before being able to begin the empirical research, it was necessary to accurately define the unit of analysis (Chapter 3). No suitable name had been found in literature to easily and consistently define development organisations that have a Christian faith motivation. The name most commonly in use was found to be faith-based organisation (FBO) but that name did not identify either the type of organisation nor the particularity of the faith of such organisations. Especially problematic, for this study, was that FBO sometimes included the congregation and sometimes included only those organisations that were involved in Development and were 'NGO-like'. The name 'Christian development organisation' (CDO) was chosen and a rich definition provided considering, in turn, the CDO's organisational, societal, purpose, activity and faith dimensions. In addition, the origins of the CDO were considered as a historical dimension whilst the relationship dimension positioned the CDO within a web of relational dynamics.

The objective of defining the CDO as the unit of analysis was adequately met and the definition proved to be a robust one during the empirical research. Furthermore, and independent to this study, the definition has been published in a peer reviewed journal (Hancox, 2019). It is hoped that the name and definition offered in this article will promote research and engagement with the CDO in both the field of Theology and the field of Development, as well as aiding the CDO's self-understanding.

Classic Grounded Theory (CGT) was the chosen methodology for this study. Grounded theory in its various forms is a notoriously challenging methodology to use in postgraduate research as it runs counter to what is often considered the normal approach in such research. This is, in part, because of its strongly deductive initial move and the delay in engaging literature related to the research question

until the theory has emerged. This, combined with the desire to use CGT in an intradisciplinary way within Theology, resulted in a perhaps lengthier than normal explication of the research methodology and process (Chapter 4). CGT was motivated as an appropriate methodology for research that set out to be exploratory, theological, empirical and theoretical. Given the complexity of grounded theory research, and CGT in particular, key CGT methods were described before detailing, through a framework of five phases, how the research was conducted and how the theory of *Waymaking* emerged.

The decision to use CGT proved to be a good, albeit a difficult one, as the researcher had not used the methodology before.²⁷⁰ The effort, however, was justified by the theory that emerged, one which was found to be rich and surprising. It was not what the researcher would have developed had she begun more deductively. In particular, the distinctive and unwavering requirement, particular to CGT, to first identify the main concern of the respondents and the core category that is constantly resolving it, proved most fruitful. Additionally, the methodology was also able to uphold the chosen meta-theory of critical realism. CGT possesses the promise of eliciting new theological knowledge from praxis and is to be recommended.

The substantive grounded theory of *Waymaking* (Chapter 5) was written up from data and memos and subsequent to theoretical coding. Given the limited knowledge and understanding of CDOs outside of the organisations themselves, the decision was taken to write up the theory in detail and initially without engaging literature. The main concern of the respondents had emerged as *being faithful to their calling* and this was constantly being resolved by *following to make a way* (the core category) as the CDO sought a better life for their beneficiaries. This played out through two strategies, the categories of *helping holistically* and *extending the congregation*. Both these strategies were enabled by a further category, that of *sustaining organisation*. Each of these categories, excluding the main concern, presented multiple dimensions and properties to explain, spiritually and materially, how the CDO is *Waymaking*.

The theory appeared to provide a satisfactory explanation of why and how the respondent CDOs exist and it provided a rich source of material for reflection through the lens of mission. A couple of caveats regarding the way it was written are highlighted. Firstly, it was, perhaps, rather too descriptive (when considered against the norm for CGT), and had many supporting quotes from CDOs, rather than relying more strongly on the concepts to stand alone. Secondly, it was a ‘big’ theory with many different interconnected elements and in fact any one of the categories would have provided sufficient

²⁷⁰ The confusion in the literature regarding the different types of grounded theory as well as the unusual terminology it employs required a commitment to the chosen methodology. Many times, the researcher needed to go back and read again the various literary sources on CGT to check that she was on the right path and had not deviated at some point.

data for a stand-alone study. Given the exploratory nature of the study, seeking richness of expression, completeness and breadth was taken as the preferred approach.

Having written up the substantive grounded theory of *Waymaking*, literature, as directed by the theory, was engaged to locate the theory in relation to extant theological and other scholarship, and to enrich as well as potentially extend both the theory and literature (Chapters 6 & 7). This was not an attempt to verify the theory, as CGT does not get verified by literature.²⁷¹ What is seen in these chapters is the theory located and extended by literature that has worked its way into the theory. Given the theological nature of the study and the missional focus of the research question, the literature chosen was predominantly, but not exclusively, theological and more particularly missiological. Engagement with literature through *Waymaking*, and within the delimitation of the research question, elicited four missional areas, which formed a useful bridge between the theory and literature. These were: missional calling (related to *being faithful to their calling*); missional spirituality (related to *following to make a way*); missional encounters (related to *helping holistically*) and missional communities (related to *extending the congregation and sustaining organisation*).

Engaging literature was an exciting yet rather fluid process, where it was necessary to remain grounded in the inductively developed theory and its data whilst, at the same time, seeking to move towards explicit connections with mission. This engagement with literature provided the secondary deductive move of CGT, but as directed by the emergent theory. Engaging literature in this way effectively made the empirical research ‘theological’, helping to locate the praxis of the CDO as specifically faith praxis. Given the richness of the many dimensions and properties of the categories within *Waymaking*, the researcher felt like she was just scratching the surface, but at the same time was able to make some key connections between the CDO and missiology.

Having reviewed the study process and its objective, the attention now turns to a presentation of summative findings.

8.3 Summative findings

The summative findings of this study will be considered by reflecting on the contribution of the CDO to the missional discourse, and the missional role being played by the CDO. This will be followed by a discussion of some omissions in the missional discourse that were highlighted in the course of the study, and the possible contribution of the CDO in addressing these omissions.

²⁷¹ As was explained in Sections 4.2.1 & 4.3.5

8.3.1 *A contribution to the missional discourse from the CDO*

Guder (1998:221) raises the question: “As we assume the missional definition of the church as the sign, foretaste, instrument, and agent of God’s rule in Christ, we shall ask now, How should the church organize itself for its vocation?” The praxis of the CDO as seen in the theory of *Waymaking*, it is suggested, has a contribution to make towards answering Guder’s question, and is offered as a contribution to the missional discourse. This contribution is summarised below, drawing from the four missional areas that emerged during the study, as mentioned above. Before discussing the four missional areas, their integration will be discussed and presented, drawing on some key insights within the missiological consensus (Chapter 2) to depict an ecclesial pattern seen to be present within *Waymaking*.

It is important to note that the contours are a depiction of the praxis of one type of missional community, the CDO, in one context, namely Cape Town. It is presented with the assumption that it will also have application more broadly, to both other types of missional communities and also those in other contexts. This assumption would need to be tested.

An ecclesial pattern present in Waymaking

Waymaking and its engagement with literature elicited the four missional areas mentioned above, namely missional calling, missional spirituality, missional encounters and missional communities. In stepping back from a focus on the individual missional areas, and considering them as a whole, the question presented as to how they might relate to one another. In exploring these relationships in the light of *Waymaking* and the missiological consensus, contours of a missional ecclesial pattern emerged.²⁷² In re-reading the missiological consensus with the four missional areas in sight, what emerged was a pattern that had overtones of a recurring ecclesial pattern that is found within the consensus and which points to the connected inward and outward movements of the church.²⁷³ That recurring pattern appears in various guises in the writings of different key missiological thinkers of the 20th century.

Barth, for example, speaks about the relationship between the outward and the inward action of the church when he says that:

In this respect we think of the diastole cycle of the heart which, in order to pump blood through the whole organism, certainly returns to the systole – however, to return there, it must first go out again in a renewed diastole. In this relationship of outward and inward action, the service of the community will be and

²⁷² The contours emerged through ongoing reflection on *Waymaking* when the researcher, having completed the write up of the theory as a substantive grounded theory (Chapter 5), continued, over the period of a few months, to hand-sort memos and the various categories with their dimensions and properties. At the same time, she re-read the definition of the missiological consensus (Chapter 2) and continued to read missiological (and other) literature with the theory in mind. In doing so, she was exploring further, seeking to raise the analytic level and looking towards the possibility of *Waymaking* becoming a formal grounded theory at some future point, beyond the scope of this study.

²⁷³ As presented briefly in Section 2.4.2.

remain the service of God, and so the true service of humanity (Barth *KD IV/32*, 833, translation by Flett (2010: 286)).

Similarly, Newbigin (1995: 110) refers to the church as both the sign and foretaste, and the instrument and agent of God’s mission. Elsewhere, (1959: 21 & 43) he speaks about the church and its missionary dimension and its missionary intention. Blauw (1962) spoke of the church as having both centrifugal and centripetal movements while Flett (2016), in his exploration of the apostolicity of the church, refers to the cultivation and the communication of the faith. Perhaps the most helpful in understanding this ecclesial pattern is Bosch (1991: 385), where he describes the church as an ellipse with two foci:

In and around the first it acknowledges and enjoys the source of its life; this is where worship and prayer are emphasized. From and through the second focus the church engages and challenges the world... Neither focus should ever be at the expense of the other; rather, they stand in each other’s service... ‘The church is always and at the same time called out of the world and sent into the world.’ ... The church gathers to praise God, to enjoy fellowship and receive spiritual sustenance, and disperses to serve God wherever its members are. It is called to hold in redemptive tension its dual orientation.

This “dual orientation” of the recurring ecclesial pattern could be detected in the theory of *Waymaking*. Viewing this pattern with the help of systems thinking,²⁷⁴ what emerged was an amplifying, double looping pattern containing the theory’s five primary concepts, depicted graphically as follows:

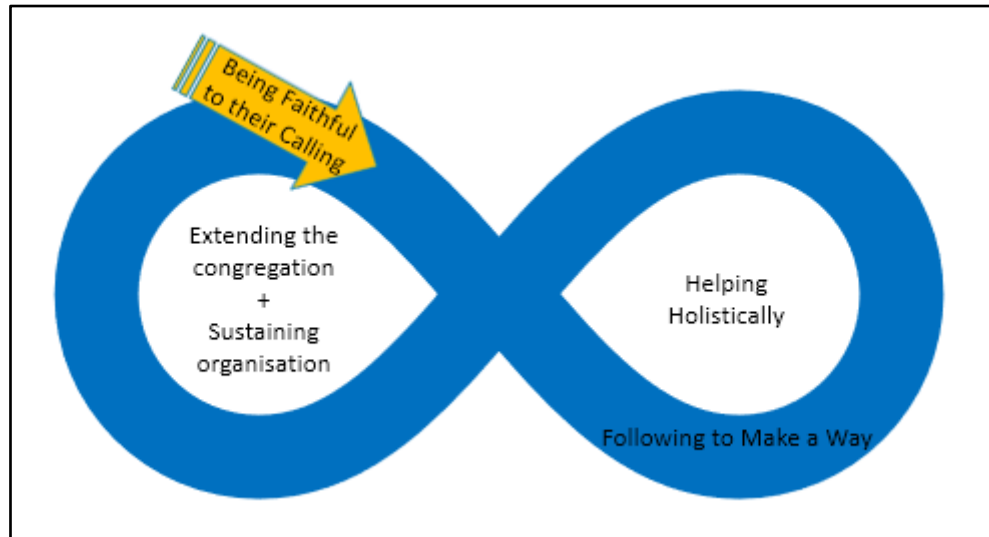


Figure 19: An ecclesial pattern emerging from Waymaking

In this way, with the ecclesial pattern discerned within the substantive grounded theory as presented in Chapter 5, the missional areas developed in Chapters 6 and 7 were overlayed. The first foci mentioned by Bosch could be seen in the missional communities and the second in the missional

²⁷⁴ Systems thinking, as described by Senge (1990: 7), sees events as “all connected within the same pattern. Each has an influence on the rest, an influence that is usually hidden from view. You can only understand the system... by contemplating the whole, not any individual part of the pattern.”

encounters. Linking this pattern to traditional elements of ecclesiology, it seemed that the first foci, namely missional communities, was about fellowship or *koinonia*, which could also be described as sign and foretaste. The second foci, namely missional encounters, was about service or *diaconia*, which could also be described as instrument and agent.²⁷⁵ The impetus was provided by a missional calling and the perpetual flow between the 2 foci was animated by a missional spirituality.²⁷⁶ The resultant ecclesial pattern that emerged was the following:

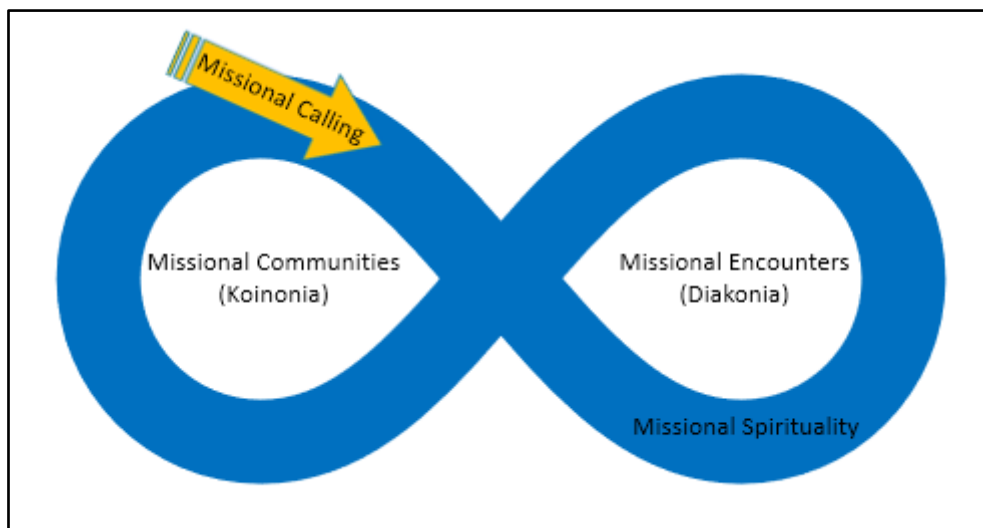


Figure 20: An ecclesial pattern emerging from Waymaking and its engagement with literature

The missional church may, in this way, be pictured as a lemniscate, with a dynamic and perpetual flow along this figure-of-eight form. In it, the church, in the power of the Spirit, moves between being gathered in fellowship, called and sent out into the world in service, and then returning once again to fellowship and worship. It is an ever-expanding church that is open to the world. The point, so often hidden in plain sight, is that the missional church, seen this way through the theory of *Waymaking* and the missiological consensus, is inclusive of both her being and her doing.

The various contours inhering in the above ecclesial pattern may be further illustrated by means of a discussion of the four missional areas as presented in Chapters 6 and 7.²⁷⁷ Based on *Waymaking's* small sample of only one type of missional community, namely the CDO, in one context, that of Cape

²⁷⁵ *Kerygma* and *doxologia* are seemingly present in both foci in *Waymaking*. More research would be needed to explore these two elements within the ecclesial pattern.

²⁷⁶ The writers mentioned above appear to provide limited elaboration on the mechanism of the connection between the two foci. The researcher does not claim exhaustive knowledge of the works of the authors mentioned. However, in her reading of missiological literature, the researcher did find many places in multiple authors which spoke mostly indirectly to the two foci and the connection between them. Of note, Bosch, in starting to explore the role of poesis (which he was starting to do shortly before his death), offered some direction in this regard (Bosch, 1991: 512; Saayman & Kritzing, 2011: 182-186). This is a promising topic for further research as engaging it was beyond the scope of this study.

²⁷⁷ The discussion of the contours draws on Chapters 6 and 7, with Chapter 5 already implicit in these two chapters. No new material was introduced. The discussion is a summary of findings in those chapters to which the reader is referred for richer insights and for citations to data and literature used.

Town, this is by no means being presented as a comprehensive proposal. It should be seen rather as one filter, placed over the lens of the missional discourse and through which additional elements of the missional church may be perceived. In this way, it adds a layer of colour and brings greater clarity to what may not have been clearly seen before.

The contour of missional calling

The impetus-giving contour in the ecclesial pattern as seen in the CDO is that of missional calling (see Section 6.2). The CDO as a missional community exists because a group of people felt and continue to feel they have received a specific calling from God, a ‘transcendent summons’ to carry out some or other activity that will help people who are living in very difficult circumstances. The possibility and hope, even the belief, that God is issuing this calling is a powerful motivator for action. For the CDO, such a calling appears to be experienced by people who are already found to be responding to some extent to the more general calling of God. This general calling, on which a transcendent summons builds, is the calling to be the people of God in the world, the *ekklesia*, those seeking to walk in the way of the Lord through the pursuance of righteousness and justice, to be a blessing to all people. It is a calling to serve which is also a calling to obedience rather than to belief. It is, therefore, more than a calling to humble service, although it is that too. It is a calling firstly to serve God, but the contingent action in serving God is to serve others with the love of God. Obedience to God will always entail love and compassion towards others, and service to God cannot be separated from service to others. God’s calling to his people is to act as God’s agent, envoy, representative or spokesperson. In seeking to fulfil this calling, it is essential to remember that Jesus Christ, who was prophet, priest and king, was pre-eminently also the suffering servant, a *diakonos*.

Building on their general individual and collective callings, the CDO experiences a specific calling to compassionate action as they help a particular community or profile of people in difficult circumstances move towards greater flourishing in life. This is to be expected within a missional community such as the CDO, as compassion in the Bible shows itself as a source of mission. God’s compassionate nature and resultant action is mentioned frequently in the Old Testament. Likewise, the basis of Jesus’ ministry was his boundless compassion. Compassion should not be confused with expressions of sentimental and superior sympathy. Instead, the *passio Dei* leads to mission as vulnerable compassionate action rather than control and dominance. Compassion mounts a resistance to the radical evil experienced by another by taking on the burden of such a person. It is from such compassion that both mercy and justice flow.

In its missional calling the CDO shows itself as a participant in God’s mission through hearing and more importantly seeking earnestly to obey a calling that leads to compassionate action for and with people in difficult circumstances. The missional calling of the CDO shows that missional

communities receive very specific callings to actively seek God's kingdom in a particular context, and that these callings are experienced individually and collectively. It shows that faithfulness in general calling is quite often a precursor to receiving a specifically missional calling. The CDO places an emphasis on the nature of a missional calling as serving God by serving others and highlights the compassionate action within a missional calling.

The contour of missional spirituality

The animating contour in the ecclesial pattern as seen in the CDO is that of missional spirituality (see Section 6.3). The CDO, as a missional community, requires a spirituality that will enable them to respond to the calling they understand they have received from God. Christian spirituality has been described as seeking to live all of human life in a conscious relationship with God, in Jesus Christ, and through the Spirit. It is a spirituality that seeks a holy and a good life for the individual and for the Christian community. A missional spirituality, however, goes further and involves a Divine-human relationship that sustains participation in the mission of God, trusting in a personally known God rather than in the truth of propositional statements. Four characteristics of such a missional spirituality may be seen in the CDO.

Firstly, their spirituality shows itself to be purposive, that is, directed at attaining the CDO's purpose and the specific outcomes that are sought for and by their beneficiaries. Contrary to the inward focus and personal purpose in much Christian spirituality, theirs is for the wellbeing and flourishing of those beyond themselves. It sees no separation but rather a connection between spirituality and social responsibility.

The spirituality of the CDO is, secondly, a communal rather than an individual one. This is consistent with God choosing the particular community as his instrument for mission. A communal understanding of spirituality extends the traditional 'I – Thou' construct that is used, at times, to describe the Divine-human relationship, into one that is a 'we – Thou' construct that recognises the importance of the human-human encounter in spirituality. This approach sees human life in terms of relationship and recognising that the 'I' alone is not fully human and, therefore, cannot have a full Divine-human relationship. The CDO as the 'we', as a missional community, relates communally to God, the 'Thou'. The CDO, however, extends this human-human encounter of the 'we' to include their beneficiary for whom they have a high regard and whom they recognise as also connected to the 'Thou'. Their beneficiaries may be considered, therefore, as 'thou' with a resultant tripartite spirituality of 'we – Thou – thou'. This echoes the high regard in which Jesus held those who were marginalised within society, indicating that there can be no missional spirituality which does not also and at all times include 'the widow, the orphan, the alien and the poor' in its ambit. It is a spirituality of solidarity, a solidarity initiated in God's solidarity with humankind through Jesus Christ and which

calls for a similar human response. This shows the critical importance of both the Divine-human and the human-human encounter in a missional spirituality.

In serving God by serving others, the CDO exhibits, thirdly, a prevenient spirituality, one which 'goes before'. This is the tentative extension of the theological term used to describe the operation of God's grace in a person's life before they come to faith in Christ. But in holding to the comprehensive, holistic or integral nature of salvation, God's prevenient grace may be seen more widely at work. God's prevenience makes the way for the CDO to help their beneficiary whilst the prevenience of the CDO opens up the way for the things God wants to see done in the lives of their beneficiary. The CDO experiences God going ahead of them, leading them and showing them ways they can help their beneficiaries and in order to do so they need to follow God closely. However, what they do in their following opens, in turn, the way for God to work further in the lives of their beneficiaries. God's agency is primary both for the CDO and for their beneficiary, but the CDO must play its small part. This should not be seen as the CDO mediating between God and the beneficiary but rather as 'preparing the way of the Lord'. Indeed, there is also the prevenience of the beneficiary themselves, who must take the lead at times and respond in order to open the way for transformation in their lives. The prevenient spirituality of the CDO is one which depends on God's prior work, but which also accepts their prevenience in the lives of their beneficiaries. It is about doing the things God has asked them to do, in obedient following, whilst depending on God for the outcome. Passiveness is contrary to what is seen in the spirituality of the CDO, supporting the dialectical and creative tension between God's work and the work of the missional community. Spirituality in mission is, therefore, neither activist nor quietist. God retains the initiative and God's community lives in response to this initiative. In this ordering, the community, activated by the Spirit, follows the Lord in the world and the Lord responds in turn to the actions of his people.

Theologians have noted the unity of the works of the Trinity, with each person of the Trinity involved in every outward action of the Trinity and this understanding indicates and, indeed, requires a trinitarian spirituality of mission. Whilst there is no articulated trinitarianism in the CDO's spirituality, there is, fourthly, an emerging trinitarian pattern which may be discerned. It is a pattern with three related movements of aligning, pursuing and acting, all of which may happen concurrently or sequentially. There is a living, unfolding aligning with the Father's divine and loving rule and the kingdom he seeks to establish on earth. It is about hearing the voice of God in history, and also in a specific context, conversing with God in prayer and through scripture, and with people, all the while seeking to discern God's thoughts, direction and wisdom. Further, pursuing may be seen as pursuing the way of Jesus, the *imitatio Christi*. It is an active, animated, purposeful, visceral event, not straightforward yet actively seeking ways of applying the teachings of Jesus within a specific context.

Pursuing requires an active state of being that is not about striving, but about seeking to be led by joy, peace, trust and faith. In their pursuing, the CDO feels that they are always following, always apprenticed. In acting, the CDO seeks the presence of the Spirit in order to participate with the Spirit in mission. This human interaction with God in the pattern of align – pursue – act within a trinitarian missional spirituality does not emerge as a cycle with stages but as a concurrent forward movement. Rather than a cycle, interaction with God is along an historical pathway or trajectory where the CDO is relating to all three Persons of the Trinity, while at the same time engaging their contextual missional calling. It evokes a three stranded helix as the pattern of the CDOs missional spirituality, moving forward, purposively, through history, to an expected future point in time.

In its missional spirituality the CDO is actively seeking to ‘prepare the way of the Lord’ in accepting their agency in what God wants to bring about in the life of another. As participants in mission, the CDO is shown to be fully dependent on their spirituality. The CDO shows that spirituality is not an end in itself, but that a missional spirituality is the animation through which people participate in mission and the way in which a missional calling is enabled. The CDO’s spirituality also shows that such a spirituality is a communal rather than an individual one, and one which actively engages in relationship with Trinity.

The contour of missional encounters

The visible contour in the ecclesial pattern as seen in the CDO is that of its encounters (see Section 7.2). The CDO, as a missional community, is engaged in concretely transformative encounters that occur between God and people, and among people, seeking the inbreaking of God’s reign. They are a necessary derivative of participation in God’s mission by a missional community and include direct and intentional involvement in society. The missional encounters of the CDO revealed 5 characteristics. Firstly, they are contextual and take place within the socio-political, religious and institutional contexts in which the missional community is placed, and a context that is to be viewed holistically. Such a holistic view sees life as an integrated whole of spiritual, emotional, ethical, physical, social and mental dimensions. Missional encounters are between the gospel and culture and use the opportunities presented by the context. Secondly, the missional encounters of the CDO are intentional. Programmes for their work are designed, developed, planned, rolled out, monitored and evaluated. Furthermore, they procure resources of money, people and facilities to run the programmes, which they run on a mostly ongoing basis. Thirdly, the CDO expects their encounters to be transformative, seeking positive change in the whole of human life. Fourthly, the encounters of the CDO are generative, creating change which stimulates and encourages, inspires and brings forth additional changes. It ignites a process of self-perpetuating change, with change building on itself and creating a positive feedback loop. Fifthly, the CDO’s missional encounters are gestated, taking

place in a milieu which is necessary to support the encounter. Being gestated creates a womb-like environment that allows transformative, generative activity to take place. It is a milieu of hospitality, narrating, learning, love, hope and co-labouring with God.

To further understand the encounters of the CDO in this study, it is necessary to begin by understanding their beneficiaries. They are people living in Cape Town who are often in a state best described as continuous traumatic stress (CTS) where stressful conditions and traumatic events are not only in the past (for example in the case of post-traumatic stress), but also ongoing and expected. In CTS, trauma, rather than being discreet, is a whole-life event. CTS is a term inimitably connected to the adverse political, social and economic realities in which people are living. It is not a disorder but a construct which may helpfully move beyond the valid but often over-used terms of ‘the poor’ and ‘poverty’ in describing people living in very difficult socio-economic and political circumstances. CTS describes a condition, wide-spread in Cape Town, of collective and historic trauma that is, in turn, insidious, persistent, chronic and cumulative. CTS highlights the complex relationship between trauma and oppression, one in which humanity is destroyed.

It is at the intersect of their calling to compassionate action and the life condition of their beneficiaries that the missional encounter of the CDO in Cape Town is located and may best be described as ‘compassion encountering trauma’. Two approaches in the CDO’s encounter were detected. Firstly, with the schema of a compassionate God expressing the truth of ‘God-with-us’ and ‘God-for-us’, a theology from below where God is one who loves enough to come alongside and suffer with, rather than an imperialistic schema of God. In this way, missional encounters are directed by compassionate caregiving and compassionate being with. Secondly, the CDO acts as a compassionate witness, coming alongside their beneficiaries. Such a witness is an intentional presence, bearing witness to God’s being there, with and for people. The CDO, with its operative schema of a compassionate God, becomes a compassionate witness. A compassionate witness is one who chooses to stay present following catastrophe, violence, or violation and through this intentionally present compassionate witness, it is possible for strength and resilience to replace feelings of being powerless and of being overwhelmed, as experienced by their beneficiaries. Commentators note that compassionate witnessing does not in itself remove the pain of trauma, it rather reconfigures it. It does this as it restores human connection and builds strength and hope in the face of tragedy. It helps people to hope and to discover dignity and identity, as well as new possibilities of being, finding their unique story within the Divine story. Furthermore, in their compassionate encounter with trauma, the CDO imparts Christian practical wisdom and it is this embodied wisdom which makes Christianity not merely an idea but a living reality that is in service to God and other people. Such compassionate witnessing relies not so much on skill and resourcefulness as on trust in the redemptive suffering of Christ that

helps people to resist evil and to address concrete needs by creatively following the way of Jesus Christ.

The contour of missional communities

The sustaining contour in the ecclesial pattern as seen in the CDO is that of its communities (see Section 7.3). The CDO as a missional community is both a particular community, and part of a community of communities. It is the particular community that is God's chosen instrument for mission, but such a community necessarily interrelates with other particular communities who are participants together in God's mission. The CDO is one type of particular community, the congregation is another. The CDO is a response to its context and is served by the necessary organisational structures that enable it to sustain its missional encounter. The CDOs in this study exhibit five characteristics.

Firstly, the CDO is a community of belonging and participation that forms itself into a unified, work-based community, existing within its organisationally-defined boundaries. It is especially a community of and for laity, including women, those vocationally trained in non-clerical fields (e.g. teaching, social work, medicine) and those at the so-called margins of society's formal economy. The CDO is a place where laity, with their calling and giftedness to help others, find belonging and a community with whom to participate.

Secondly, the CDO is an unapologetically faith-based community where the practices of faithful living, biblical reflection and prayer are a core motivation that is central to the way in which they do their work. The practice of sacraments like baptism and communion is rare but does occur on occasion within the CDO.

Thirdly, the CDO is a teleological community continually being formed by and for their purpose of seeking a better life for its particular beneficiary group. In pursuing this purpose, the CDO exhibits the elements of the planning and progress thinking common to development organisations. There is, however, a reliance on and expectation of the inbreaking of God and the disruption of life trajectories that mitigate against fullness of life for their beneficiaries. As a teleological community, the CDO neither comes into being, nor can it continue to exist without, its immanent purpose located within a teleology based on hope and a better future that may be brought into existence, at least in part, through that hope.

Fourthly, the CDOs in this study are structured communities, organisations established within South Africa's voluntary sector legislation with all the necessary organisational systems for compliance. Whilst it is, in this sense, an organisational 'machine', the CDO should also be viewed as having the

structures of a living system, able to sense, learn, and adapt to their environment and with the Spirit's guidance, finding its best structure and form in the local context.

Fifthly, the CDO shows itself to be a praxiological community with ongoing growth and formation as in a living organism, where it does not arrive at a 'formed' or completed state, but which is continually forming. In doing so it needs to be open, flexible and provisional, given the discoveries involved in a daily praxis of acting reflectively and reflecting on actions. This leads to organisational forming, which happens when the CDO defines its purpose, cultivates approaches to follow in its work and extends itself through expansion and partnerships. There is also a personal and communal dimension in the CDO's praxis and resultant forming seen in the individual and team development of staff and volunteers, and facilitating this is a key activity for the CDO leader. The CDO exhibits in their praxis an entrepreneurial approach that is both deliberate and emergent. As a praxiological community, there are habits in the CDO that sustain their forming, seen in the habits of maintaining its identity, praying, being a community and persevering.

Moving on to consider both the CDO and the congregation as particular communities that exist within a community of communities, three additional characteristics of missional communities may be observed. Firstly, they are pluriform, with different communities existing in different forms and for different purposes. Theologians have described these differences in various ways, and those seen between the CDO and the congregation would include, for example, the modality and sodality, and as gatekeepers and traders.

Secondly, as missional communities, the CDO and the congregation are connected. For example, as seen in this study and from the perspective of the CDO, there are various bridging functions into and out of the congregation played by the CDO that connect the two types of communities. Furthermore, the CDO is actively engaged in equipping the congregation to also help people of the profile it is helping, either by assisting the congregation to run programmes or to provide supplementary support to their beneficiaries.

Finally, as missional communities, the CDO and the congregation interpenetrate, with the diffusion of each through the other. This is formed in part by the network of multiple belongings that people have across missional communities. CDOs are invariably started by people who are attending a congregation at the time of inception and who go on to form a team with staff and volunteers drawn from that and other congregations. Staff, volunteers and beneficiaries return from their engagement in the CDO to a congregation and take that formative experience with them. Furthermore, interpenetration of congregation and CDO is evident as the CDO is sometimes seen, especially by outsiders, to represent the church in action in the world. It is interesting to note that, at times, the

CDO substitutes for the congregation when staff and beneficiaries are not able to find a congregational home. On rare occasions and when this substituting has been persistent, the CDO effectively becomes a congregation, adding sacramental elements like communion and baptism to their activities with staff and beneficiaries.

This ends the discussion on the four missional areas emerging as an ecclesial pattern within the praxis of the CDO as reflected in the theory of *Waymaking* and its engagement with literature. This will be followed by a summative reflection on what it indicates about the missional role of the CDO, as seen in Cape Town, South Africa.

8.3.2 *The missional role of the CDO*

In reflecting on the missional role of the CDO, a simple definition of role was taken as “the function assumed, or part played by a person or thing in a particular situation” (“Definition of Role on Lexico.com”, n.d.). Within the praxis of the CDO as shown in *Waymaking*, it becomes apparent that the CDO *is* playing a part in the activities expected of a church that is seen to be participating in God’s mission. To support this claim, definitions of mission given earlier in this study will be restated, and then the role of the CDO will be considered against the three activities noted for the church as participant in mission that were highlighted in the missiological consensus (Chapter 2). These activities are proclamation, service and witness (see Section 2.4.2). As the definition of ‘role’ makes clear, it is about a part played, and not about needing to be or do something in its totality. It is also necessary to emphasise that these findings come from a specific context, namely Cape Town. To know if a similar role is being played by CDOs in other contexts would require further research.²⁷⁸

As was stated in Chapter 2, God is a missionary God, implying that “the people of God are a missionary people” (Bosch, 1991: 372). The mission of the church is its “committed participation as God’s people, at God’s invitation and command, in God’s own mission within the history of God’s world for the redemption of God’s creation” (Wright, 2006: 23). It was also noted in Section 2.4.2 that there is a Christological focus to the church’s mission activity as Jesus Christ is both the model and foundation for the church’s mission, which happens under the Spirit’s leadership and empowerment, expressing the love of the Father for the world. As Jesus proclaimed the kingdom of God, served the Father’s purposes in the coming of his kingdom and witnessed to its truth, so too the church is called to proclaim, serve and witness to the kingdom of God.

²⁷⁸ Given the global nature of both mission and development, it is possible that a similar role is being played in other contexts, especially where CDOs are working directly with beneficiaries. However, in some places, the absence of congregations and the secular or actively non-Christian nature of the context may dictate a different outworking of the role.

Using the framework of the three activities of proclamation, service and witness, and overlaying *Waymaking*, starts to emerge the missional role of the CDO within a missional church.²⁷⁹ Each of the three areas below begins with a summary of the activity, and is followed by reflections on the role being played by the CDO in that area.

The CDO's role in proclamation

One of the tasks of the church in mission is proclamation. Proclamation is about both stating and making known the truth of God's kingdom and calling people in the world to respond to Christ's invitation to enter and receive God's kingdom. The subject of proclamation is always Jesus Christ and the in-breaking of God's reign of mercy, justice and reconciliation. The gospel that the church proclaims has both an ethical thrust and a soteriological depth and represents a movement out to those estranged from God in order to establish Christian knowledge in the world. Proclamation is to be done in a dialogical way, one that recognises the dignity and the tragedy of the human person, recognising that God has already been at work before anyone arrived to proclaim God's good news. It is news that helps people to understand themselves within the human story and to live by a different story to the one told by the world. Proclamation is not confined to the initial hearing and acceptance of the gospel but is also directed at believers being increasingly formed into the image of Christ. Proclamation of the good news of the kingdom of God brought near through Jesus Christ is the means by which God extends his invitation of salvation and invites people to enter God's kingdom. It is as a result of the proclamation heard, and through repentance and faith, that people may freely choose to live under God's liberating authority and within his kingdom. Proclamation is a call to service within God's kingdom, setting people free from all that binds so that they become available for God and neighbour.

People in CDOs generally do not preach sermons, but nevertheless they proclaim the good news of Jesus Christ and the kingdom both verbally and through their actions. This is seen in *Waymaking* in relation to four groups of people. Firstly, their beneficiaries. Especially within the properties of *raising awareness* and of *imparting* within *helping holistically*, the CDOs share the gospel message. This may be in a 'light' way, for example through optional devotionals, or in a way that is central to a programme. Indeed, in some of the programmes, especially those working with people in very difficult circumstances, there is the intention that the transformative power of the gospel message will be known by their beneficiaries. Secondly the CDOs proclaim within their team, amongst the staff and volunteers, within the *sustaining organisation*. This is done formally at different moments in both *organisational forming* and *team forming* when the gospel is proclaimed for encouragement, direction

²⁷⁹ In the discussion that follows, the three sections of Proclaim, Serve and Witness in Section 2.4.2 are followed quite closely. For richer discussion and for citations, the reader is referred to this section.

and for training and discipling purposes. Proclamation of gospel truths are an essential part in the properties of *habitualising* where it edifies and sustains the community. Thirdly, there is proclamation to the congregation during their *equipping* within *extending the congregation* where especially those parts of the gospel related to compassionate action, justice and mercy are proclaimed to Christians, mostly through training activities. Fourthly, the CDO proclaims to all those they interact with in their work where, with and without words, the reality of the message of God's love and the good news of the kingdom is communicated.

The CDO's role in service

A further activity of the missional church is service that seeks the justice and mercy of God's kingdom. To serve God is to live in service to the world through evangelising, responding to immediate human needs, and pressing for social transformation. It is service in solidarity with the world because the God of righteousness and justice champions the cause of the weak and the oppressed, moving towards people in love. In service, word may not be divorced from the deed as words interpret deeds and deeds validate words. The liberating service of the church is most often through the charitable, developmental and advocacy actions of individual Christians, or Christians working together seeking urgent or incremental liberation for an individual or oppressed group. In this way, the missional church can be an instrument through which God's will for justice, peace and freedom is done in the world. Additionally, in rendering service in and for the world, the church is able to offer a foretaste of God's kingdom.

The CDO, as seen in the discussion regarding their main concern of *being faithful to their calling*, both demonstrates and accommodates a call to serve God by serving others. In their work with their beneficiaries, seen most especially in *helping holistically*, the CDO serves those living in conditions of continuous traumatic stress through their compassionate action. Their service is for people irrespective of their religious affiliations. They serve through the intentionality of their encounters seen in the way in which they are actively *seeking and inviting* those they want to serve. Service, seen in *facilitating awareness*, takes the form of helping to bring emotional and spiritual understanding and healing. During *imparting*, the service of the CDO involves offering training and helping in the development of both soft and hard skills. The CDO serves in the way they access resources to run their programs and make specialist skills, such as medical, educational, legal and social work, available to people who would otherwise not have access to these. They actively serve through using their resources and relationships in *connecting* their beneficiaries with work and educational opportunities, congregations and more.

In addition to its predominantly outward, world-facing service, the CDO also serves by *extending the congregation*. This is done through the various forms of *bridging*. There is *out-bridging* where the

CDO is a conduit for people (mostly as staff and volunteers of the CDO) to be active in *helping holistically* beyond the congregation. A further type of bridging between the CDO and the congregation is *in-bridging* which, in contrast, sees an inflow into the congregation of skills, knowledge and people through staff, volunteers and beneficiaries. Lastly, there is *cross-bridging* that allows for connections to be formed between different congregations and between congregations and other CDOs. Furthermore, the CDO serves the congregation through *equipping* the congregation to also help people of the profile it is helping, either by running programmes or providing supplementary support to them. They bring into their *equipping* specialist skills and connect the congregation to the world beyond the congregation.

The CDO serves by being a community of participation and belonging to support the missional callings most especially of laity, notably of women, of those not called into clerical roles and of those ‘on the margins of society’. For these people, the congregation is mostly not such a place.

Finally, the CDO serves the world in their hope-in-action as, in *extending help*, the impact of their service is carried beyond their programmes as many of their beneficiaries are, to some extent, *growing and flourishing* and this is being felt in their immediate family and community circles. Furthermore, some of their beneficiaries are having wider impact in their communities as they are *being waymakers*.

The CDO’s role in witnessing

A final activity of the church in mission that will be discussed is witnessing. Witness is about individuals and communities of faith living their lives in the light of that faith. Witness happens as a gathered community, regularly meeting in services of worship. It is in its gathering that the church becomes visible and is built up for its witnessing vocation. It also happens as a dispersed community that has been prepared and sent into the world. Witness is the responsibility of the whole people of God with laypersons being the primary operational basis from which the *missio Dei* proceeds. For faithful witness, church communities need to train, enable and empower, through the Spirit, members to act as witnesses to and agents of the kingdom in the different sectors of public life where they work. This is critical as members must be equipped to link their Christian faith with their daily life in their secular work as this is where the real interface between the church and the world takes place. Finally, witness is to be in the unity of the body of Christ in reconciled diversity as the one people of God. This oneness is not a unitary oneness. Unity in turn bears witness to the common missional calling of the church. Unity is witnessed within a particular local context, as the local church itself exists at this level. The church witnesses to all people in all life circumstances by showing concretely what the redeeming love of Jesus Christ looks like in all types of life situations. It should be noted

that the task of bearing witness is not only for the benefit of those who do not yet know God, but also strengthens the faith and understanding of the witnesses themselves.

The CDO witnesses to the church, to people in difficult circumstances and to the world in general by *representing* Jesus through the visibility of their proclamation and service to their beneficiaries, as described above. Their *loving* and *adventing* also witnesses to the veracity of the gospel message. Additionally, the CDO equips Christians for their witnessing both within the congregation through *equipping* and by enabling their staff and volunteers to participate in *helping holistically*. They witness also to the church regarding the importance of *helping* and engaging in missional encounters. Furthermore, they witness to unity in the church by showing ways in which people from different missional communities may connect as one community, united in diversity, participants together on God's mission.

This ends the discussion that sought to identify the missional role of the CDO by overlaying the activities of the church as participant in God's mission with the work of the CDO as seen in *Waymaking*.

8.3.3 *Highlighted omissions to the missional discourse*

Having presented summative findings related to the research question about the missional contribution and role of the CDO, some additional findings about the missional discourse, in the light of this contribution and role, warrant mentioning. These pertain to three perceived omissions in the current discourse that engagement with the CDO may help to address. The theory of *Waymaking*, read in conjunction with the missiological consensus, broadly defined in Chapter 2, highlights these omissions within the missional discourse. Before discussing them, it is necessary to point out that this study did not set out to provide a comprehensive evaluation of the missional discourse, although in motivating for this study an initial appraisal was given in Section 1.2.3.²⁸⁰ Rather, the study raised a question regarding the absence of the CDO within the discourse and sought to identify the possible contribution of the CDO to the missional discourse through an exploration of its praxis. But in the course of the study, three foundational omissions within the current missional discourse - historical, ontological and teleological ones - were highlighted. They will now be outlined in turn, concluding by considering how the CDO's contribution and role may help in addressing these omissions.

²⁸⁰ In this introductory piece in Chapter 1, the scope of the missional discourse being engaged in this study was also set as that flowing from the publication of *Missional Church* and writers broadly associated with the GOCN movement. There are other streams dealing with the desired ecclesiology flowing from the missiological consensus. See, for example, the society transformative mission proposed by Reimer (2009) and Reimer & Banda (2016). However, these fall beyond the scope of the tightly defined missional discourse literature considered in this study and additionally some sources are not available in English.

An historical omission

This study, as discussed in Section 1.1, was prompted by the apparent absence of the CDO within the missional discourse. A question in light of this discourse was also raised regarding the separate existence and different foci of the CDO and the congregation. The literature reviewed in motivating for this study (Sections 1.2.4 and 1.2.5) showed that there has been very minimal engagement with or by CDOs within the missional discourse.²⁸¹ One reason for this, it is proposed, is an historic one, representing an *Unfinished Agenda* (with reference to Newbigin, 1985) arising from the missiological developments of the 20th century. As recounted in the overview of the missiological consensus (Section 2.2.1), an uneasy agreement was reached at the IMC's Willingen Conference of 1952 where it was stated that the church is formed within God's triune being to participate in God's missionary activity and intent. Therefore "[t]he *missio Dei* institutes the *missio ecclesiae*" (Willingen Conference 1952, quoted in Bosch, 1991: 370). This connected ecclesiology and missiology (as discussed in Section 2.4), rather than supporting the traditional dichotomy of church and missions. The missiological shift that had taken place by mid-20th century, along with the need in a dawning post-missionary movement era to have one ecumenical body representing both the 'younger' and the 'older' churches globally, led to the incorporation of the IMC into the WCC in 1961.²⁸² Noteworthy in terms of the 'unfinished agenda' is how Newbigin had sought to have the IMC and the WCC merge, rather than incorporating the IMC as a commission within the WCC (Laing, 2012: 110-137). This proposal, which would have ensured that mission was not subjugated to other ecclesial functions, was rejected.²⁸³ At the time of incorporation, Newbigin motivated for a study of church structures that would reflect both the new understanding of mission as *missio Dei* as well as mission within what Newbigin (1959b: 179) termed "the birth of a single world civilization". This did not happen. A study was conducted, but it was limited to European and North American churches, excluding representation from, and the needs of, the world church and missionary bodies. A focus on the missionary structure of the church was overshadowed, at the time, by the polemic between groups representing mission as evangelism and those seeing mission as humanisation, and the argument as to whether the church or the world should set the agenda for mission.

Although Newbigin's proposals had not held sway, for ecumenical unity he accepted the way in which incorporation was playing out within the WCC and became the leader of the incorporated IMC,

²⁸¹ There was also minimal engagement with other Christian groups outside of the congregation or congregational structure e.g. missionary, diaconial and evangelistic organisations. Whilst much of the critique regarding the exclusion of the CDO could be addressed to them too, they were not the focus of this study and would need to be studied separately.

²⁸² Laing (2012: 110-166) recounts this period in fascinating detail. See also Goheen (2002b).

²⁸³ Another important proposal, especially when considering the CDO and its relationship to other more traditional mission organisations must also be mentioned, namely the Division of Inter Church Aid (DICA) and its relationship with the IMC/CWME (See Laing, 2012:138-166). This highlights the historic and continuing contentions sometimes at play between mission organisations and CDOs.

named the Commission on World Mission and Evangelism (CWME). He did, however, step back somewhat from general leadership with the WCC, focusing on matters of unification within the church of South India. On his return to England in 1974, he directed his focus to “a missionary encounter with modernity” (Newbigin, 1994: 193) in the face of rising secularism, and did not return directly to the incomplete study of church structures in light of the *missio Dei*.²⁸⁴

This biographical note regarding Newbigin is relevant. In reading the missional church literature it becomes apparent that the missional discourse (for example in *Missional Church* (1998) and the literature ensuing from this work) has mostly drawn on the later legacy of Newbigin’s multifaceted missionary life. This despite the assessment by Goheen (2002b: 480), which is of course in part true, that the GOCN is to be understood as a movement that is returning to the agenda of IMC of the late 1950s, in order to work out the structures of a missionary ecclesiology. The missional discourse, it appears, has failed in any substantive way to pick up the agenda of the missionary structure of the church within a post Christendom and World Christianity.²⁸⁵ This has had the deleterious effect of stepping over the essential task of structuring a church that is fundamentally formed for God’s mission and one inclusive of voices beyond both a clerical and a Western(ized) context. This incomplete task has led to the failure to include the CDO and other so-called ‘parachurch’ groupings within the current missional discourse. Conversely, such groups do not see the discourse as theirs and generally fail to engage it.

An ontological omission

The above unresolved historical issue and the resultant ongoing absence of many voices from the missional discourse has resulted in upholding a reduced and congregational ontology for the missional church. Considering the mapping of trends in the discourse as presented by Van Gelder and Zscheile (2011), those “at the table” of the missional discourse are predominantly congregational and denominational leaders and consultants, and those in the academy who subscribe to this constrained and clerical view of the church.²⁸⁶ Missing from the table are leaders from missional communities other than the congregation – many, as in the case of the CDO, who are at the same time women, laity, those living in difficult socio-economic conditions and those beyond Western(ized) contexts.

²⁸⁴ Of course, efforts at unification and collaboration have been ongoing both within evangelical and ecumenical streams. However, the separateness persists, some no doubt reflecting the necessary community of communities, but at times also indicating the persistent separateness of congregational and mission structures. See for example Gibaut (2014: 73–88) and the full volume edited by Gibaut and Jorgensen (2014).

²⁸⁵ Guder (1998) does present a chapter on both the ‘particular community’ and the ‘community of communities’. However, this has not led to the inclusion of missional communities beyond the congregation within the missional discourse.

²⁸⁶ This has extended to other parts of the world, including South Africa (see for example Burger, Marais and Mouton, 2017).

Into this reduced and congregational ontology is woven an often times assumed understanding that the formative identity of a missional church is as an alternative community. Goheen (2002b), engaging the writers of *Missional Church* (1998), shows adroitly how church ontology in this foundational treatise of the missional discourse is strongly based on an alternative community, something he addresses in the later work of Bosch and which he states is contra Newbigin.²⁸⁷

Seemingly for both the above reasons, the missional discourse includes only the church in a congregational form, not the church in its missionary (that is acting or active) form, its form as dispersed within the world. Its ontology is defined primarily by its being and not by its doing, with strong themes of witnessing and sending, and cultivation of the faith. Church, within the missiological consensus (see Section 2.4), is defined as a church that *participates* in God's mission of justice and mercy and reconciliation. Its existence without its action in the world is incomplete. The participation, the missional encounter, is therefore also part of the ontology of the missional church. The missional church is not only an entity in which people witness to those 'on the outside' and from which people are sent forth on mission. This incomplete ontology leads to a failure to develop ecclesial structures that can accommodate the missional encounters that are definitional of a missional church. This failure to develop ecclesiologies for the church as participant in the *missio Dei*, excludes contextual issues and missional frontlines as formative for the ontology of the church.

A teleological omission

Unaddressed historical issues and a reduced ontology of the missional church has led to a failure to conceive of a missional church with the primary *telos* or purpose of seeking the kingdom of God.²⁸⁸ This purpose is absent as formative and foundational to the missional church. God's mission, as seen in the missiological consensus, *is* to establish his kingdom on earth (see Section 2.3.2). If not absent in word, actively seeking the kingdom (for example in the pursuit of justice and mercy in the world) is seldom the primary focus and is one of the 'also included' on the list of activities of the missional church. In many streams of the conversation, there is too strong an influence in the discourse on witness, congregational formation and evangelism (as seen in the survey of Van Gelder & Zscheile, 2011). Additionally, where the kingdom of God is mentioned, the emphasis falls more strongly on

²⁸⁷ Bosch, towards the end of his life, appears to have joined with Yoder in supporting church as anti-body and alternative community (Saayman, 2011). An analysis and understanding of this, in line with the oeuvre of Bosch's work, is necessary but beyond the scope of this study.

²⁸⁸ It needs to be acknowledged that the understanding of the kingdom of God is itself a contested one and should not be seen to be only that particular theological position, shaped by western forms of Christianity and which doubtlessly influenced the missional discourse. Other paradigms of the reign of God would represent a radical disruption of the status quo and a more broadly liberating paradigm and therefore a different *telos*. However, whatever form of kingdom of God is held to, the point remains that it is an omission within the missional discourse.

representing the reign of God rather than being an instrument of that reign.²⁸⁹ The accent is on being part of the congregational community rather than on action for holistic wellbeing or comprehensive salvation, including for those beyond the congregation.

In seeking to address these three omissions, it is suggested that the CDO has a contribution to make, and this will be considered as the final reflection of summative findings from this study.

The CDO and the omissions

In seeking to address the above three omissions within the missional discourse, which run counter to the missiological consensus on which it is based, the CDO has a contribution to make, and three of these will be highlighted.

Firstly, there is a need for the missional discourse to include the community of missional communities within its scope and not only the community as congregation. The CDO is one such community requiring inclusion, and in such a way that allows for holding in tension notions of both otherness and communion. The study shows that CDOs are participating in God's mission to extend his comprehensive salvation and seek signs of God's reign in communities and in people's lives. Furthermore, CDOs have been shown in this study to be playing a role in the proclamation, service and witness of the church. The persistence within the discourse in referring to missional communities beyond the congregation as 'para-church' is unacceptable. This is especially the case given the existence of a polycentric, pluriform, post-Christendom church, one often wrestling with socio-political and economic issues within the contexts of World Christianity. Of course, this failure to include missional communities like the CDO is exacerbated by the fact that the CDO itself is seemingly not seeing the missional discourse as one in which it needs to engage. This despite the strong missiological themes underscoring approaches used by CDOs, like transformational development and integral mission. The inclusion of the CDO by those already within the missional discourse would, therefore, require commensurate action by the CDO itself.

Secondly, and as relates further to the ontological omission, the ecclesial contours emerging from *Waymaking* suggest that a church cannot be thought of as missional without its missional encounters. The CDO, as a missional community, exists only as long as it is undertaking missional encounters. Conversely, *Waymaking* shows that the missional encounter is not possible without a strong community from which it arises and to which its participants return. It points towards a missional church structured around and inclusive of both the community and its encounters. As with *koinonia* and *diakonia*, the community and its actions may be separated only in the same way that the heart

²⁸⁹ See for example Hunsberger in *Missional Church* (1998: 77-109).

and lungs of a person may be separated. They are understood as different parts, but without both, working together, a person has no life.

Thirdly, the inclusion of the CDO would extend the formation of the missional church as not only comprising the cultivation and communication of the Christian faith (and normative for its apostolicity, see Flett, 2016) but also as having a strong carative element (which might be termed ‘caration’). This is a theme currently under employed within the missional discourse, resulting most probably from the three omissions mentioned above. Extending the missional discourse to include ‘caration’ would position the church for compassionate action within the *oikonomene* of God’s world, inclusive of action for both justice and mercy. As Guder (1998: 259) rightly states: “What our world needs to experience is institutions whose decisions and actions are shaped by God’s love revealed in Christ”.

This ends the reflections on the missional discourse arising from this study, and the summative findings of the study regarding the missional contribution and role of the CDO.

8.4 Recommendations

Various recommendations arise from this study, and these will be addressed in turn to four groups who are engaged (or who should be engaged) in the missional discourse: those seeking to lead the discourse, the CDO leader, the congregational leader and those in the theological academy. A proposal of some areas requiring further research will bring the recommendations to a close.

8.4.1 Recommendations to those leading the missional discourse

It is recommended, firstly, that those active within the missional discourse seek to engage with the CDO as a dialogue partner. This may begin by inviting, encouraging and accepting the CDO as a missional community along with the congregation, and seeking to understand the CDO’s praxis and missional contribution as formative to a missional ecclesiology, for example in the ecclesial pattern shown in Section 8.3.1. In addition, engaging CDOs, specifically in the Global South, will help to move the discourse from being a Western(ised) contextual one, to one with relevance within the context of World Christianity. It is also no small matter that many of the people leading and working in CDOs are women and laity, and their inclusion would also raise necessary questions regarding their roles in the church and especially in church reimagined as missional.

Secondly, it is recommended that those writing within the missional discourse continue to stay deeply connected with the full missiological consensus, revisiting the classics, whilst at the same time building on them. The question must be raised as to when is a so-called missional discourse no longer a missional discourse? Perhaps there has been too much generosity in accepting and not refuting

writings purporting to be missional which do not contain a central emphasis on elements vital to the missiological discourse, for example the comprehensive nature of salvation.

Finally, it is recommended that the primary location of the missional discourse as beyond the West must be actively acknowledged. Although those in the missional discourse tend to identify the specific context (usually a country) into which they are working, given the financial resources and traditional hegemony of Western(ised) theology and congregations, what in the missional church literature is usually a highly contextual response to a post-Christendom, secular, Western context is being put forward (however unintentionally) as normative for other contexts. This is especially true of the popular forms of the discourse. In many ways, therefore, the missional discourse seems irrelevant within the Global South and in fact may appear arrogant and hegemonic (see, for example, the response of Saayman, 2010 and Vellem, 2015). Given the current context of World Christianity, the development of a missional church will be a quintessentially postcolonial task where the West may contribute but certainly not demarcate and dictate.

8.4.2 Recommendations for CDO leaders and their teams

As might be expected from a study of this nature, there are several recommendations to be made to CDO leaders and their teams. This study needed to name and richly define the CDO in order to research and engage organisations doing development from a Christian faith motivation. *It is recommended that the CDO engage with the name 'Christian development organisation' and its definition and see, pragmatically, if it is one which they can use to aid their self-understanding and that of others regarding their organisations.* It is also a name that can help CDOs to locate and promote robust research with a clearly understood and identifiable unit of analysis, both in Theology and Development and in Religion and Development studies.

The theory of *Waymaking* was developed from the rich praxis and theological reflection of the CDO in Cape Town. *A second recommendation is, therefore, that CDO leaders and their teams, especially but not only those who were respondents in this research, study the theory of Waymaking and see if it is, as good CGT aims to be, both a theory of practice and a theory for practice.* It is hoped that the theory, in part or entirety, will increase the CDO's vocabulary and conceptual understanding of their work, and how it might be communicated, especially within contexts of the Christian faith

Thirdly, the CDO is encouraged to engage the subject and literature of mission. Whilst perhaps an uncomfortable term for the CDO, especially in their public facing role, mission as reflected in the missiological consensus should be understood as the theological basis for their calling and their work. This is, of course, already being done – for example in the expression of Transformational Development in Myers (1999, 2011) and in the use of the term 'integral mission'. But there is a need

to make more conscious connections between such frameworks and those of Missiology, including articulating the often implicit ecclesiologies held by the CDO. This will bring the CDO into a more mainstream theological positioning and aid collaboration with congregations and other Christian groups.

A fourth recommendation is to prioritise and strategize congregational relationships. The theory of Waymaking shows that the CDO has persistent relationships with congregations. It is particularly in this area where the theory (and especially the category of extending the congregation - Section 5.5) may offer insights and encouragement for the CDO to engage more consciously with congregational leaders. It is necessary to find a common language and shared vision for the missional church with congregational leaders. The development of more clearly articulated ecclesiologies within the CDO will aid in this task. In engaging congregational leaders, the CDO may wish to assume and articulate the identity of a missional community rather than of a ‘para-church’ organisation. In this way, the CDO and congregational leaders begin to see the CDO as one type of missional community within the emerging missional church and understand their unique and essential role in bridging creatively to the world ‘beyond the walls of the church’.²⁹⁰

A final recommendation is that CDOs work more strategically and communally with other CDOs, seeking opportunities for greater collaboration. This recommendation arises from the fact that, although not specifically probed, the research did *not* show strong connections between CDOs themselves. These relationships, beneficial both to themselves and their beneficiaries, could be developed as CDOs see and appreciate each other as different particular missional communities participating together in God’s mission.

8.4.3 Recommendations for congregational leaders

Whilst no congregational leaders were engaged in this study, there are recommendations to be made to this group of people. *Firstly, it is recommended that those in congregations see CDOs as fellow missional communities and explore ways to increase connections and interpenetration.* Congregational leaders are encouraged, based on this research, to see the wonderful plurality of the missional community of communities and not to see CDOs as ‘para-church’. CDOs have been shown in this study to be engaged in proclamation, service and witness. Special mention must be made of the way in which they lead, train and manage lay Christians vocationally and as volunteers.

²⁹⁰ The missional discourse is but one of the discourses seeking greater participation by the church in the *missio Dei*. The CDO engages in similar discourses and within their own contexts and methods (for example that of integral mission and transformational development). The proposal in this study is that the CDO has an opportunity to move beyond their own paradigms and productively engage and contribute within the missional discourse for a strengthened church participating in God’s mission.

A particular area requiring attention is the common failure of CDO beneficiaries to ‘in-bridge’ into congregations once the CDO programme comes to an end. *It is recommended, secondly, that congregational leaders meet with CDO leaders in their areas to understand this issue and find ways to address it.*

The study showed that congregants are hearing the call of God to help people in difficult circumstances and in following this calling they sometimes establish extra-congregational civil society organisations in order to act on the calling they have received. Those not called to ordination and congregational leadership, and those not seeking to apply their skills within the congregation, of necessity usually step outside the congregation. *It is recommended, thirdly, that congregational leaders understand and engage with this process when they see it happening amongst their congregants.* Whether it is desirable or not requires further exploration and may well vary depending on the context and the call.

8.4.4 Recommendations to the theological academy

The first recommendation for the theological academy arising from this study is to encourage empirical theological research, and especially the use of grounded theory, in the search for new theological knowledge. The study showed that CGT, a methodology originally from the Social Sciences, is a robust methodology suitable for empirical research in Practical Theology and Missiology. The researcher sought to use the methodology in an intradisciplinary way within Theology. In doing so, guidance was found in writers in Empirical Practical Theology. The major challenge was to follow the full suite of methods recommended within CGT for the emergence of a theory that was free from pre-conception yet which was positioned within the tenets of the Christian faith and more specifically within the missiological consensus. The ways in which this was attempted were explained in Chapter 4. Further discussion on how to use it in an intradisciplinary way within Theology is recommended. One challenge is that a grounded theory is not a respecter of the division of fields within Theology and so to go where the data directs, especially during engagement with literature once the theory has emerged, requires engagement with topics across the fields and this, it is recommended, would best be done by a team from different fields. In addition, the theory can also point to other disciplines that need to be engaged, as *Waymaking* pointed, for example, to trauma and the field of Psychology, and this points to possible multi-disciplinary collaboration when using grounded theory. A further recommendation in the use of grounded theory is to make explicit which form of grounded theory is being used, and to work within that form’s paradigm and methods.

A second recommendation to the theological academy is to actively include the CDO within those they are serving. The study showed the CDO to be a vibrant missional community that is unapologetically Christian faith-based. A recommendation is to consider how such missional

communities, that are not congregations, are located within the foci and curricula of a Theology Faculty. With the movement towards an ecclesiology that is especially missional, it cannot only be the congregation and congregational leaders whose training and research needs are served. CDO leaders have been shown in *Waymaking* to be leaders of missional communities and their specific needs should be considered within the scope of learning and research opportunities offered by a Faculty of Theology.

8.4.5 Recommendations for further research

In closing, four recommendations for further research will be made.

Firstly, further research is required to understand and develop the relationship between the CDO and the congregation and to aid improved missional collaboration. Both these missional communities emerged in this study as being connected and interpenetrating. However, as this and other research shows (Bowers Du Toit, 2017), the relationship between the two would benefit from greater reflection and engagement by both communities. This could best be facilitated through action research. This study, and especially the category in *Waymaking* of *extending the congregation* and subsequent discussion on missional communities could be used as exploratory research for such action research.

Secondly, the substantive grounded theory of Waymaking shows potential to be developed into a general grounded theory of Waymaking that would have application beyond the CDO, also into other vocational areas. Such a general theory could also be strengthened by including researchers from different fields beyond Practical Theology, for example in Systematic Theology and Biblical Studies, to ensure that there is the knowledge to engage where the data and theory lead.

Thirdly, the CDO beneficiary was not directly engaged in this research and continues to be a missing voice in the missional discourse. Research about their life praxis from a missional perspective, as well as their experience of engaging with the CDO, would enrich the understanding of God's missionary engagement with people and add valuable insights to the missional discourse. In this, the CDO could be a valuable research partner and site of research.

Finally, many of the concepts identified within Waymaking would benefit from greater empirical and literature research within a missiological framework. Here, those that seem especially ready for further research are the core category of *following to make a way* with its focus on missional spirituality and which would benefit from a Systematic study. The other concept is *helping holistically* as a potentially multi-disciplinary study between Theology and Development, Pastoral Studies and Psychology. Doing this would enhance ways of missional pastoring beyond the congregation and in contexts of CTS. It would enrich the understanding of mission as 'compassion encountering trauma'.

8.5 Conclusion

An ecclesial pattern, as emerging from the theory of *Waymaking*, points towards a missional church that receives her initial and ongoing impetus from her calling; is animated by her spirituality; is visible to the world in her encounters; is sustained by a particular community that exists within a community of communities. Furthermore, reflection on the missional role being played by the CDO shows that, within the activities of a missional church, described as proclamation, service and witness, the CDO *is* playing a role. Certainly, the CDO is a most worthy and necessary participant in God's mission, and a missing dialogue partner in the missional discourse.

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Addenda

Addendum A – Ethics Approval



NOTICE OF APPROVAL

REC Humanities New Application Form

7 July 2017

Project number: THE-2017-0176-131

Project Title: Missional role of Christian Development Organisations

Dear Mrs Deborah Hancox

Your REC Humanities New Application Form submitted on 13 June 2017 was reviewed and approved by the REC: Humanities.

Please note the following about your approved submission:

Ethics approval period: 7 July 2017 - 6 July 2020

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (THE-2017-0176-131) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

Included Documents:

Document Type	File Name	Date	Version
Research Protocol/Proposal	1. DHancox-Research Proposal - Approved	18/10/2016	Final-approved
Data collection tool	DHancox-Interview Guide (Data Collection Instrument)	06/06/2017	Version 1
Informed Consent Form	DHancox-Informed Consent Form	08/06/2017	Version 1
Request for permission	DHancox-Application for Organisational Permission	08/06/2017	version 1

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.

The Research Ethics Committee: Humanities complies with the SA National Health Act No. 61 2003 as it pertains to health research. In addition, this Committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.

Addendum B – Interview Guide Round 1

Introduce the research

I am conducting exploratory research regarding the way in which Christian development organisations (CDOs) fulfil a missional role. This research will be written up with a PhD and within the “Does Faith Matter?” Project.

Interviewee demographics

- What is your position within the organisation?
- Are you the founder?
- How many years have you worked for the organisation?

(Start recording from here)

Interview Questions

1. Why does your organisation exist?
 - a. Supporting questions if needed:
 - i. Tell me about the founding of the organisation
 - ii. Under what circumstances do you think your organisation would no longer be needed?
2. Describe the process(es) you follow in your work with your beneficiaries.
3. Describe any other practices that are important in your organisation.
4. Can you tell me a couple of stories that illustrate why you exist? For example, stories you would share with a potential donor, or stories that encourage you in your work in this organisation.

Addendum C - Interview Guide Round 2

Introduce the research

I am conducting exploratory research regarding the way in which Christian NGOs (Christian development organisations) fulfil a missional role, that is seeking God's plans and purposes in society. This research will be written up with a PhD and within the "Does Faith Matter?" Project.

(Start recording from here)

Interview Questions

1. Describe the work you do at <<organisation>>?
2. Why do you do this work?
 - a. Explore concept of calling.
3. What is your main concern / main objective in the work you do?
4. How do you seek to address or resolve this concern?
5. How do you decide what you should do, and how you should do it?
6. What happens for your beneficiary - from point of engagement to point of release? What is <<organisations>> role in this happening?
7. What is the role of local church in the work of <<organisation>>?
8. What is the role of volunteers in the work of <<organisation>>?
9. How do you sustain yourself (and your team) in this work?
10. How would you define success in your work in the organisation?
11. Can you tell me a story that illustrates success for you?
12. Anything else you want to share about your work at <<organisation>>?

Addendum D – Interview Guide Round 3

Name:

Age:

Gender:

Organisation:

Organisational job title:

Personal information about the interviewee:

1. Please tell me a bit about your job. What are your responsibilities?
2. How long have you been in your current role?
3. Are you the founder of the organisation?

Interviewee's own faith

4. What role does your faith play in the work that you do here – if any?

Organisation's Christian identity & purpose

5. Would you describe your organisation as Christian and if so what does that mean to you?
6. Do your beneficiaries know that you are a Christian organisation? Why/ Why not?
7. Do you know the faith / religion of your beneficiaries? Why/ why not?

And does this have any impact on the work you do? (probe)

Partners and funders

8. What has been your experiences in sourcing and working with funders/donors?
9. In what ways (if at all) do donors impact the work that you do?

Equipping / training / pastoral care

10. Does spiritual care and discipleship take place amongst the staff of the organisation?

Integral Mission

11. What biblical principles inspire your work?
12. What is the role of evangelism and discipleship in your organisation if at all?
13. How do you understand the relationship between evangelism and social action/development?

Relationships with local congregations

14. Would your organisation be able to do what it is doing if it was part of a local church rather than an independent NPO? Why do / don't you need to be an NPO?
15. What is the relationship between your org and local congregations:

- In the community/ies where you work?
- From other parts of the city?

16. What relationship would you like with local congregations?

Gendered nature of development interventions by FBOs

17. Please tell me about any interventions that work with women.

18. Please tell me about any interventions that work with men.

19. Please tell me about your interventions that work with children.

20. Does your organisation have a child protection policy?

21. What do you think is the contribution of your organisation into broader civil society?

22. Anything else you would like to share?

Addendum E – Open codes used in developing the theory of *Waymaking*

The following 244 codes were identified in the data and allocated to data incidents during open coding. It was from these base codes that the concepts, their properties and dimensions, as seen in *Waymaking*, were developed.

- Agent of God
- Beneficiary context
- Beneficiary family problems
- Beneficiary family situation
- Beneficiary health issues
- Beneficiary housing problems
- Beneficiary identity-false and true
- Beneficiary inception phase
- Beneficiary initial condition
- Beneficiary parents
- Beneficiary poverty
- Beneficiary process
- Beneficiary relationship with team
- Beneficiary relationships with others
- Beneficiary schooling
- Beneficiary spiritual growth
- Beneficiary substance abuse
- Beneficiary turning point
- Beneficiary type
- Beneficiary witness
- Cease to exist: changed circumstance in society
- Cease to exist: church reaching out
- Cease to exist: kingdom firmly established in the community
- Celebration
- Church - substituting for
- Church capacity
- Church fostering
- Church inability
- Church involvement
- Church partnering by org
- Church role
- Church support
- Church unity
- Church-NGO relationship
- Communifying
- Connections across sectors
- Conversion
- Cross Bridging
- Discernment
- Discipleship
- Evangelism
- Following

- Foundation phase
- Fructifying
- Getting to the root cause
- God as provider
- God at work
- God at work - witnessing it
- God led
- God's love
- God's vision
- Habilitating
- Habitualising
- Hope-finding it
- Hope-holding it
- Hope-seeding it
- Impact of testimony
- In-bridging
- Jesus focus
- Jesus-following him
- Journeying with God
- Justice-acts of
- Leadership-visionary, following God
- Long term commitment
- Love and acceptance
- Main concern
- Multigenerational change
- Mystery
- Narrating
- No blueprint
- Organisation inception
- Organisation inception-church volunteers
- Organisation inception-not seeking to be an org
- Organisation inception-other organisation
- Organisation inception-seeing the need
- Organisation-Christian distinctive
- Organisation-competence
- Organisation-culture
- Organisation-formation
- Organisation-future plans & expectations
- Organisation-growth challenges of
- Organisation-key distinctive
- Organisation-learning organisation
- Organisation-M&E
- Organisation-management style
- Organisation-mission
- Organisation-not a church
- Organisation-not needed anymore
- Organisation-particular community focus
- Organisation-particular need focus
- Organisation-re-formation

- Organisation-team development
- Organisation-team diversity as a strength
- Organisation-vision for Beneficiary
- Out-bridging
- Prayer
- Proclamation
- Prophetic
- PSS Needs of B
- Representing
- Ripple effect
- Second phase
- Serve
- Serving
- Skills development-hard & soft
- Something happens
- Spirit at work
- Spiritual warfare
- Sustaining
- Team fellowship
- Transformation-community, city
- V: Advancing the Kingdom of God
- V: B being abused
- V: B being transformed
- V: B change process
- V: B connecting to opportunity
- V: B deciding to make a change
- V: B difficulties being part of a church
- V: B experiencing God's grace and love
- V: B family being impacted
- V: B family giving strength & support
- V: B finding their identity
- V: B finding their purpose
- V: B gaining confidence
- V: B gaining new skills
- V: B growing through relationship with others
- V: B having a dream
- V: B having goals
- V: B impacting their community
- V: B improving material conditions
- V: B involved in crime
- V: B knowing contexts
- V: B knowing God
- V: B knowing self
- V: B knowing the Bible
- V: B led by God
- V: B making it
- V: B moving around, no stable home
- V: B not finding a way
- V: B now working in CDO

- V: B part of a church
- V: B partially succeeding
- V: B praying
- V: B receiving counselling
- V: B recruiting them
- V: B referring on for help
- V: B staying in touch
- V: B staying the course
- V: B struggling to stay the course
- V: B succeeding
- V: Battling an enemy
- V: Becoming aware of need
- V: Becoming positive about themselves
- V: Being God's hands and feet
- V: Bringing people together
- V: Building on the foundation
- V: Celebrating w B
- V: Celebrating what God is doing
- V: Church not working together
- V: Church releasing people into ministry
- V: Church-leading it out into the world
- V: Connecting B with local church
- V: Connecting stakeholders
- V: Creating a safe space for B
- V: Developing servant leaders
- V: Equipping the church
- V: Experiencing God's love
- V: Extending justice within community
- V: Extending the church
- V: Following up w B
- V: Getting business involved
- V: Giving God the glory
- V: Having a physical presence
- V: Helping people to live "good" life
- V: Inception-Christians reaching out, called to respond
- V: Laying foundations
- V: Leadership-being courageous
- V: Leadership-being reflective
- V: Ongoing relationships
- V: Partnering with government
- V: Providing specialised services
- V: Reflecting & learning-O
- V: Re-integrating B
- V: Remaining focused
- V: Running a faith community for B
- V: Seeking wholistic development of B
- V: Serving Christians
- V: Serving the city
- V: Showing the way

- V: Standing in the gap
- V: Stepping up on spiritual development
- V: Sustained by B's testimony
- V: Team-being a tribe
- V: Team-being accountable to each other
- V: Team-being envisioned
- V: Team-being prayed for
- V: Team-being servant leaders
- V: Team-committed to B
- V: Team-connecting
- V: Team-connection with own church home
- V: Team-decision making
- V: Team-developing staff
- V: Team-difficulties
- V: Team-gathering
- V: Team-getting energised & encouraged
- V: Team-growing spiritually
- V: Team-habits that sustain
- V: Team-hearing from God
- V: Team-in relationship with B
- V: Team-in relationship with God
- V: Team-journeying with B
- V: Team-keeping the hope
- V: Team-kingdom culture
- V: Team-members being transformed
- V: Team-networking with other CDOs
- V: Team-pastoral care
- V: Team-peace and joy in doing God's will
- V: Team-personal calling
- V: Team-pointing to Jesus
- V: Team-praying together
- V: Team-personal spiritual journeys
- V: Team-receiving counselling
- V: Team-seeking God's will
- V: Team-supporting one another
- V: Team-sustained by knowing partnering with God
- V: Team-teaching
- V: Team-trusting God for provision
- V: Team-unconditional love (model it)
- V: Team-volunteers part of
- V: Team-worshipping
- V: Touching each life
- V: Using B knowledge & experience
- V: Valuing people, in image of God
- V: Volunteers empowering them
- V: Volunteers-discipling them
- V: Volunteers-recruiting them
- V: Volunteers-serving them
- V: Volunteers-them contributing

- V: Welcoming people of other faiths
- V: Working in depth, individually
- Volunteer role and skills
- Volunteers not used
- Waymaking
- Word-Bible used

Addendum F – Hierarchy of concepts in *Waymaking*

