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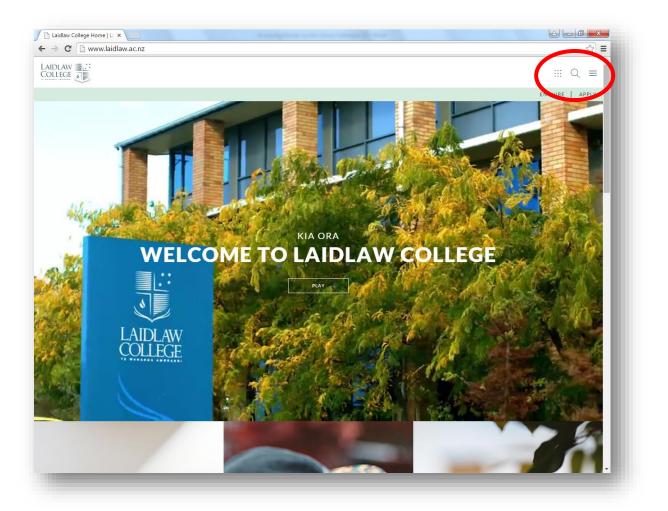
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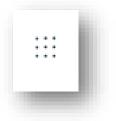
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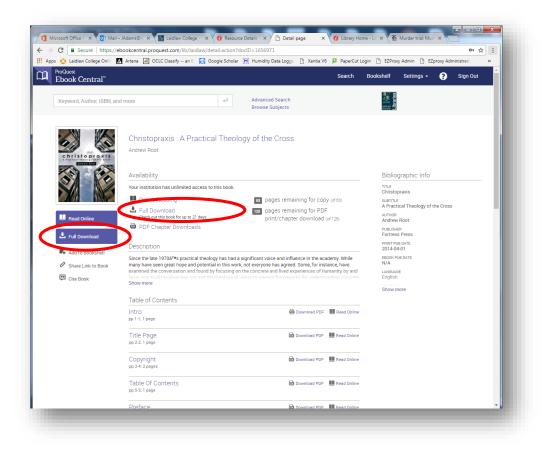
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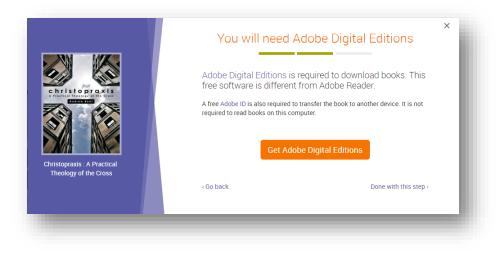


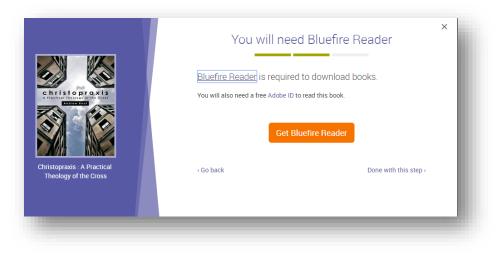


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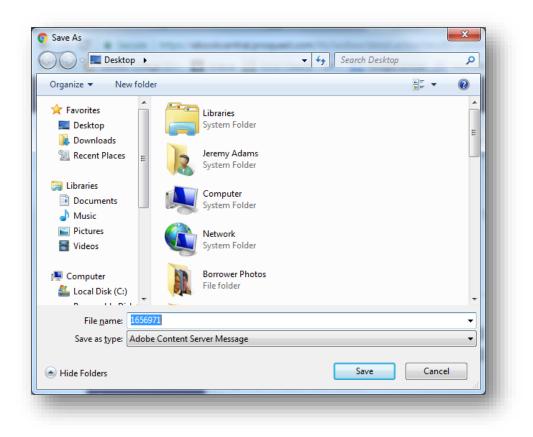
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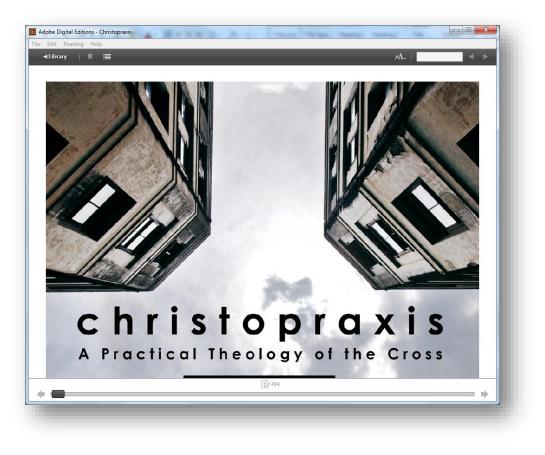
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Preface

Years ago Jumes Loder said that "practical Theology is the generative problematic of divine and human action.² [1] This statement has been my own personal rudder as I've sought to sail the seas of practical theology. Yee, Linve moharde on this project because it appears that the major approaches in the field of practical theology have not always embraced Loder's definition and mission for the field. Practical theology has been able to create rich projects on human action in relation to church life, society, and pastoral practica. But these furtiful atriculations have not always sailed practical theology in the waters of exploring divine action. therefore missing, in my mind, the generative and problematic nature of practical theology.

In this project I hope to make a case for the central place of divine action in practical theology. Like Loder, I believe deeply generative possibility rests in contemplating divine action next to human experience and agency. And yet to do so is problematic, for divine action, if we are to contend that it is real—that is, a reality—is a transcendent mystery. There, then, is possibility and peril in practical theology making such a voyage

There, then, is possibility and peril in practical theology making such a voyage into the waters of divine action, for we must contemplate how potentially incongruent forms of action that exist in different layers of reality (God is in heaven and we on earth, for example) can and do nevertheless relate. It confesses the possibility of the event of Code encountering us in our concrete and embodied lives. Overall, I'll argue (to melt down my project to a single line) that it is in *ministry*, as distinct and related forms of action, that these apparently incongruent forms of reality are fused. The event of ministry associates the divine to the human, taking the human into the divine (time into eternity). I will then make a case in this project that practical theology *is* ministry (both in its operations and its attention).

Most books are written in parts. This book is particularly organized around its parts as I seek to present a practical theological approach I call a Christopraxis practical theology of the cross. Part I seeks to reveal that there is something missing in the rich discourses on

Part 1 seeks to reveal that there is something missing in the rich discourses on practical theology. While practical theology has become a force in the last half of the twentieth century and first decades of the twenty-first, it has nevertheless struggled to articulate its theological, or even normative, character. I argue that practical theology has been magnificent at articulating rich approaches to human action but has been deficient, as I hope to show, in articulating divine action in the same depth.

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I believe this inability to discuss divine action has happened because practical theology has erroneously seen divine action as *impractical*. Practical theology's commitment to the lived and embodied realities of concrete persons and communities seems to draw practical theology like a magnet toward conversations with philosophy, the social sciences, and forms of empirical research. Within discourse in these fields and disciplines practical theology has found the dialogue to move into rich approaches to human action. But, most of these perspectives (with exceptions like that of T. M. Luhrmann, whom I'll discuss more below) overlook or are disinterested in divine action. This disinterest in the possibility of a divine or transcendent reality has made it harder for practical theology to attend to the theological.

Yet, the idea that divine action or transcendence is impractical seems to me to be a misstep. I will seek to show that divine action itsef is not impractical, but rather is a deeply practical and lived reality, that people do have distinct experiences with God that they believe are concrete, lived, and *real*. These very experiences direct their lives in formative ways, moving them to do one thing or another in their embodied practical life. These experiences are bound in a reality that they claim is beyond them, a reality that transcends them, but which is nevertheless *real* to them and real in the most practical way, directing them to quit high-powered jobs or forgive themselves for not seeing a husband's illness, for example.

There are many people that assert they have had concrete and lived experiences of divine action. It is my contention that practical theology has missed this, and in so doing not only has failed to be truly "practical" (not attending to the depth of people's practical experience), which has therefore led to a "theological" deficiency within practical theology Isself. Practical theology has rightly started with people's experience, but because it has been blind to the possibility that people have *rade* experiences with God, it has neglected to wade deeply into conceptions of divine action that would move practical theology further toward unique theological contributions.

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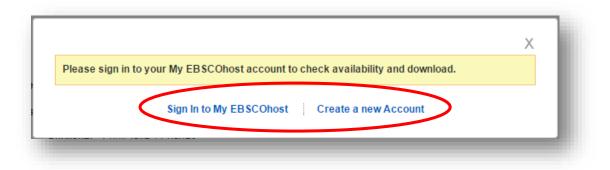
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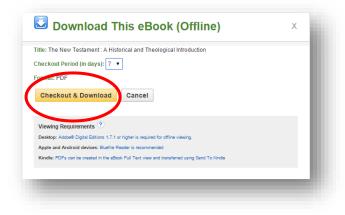
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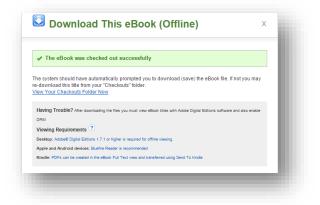
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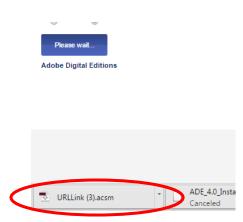
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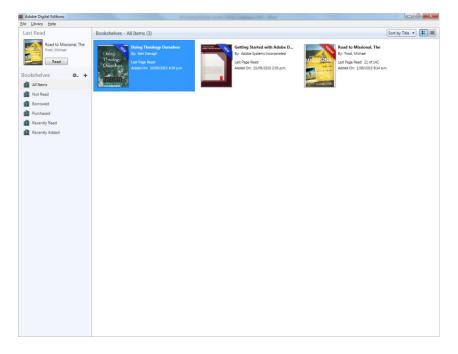
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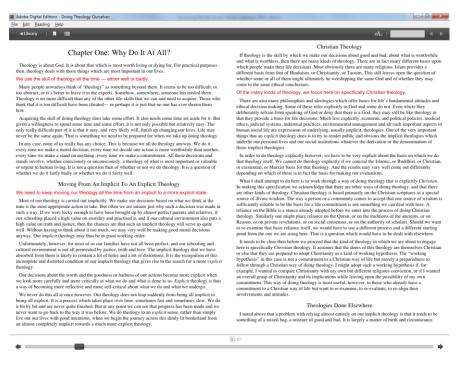
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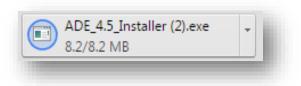
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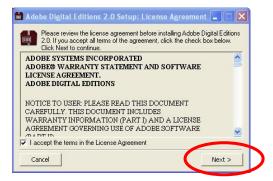
2. The download file will be displayed in the bottom left hand corner (Windows 7+). Click on this link:



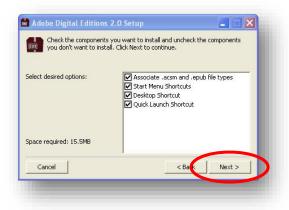
3. You will be asked to "Run" the file. Do this:



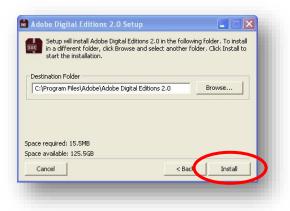
4. Then confirm by checking the tick box to accept the License Agreement and the click "Next":



5. You are then given the option to install certain components only. Leave them all checked by default and click "Next":



6. You are then asked to confirm the installation folder. Leave this set at the default folder and click "Install". The Installation will now complete.



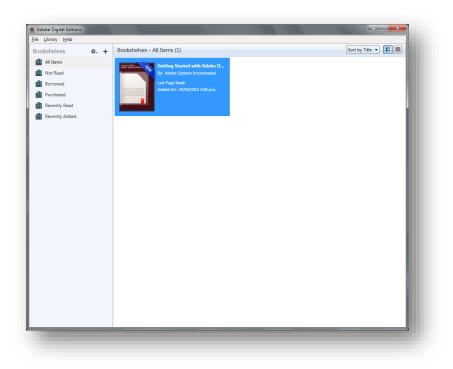
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