

ACTUALIZED CONTEXTUALIZATION: BALANCE OF THE GOSPEL CHANGING THE CONTEXT AGAINST THE CONTEXT OF SPEAKING THE GOSPEL

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INTRODUCTION

In January 2002, the Asian Baptist Theological Educators Symposium (ABTES 2002) met in Hong Kong under the banner, "Contextualizing Asian Theologies." A working definition of contextualization was "The whole process of formulating, appropriating, actualizing, and communicating of biblical truth within specific social, economic, religious, political, historical, and cultural contexts or environments, using both traditional and contemporary symbols, motifs, models, or speech-forms available."¹

The above participial phrase, "using both traditional and contemporary symbols, motifs, models, or speech-forms available" represents contextualization as an external activity imposed upon the context by the use of contextual vehicles. Of the four above defining verbs; formulate, appropriate, communicate, and actualize, only "to actualize" can be consistently interpreted to mean activity internal to the context. It should be of interest, if not concern, that Christian educators and missionaries would formulate such an externally-oriented definition of contextualization. Truly, many definitions and distinctions of contextualization exist. However, it is often hard to differentiate them from the early post-colonial indigenization efforts.

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¹The Asian Baptist Theological Educators Symposium (ABTES 2002), held in Hong Kong, January 2002, emphasized the "Contextualizing of Asian Theologies." The genesis of this article is from Dr. Quesinberry's paper written in response to the ABTES 2002 Symposium.

THE ACTUALIZED DIFFERENCE

In common usage, actualization connotes realized potential. Potential is an innate quality, and what is innate is not externally imposed. Hence, actualized contextualization can only occur from within the context. The remaining three verbs; formulate, appropriate, and communicate, can be understood as the act of creating or procuring a contextual genre, or coloring the Gospel message with a specific contextual hue. Actualizing stands alone in its unambiguous orientation. The ABTES 2002 definition becomes definitive when actualization is elevated to primacy. It is Christian “actualization” or maturation from within a context that produces creative theological directions harmonious with the context and truly non-Western religious thought. Conn terms this as authentic contextualization.²

For Conn, authentic contextualization occurs when decontextualized Gospel is released into the context. The uncontaminated Gospel will only impact with the context through authenticity. However, the term authentic is a less accurate description of the full process of contextualization. Authentic implies native, natural, actual, or genuine comparatively. An aboriginal boomerang is authentic when it compares favorably with other existing aboriginal boomerangs and artifacts. The authentic is defined by what originally exists. Necessarily, the authentic is defined within reference to visible limits. Conversely, actualization is not visibly limited and operates beyond the parameters of what is known. Actualization exists potentially. The authentic is shallow and narrow compared with the broad possibilities of actualization. Actualization is based in potential, and potential is not limited to what already exists.

Accordingly, truly actualized contextualization produces a theology specific to the context without being confined to the existing borders of the context. The Gospel synergizes with the context, creating a fresh theology that is authentic in origin and actualized in process and product. The process is actualization. The product is actualized. So, actualized contextualization occurs when context influences the development of Christianity within that context to a theology specific that is not limited by contextual norms. In this way, truly

²Harvie Conn, *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Dialogue* (Grand Rapids: Zondervan 1984), 5.

contextualized theology might not appear contextual, particularly where God is impacting that context with the originality of the Gospel and creating a new contextual paradigm.

THE ROAD TO CONTEXTUALIZATION

During the great global colonialization, the Western church was a powerful source of ubiquitous religious thought. At that time, it was the position of the civilized church to convert the uncivilized, godless portions of our world to Christ and true spiritual awareness. There was little concept that God was active in the non-Western world prior to the advent of the Western missionaries. Conceptually, the missionaries brought God to the godless wilderness, the jungle, the savannah, and the uttermost part of the heathen earth. However, in the last decades of the 20th Century there began a paradigm shift, as Verkuyl's popular mission textbook reveals:

"There is a decreasing impact of the church in the Western world. European churches are gradually being shaken out of the ideological intoxication of the Corpus Christianum and into the stark and humble awareness they have become groups within a society which no longer determines its course in the light of God's demands and promises."³

The century of great political colonialism passed, but religious colonial thought does not diminish as quickly as new missiological and theological theories arise. Western mission influence does not end at the exit of Western missionaries; but at the entrance of creative, authentic, contextually actualized theology.

The remnants of religious colonialism still oppose religious freedom in the third world. In the name of Christ and Aryan superiority, millions of minds are impregnated with Western theology. Such theology is linearly transmitted, in many cases, to non-linear receivers with expectation of Western evangelical and theological results. Third World worldviews are still often minimized and accommodated but neither integrated nor greatly theologically valued. The pejorative position of the religious West is no longer globally acceptable, but the influence of the Western theological education model is not easy to overcome. As long as missionaries and pastors are educated under a

³J. Verkuyl, *Contemporary Missions* (Grand Rapids: Eerdmans 1978), 309.

Western model, colonialism lives.

COLONIALISM'S FACELIFT

Today, the West is reforming the patterns of relationship to accept non-Western Christians. This reformulation may be a newer (but not improved) form of colonial thought. Non-Western Churches are received as daughter churches or satellites but not younger brothers and sisters. Still, this reformulation necessitates visionary thinking and doctrinal change on the part of denominational mission boards, and attentive listening to the theologians of Asia, Africa, Latin America, and the remainder of the non-Western world. A quarter century ago a church historian in the Philippines wrote that a shift of perspective is now required to make the Church conscious of “the new center of gravity of the people of God.”⁴ “The required shift is away from a North Atlantic tribalistic mentality (which assumes that everything of importance in the life and thought of the Church happens somewhere between Rome and Berkeley, California) toward an awareness that the areas of greatest church growth and theological vitality today are in the so-called Third World (actually the two-thirds world) of Asia, Africa, and Latin America.”⁵ Accompanying the statement of a shifted Christian center was a prediction that by the year 2000 there would be more than 395 million Christians (48.3 percent of the population) in Africa.⁶ This has largely come to pass, and in terms of paradigm shift, what was prophetic truth years ago is amplified as reality today. The shift has also come. “Churches in the West are losing their dominant position in society but also because the young churches in Asia and Africa object to the demeaning phrase daughter churches, which gives the impression that they are mere satellites of established churches in the West.”⁷

Christian theology has suffered from a state of “Teutonic

⁴John Schumacher, “The ‘Third World’ and the Twentieth-century Church,” in Gerald H. Anderson and Thomas F. Stransky, eds., *Mission Trends No. 1* (Grand Rapids: Eerdmans, 1974), 213.

⁵David B. Barrett, “The Discipling of Africa in This Generation,” in Alan R. Tippett, ed., *God, Man and Church Growth* (Grand Rapids: Eerdmans, 1973), 397.

⁶Center for the Study of Global Christianity, www.gem-werc.org/resources.htm, 2 sep 2004

⁷Verkuyl, *Contemporary Missions*, 310.

captivity,” says Choan-seng Song.⁸ Western historical and cultural norms have dictated the parameters of the definition and propagation of the Gospel. The Gospel has been a Western captive since the inception of the 4th Century Constantine church. Other worldviews; Asian, Latin-American (Hispanic), African, could produce theologies that would facilitate global freedom for the Gospel. However, as long as the dominant West and Western education regards the theology of the “others” with any degree of contempt, the Gospel remains a prisoner to Western worldview.

As early as 1959, the editor of *The Christian Century* stated, “the Aryan bias of Christian doctrine is perhaps the most serious intellectual obstacle to full ecumenical fellowship with the younger churches, to their own theological creativity, and to Christian evangelism in Asia, Africa, and Latin America.”⁹ To this condemnation missiologists like Donald McGavran, Winston Crawley, Vincent Donovan, Lesslie Newbigin, and Phil Parshall responded with new strategies for missions and consideration of God’s pre-existing action within people groups or God’s innate activity within and through the context.

The key to the prison doors, the break from Song’s Teutonic captivity is simple. In order that the Gospel is freed from the Western exclusivism, non-Western peoples must regain their own theological creativity! Christian theologians in the Third World must reconceptualize the Christian God within the culture of the context. A new, more global, theology has its roots in the needs of the people and not in the history of Western education. The Gospel of Christ has always been rooted in the needs of the people. The value of this reconceptualization is an interpretation of the Gospel through the context to which the Gospel was sent, humanity. The Gospel of humanity is the Gospel of the individual, individually received with individual accountability. That individuality extends throughout humanity to individual people groups. These groups must receive, process, and become ultimately responsible to conceptualize theology from individual experience. This is Gospel reconceptualization. The position of the West should be to facilitate reconceptualization, but not

⁸Choan-seng Song, “The New China and Salvation History—A Methodological Enquiry,” *South East Asia Journal of Theology* XV, 2 (1974): 55-56.

⁹*Witnesses Together*. The Official Report of the Inaugural Assembly of the EACC, Kuala Lumpur, Malaya, May 14-24, 1959. Rangoon: EACC, n.d., 60.

to orchestrate its development. Western influences toward such development can only be viewed as contamination. Much as a chemical laboratory culture is contaminated by any outside contact, people group culture must also actualize its own theology to be authentic.

Many methodologies have preceded reconceptualization in Asia and elsewhere. In attempts to move from colonial Gospel elitism, theologians developed adaptation, accommodation, enculturation, incarnation, and indigenization. These were the attempt to cloak the Western Gospel in the garb of the context. However, the context-clad Western theology was cumbersome at best and heretical at worst.¹⁰ Western concepts with varied names cannot succeed in ending the Teutonic captivity. None were a reflection of any reconceptualization from within the context. All were efforts from outside the context to overlay the Western, linear interpretation of the context upon the Gospel, doubling a communications margin of error.

“But the Living Word of God is sent into the world as an active and relevant catalyst” (Heb 4:12). Accordingly, when the Word alone, independent of presuppositions, acts upon the context, it produces theology relative to the context and an articulation of Logos able to meet specific contextual needs. This type of theology cannot be produced externally and then administered to the context. Reconceptualized theology is deeper than a mere contextual overlay of varied types of indigenization.

Kosuke Koyama is a Japanese missionary-theologian who spent eight years in Thailand. Koyama is insightful to the problems of the reconceptualization of theology. He voices his position,

A careful distinction must be made between authentic and false forms of contextualization. False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is always prophetic, arising always out of a genuine encounter between God’s Word and his world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment. It is therefore clear that contextualization is a dynamic not a static process. It recognizes the continually changing nature of every human situation and of the possibility for change, thus opening the way for the future. . . . There has been an alarming misunderstanding...that contextualization of theology means simply to take context seriously and adjust theology to fit into it. That would be uncritical accommodation.¹¹

¹⁰Joshua Massey, “Muslim Contextualization,” *International Journal of Frontier Missions* 17, no. 1 (Spring 2000).

¹¹Kosuke Koyama, “Some Reflections on Contextualization” (Singapore: mimeographed, 1973), 2; cf. Kosuke Koyama, “Reflections on Association of Theological Schools in South East

APPLIED ACTUALIZATION

When the people of the context view the Gospel in the light their particular cosmogonic myth, the language produced in expressing the Gospel is authentically contextual. It is only when such language and symbols are present that a truly authentic, contextually actualized theology can occur. Attempts to apply contextual language from the Western indigenization model have failed through lack of authenticity. However, when the contextual language, syntax, nuance, and non-verbals are used in authentic communication of Christian truth, the Gospel is contextually empowered. This is actualized contextualization. Where, "The sacred defines the belief or experience as religious, and the religion defines the sacred as religious."¹² Pre-Gospel contextual experience is recognized as having sacred possibilities and innate theological value.

In example, Western incarnation terminology is largely metaphoric and unsatisfactory. However, in the Chinese construct of Tao-Christology (built upon understanding the Chinese classic Lao Tzu), there is a pre-existing, more concrete understanding of the "fully but not yet already." The concepts of Tao-Wu (non-being) Tao-Yu (being) merge in the Christ story. In the facilitation of reconceptualization these distinctions can be viewed as more than simply convenient, appropriate language. Reconceptualized thought sees the Chinese definitions as the providential, pre-existing action of God on the Chinese context, preparing the articulation of the Christ event by the experience of the context. Within Lao Tzu is a greater understanding of what is incomprehensible to the Western mind. For a Western missionary to China to explain Christ without the sense of both/and in Lao Tzu is folly.¹³

Father Vincent Donovan was a Catholic priest, assigned to missionary duty in Tanzania in the shadow of Kilimanjaro at the austere edge of the Serengeti. Totally discouraged and disillusioned within the first year of his ministry, he moved out of the mission compound and away from all that was Western into the home of the

Asia," *South East Asia Journal of Theology* XV, 2 (1974): 18-19.

¹²Timothy Fitzgerald, *The Ideology of Religious Studies* (New York: Oxford University Press, 2000), 94.

¹³Joseph Kuo-Tsai Tan, "Christ and TAO: A Christology in the Perspective of Lao Tzu," 10 Jan 2002, *HKBTS*, Hong Kong.

Masai, alone. He stayed there 17 years. His record stands as a missiological waterline in between the theology of salvation and the theology of creation. He realized that God had been communicating with the Masai through their culture. God had not abandoned the Masai, waiting for the arrival of Donovan. Throughout Masai history, God used the means at hand to communicate His reality. When Donovan arrived, pointed questions from tribal leadership reflected their long-term desire to communicate with God.

"God enables people, any people, to reach salvation through their culture and tribal and racial customs and traditions."¹⁴ Donovan's realization that God works through the communicational modes, symbols, and motifs of the mission context allowed him to discover the theology of the Masai and "speak Christ into" their existing cosmogony without reinventing their theological communications wheel. Donovan recognized the pre-existing activity of God within the context, and God was moving the Masai through their own context toward actualization in Christ.

How did Donovan arrive at the actualization missions model? Donovan looked to Paul's missionary journeys as the biblical example of true mission work. Comparing Paul's missions and modern-day mission ministry, one glaring difference is evident: Paul established the local church and moved on to do more of the specific work called missions, establishing local communities of believers. Paul didn't set up ownership of the mission or the church.¹⁵ He moved into a new context, ministered to that context at a first-evangelism level (introduction to Christ, conversion and Christian maturity), and then he left the mission in hands of the local leadership, those who were converted from within the context. Although Paul maintained contact and exercised some apostolic authority, he was not the pastor of the missions. He was the mentor and spiritual elder of the mission pastors. These pastors were truly raised from the mission context. In turn they raised Christian communities that reflected authenticity within the community. "Christian communities belong to the people; indeed, they

¹⁴Vincent J. Donovan, *Christianity Rediscovered* (Maryknoll, New York: Orbis Books, 1987), 30.

¹⁵J. David Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids: Baker, 2000), 95.

are the people.”¹⁶

Donovan understood the *love them, loose them, lead them, and leave them* mentality of the New Testament mission. Certainly, this concept also included a *longing for them* aspect that facilitated the Paul’s long distance oversight of the mission church. However, this was not equal to supervision or senior pastoring. The context home grew its own pastors and leadership, for better or worse in the perceptions of the historic church. This is contextual actualization. Donovan understood contextual actualization as the biblical model.

Missiology according to McGavran states that disciples across the world are nurtured in the context of their culture. When Indians became Christian, they did not give up their identity, and the Great Commission validates that the nations are the object of missions. Accordingly, national identities are to be respected in the biblical panorama.¹⁷

Rumatho Nyuson stated, “It is impossible to articulate a creative and authentic Christian theology without taking into serious consideration the presence and the faith claims of other Asian religions.”¹⁸ This may be an extreme of McGavran’s principle. However, it does recognize the activity of God within the context. For Nyuson, God’s activity is not limited to the Romans 1:20 general revelation of his presence but also the supra-cultural presence of God. Prior to the Gospel, both general revelation and supra-cultural God activity move man God-ward.

THE ROAD TO ACTUALIZATION

The Yin and Yang of the Asian context helps define the global concept of Gospel contextualization. That is, the Gospel is *both* universally applicable *and* specifically contextual (Yin Yang being both/and). Fr Donovan discovered that bringing the Gospel to the context really means finding where God is already actively communicating to that context. The methodology is to unite with the active work of God within a context. To accomplish this several goals are foremost:

- (1) The messenger must recognize the contextualized nature of the

¹⁶Donovan, *Christianity Rediscovered*, 39.

¹⁷Winston Crawley, *Global Mission* (Nashville: Broadman, 1985), 195-215.

¹⁸Rumatho Nyuson, “Contextualizing Asian Theologies,” Jan 2002, *HKBTS*, Hong Kong.

present-day Gospel message. The hermeneutic process is, in part, formed in an understanding of a Western contextualized Gospel. In order to decontextualize the message, theologians peer into the past with historical-cultural, lexical-syntactical, and redaction criticisms. The text was contextualized within its history. History has continued to contextualize through historic theologians, up to and including the theology of the messenger to the mission context, the missionary. Recognizing this multi-layered contextualization, the messenger must analyze and uncover historical contextualizations and separate the trappings of their own culture and home contextualization, decontextualization.

(2) After decontextualizing the message, the messenger is ready to re-contextualize the message in the mission context, finding where the Gospel message is presently represented within the context and illuminating the Gospel in the genre of the context. Customs and traditions, formalities and social process should be incorporated. Where possible, pre-existing religious expressions within the mission context should be used in an expression of the Gospel message. However, the simple addition of any of these cultural characteristics to the message is not indicated. This would be indigenization. Care should be taken never to allow these religious practices to compromise the essence of the Gospel message, resulting in syncretism.

(3) Finally, the Gospel must be released into the culture. After the contextualization of the message and the maturation of leadership within the mission context, indigenous leadership must shepherd believers in directions where non-indigenous leadership would not be authentic. The necessities of shepherding will produce quantifiable, practical theologies. This propagation of theology toward contextual authenticity is actualized contextualization.

Without the final step of contextual pastoring, contextual leadership, and ultimately contextual theology, the process ends in simple indigenization (the overlay of a Western understanding of indigenous culture upon the context), simply uncritical accommodation. Indigenization appears similar to contextualization, however the indigenized product lacks authenticity, and ultimate results are not based in the context. Outcome is based in a Western image of the context. Accordingly, true contextualization does not occur until the people of the context are actualized to become church leaders and theologians of the newly contextualized Gospel message.

The Holy Spirit is the Great Cross-Cultural Communicator. It is our task to understand Scripture, understand ourselves, and understand our mission context. As we understand Scripture, we will model the Master as true servants to the mission context. As we understand ourselves, we will eventually delineate our culture and history from the Gospel message, leaving it purer and more contextually palatable than before. As we understand our mission context, we can allow the essence of the Gospel message to manifest from within that context in ways beyond our culture-bond imagination and comfort zone.

PREEXISTING SPIRITUAL CULTURES (SUPRA-CULTURES)

Missionary-believers know there is a greater context (a greater culture) than the social or natural cultures. Social cultures are temporal. Accompanying every historical or existing social culture there is also an historical or existing spiritual culture. This spiritual culture, reflecting the norms of faith or spiritual influence, may be termed “supra-culture.”¹⁹ The invisible supra-culture is an underlying and sometimes dominating factor in the visible norms we call culture. In example, the Hebrew culture was formed and dominated by interaction with God.

In fact, a supra-culture may be from the dark spirit realm. The kingdom of Satan also produces spiritual culture. Social-natural culture may be equally impacted by either source. Just as God is active in the mission context communicating his nature and the truth of his reality, Satan is also actively presenting the deceit of animism, mysticism, and shamanism for the purpose of defeating the truth of the Gospel.

Western prejudice against actualized (released) contextualization is an Anglo-centric fear that the theologies in cultures with fanciful or demonic supra-cultures will become heretical. The fear-driven Western mission strategy looks like contextualization. However, any product of fear is in question.

The original fear of promoting self-expression was the emphasis on self, but real the danger of self-expression is heresy. In other words, if the supra-culture of a mission context is spiritual depravity, the social

¹⁹Lesslie Newbigin, *The Open Secret* (Grand Rapids: Eerdmans, 1995), 157.

culture will reflect that heresy. Since self-expression and contextualization promote interaction between theology and social culture. A mission effort that is self-expressing in its theology will inherit the heresies of that mission context.

However, if it is recognized that theology is also possessed, in part, by culture, then mission work can be more easily released to God. Missionaries can trust the same Holy Spirit who guided the Western church through its early heresies and dark mystic supra-culture to guide and keep his church within any mission context.

Although the supra-culture and worldview of a context are powerfully formative in theology, God is capable of preserving truth beyond these influences. If God is in the process of perpetuating truth through time and culture, he is able to overcome the affect of the spiritual, ideological, and social factors of the individual mission context. This is an extension Luther's principal perspicuity (the clarity of the Bible message of lordship of Christ). However, liberal-minded missionaries cannot use the simplicity of the biblical message and God's preservation of its essence as rationale for syncretism. There is still a biblical mandate to preach a life-changing Gospel (1Pe 4:6). Hence, there exists a tenuous balance between allowing the Gospel to change the context and allowing the context to speak the Gospel.

A potent example comes from Donovan's work with the Masai. One Masai leader complained that the missionary's translated word for faith was too impotent and distant to represent the work of an intimate High God. Improving upon the translation, the chieftain described faith as the relentless lion, taking all the time necessary to stalk and pursue its prey. After the chase and attack, the lion gathers the bounty into a death grip and will not release it until there is total surety of full possession. The chief said, "You told us of the High God, how we must search for him even leave our land and our people to find him. But we have not done this. We have not left our land. We have not searched for him. He has searched for us (through the Donovan). He has searched us out and found us. All the time we think we are the lion. In the end, the lion is God."²⁰

Here the context has defined the Lion of Judah and the pursuing faith of God in a clear biblical picture. Our search for God is meager

²⁰Donovan, *Christianity Rediscovered*, 30.

and ineffective. God's response is to become the pursuer. In Masai understanding then, God possesses all true faith. If we are to receive faith, it must be dispensed from God. God captures us and faith is given. He is the Lion. To the Masai the lion is truly the king of nature. The Masai leader had chosen a living creature in nature a king, a true representation of God. This is not a far step from the representation of God in Jesus Christ the King of Glory. Left to contextualize his own theology, the Masai chief articulated a portrait of God that can be locally powerful yet globally understood. Hence, theology developed within the context for the context is authentic and even worth translating to beyond the context. The value of contextualization is not merely to explain the truth of God to the nations, but to glean the wisdom of the nations by understanding God in varied and multiplying means. If God is truly active in creation, then true contextualization can release that activity into theology. The work of the missionary will then come full circle. The Gospel message will return to the West, enriched, empowered, and vitalized into global clarity; a missiological boomerang affect.

Missionaries must not fear the supra-cultures and degrade their calling by becoming guardians of Western tradition above eternal truth. This results in an impotent quasi-contextualization that neither spreads the Gospel effectively nor produces any return to the West. Quasi-contextualization (indigenization in disguise) is the attempt to produce a church that will self-propagate after Western influence fades yet reflects Western theology. This methodology does not entrust the post-mission contextualizing process into the hands of God. Sampling the visible cultural norms and reproducing a church in the image of those norms (music, architecture, worship, and patterns of evangelism) produces some first-generation leaders and theologians. Unfortunately, the considered measure of mission success is often the propagation of Western theological content within these first-generation leaders. This will not broaden global theological understanding. It is narrow-focused and only replicates its constricted view with ever narrowing foci. Quasi-contextualizing never broadens. It never produces actualized theology.

CONCLUSION

God's Word is communicated from a first-century culture through

time and layers of theologies to the mission context and its specific culture. In the Western homeland attempting to preach across subcultures is a strained and daunting task. In the broader, global community this difficulty is exponentially multiplied. Lack of understanding of the dual-faceted nature of the mission call, the Gospel changing the context and the context speaking the Gospel, breeds corruption at the root of global missions. A missiology that expects the valuable theological return of fresh perspective from contextualization will truly become actualized. The presentation of the Gospel should include an eye to understanding the global activity of God and the value of the actualized contextualization. Actualized contextualization yields future theological keys to evangelism and the breadth of the nature of God.

Accordingly, missionaries must bring the Gospel to the context in a legitimate biblical theology of missions. This theology is described by the great missionary, Paul as he, “decided to know nothing among them expect Christ and Him crucified” (1Cor 2:2). He allowed the Holy Spirit to apply the Gospel in the language of the community and not his scholastic excellent speech or spiritual wisdom. Paul also entrusted the Gospel to the nurturing hand of God as the biblical missionary moved on to the next context where the process began again. Therefore, the modern missionary who desires a biblical ministry should follow Paul’s model.²¹

Actualized contextualization is not validated simply in the appearance of contextualized theological thought. In a negative extreme, this could result in syncretism and heresy. Actualized contextualization produces theology that is culturally and supra-culturally authentic, while being biblically fresh, globally valuable, and easily transmitted beyond the limits of the context.

The Western linear models of education and missions have failed to create actualized contextualization with any degree of reliability. The educational structures of most non-Western contexts are decidedly Western colonial remnants. There is little hope of producing actualized theology, homiletics, and missiology from these non-actualized systems. To facilitate actualized contextualization, there must be an exorcising of Western spirits. Education and theology must find a new

²¹Hesselgrave, 168.

combination of the contextual and the historical. To avoid the shame of the Anglo-centric past and allow the broadest activity of God, future non-Western seminaries will move into a global composite of both circulative and linear communication, discipleship and didactic instruction, Eastern and Western thought.²² They will reconceptualize themselves, no longer overwhelmed by the shadow of the West. Such seminaries and their resulting ministries will facilitate effective theology and evangelism from actualized contextualizations.

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²²Duane Elmer, *Cross Cultural Conflict* (Downers Grove, IL: InterVarsity Press, 1993),144.

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