

# ***Lutheran Mission Matters***



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## Articles

# Missiology of Recontextualization

Victor Raj

**Abstract:** Gospel proclamation is a privilege God has invested in His Church. Missionaries, pastors, and evangelists must be competent communicators of the one true Gospel that makes all people wise unto salvation. Interconnectedness and interdependency have become normative in today's global culture. Mission agencies and mission partners cannot plead exemption to this norm as they serve as God's missionaries, together. Disengaging Christians from their traditional culture and requiring them to follow traditions and practices that are foreign to them in the name of theology is detrimental to their organic growth and self-sustainability. This essay argues that Christian witnessing is a joint endeavor that requires the speaker to interact with the listener with gentleness and respect. Thinking recontextualization facilitates this process for the good of the church and its service to the world.

Language has limits. That we today live in the "digital age" does not mean that we have given up on pencil and paper for communicating or on pinball and slot machines for entertaining. Changes do occur, generally (and normally) for the better. That today's performing artists use prerecorded accompaniments as they perform live onstage does not mean that pianists and percussionists will no longer have job security. Shopping online is already the norm for a significant cross section of the world's population. Yet, advertisers flood mailboxes and screen doors with reams of cleverly designed paper products, luring consumers into buying goods from retailers.

Tree lovers may groan and whine over the fact that new developments threaten natural resources as they potentially hamper and impede forests and debilitate wildlife. Environmentalists fear that "mother nature" is at the mercy of those who invade hills and valleys with vested interest. On the other hand, science and technology have made today's world a global village, and a mechanistic worldview



*Rev. Dr. Victor Raj is the Buehner-Duesenberg Professor of Missions at Concordia Seminary St. Louis. He is also Editor of Lutheran Mission Matters, journal of the Lutheran Society for Missiology. [rajv@csl.edu](mailto:rajv@csl.edu)*

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measures human worth in terms of capacity, competence, and productivity, just as interpersonal relationships grow mechanistically through texting, tweeting, and Instagram. The new generation, however, desires to build organic relationships, connecting with others incarnationally in real-life situations. Many find, for example, that harvesting fruits and vegetables directly from a farm and even growing them in the backyard is more fulfilling than buying them from grocery stores.

God graphically designed His creation with humanity in view. God brought forth vegetation, trees, and animals and gave Adam and Eve dominion over everything He made. Biblical narratives of God's creating, redeeming, and preserving activities are set largely in nature and natural surroundings. God is the Gardener. A garden is where God built the first human community. Oaks and olives, orchards and vineyards, and farms, fields, and pastures show how God keeps His creation in tight reign and lets the crown of His creation keep and preserve it for His purposes.

Jesus was drawing lessons largely from nature to let His listeners understand His earthly mission. In Jesus, God's Kingdom had come to earth. His words and deeds further illustrated how God puts His signature on everything that takes place in ordinary lives. Jesus' parables show that God is the Gardener; He plants vineyards and gathers fruit, sows the seed and harvests the field, and shepherds the flock and loves and cares for each sheep (Jn 15:1–11; Mt 15:13; Mark 4:1–34). In Jesus, God manifests life in its fullness as His handiwork.

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In Jesus, God had brought His rule and reign down to earth, wherever He has given His people a locus to establish themselves as a church. The Book of Acts is testimony to how the word of the Lord spread among various peoples of the first century and how God's kingdom grew quickly throughout the Roman empire (e.g., Acts 19:20; 28:30; Rom 1:13). Paul saw the city of Corinth as God's field. The apostles were planting and watering, and actually God was growing Christian congregations, planting His Word (1 Cor 3:5–9). Christians understand that some Gospel seeds fall on rocks, others among thorns, and yet others on rich and productive soil.

The Christian church is a living organism and its activities are by nature organic. Where the seeds are scattered, they grow spontaneously and yield a good crop, surprising even those who scatter the seed. If mission is planting, the soil in which the planting takes place is the context. As the soil (and its quality) changes from place to place, contextualizing the Christian truths will be the ongoing joint mission

of Gospel proclaimers and those who take to heart that life-giving message. Each life is lived in a context. God's life-giving message speaks directly to each person's context and transforms peoples' lives in completely unprecedented ways.

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“Contextualization” entered the missional vocabulary about fifty years ago. Just as the context keeps changing wherever God calls Christians to engage in His mission, the best missiologists concur that it is impossible to define contextualization in any stereotypical way.<sup>1</sup> This essay builds on the idea that contextualization is “a way of Christian theological thinking and practice, where the gospel, its message and spirit, the church, its tradition and life, and the people, its culture and living conditions, are examined and *reinterpreted*.”<sup>2</sup>

In today's world, neighborhoods change so rapidly and people in a hurry adapt to new innovations and make them germane to their life situations. Businesses reconfigure, corporations merge, buildings remodel, computers reboot, programs reconstitute, and societies and communities restructure, fundamentally, to address the new issues and challenges they face and to function more efficiently in the current context. Such changes in many ways challenge the status quo, often leading to fear of innovations that are perplexing and threatening to establishments. Gospel bearers in today's world wrestle with this challenge as they remain faithful to a message that was passed on to them through generations, yet being sensitive to the shifting contextual realities surrounding them.

Social scientists and anthropologists confirm that Western societies transform more frequently, and within a few decades rearrange themselves. Plenteous changes are occurring in this generation, especially in the areas of language development, culture, and communication. Flexibility reigns supreme in all walks of life. Far beyond prescriptive dictionary definitions, words and phrases assume new meanings from the context in which they are used. For effectively communicating any message, the speaker and the listener together negotiate and choose words that are context-specific. Needless to say, contextual communication is a natural, carefully-executed “sight translation exercise,” fully respecting and honoring the context in which the exercise takes place.

The church by design is an integral part of the wider community in which it is situated. Inevitably then, Gospel proclaimers require a critical awareness of the changes that are taking place in the societies and communities where they serve as Christ's witnesses. The Gospel transforms people and communities regardless of the language in which it is presented and the culture and worldview that it penetrates.

As European immigrants established their new homes in America, they brought with them their respective religious traditions in an uncompromising way. Protestant

Christians preserved their socio-cultural and denominational identities meticulously as they were relocating in the new world. Alan Roxburgh has noted that the immigrants structured their local, national, and regional churches in their new home with intentionality, patterned after the “Eurotribal” traditions they inherited from their countries of origin. Roxburgh shows how for European Christians, a social system “structured people within its traditions,” just as “their fundamental church heritage was also an ethnic heritage.”<sup>3</sup>

Since the beginning of the modern era, Christian missionaries from Europe and America took the lead for evangelizing the Eastern<sup>4</sup> and Far Eastern regions of the world, on the frontline. Just as modern Euro-American cultures and worldviews have strong Christian underpinnings, non-Western cultures and philosophies generally are founded on non-Christian belief systems and worldviews. Religions and cultures are so entwined that non-Christians find it incredibly difficult to distinguish Christianity from Western culture and Christian mission from Euro-American imperialism and colonialism.<sup>5</sup> Through non-Christian eyes, Christianity is at best a heterogeneous mixture, a blending of the teachings of Jesus Christ with inherently European cultures, philosophies, and worldviews.<sup>6</sup>

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Religion and theology presuppose a context in which they are practiced and interpreted. Judaism, Christianity, and Islam preserve their core identities in consonance with their respective sacred texts. In non-Western cultures, at the grass-roots level, heads of households and community leaders persist as storehouses of religious knowledge, values, morals, and etiquette; and they pass these on to new generations primarily through oral tradition. In Hinduism, Buddhism and Confucianism, in-depth study of sacred texts and their interpretation has been the privilege of the elite. The community at large, however, trusts their elucidation and heeds their direction for daily living. In other words, practitioners on an average do not directly encounter the sacred texts as the primary source for decoding life’s realities. Religion for them is more a shared experience, and members soak up religious values by immersing themselves in traditions, as if by osmosis.<sup>7</sup> Religion is more a lived reality than a classroom exercise.

Good teachers of religion interpret life’s realities holistically. Experience teaches that competent Christian missionaries acquire a clear knowledge of other religions, their teachings and practices as they prepare to present Christ to those who do not yet belong in the household of faith. Ninian Smart has observed that religions

are actually worldviews, each one upholding their characteristically seasoned theology and practice. Smart proposed that rituals, myths, doctrines, ethics, social connections, and human experience are integral components of all religions. “Religion is a six-dimensional organism.”<sup>8</sup>

Liturgies, worship, prayers, homilies, and offerings constitute the ritual dimension of religion. The stories from the past that show God’s interaction with previous generations constitute the mythical dimension.<sup>9</sup> All religions maintain a coherent system of teachings and express them as a statement of faith that Smart calls their doctrine. Religions inspire members to lead moral and ethical lives as they love neighbors and show compassion for the sick and the weak. Religions bind people together as communities and give them a clear sense of belonging. A personal encounter with the Ultimate Realty (The Wholly Other) makes the experiential dimension of religion tangible and perceptible.

Smart’s analysis further shows that most religions have in them the idea of a personal god. Pantheists and pan-en-theists<sup>10</sup> see god everywhere and in everything, yet keep an “I-Thou” relationship with god. Smart called this the “personalism” in religions. As a ritual, Native Americans say in unison, “We are all related,” and personalize solidarity with God and nature in the words, “We live in the midst of the spirit.”<sup>11</sup> People normally live in communities and continue to build *organic* relationships among themselves, contradicting the modern, popular, individualistic lifestyle. Contextually, the Christian missional challenge far exceeds the habitual “evangelism-as-we-have-always-done-it” way as Christ’s witnesses interact with people of other faiths in an intelligent way.

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Missionary anthropologist Paul Hiebert bemoans the fact that “The effect of the sharp distinction between nature and life has poisoned all philosophy. . . . There is no proper fusion of the two in most modern schools of thought. For some, nature is mere appearance and mind is the sole reality, and mind is an epiphenomenon.”<sup>12</sup> This kind of detachment of humans from their natural surroundings is consequent on the ever-growing materialist culture that puts money over matter with people being treated as objects of “scientific” experiment. Human bodies are reduced to commodities to be shaped fit and trimmed, often ignoring the internal and spiritual worth of the individual. Few people resonate with the truth that they are “fearfully and wonderfully made.” In these postmodern times, our perceptions of reality, Hiebert argues, “are determined by our particular situation and formed by non-rational factors such as culture, social positions, economic desires and drive for fame.”<sup>13</sup>

Earlier, in 1982, Hiebert published a landmark essay on “The Flaw of the Excluded Middle,”<sup>14</sup> relative to this topic which became a reference point for missiologists who noticed its relevance in their own ministry and mission.

Hiebert detected that Christian missionaries from the West were trained to operate on the idea of a two-tiered universe, that of heaven and earth. Heaven was the realm of God, and the earth was where human activities and explorations were taking place.

From his own hands-on experience in India, Hiebert observed there was yet another realm in human experience that missionaries were not capable of handling with the kind of background and training they received from the West. Folk religions, especially in non-Western cultures, were invoking “unseen powers of this world” and connecting with ancestral spirits as sources of power, blessings, and curses. This, Hiebert found, was an anomaly that missionary trainers overlooked and did not have the foresight to include in the program. Thus the title of Hiebert’s essay.

Although Christian missionaries *excluded* this element, this was exactly where daily life was happening for non-Westerners even after they became Christians: between heaven and earth. Eastern Christians, nevertheless, have developed liturgies for exorcising, blessing of the house and personal property, and for protecting people from the forces of evil. Christians of today have incorporated the “middle realm” with a view to leading a holistic Christian life.<sup>15</sup>

Especially since the 1970s, numerous models of contextualization have been proposed as helpful ways for presenting Jesus Christ to those who are not yet within his full embrace, especially to those who are strangers to Judeo-Christian cultures. Keeping a global perspective for mission, Stephen Bevans<sup>16</sup> proposed six models of contextualization, based primarily on the cultural identity and the theological orientation of the sending agencies, as well as those of the mission fields. Bevans named them as the translation, anthropological, praxis, synthetic, transcendental, and countercultural models. Lutheran mission agencies have been operating primarily on the translation model, and, perhaps to some extent, the countercultural model.

Putting side by side Ninian Smart’s six-dimensional world view analysis and Stephen Bevans’ six models of contextualization together better prepares today’s Christians to confess Christ before the world. These new perspectives on mission might be helpful for missionaries to address the issues Paul Hiebert identified as the flaw of the excluded middle so they can with boldness present Jesus Christ to those without God and without hope in the world. Recontextualization must occur in all areas of ministry and mission.

Scott Moreau has surmised that contextualization is at the “mixing point” of the Gospel and culture. He further explains how important this is for Christian mission.

Without contextualization, people will not connect to Christ in a way that moves their hearts. Faith will feel foreign, and people will lose what they have grown up cherishing. Churches will never feel rooted in their own culture, and people will not see the true winsomeness of the gospel.<sup>17</sup>

Mission must disengage its “foreignness” to any culture in order to celebrate the grace God lavished in Jesus Christ equally upon all people everywhere, and take deep root in indigenous soil. Protestant missionaries like the Leipzig Lutheran, Bartholomew Ziegenbalg, and the English Baptist, William Carey, cherished this vision as they were serving India. They planted Christian congregations in India and right from the start let them grow indigenously in the native soil. Early on, they prepared Indian Christians to grow Christian congregations that would be self-propagating, self-governing and self-supporting in all areas Christian life. There were no surprises for the national church and its leadership when the last of the foreign missionaries left the country. Indigenous leadership was already in place and ready to take up responsibilities.

Indigenous Christians find their collective identity in the culture in which they exist as Jesus followers. In this context, they identify their God-given vocations, and by determination actualize the potential God has invested in them for mutual edification and for rendering Christ-like service to the neighbors. They confess Christ publicly as the One who freely gave them life and salvation.

Confessing the faith is fundamentally a matter of the heart. What the heart confesses finds expression in the vernacular, that is, in words, concepts, music, and art forms that are native to the local culture. After all, it is said that the conscience speaks the mother tongue. Confessing the faith cannot be superimposed, but must be self-realized, enabling each person individually to own up to the faith. Disengaging people from their culture in the name of religion makes Gospel proclamation superfluous, depriving new Christians of the Gospel’s transforming power. If this consideration is circumvented, missionaries will be speaking “over the head” of their intended audience.

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Each church as a community of the faithful is a living organism and deserves to be treated with gentleness and respect. Although mechanistic metaphors dominate the vocabulary of the institutional church and its structures, organic expressions display more clearly its vitality as the body of believers. Organic expressions entail exercising faith and feeling, and the sharing of joys and sufferings, together. St. Paul spoke of the church as the body that “grows with a growth that is from God” (Col



2:19). The apostle was in the anguish of childbirth until Christ was *formed* in the Christians of the Galatian region (Gal 4:19). As the Lutheran tradition clearly understands, where there is forgiveness, there is *life* and salvation. Sharing the Gospel in any culture will have repercussions. If the Christian faith is lived out as a shared experience, it will build solidarity among fellow believers who will stand together to resist the powers of evil that keep lurking in cultures that surround Christians and their families throughout the world.

To be sure, modernity paved the way for the world to become a global village. Although geographically distanced, people and nations began to interconnect with one another at a much faster pace through improved ways of travelling and communicating, especially since the dawning of the postmodern era. International business relations, political coalitions, and the all-encompassing high-tech revolutions shrank the inhabited earth into a close-knit neighborhood. A global culture is already at work in business, technology, and politics. Yet, the nations of the world maintain their inalienable right to remain independent, adhering to their value systems and to not be subject to powers outside of themselves.

Nations like India and China are interacting with modernity in their own individual ways, spreading their version of modernism and postmodernism in the rest of the world and making their voices heard in unmistakable ways.<sup>18</sup> This is in spite of the fact that postcolonial India is constantly reviving its inherently Hindu ethos and establishing a (successful) political front at the national level. China, while not completely rooting out religious organizations, has remained for over a century predisposed to the Marxist-Communist worldview.

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Interconnectedness and interdependency are necessitated by today's changing environment. Imperialism and colonization are things of the past and irrelevant in today's world order. Missionaries and mission fields must awaken to it. The church can do no other. Isolating ourselves from the rest of the world is a dangerous move in today's fluctuating socio-cultural and political environment.

Partner churches (formerly, daughters and sisters) and their parent mission organizations must become interdependent—not mutually exclusive—and make their voices heard, together. This approach makes our *common* confession truly a shared experience.

Disengaging churches from their traditional culture and requiring them to follow traditions and practices that are foreign to them is detrimental to their organic growth and self-sustainability. A certain “dependency disorder” is the end result. On their own, cultures are neutral. They become unseemly in the way people choose to deal

with the value systems and mores of others. Century-old Christian mission cannot continue to claim “mission status,” nor for that matter, daughter and sister status, through the entirety of its existence. If a mission grows organically, in a few decades it will grow as a church, just as a child grows into adolescence, becomes a mature adult and engages in reproductive activities in a few short years within a seventy- to eighty-year life span. A maturing mission will develop into a vibrant indigenous church, and soon that church will beget other churches.

In today’s mission context, mission boards have a tendency to willfully intrude into the partner church’s territory and dictate administrative policies to the overseas partners. This attitude only escalates the dependency syndrome and dwarfs the partner church’s potential for achieving the goals the Three Self Movement<sup>19</sup> set for them, into which numerous (former) mission fields are aspiring to grow. Ongoing support of mission primarily in mission dollar amounts demoralizes people and organizations at the

receiving end, minimizing their own potential for generating resources locally and achieving self-support. Paternalistic intrusion into the day-to-day activities of a partner church is abuse of parental privileges. It also provides the opportunity for the non-Christian neighbors to accuse Christians as agents of Western imperialism and colonialism.

Biologically, daughters grow up and become mothers. If century-old missions habitually address their partners as mothers, it only shows their lack of self-awareness and self-confidence, which significantly mars the potential for growth. Sending money, even “mission money,” cannot settle the fundamental issues partner churches are facing in our generation. Ongoing and unseasonable monetary support encourages partners to ask for more money and pretend poverty on their side.

Most international missions in modern times first began with the poor and the oppressed classes of peoples in the world. The second and third generations of these overseas Christians are no longer poor as their grandparents and parents. They have grown significantly out of such poverty especially through the support and encouragement they received from the Christians who first brought them the Gospel of Jesus Christ. Today’s generation of partner church members are capable of supporting their church if only they are strongly encouraged to do so. The “mother” churches must rekindle that spirit in them instead of squelching it by sending more money. Instilling awareness for using money they already have properly is a

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healthier sign of partnership than sending more money, which sends partners the message that dependency is an admirable advantage.

In the typical American culture, graduating from high school is a threshold moment for most young people as they move on to college or pursue other paths to make a living for themselves, anticipating the least help from their parents. As a rule, they do not return to their roots, soliciting financial support, as they acknowledge in this case that self-support is the best support. Mission boards could serve the partner churches in a better way if they shared with them the invaluable principles they inculcate in their own biological children. Institutionally too this is an opportunity to train partner churches in the art of Christian stewardship.

The cultures of various peoples differ greatly in how each functions. When interacting with a new people group, it is important first to understand how they function and not simply jump into uninformed and foregone conclusions. The requirement that we understand our own presuppositions is of paramount importance as we begin to build bridges with other cultures for the sake of bringing Christ to them. In a global culture, Christians are relating to people at *their* level, who have their own imagination for new lives, make plans, travel, and form networks, assume identities, and socialize their children. As a “glocal culture” is permeating all aspects of human life, Christian mission cannot extricate people from their natural surroundings.

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If language is a social construct and context determines the meaning, then within such limits the term recontextualization serves missiologists and missionaries for a specific purpose. Recontextualization is neither a new theology nor missiological strategy; it simply is another way of saying that mission, mission-fields, and mission agencies must become even more cognizant of the commission God has vested in them, presenting the Gospel to others with gentleness and respect for the listeners. Truth will not be compromised, regardless of how fast the world and the human situation may be changing. The introduction of another word in the missional wordbook is required to trigger further conversations on how Christians do missions and stabilize ministry and mission partnerships, encouraging and supporting one another, crossing cultural boundaries daringly.

The town I grew up in India is Trivandrum. India’s postcolonial culture has renamed it to its pre-colonial original, Thiruvananthapuram. Madras is now Chennai; and Bombay, Mumbai. Recontextualization does not change the message; rather, it presents the message in a way that the listener embraces it and feels proud to own up

to the message and its ramifications. It enables the prospective listener to comprehend, teach, live, and express the Gospel in a way that is relevant directly to specific life situations.

God's purpose for His world is holistic. He is the life as well as the life-giver. In Him is life for all, and in no other; forgiveness and salvation for all flow only from Him. As in the creation narrative in Genesis, the Book of Revelation concludes with the water of life flowing from the throne of God, and the tree of life yielding fruit, and its leaves bringing healing for the nations (Rev 22:1, 2). From beginning to end, God speaks His life-giving words in organic language.

## Endnotes

<sup>1</sup> For an exhaustive list of scholarly articles and books on the topic, see A. Scott Moreau, *Contextualization in World Mission: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Academic, 2012).

<sup>2</sup> Olsen, Rolv, "True Or False?" Contextualization Efforts of Carl Ludwig Reichelt and the Tao Fang Shan Christian Institute, 1935–55." *Sevensk Missionstidskrift* 90.1:103–28, quoted in A. Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Academic, 2012), 233. Italics mine.

<sup>3</sup> Alan J. Roxburgh, *Structured for Mission: Renewing the Culture of the Church* (Downers Grove, IL: IVP Books, 2015), 73.

<sup>4</sup> The "East-West" distinction is used here for convenience. Again, this is perspectival, depending on where the geographical location of the speaker.

<sup>5</sup> Non-Christians who migrate to Christian countries do not convert to Christianity although they become part of the mainstream in all other aspects of Western life and lifestyle. Few Hindus who make their home in Iceland convert to Lutheranism.

<sup>6</sup> If among the new generation of Christians today, there is a strong desire to return directly to Jesus beyond the already established ecclesiastical structures. In the non-Western cultures, people would see Jesus as the answer to their spiritual quest, if only He is presented to them the way the Gospels present Him and His teachings. As a case in point, early twentieth century Indian Christian theologians were speaking of the "Raw fact of Christ."

<sup>7</sup> This practice is "under review" in the contemporary scene. For example in the West, immigrant communities have developed syllabi for teaching their inherited religions at home and in schools. In India, Hindu Study groups operate in high school and college campuses.

<sup>8</sup> Ninian Smart, *The Religious Experience*, 4th ed. (New York: Macmillan, 1991), 1–23.

<sup>9</sup> Smart uses the language of comparative religion that does not distinguish myth from history, unlike Christianity that understands God as Creator and that history is evidence that God is at work in everything He does as creator, redeemer, and preserver.

<sup>10</sup> Pantheism signifies that everything is god and pantheism represents the idea that everything is in god. A related word in this domain, Kathenothism, argues for "one god at a time." Thus the modern and postmodern generations find in pre-modern religions sufficient reasoning for embracing new spiritualities that actually are a combination of ancient practices that were once labeled "primitive."

<sup>11</sup> Smart, 513.

<sup>12</sup> Paul Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker, 2008), 222.

<sup>13</sup> *Ibid.*, 226.

<sup>14</sup> Paul Hiebert, "The Flaw of the Excluded Middle." *Missiology* 10 (1982): 35–48.

<sup>15</sup> Early on, the Roman Catholic Church has been handling this issue rather carefully. Other traditions in the “mission field” have since followed. Christians have numerous rites and ceremonies included in their liturgical practices. For example, when buying or building a new home, the pastor visits the site and says a blessing, in fact, inviting the neighbors to join in the act. During the house dedication ceremony, the pastor with the worship team will enter each room to say prayers especially to ward off evil. When a Christian buys a new automobile, it is brought to the parsonage for a blessing. When congregations process on the streets with Christian symbols, they incorporate rites and rituals that are indigenous to the culture, although that might appear to be “non-Christian” to the uninitiated westerner.

<sup>16</sup> Stephen Bevans, *Models of Contextual Theology: Revised and Expanded Edition* (MaryKnoll, NY: Orbis, 2002). Along these lines, Robert Schreiter proposed numerous ways of constructing local theologies. For example, see his work on *Constructing Local Theologies* (London: SCM, 1985).

<sup>17</sup> Moreau, *Contextualization in World Mission*, 19.

<sup>18</sup> Humorous as it may sound to many, recently India fought with Amazon (and won) to stop the sale of designer underwear that displayed India’s tri-color national flag.

<sup>19</sup> “The pioneer protestant missionaries cast this vision for the church in India so that it may take deep roots in India even after expatriates left the country. More recently, Christians in China are exploring the ‘three self patriotic movement’ that also has political ramifications. This essay is stating the case that the ‘three selfs’ are helpful to move to the ‘fourth self’ that David Bosch suggested for all mission fields, that of self-theologizing.” See his *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1997), 450-457.