**The Compelling Need for Critical Contextualization**

**In the 21st Century Christianity**

**PHI 923-32/PHI 923-22 DSL: Contextualization**

**For Social Change (Spring 2023)**

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Assignment

### *60-Day Developmental Readings*

Review 100-day assignments, essential course elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Each OGS program and Core has specific grading criteria for Developmental Readings. Follow the **Developmental Reading Rubrics** for the **required number of sources, comments, and quality criteria**.

See the **General Helps** in **AA-101 The Gathering Place in DIAL**for the following resources:

* Refer to the “NEW Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.
* Download the “NEW Developmental Reading Assignment Template” Word document to begin writing your developmental reading assignment.
* For **grading criteria**, go to the “NEW Developmental Reading Rubrics” document.
* Document all sources in APA style, 7th edition (APA 7 Reference Example, APA 7 Quick Guide) for in-text citations and Works Cited. Include page numbers.
* Include a separate **Works Cited** page, formatted according to APA style, 7th edition.
* Submit through **DIAL** to the professor.

**The Compelling Need for Critical Contextualization**

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**Introduction**

This study highlights the historical trends, transformation, and the applicability of

Contextualization as a vital tool in Christian and academic research methodologies in the 21st

century Christianity. Moreover, how it positively or negatively impacts the success of new and

old churches. The three major causes of Church failures in modern times are attributed to the

followings: i) The churches are not well grounded in “foreign missional work, fitting in squarely

in a pluralistic environment and culture,” ii) There is a lack of mainstream faith integration, iii)

There are no traditionalized styles of communication whereby sermons, bible studies, praise, and

worship songs, are translated into dialect or vernacular languages. On a global and macro-

theological level, another concern is that several contemporary authors and theorists still find

Contextualization is foundational to transforming Christian theology into a missional one. Many

post-modernists debunk this philosophical thought. Nevertheless, “Contextualization must be at

its core theological, but it must go beyond theology" (Morea, 2007). In his book *What Is a*

*Person* Christian Smith claims that: Critical realism seeks to offer a constructive alternative to

the positivist empiricist - paradigm on the one hand and constructivism, postmodernism, and

specific versions of the hermeneutical perspectives, on the other (Smith Citation 2011, 92)".

“The insights from research produce scholarly understanding, which needs to be translated into

practical professional impact through contextualized communication in the form of a dissertation

and other culturally relevant expressions of asking, writing, or action (Bruckner et al., 2015, p.3,

para 3). Nevertheless, other elements and significant factors relating to critical contextualization

will be examined.

**Source One:**  Falako, F. O., & Ofuafo, P. U. (2023). For God and Glory: Perceptions on Indigenization of Clerical Vestments in the Church of Nigeria (Anglican Communion).

**Comment 1:** The history of Contextualization offers some concise elements of theological accommodation and indigenization.

**Quote/Paraphrase:** This appraises the perceptions of what the contemporary styles of liturgical vestments like the chasuble, stole, and cope in the Church of Nigeria (Anglican Communion) should be. The work evaluates calls for contextualization; - colors, embellishment, symbolism, and implications. - appraise the calls for the indigenization of liturgical materials of Anglican priests in Nigeria (Falako, & Ofuafo, 2023, p. 10, para. 1) Introduction.

**Essential Element:** This study unfolds the intriguing aspects of contextualization and accommodation trends and the Nigerian Church's indigenization in Lagos (The Anglican Communion).

**Additive/Variant Analysis:**  The “calls for contextualization” (Changes) and

“Indigenization” (transformation) did not create long-drawn discontentment. On the contrary, although there were criticisms about some cultural and traditional issues, the textures and design of African attires (Adire and Asoke), the priests, clergies, and the congregation soon accommodated and embraced the gradual changes.

**Contextualization:**  The changes made had positive rippling effects on the parish. The changes boosted the “artistic and aesthetic quality of worship on the one hand and the creation of jobs, creativity, and the nation’s economy boosted on the other.” Such bold steps for change will augur well in one’s organization.

**Comment 2:** Accommodation plays a crucial cultural role in Contextualization.

**Quote/Paraphrase:** I put Koyama’s contextual Christology in conversation with Balthasar’s mission Christology and consider how they understand history and culture, - in light of their respective Christologies. In the process, I examine how different Christo-logics shape the nature of theological contextualization, particularly in how they frame how Christ and, by extension, the church encounter the particularities of history and persons.- and that a dual-nature Christology leads to a dual practice of contextual theology. (Lett, 2023). Abstract.

**Essential Element:**  Christology is like the live wire that drives contextualized evangelization. Moreover, it is readily amenable to any cultural environment by the Holy Spirit of God Acts 1:8.

**Additive/Variant Analysis:** The additives, “contextual Christology and mission Christology,” underscore the essence of God’s accommodation through the dynamic denominator of Christology (Study of Christ Ministry). Christology drives critical Contextualization (of Social Cultural Change) and missional (Gospel -Evangelization).

**Contextualization:**  Religious contextualization relates to divine, spiritual, and cultural accommodation elements. This seems to advance discipleship, Church planting, and evangelization nationally and globally.

**Source Two:** Herrington, J., Bonem, M., & Furr, J. H. (2020). *Leading congregational change: A practical guide for the transformational journey*. Fortress Press.

**Comment 3:** The concept of “Possession (God is possessing a society for Christ”) demands the beachhead (a lodgment foothold) to propagate the gospel (Mark 15:16).

**Quote/Paraphrase:** Fueled by a passion for the local Church, Pastors, and Judicatory Leaders prayed, studied, dialogued, and experimented. We learned as much from our failures as our successes (Herrington, Bonem, Furr, 2020, p.2. para 1).

 **Essential Element:** This is associated with the passion for prayer, dialogue, and learning from mistakes.

**Additive/Variant Analysis:** The secret of possessing congregants for Christ is revealed. They “prayed, studied, dialogued, and experimented.” They even went beyond these virtuous actions and learned from their “failures and successes.”

**Contextualization:** Learning from failures resonates with training paradigms, theories, principles, projects, and programs in one’s office. Isaac Newton failed several times to perfect the discovery of electricity.

**Comment 4:** Adaptation refers to finding ways to express the gospel in forms and ideas familiar to a culture so that they fit in.

**Quote/Paraphrase:** The results indicate the importance of cultural intelligence and sociocultural adaptation-Individuals’ perceptions are influenced by their identity and values. -this study shows the importance of sociocultural adaptation and cultural intelligence (Arli et al., 2023).

 **Essential Element:** Success in religious or social adaptation is based on relationship building and mutual respect, cultural values, and differences.

**Additive/Variant Analysis:** The additive is “Cultural intelligence,” which is the sustainable cultural skills or competence to work and relate efficiently in culturally diverse situations. It is the ability to intersect and flourish in various ethnicities. Such learned adaptation is crucial in Christianity.

**Contextualization:**  The organizational culture and employee performances in churches are directly linked to the cultural competence and emotional intelligence they share among themselves and within their groups and management.

**Source Three:** Vaghefi, S. (2023) Enculturation: 10 Examples And Definition (Anthropology)

 Peer Reviewed by Chris Drew (PhD) / March 15, 2023).

**Comment 5: Enculturation is a crucial element in Contextualization.**

**Quote/Paraphrase** **Enculturation refers to learning and internalizing one's cultural rules, values, and expectations (Grusec & Hastings, 2014)** (Vaghefi, 2023). Enculturation is similar to indigenization and adaptation but occurs in anthropological contexts, referring to adapting to culture by adopting its ways. (Bruckner, et al., 2015).

**Essential Element:** This is associated with cultural adaptation and adoption.

**Additive/Variant Analysis:** Cultural contextualization and changes are much facilitated when their structural adoption and indigenization are simplified through enculturation which is not complex at internalizing.

**Contextualization:** The process of enculturation is vital to one’s organization during and after onboarding new employees. It enables them to master the organizational culture and style of group behavioral patterns geared towards accomplishing its set goals and mission.

**Comment 6:**  Contextualization occurs in both individual and corporate levels of the

Church.

**Quote/Paraphrase:** That is: the purpose: is to help men and women in our Churches to see differently and to gain the skills and competencies needed for discerning God’s initiatives and embodying the Gospel in multicultural contexts-to encourage Church leaders to create environments to make God’s reconciling initiatives apparent-in Church life and missional engagements (Branson, & Martinez, 2023).

 **Essential Element:**  This unfolds God’s reconciling initiatives for multiculturalism that drives Church life and missional engagement.

**Additive/Variant Analysis:**  To “see things differently” is still strange in modern-day churches worldwide, where you have irreconcilable differences between pro-life and pro-choice between liberals and conservatives, including issues of transgender and LGBTQIA. However, in their statement, Branson and Martinez portray God’s initiative for reconciliation and multiculturalism, yet unheeded by many Christian denominations.

**Contextualization:**  The takeaway is encouraging employees’ participation during training, communicating feedback, and embracing the idea of seeing things differently. To enable the employees to agree to disagree and find common grounds in certain situations.

**Source Four:** Häde, W. (2023). Contextualization or Syncretism? The Use of Other-Faith Worship Forms in the Bible and Insider Movements, written by Derek Brotherson. *Mission Studies*, *40*(1), 177-178.

**Comment 7:** In the theological analysis of cultural contextualization, Syncretism is essentially the elephant in the room in traditionalized, religious environments.

**Quote/Paraphrase:**  Brotherson defines “contextualization” as “appropriate articulation and applications of Scripture” and “syncretism” as “inappropriate articulation and applications of Scripture” (23) (Häde, 2023, p. 23). Review (p.177, para 2).

**Essential Element:** This is associated with understanding the Context of Truth and the complexity associated with the syncretism of Biblical scriptures.

**Additive/Variant Analysis:** Brotherson attempts to show the differences between Contextualization and Syncretism based on “appropriate and inappropriate articulation.” However, navigating Gospel outreaches in two multicultural worlds of Christian/scriptures and enculturating with a foreign or local tradition can be complex.

**Contextualization:** The takeaway is that multicultural diversity training is

critical in one’s Church. It reminds all to respect people’s cultural diversity.

Nevertheless, Biblical scriptures must never be mixed with any traditional

doctrines.

**Comment 8:** Changing or mixing Biblical scriptures with other local religious doctrines is ungodly.

**Quote/Paraphrase:** Contextualization is putting the gospel into cultural forms easier for recipients to understand and receive without changing the gospel. Syncretism is mixing the gospel with false philosophical or religious ideas, resulting in the gospel message getting changed or substantially diluted (Berding, 2022, para. 1 and 2).

**Essential Element:** This is about avoiding the changing, mixing, and diluting of the gospel with other traditional cultural values.

**Additive/Variant Analysis:** Berding attempts to set the record straight about the differences between contextualization and syncretism. The special issue of concern is changing and diluting the gospel. As a result, the truth about the Biblical scriptures gets lost and seriously compromised.

**Contextualization:**  Things can fall apart when one attempts to mix, change and dilute ethical standards in an organization. To ensure the organization’s policies and mission are respected and dully observed, the employees abide by the organization’s ethical standards (compared to the gospel and Biblical scriptures).

**Source Five:** Igboin, B. O. (2023). Contextuality, interculturality, and decolonization as schemes of power relations. *HTS Teologiese Studies/Theological Studies*, *79*(4), 11.

**Comment 9:** The Continuum of Contextualization and Syncretism presents three comparative analytics: i) Under-Contextualization, ii) Healthy Contextualization, and iii) Over-Contextualization.

**Quote/Paraphrase:** The author argues that contextuality, interculturality, and decolonization are schemes of power relations on the one hand and of owning the Bible on the other, rather than mere methods of biblical hermeneutics in Africa-Presenting contextuality as a finished product is a violation of the rights of Africans to productively apply the Bible as a text seeking understanding in a different clime from the West. (Igboin, 2023).

**Essential Element:** This is about the power of multicultural interculturality playing out in the open on local and global stages.

**Additive/Variant Analysis:** Igboin defines and equates “contextuality to decolonization, power relations, and owning the bible” to unfold under-contextuality in Nigerian churches. However, one’s study shows that Catholicism in the 60s and 70s and Pentecostalism in the 80s and 90s in Nigeria have partly had liturgical harmonization in purely Western biblical ritualization and interculturality. Nevertheless, these denominations and churches are beginning to adapt and adopt partly healthy contextualization.

**Contextualization:**  Healthy (Equitable) Contextuality: This is synonymous with adopting a mix of government and organizational ethical standards to reflect one’s policies, rules, and regulations to sustain that corporate power and management contextuality.

**Comment 10:**  The Philosophy of Missional and Contextual-Christology can create some healthy Contextual theology applicable in modern Churches.

**Quote/Paraphrase:** In this article, I put Koyama’s contextual Christology in conversation with Balthasar’s mission Christology and consider how they understand history, culture, and the “I” in light of their respective Christologies. Ultimately, I argue that Balthasar’s Christology offers the “theological” for the dramatic understanding of history that Koyama is performing in his contextual theology and that a dual-nature Christology leads to a dual practice of contextual theology. Lett, J. (2023).

 **Essential Element:**  This reflects the history of dual – Contextuality of theology and missional Christology.

**Additive/Variant Analysis:**  The history of Contextual theology (theological) indicates one of logical rationalization, empirical in the modernist eras of the 18th century. Moreover, it transforms through Missional Christology (God’s Missio-Dei involving the action and the Great Commission: Mark 15:16, John 20:2: Jesus said to his disciples, “As the Father has sent me, so I send you.”

**Contextualization:**  This portrays the essence of knowledgeable history derived from critical analysis of contextualization from which training models and strategies can be derived to conduct logical and qualitative evaluations.

**Source Six:** Dean, M., Moreau, S., Russell, S., & Scheuermann, R. (2022). Communication in Mission: Global Opportunities and Challenges.

**Comment 11:**  Communication, ethnicity, and language are crucial in Under- Contextualization.

**Quote/Paraphrase:** In his book: *Preaching, A Kind of Folly,* (Ian Pete-Wattson) draws much-needed attention to this gap, especially in Communication. According to him, most preachers preach in the language of Canaan,” and most people speak the language of Babylon”-What is needed is for preachers to preach better Babylonian languages (Ian Pete Watson, 52). (Dean, Moreau, & Russell, Scheuermann, 2022, p.9, para.3).

**Essential Element:** This shows how preachers do not communicate effectively with their audience to overcome under-Contextualization. Canaan is a reminder of Jewish idolatry. Babylon perhaps reflects the victory of Nebuchadnezzar, king of Babylon, before rebelling against God (2 Chronicles 36:13).

**Additive/Variant Analysis:** Modern preachers preach in Canaan and Babylon languages (implying coded and Old Testament scriptures that are incomprehensible to the listeners. Under-Contextualization: occurs when Western cultural expressions of Christianity are imposed with cultural imperialism (Bruckner, 2015, p.24, para 2).

**Contextualization:** An effective communication of biblical doctrines to a given Church is required to contain “Syncretism of Tradition and Separatism. It is worse when an organization “fails to Communicate with the Culture of a place. Ex: Acts 15 Council & Galatians controversy over Legalism.”

**Comment 12:** The cultural and Scriptural communication approaches can be simultaneously applied to overcome Under-contextualization or Over-Contextualization.

**Quote/Paraphrase:** A theology that starts from culture and where culture is the determining factor will undoubtedly end in syncretism. Adventist theology does not start from the cultural context but from the biblical text. A valid approach to contextualization demands a commitment to biblical authority (Martin, 2022). Summary. ( para, 1).

 **Essential Element:**  This shows why theology starts with biblical scriptures and not from culture.

**Additive/Variant Analysis:**  The variant is that the preacher or evangelist can communicate by “starting with the scriptures and then the culture.” This is where you find communication breakdowns. An evangelist, missionary, and pastor should first acquaint themselves with the culture, preach and translate into the local dialect and vernacular to attract and stimulate the people’s appetites and ears to hear the Gospel.

**Contextualization:** During employee training or college class sessions, the trainer creates an enabling environment of fun, little jokes, self - introductions. The strategy is to ease the tension, and if any, you find generated when people from different cultural backgrounds converge online through Zoom or in class. If a lecturer starts teaching without applying an informal style of socializing and approach, study shows that he could lose about 20-45% of the class’s attention.

**Source Seven:** Bonnette, D. (2023). The Church, the State, and National Heritage: Contentious Debate. In *Redundancy, Community and Heritage in the Modern Church of England, 1945–2000: Closing the Church Door* (pp. 43-75). Cham: Springer International Publishing.

**Comment 13:**  The US is a pluralistic nation (even when its Fed and state governments display Christian artifacts and symbols). She has several religions. The state tends to regulate the Churches in some ways (registration, Covid / Health restrictions, etc.). Churches can not entirely be autonomous or be breakaways as independents.

**Quote/Paraphrase:** This -sets the scene by exploring the different and often conflicting secular and ecclesiastical perspectives in the Church-debate-There is an analysis of the strengthening of the autonomy of the established Church away from state intervention, which created unresolved tensions for the church redundancy process (Bonnette, 2023).

**Additive/Variant Analysis:**  The variant “strengthening the autonomy of the Church” staves off government intervention, but not exactly. State governments still regulate Churches. Nevertheless, most US Christians tend to view the country as a Christian nation, but the US Constitution says it is a pluralistic country with several religions.

**Contextualization:** Nonprofit Organizations may be Christian-oriented, yet the employees identify with different religions, religious beliefs, and values. Like in one’s organization**,** interpreting the organization's and employees' cultural values helps identify, inform, evaluate, and analyze who they are and how people behave and are receptive to change.

**Comment 14:** People’s attitudes to material wealth or riches, customary traditions, and values differ with religious affiliations and from place to place.

**Quote/Paraphrase:** The link between the American prosperity message and its African nephew is discussed to disclose the unique African elements, such as Africa’s traditional emphasis on a holistic spirituality which includes attaining health and prosperity by pacifying evil spirits and angry ancestors. (Nel, 2023). Abstract. Today, examples of indigenous churches are numerous in Africa. They include the praying churches such as the church of the Lord, Aladura (COLA), the Cherubim and Seraphim, the Christ Apostolic Church, Apostolic Church, the Celestial Church of Christ, and the Zionist Church" (Alokan, 1991, p.26).

 **Essential Element:**  This is about holistic spirituality that tends to drift towards material and secular syncretism.

**Additive/Variant Analysis:**  There are congregants in some traditional Churches pacifying evil spirits”, through traditional gods and shrines, sometimes passed on by their ancestors and forefathers. The Churches listed above are indigenous. Some members would not turn away from traditional religious gods and rituals.

C**ontextualization:**  Most Pentecostal-aligned mega Churches in Nigeria accentuate the True scriptures, emphasizing the work-and-eat concept that drives the ambition for prosperity. Most times, through dogged adherence to offerings, tithing, sowing seed offerings, and reaping bountifully as prescribed by both Old and New Testament doctrines (Mal 3:-10, and Luke 6:33).

**Source Eight:** Rigoli, F. (2023). The Computations Underlying Religious Conversion: A Bayesian Decision Model. *Journal of Cognition and Culture*, *23*(1-2), 241-257.

**Comment 15:** Syncretism and Over-contextualization seem to permeate Evangelicalism

due to Conservative exclusivism.

**Quote/Paraphrase:**  Inspired by recent Bayesian interpretations about the psychology underlying religion, the paper introduces a theory proposing that religious conversion is shaped by three factors: (i) novel relevant information-(following interaction with missionaries); (ii) changes in the utility -associated with accepting a new religious creed; and (iii) prior beliefs, favoring religious faiths that, although new, remain consistent with entrenched cultural views (a phenomenon of syncretism). Rigoli, F. (2023).

**Essential Element:** There is an attempt to analyze syncretism through the theory of probability and interpretation besides qualitative physical observations.

**Additive/Variant Analysis:** The Bayesian interpretation utilizes the theory of psychological conversion and probability to access and evaluate syncretism in religious demography. To some extent, this approach will be helpful when data and information are required and available for study interpretation.

**Contextualization:** This study is similar to utilizing statistical data derivatives to establish study outcomes about employee groups, including the cultural impact, skill acquisition, application, training, performance evaluation purposes, etc.

**Comment 16:** Contemporary Catholicism 18th to 20th centuries has witnessed an avalanche of syncretistic changes whereby South American Churches seem comfortable mixing cultural and religious practices with Christianity as ways of life.

**Quote/Paraphrase:** This presents a mapping of the changing religious landscape of Latin America- It explores how the varying forms of Catholicism in Latin America reflect a reality of mixed modernity, -where elements of pre-modern, modern, and late-modern worldviews and values are intertwined in ways very different from those of the North Atlantic West (Thorsen, 2023).

 **Essential Element:**  This shows syncretism is a socio-cultural issue often due to the people’s deep-rooted traditions mixed with Christianity.

**Additive/Variant Analysis:** The additive is, “Varying forms of Catholicism reflect a reality of mixed modernity-pre-modern, modern, and late-modern worldviews.”. This implies that as much as 35% to 65% of South American local cultures, deities, and practices either find their way or are mixed with Catholic liturgical rites, rituals, customs, and traditional practices. Changing the status quo from traditionalized Catholicism to a healthy contextualization in South America would require God’s divine intervention, including an in-depth Christian education, sensitization, and intense awareness programs.

**Contextualization:** Change in group and organizational cultures largely depends on how well the employees buy into the concepts involved. Sometimes, it is swift and painfully gradual. Training and skill development are reliable methodologies for creating a vibrant and viable culture amenable to ethical standards.

**Source Nine:** Behan, S. P. (2020). Exegeting Scripture, Exegeting Culture: Combining Exegesis to Fulfill God's Calling. *The Asbury Journal*, *75*(2), 4.

**Comment 17:** Exegesis and Phenomenology in Critical Contextualization are crucial.

**Quote/Paraphrase:** Seminary has separated biblical exegesis from cultural exegesis. As teachers, preachers, and leaders of God’s Church, we must learn how to combine these two exegetical processes to faithfully live out our calling in God’s kingdom (Behan, 2020). Abstract. Exegesis of Culture-demands a “phenomenological approach - in which a Christian temporarily suspends questions of right and wrong until the phenomenon being considered is understood on its terms (Bruckner, 2015, p. 52, para. 8).

**Essential Element:** This explains the significance of knowledge of biblical and cultural exegetical interpretations. **Additive/Variant Analysis:** The additives are precise. Behan emphasizes utilizing the combined knowledge of “cultural and biblical exegesis” to perfect one’s calling. Whereas Bruckner is asking “to suspend questions of right and wrong,” perhaps not to be judgmental in a given cultural contextualization situation

**Contextualization:** Employee training or bible study sessions are vital to acquiring the skill set, knowledge, and attitude to navigate any cultural setting. Especially when faced with balancing both Christian and organizational cultures. A phenomenological approach involving “consciousness and the objects of direct experience” is also required.

**Comment 18:**  Exegesis of Scripture with Hermeneutical Bridge plays phenomenal roles in biblical and cultural contextualization.

**Quote/Paraphrase:** Nearly every generation of Christians has reinterpreted the Scriptures (with varying degrees of awareness) to make the Bible relevant to their concerns. This interpretive task is precisely what the hermeneutical enterprise endeavors. (Kling, 2022, p. 2 and 3, para). Introduction. Exegesis of Scripture with Hermeneutical Bridge: What Scripture says to the issue must be studied and established. The hermeneutical bridge involves providing a larger theological or conceptual framework that enables a community to translate the biblical message into all dimensions of their culture—bridging from the text of Scripture to its setting (Bruckner et al., 2015, p. 52 and 53, para. 5).

 **Essential Element:**  This refers to the adequate interpretation and the use of the scriptures (the dual bridging concept) in a cultural setting.

**Additive/Variant Analysis:**  The additive is “reinterpreted Scripture (with varying degrees of awareness),” creates the basic functional foundation upon which a linking “bridge to the peoples’ culture” is built and fostered (verse versa)

**Contextualization:** This is a given policy directive to staff for individual or group task execution. Like the policy mandate, the scriptures and cultures must be well interpreted and understood to establish a working culture and performance connectivity.

**Source Ten:** Henfrey, T., Feola, G., Penha‐Lopes, G., Sekulova, F., & Esteves, A. M. (2023). Rethinking the sustainable development goals: Learning with and from community‐led initiatives. *Sustainable Development*, *31*(1), 211-222.

**Comment 19:** Critical Contextualization Involves Community Decision and Practice

**Quote/Paraphrase:** This explores the actual and potential contributions of community-led initiatives (CLIs) to Sustainable Development Goals (SDGs). -- evidence shows that CLIs are already contributing, - to almost all of the SDGs and achieving particular success in bringing different goals into synergy. Abstract. (Henfrey et al., 2023).

**Essential Element:** This demonstrates Critical Contextualization based on Community sustainable development, communication, and connectivity.

**Additive/Variant Analysis:** The additives, “CLIs and SDGs,” have proven to educate, develop and offer a social change from disadvantaged communities to self-sustainable and advantaged communities. The factors mentioned above can be mobilized in Christian organizations and Churches through sustained awareness of multicultural diversity, inclusion, and practices.

**Contextualization:** This is practicable in one’s organization. That is, management and employees have the nurtured capacity to make the right decisions. In addition, standard rules, regulations, ethics, and room for participatory and collective innovation exist. These are laid down to balance the organizational culture with stakeholders’ expectations (or shareholders).

**Comment 20:** Christian and secular organizations are social enterprises, and elements of social entrepreneurship, profit, or non-profit characterize their services. Moreover, they serve the interest of the common good of the people and the community.

**Quote/Paraphrase:** Social entrepreneurship is a “contested concept” (Choi & Mujamdar, 2014), having been variously defined depending on whether the starting point is a business with a social focus, a not-for-profit organization - Therefore, embedded in a focus - is the challenge of reconciling the variety of terms and definitions applied in the field (Saebi et al., 2019). Advantageously, the relative elasticity of the construct that characterizes much of social entrepreneurship scholarship offers both a guiding parameter and an opportunity to conceptualize a multi-actor, multi-context framework. (De Bruin, et al., 2022) Abstract.

 **Essential Element:** This pertains to community levels of awareness to work as partners for development, able to diffuse cultural differences as social entrepreneurs.

**Additive/Variant Analysis:**  The additive is “Social entrepreneurship is contested” due to several competing factors, culture, education, skills, products, and services. To “develop a new contextualized practice in which a faith community arranges practices and beliefs in a way that expresses Christian meaning (Buckner et al., 2015, p.53, para. 3).

**Contextualization:**  The attributes of multicultural diversities and inclusion, the new contextualized practices like skills and enlightened awareness are in place. Moreover, to ensure there are nurtured cheerful Christian and secular worldviews which can be channeled through their work programs, task, or as competitive advantage in a post-modern or Christian environment.

**Analysis of Historical Trends**

This study takes a multi-prong approach to examine the compelling need for critical contextualization practices beyond the contemporary post-modernism (mix of Theo-logical / rationalization/experience era) and the 21st century Christianity (Biblical doctrines and words of Truth). First, to determine the historical trends and the new Critical Contextualization and dispensation, partly embraced on local, national, and global frontiers in the secular and the Christian worldviews and environment. In a peer-reviewed article, History of Contextualization by Morea (pp. 325-335), presented by (Buckner et al., 2015, p. 8 and 9, para 1-10), the following elements associated with Critical Contextualization are examined, namely i) “Accommodation-a hermeneutical term referred to how God adjusted his communication for man to communicate; ii) Indigenization- Mid-1800s in Protestant missions- referring to how a church must be local within its context; iii) *Possesio*- God possesses a society for Christ by establishing beachheads -for the gospel and gradually conquering the society-for God’s control. iv) Adaptation- finding ways to express the gospel in forms and ideas - familiar to a culture that fit in; v) Enculturation- similar to indigenization and adaptation but occurring in anthropological contexts; vi) and Contemporary Options: for equity, honor and mutual respect for cultural differences without diluting the gospel (Buckner et al., 2015).

**Conclusion**

The New Critical Contextualization in Biblical and Cultural frameworks is significant in the study, and it is designed to align with Christian denominational institutions whereby the gospel is not diluted nor compromised. According to Owens (2007), Critical Contextualization of Christianity in Culture occurs in a healthy tension between two opposite forms of syncretism: i) Under-Contextualization (involving Syncretism of tradition, separatism, and lack of communication), ii) Over-Contextualization (Syncretism of culture, Accommodation, Adapts meaning and content of Biblical scriptures to culture). iii) Healthy Contextualization (HC) threads the middle ground between the two extremes; it is embraced by several Christian denominations in 20th and 21st-century evangelism. HC incorporates the “evaluation of beliefs and practices; it engages the culture in a missional way and practices that express Christian values. Paul epitomizes a balanced biblical philosophy of healthy contextualization in 1 Cor. 9:20-22 (Bruckner et al., 2015, p.25, para 2). However, notable in this study is the inability of some 21st-century Christian Leadership, namely, Pastors, Apostles, Evangelists, and Administrators, to turn away from Christian Nationalism (CN) based on Judeo- Christianity (JC). Some studies show that the CN and JC will further turn away millions of potential converts away from Christianity (especially the liberals) despite modern churches’ progress in the New Critical Contextualization. According to Seidel, A. L. (2019), a coalition of religious groups and Christian nationalists launched “Project Blitz” to elevate Judeo-Christianity religious values. Project Blitz encapsulates the problem Christian Nationalism poses; -to alter history, values, and national identity-It legally disfavors the nonreligious, non-Christians, and minorities. Introduction (para. 20). Great religious leaders discern a prophetic call to change the world and are both spiritually and temporal-they motivate and inspire leaders (Moschella, 2023, para. 1). Introduction. Whereas the opposing cultural values, such as traditionalism, religiosity, survival, collectivism, high uncertainty avoidance, and conservatism, negatively associate with national innovativeness (Yeganeh, 2023). Abstract.  Church leadership must be reminded that, “Churches are social Institutions - that establish relationships, behavior, belief, rules, and norms that arrange society” (Stammler, 2023). Introduction. Nevertheless, for a Healthy Critical Contextualization, Christianity must avoid Christian nationalism, Cultural syncretism, and Ethnocentrism. It must not be judgmental nor discriminatory and must ensure the Biblical scriptures are not diluted. Gospel sermons and evangelization must apply empathy and love in gospel outreaches. Love is the subject of God's command (Hyun, et al., 2020, para.1), Introduction. Social scientists have appealed to provide genuine or authoritative knowledge to meet peoples' commonsense intuitions. Seeing is believing" (Benton & Craib, 2023, p.4, para. 1). The Biblical scriptures and sermons preached must remain the same as it is written in the New and Old Testament Bibles, the NKJV and NIV.

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