

Lecture 10- Contextualization (18, cont.); End of Christendom (19)

Since the divine Word is for all humanity, he is translated again in terms of every culture where he finds acceptance among its people.

-Walls, p.47

The church (in the West) is being called to rid itself of timeworn habits of thought and engage in the demanding work of rethinking its relationship to contemporary culture through the lens of mission.

-Shenk, p.117

Key Terms

“Asian faces of Jesus;” “Hispano-American Christs;” “Jesus in African culture;” conqueror; crucified; creedal precision; imperial power; “Christian nations;” World Wars

Lecture Objectives

- Outline your understanding of Jesus Christ’s person and work and identify how one’s Christology may be refined or deepened when seen in various contexts.
- Describe implications of today’s discussion for how you might approach the Gospel ministry in your current cultural context.
- Briefly outline historical manifestations of a “Christendom” mentality.
- Describe the impact of two world wars on the Western church’s view of the world.
- Identify elements of a “Christendom” mentality that shape your approach to Gospel ministry and implications of that in light of today’s discussion.

Contextualization (cont.)

Continued from lecture 9

I. Contextualization

- A. *Asian faces of Jesus*
- B. *“The Hispano-American Christs”*
- C. *Jesus in African culture*
- D. *Christ as conqueror and crucified*
- E. *“Cross-cultural dialogue as theological conversation”*
- F. *Epilogue: Romans 1: 3-4*

End of Christendom

Intro: Hakodate and Empire-based churches

I. Ancient-Medieval European Background

- A. *Creedal precision and imperial power*
- B. *Territorial Christian nations*
- C. *Civilization-divide of Protestant reformation?*

II. Spreading Rivalries

- A. *Catholic and Protestant powers*
- B. *Russia*
- C. *Germany*
- D. *USA*

III. Two World Wars

- A. *Shattered Europe*
- B. *U.S. increase*
- C. *Postwar independence, U.N., Cold War*

D. Post-Cold War

IV. Christendom Heritage – Shenk

- A. “All churches in the West are heirs, to one degree or another, of a Christendom understanding of the church. This is the basic vision of the church that missionaries from the West took with them to other parts of the world” (p. 120)
- B. “Christendom insisted that an entire population or society was Christian. No place was given to mission. ‘Christianization’ was a one-time step. Thereafter, the essential task was to maintain this religio-political status quo.” (p. 122)
- C. “The church (in the West) is being called to rid itself of timeworn habits of thought and engage in the demanding work of rethinking its relationship to contemporary culture through the lens of mission.” (p. 117)