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GLOBALIZATION and ITS  
EFFECTS ON URBAN MINISTRY  
in the 21st CENTURY



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in the 21st CENTURY

SUSAN S. BAKER, EDITOR



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# Globalization and Its Effects on Urban Ministry in the 21<sup>st</sup> Century

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Manuel Ortiz

*For his life of service in God's urban kingdom*



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# Introduction: Globalization, Urbanization and Mission

SUSAN S. BAKER

Globalization is a word describing a plethora of phenomena that tend to make the world seem smaller as interconnections form a web around it. As a word, globalization has become one of literature's latest buzz words and could quite possibly be the most overused word around. This book is yet another volume organized under the umbrella of globalization. The particular tack we will be taking is to view the intersection of globalization and urbanization as God's provision for expanded mission.

No, this isn't the first book to view globalization through the eyes of mission. We don't want to repeat or replace what has already been done, but we do aim to add to that literature with some unique essays focusing on the four general areas of globalization, reconciliation, church planting, and leadership development. Within each of these areas we provide views from both the U.S. and other countries and have included a number of case studies to illustrate the themes. But before introducing each of these themes and the individual contributions further depicting these themes, we will take a more general look at globalization, its intersection with urbanization, and how both these phenomena join together to influence missions.

## GLOBALIZATION AND URBANIZATION

Urbanization began in earnest with the start of the industrial revolution, in the late 18th and early 19th centuries. In many ways missions and the church as a whole did not take advantage of the phenomenon of urbanization. Churches shunned cities as being dirty, crime-ridden, and certainly not a place to raise a family (even though they extolled the virtues of those who chose to go overseas and live in exotic areas that were much more dangerous). This has not changed much. Major cities

in the U.S. have long dealt with “white flight,” and now they are also dealing with black flight and brown flight, leaving the cities to the most destitute and desperate with nothing more than a spiritual vacuum where the church should be. Should we really be all that surprised at the growth of Islam in many of our cities? Now we not only have continued, but relatively slow, urbanization in the West, we also have burgeoning urbanization in the Two-Thirds World, and all this urbanization is inextricably intertwined with globalization.

Most of the global population growth in the coming decades will be urban. Today, around 45 percent of the world’s people live in urban areas, but that proportion should rise to 60 percent by 2025 and to over 66 percent by 2050. The result will be a steadily growing number of huge metropolitan complexes that could by 2050 or so be counting their populations in the tens of millions.<sup>1</sup>

Schreiter expresses it this way, “Half of the global population now lives in cities. These cities are increasingly internationalized, creating complex multicultural mosaics.... These emerging city-states house the commercial nodes of today’s global network of about forty thousand transnational corporations acknowledged by the United Nations.”<sup>2</sup>

But we’re getting ahead of ourselves. The one word used by almost all writers to describe or define globalization is interconnectedness. “The symbol for this connectedness which emerged in the 1990s, is the Internet and the World Wide Web.... But interconnectedness has a downside.... This is *exclusion*, a theme that has been reflected upon by those who not only do not benefit from globalization, but are disadvantaged and oppressed by it.”<sup>3</sup> Viv Grigg explains that there are “a few powerful cities in the West and North, linked by global technologies, dominated by a few multinational corporations and banks.”<sup>4</sup> This power network of businesses is at the heart of exclusion.

Another characteristic of globalization is compression. “The social counterpart of the microchip [which has been manufactured to hold more and more data] is the

1 Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002), 93.

2 William R. O’Brien, “Mission in the Valley of Postmodernity,” in Howard A. Snyder, ed., *Global Good News: Mission in a New Context* (Nashville: Abingdon Press, 2001), 18-19.

3 Robert J. Schreiter, “Globalization and Reconciliation,” in Robert J. Schreiter, ed., *Mission in the Third Millennium* (Maryknoll, NY: Orbis Press, 2001), 125, emphasis in original.

4 Viv Grigg, *Cry of the Urban Poor* (Monrovia, CA: MARC, 1992), 88.

global city. There are now more than four hundred cities in the world that have a population of more than a million inhabitants.... Here human beings are compressed into spaces that cannot sustain them at any level of humanness.”<sup>5</sup>

Finally, along with interconnectedness and compression we find deterritorialization. “This is most evident in the flow of communication and the distribution of wealth in the world today.... The wealthy cities in poor countries may identify more with one another than with the disadvantaged denizens of their own country.”<sup>6</sup>

Now that we have explored the connection between globalization and urbanization, what does that have to say to how we do mission? “Rich pickings await any religious groups who can meet these needs of these new urbanites, anyone who can at once feed the body and nourish the soul. Will the harvest fall to Christians or Muslims? And if to Christians, will the winners be Catholics or Pentecostals?”<sup>7</sup>

## MISSIONS

What does God have to say about globalization? Is it a fluke, or does it have purpose in his overarching plan for humanity?

The movement and presence of people around the globe are not simply products of market forces. Globalization is not simply the product of a human desire for betterment, a working out of aggression, or a flight from danger. Rather, God himself orchestrates the globalizing phenomenon of human migration. The fundamental fact of population migration, the presence of people of many cultures living together the world over, is not a theological “problem.” It is a phenomenon we are called to embrace and even to engage.<sup>8</sup>

Escobar writes, “A crucial question to ask is how Christian mission is going to take place in this new world. Should Christian mission simply ride the crest of the globalization wave?”<sup>9</sup> Marcelo Vargas poses another question, “How does Christian

5 Schreier, “Globalization and Reconciliation,” 126.

6 Ibid., 126-7.

7 Jenkins, *The Next Christendom*, 94.

8 Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2003), 30.

9 Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, IL: InterVarsity Press, 2003), 56.

mission question globalization?”<sup>10</sup> We don’t pretend we can answer these questions in such a short space, but we would be remiss if we did not at least present them to you.

The whole issue of Western secularization has caused us to rethink mission. “The U.S.A. is a vast secular mission field with many cultures and subcultures. Are we imaginative enough and compassionate enough to sponsor and unleash many forms of indigenous Christianity in this land?”<sup>11</sup> Murray believes the only way for the West to turn around and embrace the truths of the gospel is to accept that it is no longer the center of Christianity and that it must move to the margins.

Becoming again a marginal mission movement means rejecting many attitudes and assumptions inherited from Christendom. The invitation is to return to our roots and recapture the subversive pre-Christendom dynamism that turned the world upside down from the margins. Repositioning our churches—theologically, attitudinally and strategically—on the margins is essential.<sup>12</sup>

On the other side we have the marginalized, poor, and oppressed. It is important that they, too, are a part of the mission, and in fact they are, as Southern missionaries are flooding the world. “There is an element of mystery when the dynamism does not come from people in positions of power or privilege, or from the expansive dynamism of a superior civilization, but from below—from the little ones, those who have few material, financial or technical resources but who are open to the prompting of the Spirit.”<sup>13</sup> It is also important that Christians respond to the needs of the marginalized.

In many places in the twenty-first century, Christian compassion will be the only hope of survival for victims of the global economic process. The challenge for missionaries will be how to avoid the pitfalls of missionary paternalism and of the failed secular welfare system. Only the redemp-

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10 Marcelo Vargas, “Can the global replace the local? Globalization and contextualization,” in Richard Tiplady, ed., *One World or Many? The Impact of Globalisation on Mission* (Pasadena, CA: Wm. Carey Library, 2003), 208.

11 George G. Hunter, III, “The Case for Culturally Relevant Congregations,” in Howard A. Snyder, ed., *Global Good News: Mission in a New Context* (Nashville: Abingdon Press, 2001), 105.

12 Stuart Murray, *Church After Christendom* (Waynesboro, GA: Paternoster Press, 2004), 155.

13 Escobar, *The New Global Mission*, 19.

tive power of the gospel transforms people in such a way that it enables them to overcome the dire consequences of poverty.<sup>14</sup>

“Jesus’ reign is global. Eternal glory and power are ascribed to him. We are his people with a mission. We are his priests and servants, locally... and globally.”<sup>15</sup> How is this happening? Escobar helps us here.

The biblical perspective on mission has a global vision and a global component that comes from faith in God the Creator and his intention to bless all of humankind through the instruments he chooses. At the same time, God is forming a new global people from races, cultures and languages spread over the whole earth, a people who cannot do less than have a global vision but who live their vision in the local situation where God has placed them. The contemporary globalization process has to be evaluated from that biblical perspective.<sup>16</sup>

We have attempted to bring globalization and urbanization together so that the Christian church could respond missionally—globally and locally. At this point we will turn our attention to the rest of this book and see how the various essays fit in with the processes we have established.

## ORGANIZATION OF THE BOOK

As mentioned earlier, this book is organized around four major themes. These particular themes were chosen as they epitomize the contributions by Manuel Ortiz to missions, both at the grassroots level and in academia.

### Globalization

As with urbanization, globalization has taken many Christians (churches, denominations, mission agencies, theological schools) by surprise, but Goudzwaard tells us this should not have happened.

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<sup>14</sup> Ibid., 65-6.

<sup>15</sup> Lois McKinney Douglas, “Globalizing Theology and Theological Education,” in Craig Ott and Harold A. Netland, eds., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 280.

<sup>16</sup> Escobar, *The New Global Mission*, 63.

Globalization should not surprise Christians, who confess that God created one world and sent forth the first man and woman to populate and steward the entire earth. Nor are Christians shocked by the fact that much of the populating, and “stewarding” has amounted to destruction, oppression, and unspeakable poverty. From Adam and Eve’s first disobedience has sprung a history of multigenerational disobedience to the Creator, who entrusted us with so much.<sup>17</sup>

Not only should we not be surprised at globalization from an understanding of God’s purpose in Creation, we can also see evidences of this phenomenon throughout the ages.

The reality is that globalization has developed over centuries as people have engaged in trade, conquest, and religious expansion. Globalization has progressed in fits and starts. The rapid expansion of peoples and ideas, followed by stagnation or reaction has been going on throughout human history. The more modern version of globalization has been linked to the appearance of capitalism and especially to the recent mobility of capital.<sup>18</sup>

How does globalization actually affect us? Robert Schreiter suggests, “Globalization has already so woven itself into the fabric of the world that it is not likely—as an economic, political, and sociocultural phenomenon—to disappear quickly.”<sup>19</sup> Pocock et al. add, “Like it or not, many new technologies have the potential to change everything from the way we work to our worldview.”<sup>20</sup> Araujo echoes this by pointing out, “The danger of globalization for Christians today is in its power to shape not only how we live, but also how we think and how we place ultimate value on things.”<sup>21</sup>

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17 James W. Skillen, “Foreword,” in Bob Goudzwaard, *Globalization and the Kingdom of God* (Grand Rapids: Baker Books, 2001), 8.

18 Pocock et al., *The Changing Face*, 23-4.

19 Schreiter, “Globalization and Reconciliation,” 131-2.

20 Pocock et al., *The Changing Face*, 157.

21 Alex Araujo, “Globalization and the church,” in Richard Tiplady, ed., *One World or Many? The Impact of Globalisation on Mission* (Pasadena, CA: Wm. Carey Library, 2003), 233.

In chapter one, Susan Baker looks at the areas of globalization we have just highlighted—technology, economics, politics, culture, population movement, and religious movement. This chapter is meant to be an overview of how each of these elements have positive and negative characteristics, how they can be used by the Lord or by the powers of this world.

Contextualization has been a mission topic first given prominence in 1972 when it became a discussion in theological education.

It is hardly controversial today to claim that the communication and local expression of the (unchanging) gospel of Jesus Christ must be adapted to changing cultural dynamics. Contextualization is thus now an accepted part of the missiological and theological agenda, even if lingering questions remain about what it means and how we should go about it.<sup>22</sup>

Although this may be true, “The new global dimension of Christianity has brought a new sensitivity to the fact that the text of Scripture can be understood adequately only within its own context, and that the understanding and application of its eternal message demands awareness of our own cultural context.”<sup>23</sup>

The late Harvie Conn wrote and taught a great deal about contextualization. Chapter two is a reprint of one of his articles about this significant topic. He recognizes the usual hesitancy associated with contextualization, that of syncretism, but then goes on to point out the failure of the Reformed and evangelical community to consider historical context in their theology.

We now turn our attention to two different parts of the world and how globalization is affecting them. Arias explains why globalization causes so much concern for those in the South.

“Global” is *in* these days.... Such “global” language has raised some misgivings, especially in the Two-Thirds World. Its origin in the so-called First World—and the adoption of the vision and language of the free market and of the prophets of the transnational corporations who live, move, and have their being in the matrix of “international and

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22 Harold A. Netland, “Introduction: Globalization and Theology Today,” in Craig Ott and Harold A. Netland, eds., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 16.

23 Escobar, *The New Global Mission*, 21.

global trends”—produces uneasiness. Some Christian leaders suspect that “global” plans and schemes are merely another version of old Western ethnocentrism in theology and missions. We have already had five hundred years of Western globalization of mission, beginning with Columbus.<sup>24</sup>

This is the theme of chapter three, written by Naas Ferreira, a South African. He views globalization as the fourth wave of outside manipulation and interference in Africa’s past, present and future.

Finally, Michael Eastman, in chapter four, speaks from the other spectrum—that of post-Christian London. However, he does not see the demise of Christianity in London but rather a renewal—a renewal that is coming from the South, from African and Afro-Caribbean churches that are being planted in response to these populations as they filter into London.

We will close this section with words from Pocock et al.

If we do not understand the phenomenon of globalization, we will miss golden opportunities for service, and we will fail to understand the antagonism that swirls around us.... God has a purpose in globalization, and while we may not have clarity on that purpose, he will not permit it to be thwarted.<sup>25</sup>

## Reconciliation

Globalization is not only about interconnectivity but also about an increased knowledge of that interconnectedness. We find ourselves rubbing shoulders with those who are different from us. Denominations, agencies/organizations, churches, and individuals are all struggling with how to respond to what is going on around them. Unfortunately, an integral part of our sin nature seems to be an innate shying away from if not downright antagonism toward that which is different. As Christians we must all repent of this on both the individual and institutional levels.

First, let us look at what we mean by reconciliation. Robert Schreiter writes, “Reconciliation is about making peace, seeking justice, healing memories, rebuilding societies.”<sup>26</sup> He goes on to explain it a bit more.

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24 Mortimer Arias, “Global and Local: A Critical View of Mission Models,” in Howard A. Snyder, ed., *Global Good News: Mission in a New Context* (Nashville: Abingdon Press, 2001), 55, emphasis in original.

25 Pocock et al., *The Changing Face*, 29.

26 Schreiter, “Globalization and Reconciliation,” 139.

The cry for reconciliation grows out of an acute sense of the brokenness experienced on such a broad scale in the world today. It arises as people try to rebuild their lives in the ruins of ideological projects, civil conflict, the consequences of human malice and greed. It breaches the darkness of memory recovered from a painful past and the loss which that memory evokes.... Christian understanding of reconciliation begins with the work of God in our lives, a work that has been made manifest to us in the life, death, and resurrection of Jesus Christ.<sup>27</sup>

Manuel Ortiz begins this section in chapter five by addressing reconciliation on an institutional level. He bemoans our continued discussions at conferences and denominational meetings when all that needs to be said has already been said. It is time for action—a reconstruction of the past, present, and future of our institutions.

In talking about race relations in the U.S., we are tempted to think in terms of black and white, or possibly Hispanic and Anglo. But racial discrimination was overtly practiced against both Chinese and Japanese in the U.S. In chapter six, Jeffrey Jue describes the history of institutional discrimination against Chinese in the U.S., including, and maybe especially, within the Christian church and how the church ought to be reaching out its hand in reconciliation to the Chinese church.

Before looking at two examples of physically violent expressions of prejudice in parts of the world, let us look at the violence perpetuated more subtly through the unequal distribution of resources throughout the world, even among our Christian brothers and sisters. Watson explains that “52 percent of the world’s Christians live in affluence, 14 percent in moderate poverty, and 13 percent, or 95 million, in abject poverty.”<sup>28</sup> This should not be. Mark Gornik, in chapter seven, brings us his reflections on Isaiah 32:17, which indicates that there can be no peace if there is no justice.

Finally, when we speak of reconciliation, the image of violent conflicts is often evoked. Kirk reminds us,

There should be no need to justify the Christian’s role in overcoming violence and building peace as an indispensable aspect of his or her calling

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<sup>27</sup> Ibid., 140.

<sup>28</sup> David Lowes Watson, “The Mystery of Evangelism: Mission in an Age of Cosmic Discovery,” in Howard A. Snyder, ed., *Global Good News: Mission in a New Context* (Nashville: Abingdon Press, 2001), 31.

to mission... peace through the genuine reconciliation of hostile parties is a fundamental aspect of the good news of Jesus and the kingdom.<sup>29</sup>

To understand the devastation of violence and yet the beauty of reconciliation, we cannot afford to omit the writing of Miroslav Volf. He recognizes, first of all, that there are overt and also subtle manifestations of violence. “Cultural conflicts are by no means simply a feature of societies that have not yet tasted the ‘blessings’ of modernization.... More subtle but nonetheless real wars between rivaling cultural groups are threatening to tear the fabric of social life in many Western countries.”<sup>30</sup> A native Croatian, he witnessed his homeland torn apart through what has been known as “ethnic cleansing.” He implores the church and theological institutions, “*to place identity and otherness at the center of theological reflection on social issues.*”<sup>31</sup>

From the same region as Volf, Ondrej Franka (a Slovak living in Serbia and ministering to Bosnian refugees), writes in chapter eight about the church in Serbia and how it can make a difference in that devastated region. With the displacement of so many refugees, Franka is faced with the question of what is the Lord’s purpose in this? Part of the answer he has found is that through the ministry to Bosnian refugees, Bosnian Christians are returning to Bosnia as evangelists and church planters, spreading the gospel to those who would never have been receptive to outsiders.

Volf continues with words that can ring true regardless of the “reason” for violence. “As God does not abandon the godless to their evil but gives the divine self for them in order to receive them into divine communion through atonement, so also should we—whoever our enemies and whoever we may be.”<sup>32</sup> William Shaw, in chapter nine, describes what has happened to his homeland, Northern Ireland, in what many think of as religiously-based violence but which he explains is actually more nationalistic violence. He brings us a case study of a Protestant community organization attempting to build a bridge in an especially destroyed Roman Catholic section of Belfast.

“The gospel is *global* good news. Thinking globally, God acted locally. The gospel is good news about personal, social, ecological and cosmic healing and reconcili-

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29 J. Andrew Kirk, *What is Mission? Theological Explorations* (Minneapolis: Fortress Press, 2000), 144.

30 Miroslav Volf, *Exclusion & Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996), 15.

31 *Ibid.*, 17, emphasis in original.

32 *Ibid.*, 23.

ation. It is good news to the whole creation—to the whole earth and in fact to the cosmos.”<sup>33</sup> Let us remember the words of Watson,

Because Jesus was raised from the dead, we can trust his promises of *shalom*. Because Jesus was raised from the dead, the children of Auschwitz and Sudan do have an advocate. Because Jesus was raised from the dead, we can trust his word that the God of the cosmos is a parent God who will one day explain all our sufferings.<sup>34</sup>

### Church Planting

It is obvious to most denominations that many, if not most, of their established churches are not prepared to cope with the vast issues globalization presents. They are steeped in tradition and do not necessarily see a need to change, or they realize they must change and either do not want to or do not know how to, so they move to a more comfortable setting for their members. We hear rumors and even exclamations that the West is moving into a post-Christian era. What can we do?

We believe the answer lies in planting new churches, churches that from the beginning are being creatively configured to reach out to a wide variety of ethnicities as well as to the postmodernists of our day. Many denominations are embracing church planting—some are more effective with their attempts than others—and there are many new churches springing up.

We are finding that denominationalism in our urban centers is not only not helpful, it is usually quite harmful. New partnerships in ministry must be formed with a view to reach whole cities for Christ. We not only want to see churches being planted, we want to see church planting movements, where churches are planting churches which, in turn, plant more churches. David Garrison helps us understand this better. “A Church Planting Movement is *a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment*.”<sup>35</sup>

In this section of our book we have essays by four authors. Chapter ten by John Algera describes exactly what we have been talking about—the beginning of a church planting movement in the New York City metropolitan area through

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33 Escobar, *The New Global Mission*, 62, emphasis in original.

34 Watson, “The Mystery of Evangelism,” 35, emphasis in original.

35 David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 21, emphasis in original.

partnership with a number of denominations. He then shares a case study of one denomination's efforts.

In chapter eleven Kyuboem Lee broaches a very difficult subject—that of cross-cultural church planting teams. We believe that church planting is often best accomplished by a team of leaders. It is always difficult to work as a team, but it is not only helpful, it also displays God's community to the people in the neighborhood. As difficult as teamwork can be, the issues are compounded when the team members are from different ethnic backgrounds. Lee gives us a candid look at the inner workings and principles behind ministering with such a team.

Chapters twelve and thirteen provide case studies of some very unique models. In chapter twelve John Leonard describes his missionary work in France and how hybrid church planting is a viable model for reaching North African Muslims. In chapter thirteen Manuel Sosa looks at church planting in South America through house churches. Sosa was the initiator of a program which has led to 500 small house churches spread all throughout the city of Guayaquil, Ecuador.

### Leadership Development

When we think in terms of developing leaders, quite often the first thing we think about is formal training. Certainly theological institutions can be useful, but they can also be quite detrimental in this new age of postmodernism and pluralism. We need to challenge formal theological institutions to make changes in order to be more effective in training pastors for this new global church.

All over the Western world, ministers are being trained and future theological scholars are being identified and taken to doctoral level and beyond without any idea of what the church of today, in which they are called to serve, is really like. The way that Christian thought is presented to them implies that it is a Western religion, or at least, if it did not start that way, it has now become one.<sup>36</sup>

We are forced to acknowledge that the influence of Christianity is declining in the West as postmodern secularism and pluralism pervade. Murray warns what will happen if theological institutions do not recognize this shift.

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36 Andrew F. Walls, "Globalization and the Study of Christian History," in Craig Ott and Harold A. Netland, eds., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 78.

*Training institutions* can resource missional movements. The Christendom mindset pervades many theological colleges and their influence will scupper progress unless they embrace this paradigm shift.

... On the threshold of post-Christendom, even a temporary shift is worthwhile; remaining in institutional mode will be disastrous.<sup>37</sup>

In chapter fifteen Timothy Witmer takes on postmodernism, a phenomenon touched upon by almost all authors who are looking at the West today (and increasingly in other places as well). Witmer reflects on emerging church leadership and how that leadership ought to be trained, focusing on a triangle of perspectives which should be utilized to produce well-rounded and biblically correct leadership for this new challenge to the church.

Walls warns us, “Neither the churches of the North nor those of the South have yet taken in the full implications of this major movement of the Christian heartland, the theological academy least of all.”<sup>38</sup> Theological training needs to find ways to reach its global constituency. We ought to remember that *all* the continents should be represented in global theological education. One thing to be aware of is that “North American evangelical schools and their graduates can remain relevant only to the extent that they read, listen, and interact with believers from around the world... This means that students and educational leaders should be reading material developed by Christians from other cultures.”<sup>39</sup>

Although technology is important,

Theological education has globalized not only its healthy innovations but also its dysfunctions. Far too many programs are being driven by pragmatic concerns related to accreditation, funding, recruiting, and the expectations of constituencies. If we are ever to break out of this pattern of business as usual, creativity and intentionality are needed.<sup>40</sup>

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37 Murray, *Church After Christendom*, 140-1, 145, emphasis in original.

38 Walls, “Globalization and the Study of Christian History,” 77.

39 Pocock et al., *The Changing Face*, 14.

40 Lois McKinney Douglas, “Globalizing Theology and Theological Education,” in Craig Ott and Harold A. Netland, eds., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Grand Rapids, MI: Baker Academic, 2006), 285.

To gain a perspective from the South, Jonathan Iorkighir, in chapter fifteen, looks first at clarifying what is meant by theological education in a global setting and then presents a challenge to think of a new way of doing it. He concludes his essay with a case study of his seminary in Mkar, Nigeria.

Chapter sixteen, takes a look at a non-formal mode of developing leaders, that of mentoring. Written by Pedro Aviles, it presents us with principles of mentoring intertwined with a case study of both how he was mentored and then how he, in turn, is mentoring others.

To conclude this section we should reflect on the words of Lois McKinney Douglas,

If theological education around the world is to experience renewal, focusing on operational issues will not be enough. Commitments must be reexamined in the light of fundamental beliefs and values.... globalized theological education is rooted in *missio Dei*, celebrates spiritual formation, affirms the missional nature of the church, and emerges from hermeneutical communities.<sup>41</sup>

## CONCLUSION

The authors represented in this volume are speaking from their own lives as they reflect on their grassroots experiences. My desire is that you find the rest of this book both interesting and informative, that you take to heart the need to see both positives and negatives in globalization, and that you apply what seems fitting for you from these essays. We need to continuously give God all the glory and honor as he works out his plan using globalization at this juncture of our history.

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<sup>41</sup> Ibid., 274, emphasis in original.