

RELIGION AND THE FUTURE OF CHRISTIANITY IN THE GLOBAL VILLAGE

Bulus Y. Galadima

1. What a World!?

Nothing like the events of September 11, 2001 ("Nine-eleven") bring into focus the intersection of globalization and religion in the Global village. Though powerful, isolated and non-religious or at least privatized in religious matters, the United States is not immune from the effects of the events planned in the remote caves of underdeveloped and religious Afghanistan. The two regions are unavoidably bound to each other.

All of the hijackers and their leader Osama bin Laden believe that their acts were the highest form of devotion to Allah. The slaughter of the other was a higher duty.¹ Todd Beamer, one of the passengers on the plane that crashed in Pennsylvania, said the Lord's Prayer before their ill-fated attempt to overpower the hijackers on their plane. Following "Nine-eleven", "God bless America" is displayed everywhere, God-talk is in vogue and thousands of public and private prayers have been said in America and in the West. In the wake of "Nine eleven", places of religious worship were full across America. In their most desperate hour of need, people turned to God. In many Arab countries and among Muslims around the world, there was jubilation and praise to Allah over the death of the thousands in New York and the Pentagon.

There is a stark contrast between the comforts of Osama bin Laden's cave office in Afghanistan and a corporate office in downtown Manhattan, New York. However, the two offices are be similar in terms of the technological gadgets that fill them. They can be connected in a matter of seconds, thereby making them neighbors in the Global village. Though globalization is thrusting people together and creating a Village, the inhabitants of this Village are not cohering or connected the way neighbors are connected in a village. The adhesive to bond the people together is missing or at the very best is weak.

Globalization and religion are pervasive. We cannot escape their influence. The world is indeed a Global village, religion plays a very important role in understanding this Village. It defines and shapes relationships between individuals and nations in the Global village.

2. In Paradise: Life in a Village

I lived in a village. A village is small. Everyone knows everyone. News spreads very fast. Life is slow and simple, though not necessarily easy. The safety of the community is of paramount concern and it is the responsibility of one and all because the members of the village share a common fate. Yet every member of the community retains his or her personal identity, specific and sometimes even unique roles. To fail to participate in the welfare of the community is to die slowly.

In the village, heroes are those who engage in self sacrificial acts for the benefit of all, not those who promote themselves and look out only for their own interests. The security the village gives entails vulnerability. There is no anonymity. Religion is often homogeneous. Religion is tightly woven into the fabric of the village or community. Every event in life, from birth to death, is religious. This is true for many communities around the world. Hopkins observes that:

For the majority of cultures around the world, religion thoroughly permeates and decisively affects the everyday rituals of survival and hope. Reflected in diverse spiritual customs, sacred symbols and indigenous worship styles, global religions are permanent constituents of human life. In fact, for most of the world's peoples, religion helps to construct the public life.²

And globalization is mounting an assault on the centuries-old life-style of many communities around the world.

3. AParadise@ Fragmented: Life in the AGlobal Village@

The characteristics of a village illuminate our understanding of the current global context. The Aglobal village@ is similar in size to the village but it is fundamentally different in value and composition. No nation or individual has the option of isolating themselves from the emerging Aglobal@community. Events half way around the globe have influence on people elsewhere. A failure to engage the global situation means a slow death. Globalization³ refers to the phenomenon of interconnectedness of people and the world through technology thereby facilitating the emergence of a common economic system and values.

Geographical barriers are overcome through technology. News spreads fast to and from every part of the world. However, life in the Aglobal village@ is quite complex. There are many options available, thereby undermining the security of an individual's identity. The way of constituting identity in the Aglobal village@ is defined by the values of globalization. Indigenous culture, though still powerful, is not the primary source of identity. A new form of human identity is emerging. This is shaped by the values of the Aglobal village@ as chiefly derived from economics. Yet for many, religion still plays a critical role in human integration and in helping make sense of the world.

Globalization is one of the logical consequences of modernity. Modernity has resulted in the spread of some vital institutions and ways of thinking like a capitalist economy, the nation-state, democracy, linear scientific reasoning, and modern technology, from the West to the rest of the world.⁴ Globalization means that Apeople, cultures, societies, and civilizations previously more or less isolated from one another are now in regular and almost unavoidable contact.@⁵ Though globalization is viewed with suspicion by many non-Western cultures⁶, as just another Western propaganda ploy for domination, they cannot escape its omnipresent influence. It is pervasive. Though globalization is pulling the world together revealing how interconnected we are, it is also so disrupting normalcy in many cultures that, though unable to resist it, many cannot warmly embrace it.⁷ Globalization introduces crises not only at personal, tribal and local village levels but also at national level (NECF Malaysia). Conflict between indigenous cultures and modernity/globalization can result in catastrophic crises as in Chinua Achebe's Things Fall Apart⁸ where the hero, Okonkwo, kills the symbol of the disruption and himself because he could not accommodate it.

Rapid change is another feature of globalization. There is a great concern about the direction in which the change is heading, who determines the change and for what purpose. Beyer says that power is more important than meaning in globalization.⁹ But for Christians, I believe that the primary concern

ought not to be power but meaning. The ontological concern is of great import because it addresses the question of who we are and what we are becoming.

Globalization has serious implications for human identity. The fast pace of life and the wide dissemination of news and information makes us conscious of other people and religions around the world even when we do not want to be. It increases the range of options of how individuals can constitute themselves in the Aglobal village. In fact, Acultural and social diversity are the distinguishing characteristics of modern life, individuals or groups in the Aglobal village can choose their religious orientations from a variety of options rather than simply accepting the specific one assigned them by their family or their society.¹⁰ Unfortunately, the global systems do not tell us how to make the right and the best choice between the myriad of options available. At times, the subsystems may even lead in mutually contradictory directions. AFor instance, loyalties to one's career may conflict with health considerations, family ties, or political inclinations. . . . The result is often a problem of identity or self-description for individuals . . .¹¹

The fast pace of life in the Aglobal village is also creating a sense of disconnectedness, fragmentation and homelessness--the AGlobal Soul.¹² This person is everywhere but not at home anywhere. On the same day, the "global soul" could wake up in Bombay, have breakfast in Paris, lunch in Nairobi, dinner in the sky, catch a late night movie in Chicago and attend the carnival in Rio de Janeiro the next day. It gets all of these experiences without a proper context to integrate them or sufficient time to fully immerse itself to become a part of the various communities. It is always transient.

The fuel that drives globalization is economic profit. This is the prime value of this new world order. It creates a consumerism that it also seeks to satisfy.¹³ The impact of the new economic institutions reaches far and wide, resulting in new perspectives and even changes in families, tribes and nations, changing their politics and culture forever. The Aglobal economy is a contact between culture and society: the economy is one of the social spheres and yet it also generates and mediates cultural meanings in the global field. This is especially true of transnational corporations.¹⁴ The Aglobal village is similar to the village in that its members are close and yet very dissimilar in that they are not intimate but rather they are growing apart. How can this condition be remedied?

4. In Search of a Lighthouse: Religion in the AGlobal Village

Religion is a universal human phenomenon. There is a close relation between religion and culture. Religious traditions are central in Adefining norms, values, and meaning; in providing the ethical underpinning for collective life; and in forging the cultural tools for cooperation and conflict.¹⁵

Religion is indispensable for understanding human beings and life in the Aglobal village. It is also critical for understanding the transition into the modern world and ultimately life in the new world Aglobal village. Globalization has greatly affected religion. Not only has it rearranged the environment within which religion operates, it has also affected the constitution of religion itself. In the one instance, it has created issues which religion must address and in the other, it has created values which it wants religion to adopt.

The modern and postmodern world challenge religious traditional beliefs with scientific critiques and competing views of the world.⁶ This results in a relativistic and pluralistic environment. Pluralism in all things, including religion, is a common feature of the global village. Different religions are made uneasy bedfellows in the global village through the migration of people and the transmission of and access to information. In the village where I grew up, I was aware of just three religions--Christianity, Islam, and African Traditional Religions. But it is not unusual today for a child in elementary school in an urban area to have classmates belonging to all the major world religions. Those in secondary school not only have classmates from these religions they have friends who are nice people who are agnostics, and atheists elevating the problem to another level. Furthermore, they have access to information about these religions on the web. They often ask questions about these different religions that are intelligent and not easily dismissible. At the university level, students are not only taught positions that are against traditional religious beliefs, but those beliefs are disparaged and ridiculed. Young people today come in contact with religions and ideas that their parents know little or nothing about. This situation heightens the need for religious answers.

In the West, religion is considered a private matter rather than public. The global village structurally favors privatization of religion. But this need not suggest that religion has no function in the public sphere. Even though in a secular state, traditional religious forms are no longer definitive for the whole society, they are powerful in the lives of individuals and groups who are often principal actors in the society.

Resurgence of fundamentalism in Islam, Hinduism, Christianity and Buddhism is one of the strongest indicators of the various reactions to modernity and globalization. Some religious people want to conserve the gains made by their religion and to prevent the intrusion of the others and the corruption that accompanies modernity. In their resentment of globalization and its numbing and neutering uniformities,¹⁷ they call for a return to the basic or fundamental teaching of their religion. Roland and Garrett also argue that the universalizing tendencies of globalization often leads individuals and groups to take extreme actions in order to demonstrate their particularistic place amid the empirical pluralism of the international arena.¹⁸

Unlike in the global village, anonymity was impossible in the village. In the village, one was an open book. It was impossible to be private. This was one of the prices of belonging to the community. Members of the village saw through hypocrisy. Walk and talk had to be in harmony. This virtue is seriously challenged in the modern context by the possibility of anonymity and privatization of religion.

Not only does globalization affect the expression of religion, in its extreme case, it posits itself as a form of religion to replace religions. Hopkins argues that globalization and its driving force is a religion.¹⁹ The challenge for Christianity in the global village is the myriad of light houses presenting themselves as legitimate. How can Christianity gain a voice in the midst of all these contenders?

5. In Search of a Platform: Christianity in the Global Village

The Church is and has always been global in character, composition and mission. At its inception at Pentecost, the Church instantaneously became a global community (Acts 2). It was comprised of people from different nations. It is still a global community though the demography is changing. 80% of Christians at the beginning of the 20th century were in the West. More than 60% of Christians are now in the non-Western world.²⁰

The new global environment and its structures encourage materialism and disrupt traditional ways of life, quickly eroding cultural structures. The primary drive of globalization is economics and the goal of this is profit. Morality is considered only if it has a bearing on profit-making; thus companies will often engage in charity work because it is good publicity for the company and that will ultimately translate into more business.²¹ Globalization feels no remorse over this situation. Barber says global economics is neither committed to rescuing civic virtues nor pursuing equality and justice.²² However, it is clear that economics without morality is empty and culminates in chaos. The recent Enron and WorldCom financial mismanagement scandals proved this. Ethics and moral values are now admissible concepts and worthy of mention openly. Tolson in US News & World Report said scholars believe that the market-dominant minorities must be modest and generous towards the ethnic majorities.²³ Business schools now take the teaching of ethics seriously.

Barber does not think that the global economic system has the capability to support the values and institutions associated with civic culture, religion, and the family.²⁴ He suggests that this can be accomplished only through the general will of global citizens.²⁵ This is similar to the United Nations, which has met with limited success. Beyer's proposal that globalization also provides fertile ground for the renewed public influence of religion holds more promise.²⁶ Though in the West this might seem like a novel idea, in most parts of the world, religion is vital for public life.²⁷ Christians in the West along with other religious people can encourage the restoration of prayer in schools. In non-Western cultures, Christians need to become united and provide the necessary funds to hire qualified teachers. Society cannot cohere without a strong moral conviction. Thus the idea of religion in the society should be welcome.

[Box How ought the Church to teach its members to respond to this new situation? How should the Church carry out its responsibility of evangelization or mission in such a context? How should the Church go about equipping its members who are sometimes major players / participants in this global economic context to make morally sound decisions in an environment bereft of moral and spiritual convictions?]

Beyer's suggestion on how religion can be useful in the global village is instructive. He says it is not in active individuals, but in religious institutions. The Church then ought to find a service which is exclusively provided by it. If pure religion is at a disadvantage in modern global society, if there is pressure toward the increasing privatization of religion, then the solution lies in finding effective religious applications, not in more religious commitment and practice.²⁸

What is required for publicly influential religion is, at minimum, that religious leaders have control over a service that is clearly indispensable in today's world as do, for instance, health professionals, political leaders, scientific or business experts.²⁹

We must move from religious function to religious performance. Religious function deals with aspects of devotion and worship or the cure of souls, and search for salvation. Religious performance deals with the application of religion to problems generated in other systems like the economic, political and social but not solved there. Such is validation of the Christian message. James addresses this issue in chapter two in the well-known passage on the dichotomy between faith and works. Religious function is the basis of religious performance.

There are numerous issues like poverty, HIV/AIDS, racism, sexism, political and economic instability, war, care for the aged and destitute, building a strong moral society, responding to the moral poverty created by wealth around the world, economic poverty, political oppression, family estrangement, environmental degradation, personal identity, etc. that the Church must find ways of responding to. Furthermore, the changes in the areas of biotechnology dealing with genetic engineering or re-engineering, environment and boundaries of life and death deserve an informed Christian response in order for the Church to be an effective witness to the gospel. Responding compassionately and authentically to these issues is one of the major tests for Christianity in the world. It comes at a high price: sacrificial Christian living.

Religious pluralism will be a necessary precondition of the 'global village' for the seeable future.³⁰ Many children today grow up in pluralistic religious contexts. They hear competing accounts of creation and salvation. This was rare or even unheard of in most places half a century ago. But today it is taken for granted. How can we coexist peacefully with other religions? What ought to be the basis of inter-religious dialogue and cooperation? The Church has to develop an adequate response to many of the other major world religions like Islam, Hinduism, Buddhism, Confucianism etc. The Church no longer mediates these religions to its members. The believers of these religions interact directly with Christians.

This is not merely a description of a pluralistic context but a new way of perceiving truth. It calls to question the validity of absolute standards. These competing voices are going to affect the world views and ethics of all peoples. What type of effect is there going to be? How can the church participate effectively in shaping the emerging worldviews, global morality, social ideals or patterns? At the very least, it must participate in shaping what Christians come to believe in the 'global village.'

What should be our responsibility as a Church to the social evils in societies? How can we strive for justice and peace when laws of men conflict with the law of God? What is the Christian response to the conflicts that exist in the world and the violation of human rights? The United Nations is doing something but it is obvious that it is impotent because it is plagued by the major ideological differences of its member nations.

How do we cooperate across faiths on these issues? This is an important issue in a world rife with interreligious conflicts.

Apart from the quest for food, shelter and clothing, probably the next greatest human need is that of belonging. Human beings have a dire need for identity. Failure to resolve this matter could undermine all the other needs, suggesting that the need for identity and belonging is more fundamental than easily meets the eye. Globalization appears to hold great promise in its desire to spread a universal human culture and brotherhood. It appears to transcend the various other forms of identity like nation, religion and tribe.

Challenges confronting the Church come both from the society and within. The church's encounter with globalization reveals some of its unbiblical assumptions and practices. The Church is still highly homogeneous in a world that is becoming increasingly heterogeneous. We need to learn to live as a global Church race, ethnic, class, sex, nation still divide us. The divisions within the church are a stumbling-block to many unbelievers. Many Christians find their primary identity in their culture, ethnicity, or class rather than in their commitment to Christ. Racism and ethnicity are the greatest tragedy in the Church today. Many African Americans turn away from Christianity because of racism. In many Two-Thirds world countries, Churches are segregated along tribal, ethnic, or caste lines. The Church must find ways of defining Christian identity that will transcend these competing forms of identity that command primary allegiance.

The Church is called not only to endure hardship for Christ but to also propagate the good news of the gospel to a lost world. How can the church use globalization to advance missions? The face of mission is changing very fast. Cross cultural is no longer geographically defined. In most urban areas, the mission field is fifteen minutes drive away. Many corporations are multi-cultural. The mission field has been brought to our doorsteps. It is in many workplaces. How can Christians be equipped to carry their faith into their workplaces in a society that claims that religion is a private matter?

Particularly in the West, there is a resurgence of or new type of skepticism that Christian mission will need to contend with. In the non-Western world, there is a resurgence of indigenous faiths even in where Christianity is present and strong. This pluralistic religious context has led to a universal awareness combining with interest in spirituality, including the Church, to create a unique situation. However, the type of spirituality emerging is individualistic and private rather communal and public. It is greatly influenced by the Eastern religions. How can Christianity be a party to this new spirituality without losing its distinction?

Another serious religious challenge confronting the Church in the global village is pluralism. This raises issues for Christianity not only in the global village but also in the church. The global values of pluralism, tolerance and inclusivism pose serious challenge to the Christian message. To preach an exclusive gospel is considered as intolerance. We are now in an age of global mission.

The task of missions is daunting. Only through cross-cultural cooperation will the task be accomplished. Increasingly the majority of missionaries are from the non-Western world rather than

from the West. Christian mission in the global village must be characterized by partnership rather than paternalism.

Harmony, equality and partnership is what is needed in Christian mission today. All hands must be on deck to reach the world. There are more people today than before who have not heard the gospel message than at the beginning of the last century. We must have a global vision. This is God's intention. It is only as a global church can we effectively evangelize the world. The Church needs to explore the multinational corporations= method of doing business in order to cooperate to reach the whole world. By 2000 missionaries from the Two-Thirds world had outnumbered Western missionaries.

Box

[What is the role of the local church in the face of the mighty transnational corporations? Transnational corporations are powerful and control economy. They are more powerful than some developing nations.³¹ Though the corporations are faceless, they are controlled by people. How can the Church influence the leaders of corporations to make God-honoring (not Christian) decisions? Many of them do not go to Church. How can the church reach them? How can churches cooperate cross-culturally locally and internationally?]

6. Recovering AParadise: new Christianity in the AGlobal village

Globalization gives us tremendous opportunities for advancing the cause of the gospel. The church must take advantage of the new technologies in order to take the gospel into places still unreached.

The pluralistic environment in which we live also affords us the exciting privilege to literally reach the whole world with the gospel. Some Christians might be intimidated or others still might despair in light of the magnitude of the task. But the story of the church in Acts 2 should serve as an encouragement. Through the enablement of the Holy Spirit when Peter spoke, each of the peoples heard him speak their language. Human ingenuity is not going to accomplish the purpose of God besides this task is daunting. Human tactics and mechanics might give the illusion of success. It will lack the power and fruit that characterize faith in Christ. Only through the Holy Spirit, can we speak the gospel in the Alanguage of the people around us and bring forth fruit that will remain. AOnly in Christ can a path to unity be found that transcends ethnicity and economics, social status and classBwithout suppressing differences in a linguistic or social conformity. Only in Christ can diversity enhance unityBwithout furthering fragmentation.³²

Christianity is growing fast in the non-Western world B Africa, Asia and Latin America. In these regions of the world, Christianity has a unique opportunity to participate in reconstituting society. Christianity has an appeal to the majority of the people. Believers in these regions should be encouraged and empowered to develop new spirituality that is not Western but Biblical. Western spirituality is not fitting for them because it is not responding adequately to their context. Instead of recreating and forcing Western spirituality,³³ Western missionaries ought to encourage the new believers to trust the leading of

the Holy Spirit in their lives to respond to the needs in their context. Through the enablement of the Holy Spirit, the new non-Western churches will refresh Western churches.

The Church can choose to respond to globalization in one of three ways. Is there going to be a sharp rejection of all aspects of globalization as a worldly phenomenon (a fundamentalist type of response)? Is there going to be an acceptance of globalizations relativism and pluralism leading to a fundamental transformation of religious beliefs (a liberal type of response)? Or is there going to be an honest engagement of globalizations challenges in the light of the eternal truths of the Christian message. In order for this to happen, we must identify the core of the gospel. The seeming facile nature of this task is deceptive. It requires tact, creativity and especially the enablement of the Holy Spirit.

Bibliography

- Barber, Benjamin R. 2001. Jihad Vs McWorld. New York: Ballantine Books.
- Barrett, David ed. 1982. World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World AD 1900-2000. New York: Oxford University Press.
- Beyer, Peter. 1994. Religion and Globalization. Thousand Oaks, California: Sage Publications.
- Evans, Alice Frazer, Evans, Robert A. and Roozen, David A. eds. 1993. The Globalization of Theological Education. Maryknoll, New York: Orbis Books.
- Featherstone, Mike ed. 1990. Global Culture: nationalism, Globalization and Modernity. Newbury Park, California: Sage Publications.
- Hopkins, Dwight N., Lorentzen, Lois Ann, Mendieta, Eduardo and Batstone, David eds. 2001. Religions/Globalizations: Theories and Cases. Durham and London: Duke University Press.
- Iyer, Pico. Feb/Mar 2000. The Global Soul: Jet Lag, Shopping Malls, and the Search for Home.@ Civilization 72-77.
- Kurtz, Lester. 1995. God-s in the Global Village: The World-s Religions in Sociological Perspective. Thousand Oaks, California: Pine Forge Press.
- NECF Malaysia, 2001. Engagement or Isolation? A Malaysian Christian Perspective on Globalisation. Selangor Darul Ehsan, Malaysia: National Evangelical Christian Fellowship.
- Netland, Harold. 2001. Encountering Religious Pluralism: The Challenge to Christian Faith & Mission. Downers Grove, Illinois: InterVarsity Press.
- _____. Fall 2000. Missions and the Culture of Modernity.@ Trinity World Forum Trinity Evangelical Divinity School.
- Pittman, Don A., Habito, Ruben L. F. and Muck, Terry C. eds. 1996. Ministry and Theology in Global Perspective: Contemporary Challenges for the Church. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.
- Robertson, Roland and Garrett, William R. 1991. Religion and Global Order. New York: Paragon House.
- Schreiter, Robert. 1997. The New Catholicity: Theology Between the Global and the Local. Maryknoll, New York: Orbis Books.

Stackhouse, Max L., Dearborn, Tim and Paeth, Scott, eds. 2000. The Local Church in a Global Era: Reflections for a New Century. Grand Rapids, Michigan: Eerdmans.

Tolson, Jay. October 21, 2002. World Disorder? Rethinking globalism and the need for Modesty. @ US News & World Report, pp. 56-57.

Tomilson, Stephen. 1999. Globalization and Culture. Chicago: University of Chicago Press.

Wilson, Bryan. 1976. Aspects of Secularization in the West @ Japanese Journal of Studies 3/4: 259-276.

¹ Benjamin R. Barber, 2001, Jihad Vs McWorld, (New York: Ballantine Books), p. 9.

² Dwight N. Hopkins, Lois Ann Lorentzen, Eduardo Mendieta, and David Batstone, eds. 2001, Religions/Globalizations: Theories and Cases, (Durham: Duke University Press), p. 1.

³ There are as many definitions of globalization as there are scholars. In this chapter, I have chosen to go with a descriptive definition.

⁴ Peter Beyer, 1994, Religion and Globalization, (Thousand Oaks, California: Sage Publications), p. 8.

⁵ Beyer, p. 2.

⁶ NCF Malaysia, 2001. Engagement or Isolation? A Malaysian Christian Perspective on Globalisation. Selangor Darul Ehsan, Malaysia: National Evangelical Christian Fellowship & Max L. Stackhouse, Tim Dearborn, and Scott Paeth, eds. 2000, The Local Church in a Global Era: Reflections for a New Century, (Grand Rapids: Eerdmans), p. 2.

⁷ Stackhouse, p. 3.

⁸ Chinua Achebe's Things Fall Apart is a classic African novel that captures the crises that results when an African society comes in contact with modernity. Okonkwo the hero wanted to stop this influence and save his village. He kills the court messenger, the symbol of this interruption of their peaceful society and discovers he cannot stop this onslaught so he commits suicide.

⁹ Beyer, p. 3.

¹⁰ Lester Kurtz, 1995, God's in the Global Village: The World's Religions in Sociological Perspective, (Thousand Oaks, California: Pine Forge Press), p. 12.

¹¹ Beyer, pp. 61-62.

¹² Pico Iyer, Feb/Mar 2000, The Global Soul: Jet Lag, Shopping Malls, and the Search for Home, @ Civilization 72-77.

¹³ Harold Netland, Fall 2000, Missions and the Culture of Modernity. @ Trinity World Forum Trinity Evangelical Divinity School, 2000, p. 3. For full discussion see his 2001, Encountering Religious Pluralism: The Challenge to Christian Faith & Mission. Downers Grove, Illinois: InterVarsity Press.

¹⁴William Schweiker, "The Church as an Academy of Justice: Moral Responsibility in the World of Mammon," in Stackhouse et al in The Local Church in a Global Era, p. 32.

¹⁵ Kurtz p. 20.

¹⁶ Kurtz, p. 19.

¹⁷ Barber, p. 9.

¹⁸Roland Robertson and William R. Garrett, 1991, Religion and Global Order, (New York: Paragon House), pp. xix-xx.

¹⁹Hopkins, p. 8.

²⁰ Kurtz, p. 22.

²¹AToshiba, the General Electric of Japan, boasts in its 1992 annual report that "As good corporate citizens, they do our part to ensure that progress continues within the world community, but its citizenship—whether Japanese or global—is hemmed in on every side by limits set by the demands of profitability, which in turn is driven by sales in 1992 of \$25 billion" Barber, p. 24.

²²Barber, pp.7-8.

²³Jay Tolson, "World Disorder? Rethinking globalism and the need for Modesty," US News & World Report October 21, 2002, p. 56.

²⁴Barber, p. xxviii.

²⁵Barber, p. xxx.

²⁶Beyer, p. 71.

²⁷Hopkins, p. 1.

²⁸ Beyer, p. 80.

²⁹ Beyer, p. 71.

³⁰ Kurtz p.xii.

³¹UNDP report of 1992 stated that "the richest 20% of the world's population receives 82.7% of the total world income, while the poorest 20% receives only 1.4%. . . . The richest 225 individuals in the world constitute a combined wealth of more than \$1 trillion. This is equal to the annual income of the poorest 47 percent of the world's population. And the three richest people on earth own assets surpassing the combined gross domestic product of the forty-eight least developed countries" (Hopkins, pp. 10-11).

³²Tim Dearborn, "A Global Future for Local Churches," in Stackhouse et al, The Local Church in a Global Era, p. 213.

³³The Seminaries, Western theological books and Western funds are all ways that the Western church uses to advance and even force its views upon the emergent non-Western church thus stifling the creativity of the Holy Spirit. Often the Western church assumes that its financial strength places it in the position to play the role of the Holy Spirit in the emerging churches determining what is a good and bad project for the churches.

In the early church, some of the creative ideas came from the non-Jewish church. In Acts 11: 19-21, the Gentile believers reached the Greeks. In Acts 13, Paul and Barnabas Jewish believers were sent out by a Gentile church. All of this shows what the Holy Spirit is able to accomplish if we listen to him.