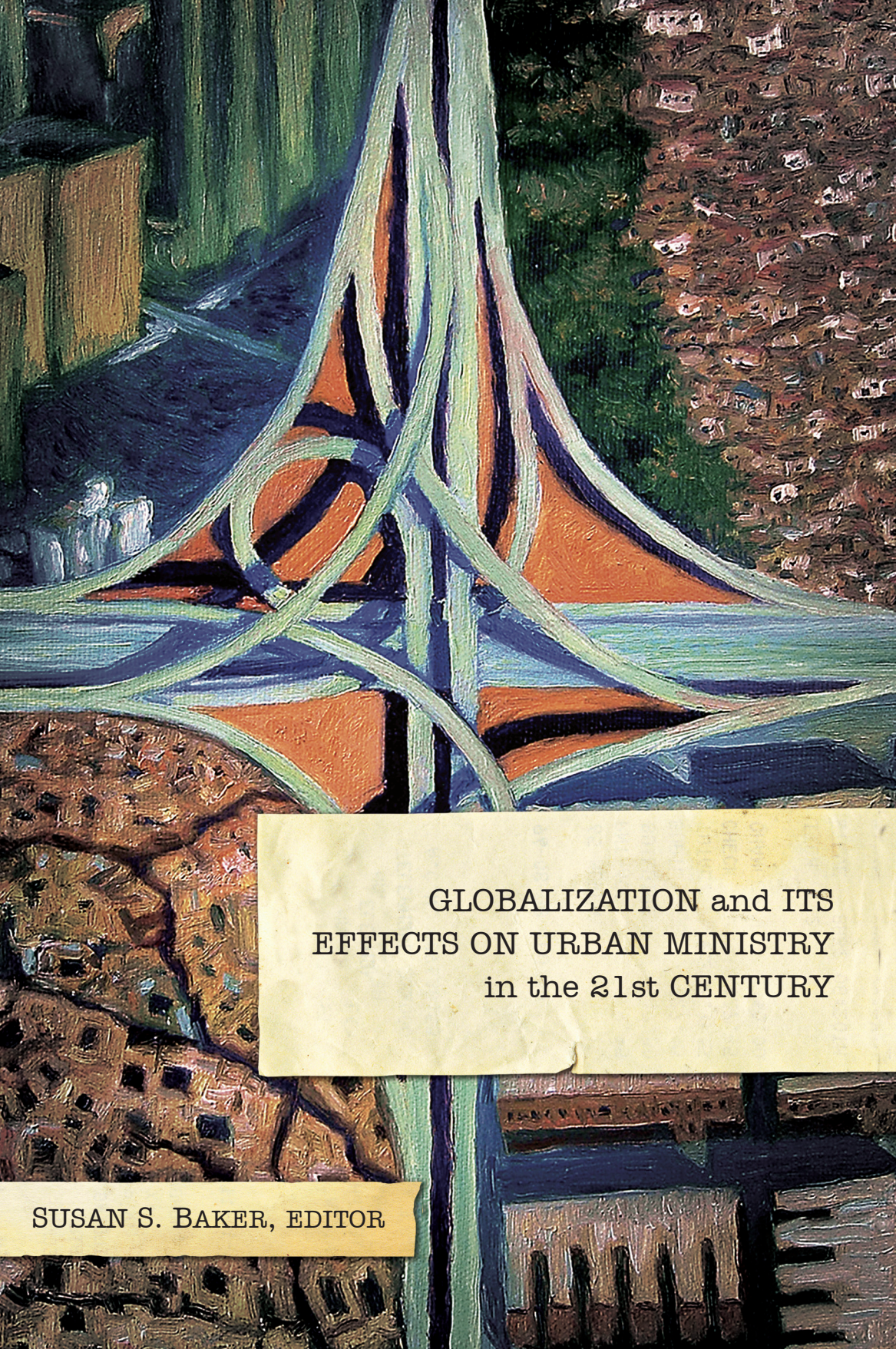

GLOBALIZATION and ITS EFFECTS ON URBAN MINISTRY in the 21st CENTURY

SUSAN S. BAKER, EDITOR

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Globalization and Its Effects on Urban Ministry in the 21st Century

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DEDICATED TO:

Manuel Ortiz

For his life of service in God's urban kingdom

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Preface

This volume has been compiled with two intentions. First, it is meant to be a festschrift in honor of the life of Manuel (Manny) Ortiz both in grassroots inner city ministry and as an academician, primarily at Westminster Theological Seminary where he has taught in the Urban Mission program for the past twenty-one years. The second intention of this volume is that it is meant to be a stand-alone textbook developed around issues that are at the forefront of mission dialogue as we enter the 21st century. Some of these issues are not new, but they do take on a different face as we recognize the effects of globalization in this world.

The book is organized around the four overarching themes of globalization, reconciliation, church planting, and leadership development. Our authors come from around the world—South Africa, Nigeria, Serbia, England, Northern Ireland, Ecuador, and the U.S. The U.S. authors include those who are Asian, Puerto Rican, and Anglo, all committed to the mission of Christ in our urban settings. This scope of authorship was always a priority with Manny as he searched out references from non-Western authors.

Many people were involved in the compilation of this work. My special thanks goes to Tim Witmer who was an encouragement from the beginning and helped me think through the organization of material and possible authors. I also want to thank the other members of the Practical Theology department at Westminster as they kept the festschrift discussion alive. Sandy Finlayson, Westminster's librarian, assisted in the process of locating a publisher, and Carl Trueman, Westminster's academic dean, also gave his support.

I want to thank the editorial board of William Carey Library for agreeing to publish this book and working with me throughout the proposal and review processes. A special thanks is due Naomi Bradley, Johanna Deming and Hugh Pinder for their work producing the book for our publisher.

Acknowledgements would never be complete without thanking all these wonderful authors for their hard work and commitment to this project. In this regard I want

to especially thank the *Westminster Theological Journal* for giving us permission to reprint an essay from the late Harvie Conn.

Finally, we want to thank the Lord for instilling in all of us his heart for the poor, the marginalized, the hurting ones found in cities around the world. We also thank him for his graciousness in allowing us to complete this volume.

The Convergence of Colleagues: Westminster's Urban Program

SUSAN S. BAKER, ROGER S. GREENWAY, AND WILLIAM C. KRISPIN

As the preface stated, one of our purposes for this volume was to honor the life and ministry of Manuel Ortiz, Manny to all who know him, especially as he trained so many at Westminster Theological Seminary by bringing the urban grassroots into the classroom. Manny holds a special place in the lives of many around the world. This essay is meant to show how, in God's providence, a number of people's lives moved from diverse backgrounds to become intertwined with Manny's, encouraging him and mentoring him as he then encouraged and mentored others in following Christ in urban mission. We will be looking at brief histories of some of the men and women who were responsible for developing Westminster's urban program and how, over many years, Manny's life kept bumping into theirs, sometimes for short intervals and other times for long-term relationships. We will also look at how others not connected with Westminster have spoken into his life and challenged him to become the man of God that he has become. This essay will be the only place where we talk about Manny directly as the rest of this volume has been organized to fulfill our second purpose, that of developing a stand-alone text.

We will start with short individual histories leading up to 1972 when God started bringing all of us together. From that point we will build divergent paths that continue to cross through the present. We will conclude with a tribute to Manny.

MANNY'S EARLY YEARS

Manny was born in New York City to Manuel and Luisa Ortiz, first generation Puerto Rican migrants from La Isla. The oldest of three children, he grew up in "el barrio" where he learned first hand about prejudice. In his own words Manny says,

> [It] started with my first visit to the farms of New Jersey, where I saw my relatives working as cheap labor and living in shacks under horrible conditions, and continued to the streets of Spanish Harlem, where we learned that because we were Puerto Ricans we could not walk outside of our neighborhood for fear of violent attacks.[1]

He often relates how he had to run to school through an Italian section. If he had slowed down, he could have been beaten. He writes further,

> Though I lived in a mixed neighborhood comprised of Hispanics, African-Americans and Italians, other areas were culturally defined. I was chased or robbed at times by Italians because I was Puerto Rican. I was a stranger in the African-American community because I was Puerto Rican. I had to make survival my top agenda every day.[2]

Although these experiences were painful, they were also Manny's first experiences of dealing with multi-ethnicity. In time he had friends who were Italian, Irish, and African American, and many of these friendships remain today.

Manny's parents were Roman Catholic, and part of his schooling was in parochial schools. Manny finished high school and joined the Marines at age 17. After his stint in the Marines, he came home and eventually owned an after-hours club. In 1962 he married Blanca Nieves Otero. Meanwhile, Manny's father had accepted the Lord and had been fervently praying for the rest of his family. After seven years, Manny's mother also accepted the Lord and joined her husband in prayer for the children. Finally, when Manny was 30, the Lord saved him through the ministry of a German Baptist church in Long Island, and his life was dramatically changed. Blanca immediately noticed the change, and although she resisted, the Lord claimed her just two weeks later.

Manny's pastor recognized the gifts God had given Manny and urged him to go to a Bible school. One year later, in 1968, Manny moved his family to the Bartram Village Apartments, a housing project in southwest Philadelphia, and he attended the Philadelphia College of Bible (PCB). At a time when "mature" men and women were not yet going back for undergraduate degrees, Manny was not only older than

---

1 Manuel Ortiz, *The Hispanic Challenge: Opportunities Confronting the Church* (Downers Grove, IL: InterVarsity Press, 1993), 13.

2 Ibid., 61.

most of his classmates but he also found himself behind many of them. This was not only a humbling, even humiliating, experience, but it was made worse as he was one of the few non-Anglos; he felt it reflected on who he was as a Puerto Rican. He had to work extremely hard at his studies all the while supporting a family. This time also helped him grasp the nature of institutional sin as he realized the New York City's public schools inadequately equipped him to continue his education. He developed a fervor for providing Christian alternative education models in inner cities as well as encouraging Christians to participate in the public schools in those areas so there would be a voice for justice in the educational institutions.

Although Manny and Blanca felt more at home in a Hispanic church, Manny believed people should worship in their own community. The projects' population was almost totally African American, so Manny and his family joined the Christian Union Baptist Church, an African American church in southwest Philadelphia. Manny and Blanca led the youth group in that church and had a summer ministry at the New Jersey shore. In time Manny became ordained through that church. God used these experiences to instill in his heart the concepts of incarnational living as well as the importance of parish ministry. In 1972 Manny graduated from PCB with a degree in theology.

HARVIE CONN'S EARLY YEARS

Harvie Conn was a unique urbanologist and missiologist. Although he passed away in 1999, any volume depicting the influences on Manny's life would be incomplete without including Harvie. The following information comes from a website on "Harvie Conn: The Man and His Writings."

> Dr. Conn was born in Regina, SK, Canada in 1933, and became an American citizen in 1957. He received an AB from Calvin College in 1953, a BD in 1957, and a Th.M. in 1958 both from Westminster Theological Seminary. He was awarded a Litt.D. from Geneva College in 1976.
>
> In 1957, Harvie began a church planting ministry in New Jersey. Later he went to Korea as an itinerant preacher in churches. He also taught New Testament at the General Assembly Theological Seminary in Seoul for

> ten years, as well as carrying on a ministry of evangelism there among prostitutes and pimps.[3]

As Ortiz, Barker, and Logan articulate, the "one thing that was extremely important to [Harvie] was God's concern for the poor. He taught, preached, and lived in such a manner that it seemed to be a high calling for him."[4] He loved the city and his heart ached for the victims of injustice, marginalization, and discrimination that filled our inner cities. He spoke, wrote, and taught about issues of urbanization, globalization, contextualization, and reconciliation with a view to proclaiming justice and justification. As the blog above reported, Harvie spent ten years in Korea. "He worked with prostitutes in the red-light district because he knew that women were being oppressed, and they were usually the ones who were poor and powerless."[5] In 1972 he began teaching apologetics and missions at Westminster Theological Seminary.

BILL KRISPIN'S EARLY YEARS

> Bill grew up in a Christian home on the near north side of Chicago. He came to Westminster Theological Seminary in 1965 with the intent of returning to Chicago for ministry. During his second year of seminary, he served as an intern at Tenth Presbyterian Church in Center City Philadelphia. Dr. Di Gangi, then pastor of the church, knowing Bill's interest in urban ministry, gave him the assignment to work with a youth group at the Evangel Presbyterian Church in South Philadelphia. This congregation had been without a pastor for many years and was down to a handful of elderly believers who no longer lived in the changing community where the church building was located. The congregation was in its final years of life. At the same time, a vibrant youth ministry of over 100 young people was carried on by Mrs. Hannah McFetridge, a member of Evangel in her 70's. Bill counts himself blessed to be an apprentice

3 "'Conn'-versation: Reviving and Applying the Legacy of Harvie Conn to Today's Changing World," http://connversation.worldpress.com/harvie-conn-the-man/ accessed 4/23/08.
4 Manuel Ortiz with William S. Barker and Samuel T. Logan, Jr., "Introduction," in Manuel Ortiz and Susan S. Baker, eds., *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World* (Phillipsburg, NJ: Presbyterian & Reformed Publishers, 2002), 1.
5 Ibid.

under her tutelage which also gave him the opportunity to connect to South Philadelphia.

There wasn't much talk of urban missions among Westminster students in those days. Single students ate in a student-run dining club. At most tables the conversation focused on the hot theological topic of the day. The only table where real missional conversation was to be found was the table of mostly Chinese international students. There, Wilson Chow, Che Bin Tan, and Sam Kau along with others would discuss the mission concerns of Jonathan Chao, a recent graduate of the seminary. Jonathan talked with anyone who would listen. He had a vision for a Chinese seminary—by Chinese and for Chinese—in Hong Kong. That vision was to become a reality with the beginning of the China Graduate School of Theology in 1973.

Jonathan Chao also cut hair in the basement of Machen Hall at Westminster to earn some money. He talked to the "captive" in his chair about only one thing—China and theological education for training leadership for the Chinese harvest that was sure to come. At the time, Bill was sure God wasn't calling him to China, and He certainly wasn't calling him to be involved in theological education. Bill was an urban guy who wanted to see Christ proclaimed on the streets of the city. But Jonathan still would give the challenge. He would tell Bill not to forget to train up future leaders. He would say that we have to care about the continuation of ministry to the generations that would follow after us. Otherwise, our ministries would die with us. At the time Bill didn't realize that God would use those conversations to move him into urban theological education. He still marvels at that and has learned not to say, "never will I..."

Another person who influenced Bill was Dr. Jack Miller who affirmed his interest in urban ministry and encouraged him to stay in Philadelphia to do urban church planting. Miller's challenge to the Orthodox Presbyterian Church resulted in a call to Bill to plant a church in South Philadelphia along with his wife Mary.

In 1969 while ministering at Emmanuel Chapel (OPC), a Baptist minister invited Bill to Thursday morning prayer with city pastors. That group of pastors became his mentoring lifeline. They began to pray with and for Bill. Their encouragement was life-giving to Bill.

Also in 1969, Philadelphia's school system was headed for a long teachers' strike. Gang warfare was at its peak during those years. And the group of pastors had a burden that children were not able to go to school, would be on the streets, and would be vulnerable. They prayed throughout the month of August and then

became determined to start a school—three weeks later! Bill was the skeptic but, miraculously, three weeks later to the day, the school opened in a rent-free facility with four teachers, fifty-three students, and all the supplies they needed.

Two years later, from that same group of pastors, a second educational opportunity arose. Most of the pastors did not have seminary training but had attended non-formal evening Bible institutes which gave them an overview of biblical content and basic doctrine but little theological reflection or practical ministry training. Bill was the only seminary graduate, so they challenged him to speak with Westminster about partnering with them, despite numerous barriers. Again Bill was skeptical, this time that a Reformed seminary would partner with Pentecostal and Baptist urban African American pastors who could only take classes on evenings and weekends, but he took the idea to the seminary in 1971. The Lord did another miracle, and after just one meeting Westminster's urban program was spawned and the Westminster Saturday Seminar began.

ROGER GREENWAY'S EARLY YEARS

Roger Greenway graduated from Calvin College and then went on to Calvin Theological Seminary. While still a student at the college he met Harvie Conn and they became lifelong friends. Roger served twenty years with Christian Reformed World Missions, first in Sri Lanka and later in Latin America where his passion for contextual theological education was born.

Roger had lived in Mexico City during a time when it was rapidly becoming the world's largest metropolitan area, with more people clustered in that one city than all the people in New York and Los Angeles together. He had seen the miles and miles of slums that encircled Mexico City, had helped to plant churches in some of them, and had found the residents amazingly open to hearing the gospel. In addition, he had experienced the frustration of teaching in a seminary belonging to a denomination that was extremely reluctant to take cities seriously. Its vision for mission was someplace "over the river and up the hill," not on the 20th floor of an apartment house or two subway rides away. To put it simply, he taught in a "rural" seminary located in a megacity.

When Roger joined the faculty at the *Seminario Juan Calvino* in 1963, Mexico City was in a race with Tokyo and Sao Paulo for the title of the world's largest city. However, rather than recognizing and seizing the opportunity to present the gospel to the tens of thousands pouring into the city and multiplying churches among them,

the seminary drew its students from rural villages, places that were gradually being depopulated due to migration to the city. The focus of the seminary remained on training rural pastors.

Eventually Roger teamed up with a Presbyterian pastor who earlier had been a Catholic priest. Pastor Efren Haro Robles understood Mexican people inside and out, and the two of them shared the vision of a training institute totally committed to urban church development. They studied Mexico City from one end to the other and identified the more responsive areas of population. They then rented two houses in the heart of the city, enlisted a group of like-minded Mexican students and part-time teachers, and began the urban institute that they had envisioned. Instructors and students spent hours together each week evangelizing house to house and forming new groups in the congested neighborhoods and apartment buildings of the city. Students were told up front that no one would receive a certificate without having been a vital part of a successful church-planting team. At the end of the first four years, fifty men and women had received certificates and more than fifty house churches had been started, about half of which later developed into established churches.

Over time the Mexico City urban institute strayed from the vision that gave it birth and was swallowed up by a traditional theological school. Roger learned from its demise that visions can be lost when they are not regularly monitored, when in-course corrections are neglected, and new leaders are not carefully chosen.

SUE BAKER'S EARLY YEARS

Sue grew up as part of the American dream. Her maternal grandfather was a German immigrant at the turn of the century, entering the U.S. as a young toddler in 1900. Her father read every Horatio Alger book he could find and went from a poor rural life in a small town in New Jersey to providing a comfortable middle-class suburban lifestyle for Sue and the rest of her family in Bucks County, Pennsylvania. Just before high school she and her family moved to Boca Raton, Florida. While in high school Sue met a girl from Chicago and remarked, "I will *never* live in a big city like Chicago!"

Sue then went to Wheaton College and became involved in a voluntary ministry program from the college that landed her in the projects of Chicago's south side. While there, Sue and her now husband Randy came under the tutelage of Rev. Richard Gleason, who had established a church and was working with youth from

the projects for many years. Rev. Gleason taught them the necessity of incarnational ministry, of caring for justice and for the poor, of making long-term commitments to a community, and much more that they would take with them throughout a lifetime of urban ministry.

After Sue's graduation, she and Randy married and moved into Chicago. Through God's providence they became involved in ministry in the Puerto Rican barrio. They purchased a home and converted the basement and backyard into a youth center with a swing set for the younger children and a basketball court for the older ones. A couple years later they purchased twenty acres on a small lake in Michigan and, with only the help of the youth center older boys and girls, they built two cabins and a separate washroom and began having summer camp programs. They also were appalled at the lack of concern in the educational system for their young people's growth. Their own oldest child was reaching school age, and they were in a quandary about what to do with her education. They knew God wanted them to stay in their community, so they prayerfully began looking for educational options. This brought them into the period of convergence.

THE BEGINNING OF CONVERGENCE

The years 1972 and 1973 were important ones for bringing all these individuals together. During the summer of 1972 Manny was driving a school bus taking children from Bill Krispin's neighborhood for a day camp experience. One day he stopped at Bill's doorstep and introduced himself. Bill learned that he was from New York and was then living with his wife and children in the projects. Manny learned that Bill was from Chicago and was a graduate of Westminster Seminary. Manny was still a young Christian and had just finished at PCB, and he was longing to hear more about Van Til and his apologetics. He would go to Bill's house early each morning for coffee and dialogue on Bill's front steps.

From these meetings, besides the knowledge that Manny received, three important events took place. First, Manny accepted a teaching job for one year at one of the elementary schools begun through the initiative of the group of pastors with whom Bill regularly met. This further nurtured his commitment to alternative Christian education. Second, he was asked to teach a class at the Westminster Saturday Seminars where he met Harvie Conn for the first time. Finally, when a position opened up in the church in Chicago attended by some of Bill's family members,

Bill recommended Manny for the position, and Manny accepted, packing up and leaving for Chicago the summer of 1973.

Meanwhile, Harvie Conn, who had just recently arrived at Westminster to begin teaching, started to realize that the Saturday seminars needed to be more formalized, so over the next three years he developed a three-year curriculum of evening, non-formal courses, and the program's name was changed to the Westminster Ministerial Institute.

Taking a turn in the road to follow Manny to Chicago, we find that the church to which he had been called had a number of buildings, and he immediately asked permission to start a Christian school in one of them. He contacted the school in Philadelphia where he had previously taught and they gave him much advice. They also gave him the names of a couple who were involved in youth ministry, Randy and Sue Baker, with the idea that they, too, might embrace the idea of a Christian school. Salem Christian School was begun just a little over a month later.

That was thirty-five years ago, and the Bakers and the Ortizes have remained firm friends and co-laborers ever since.

Still a very young Christian, Manny had the wisdom of seeking other pastors to come alongside him to provide mutual support. Many of his attempts proved short-lived as the other pastors backed out, but one African American pastor, the late Rev. Clarence Hilliard, became both a friend and a mentor. Together Clarence and Manny strove for reconciliation, not just between blacks and whites or Hispanics and Anglos but also between blacks and "browns." They put together a symposium of black and Hispanic leaders across the country to speak on these issues. This event was one of the highlights of Manny's stay in Chicago. One of the plenary speakers at that symposium was Dr. Orlando Costas, a Puerto Rican evangelical theologian who tragically passed away while still in his 40's. Orlando both personally and through his writings became another influential force in Manny's life, and they developed a deep friendship.

After four years in Chicago, in 1977, Manny left the church that had called him there and embarked on a life of church planting. A core group of four families, including the Bakers and Ortizes, began Spirit and Truth Fellowship as a church plant in Chicago with a strategy to reproduce itself in a very unique missional cell group format. Over seven years the team saw the reproduction process which culminated in three new churches developed from cell groups with leadership trained and mentored by Manny, and later one more church. At the same time, the team began a second school, Humboldt Community Christian School, and other ministries. The

plan was to train indigenous leaders to take over all the ministries, and by 1987 the team families had worked their way out of jobs. Part of the training for these new leaders took place through a collaborative effort with Calvin Theological Seminary. Begun from the grassroots and then joined by Calvin, The Apprenticeship School for Urban Ministry (TASUM) started with Manny as the executive director and Sue as the administrator. Both Harvie and Roger made the trip from Philadelphia to teach at TASUM. At the same time Manny was developing his teaching skills by teaching courses at several institutions in the Chicago area and even traveling to Westminster to teach a course. In terms of his own education, Manny completed a Master of Arts in Missiology degree from Wheaton Graduate School and had begun a Doctor of Ministry in Urban Mission degree at Westminster with Harvie Conn as his adviser.

Back in Philadelphia, Roger joined Harvie at Westminster in 1982 and became a part of Westminster's urban program until 1986 when the Synod of the CRC appointed him to become the Executive Director of Christian Reformed World Ministries. He held that post until 1990 when he moved over to Calvin Theological Seminary to teach Missiology. His departure from Westminster opened the door to invite Manny to fill the vacancy in their urban program, so in the summer of 1987 Manny once again packed up his family for a move across country to return to Philadelphia, this time with Randy and Sue Baker and their family.

THE RETURN TO PHILADELPHIA

Never did Manny think that he, a Puerto Rican from Spanish Harlem who had virtually never lived outside a major city, would be called to a predominantly white suburban seminary. At a time when most people thought of crossing cultures as something done by white Westerners called to be missionaries, Manny found himself pressed to cross cultures in the opposite direction. Soon after he came to Westminster, Manny completed his D.Min. in Urban Mission.

It was difficult for Manny to make the transition to WTS, but he also struggled with his heart for planting churches and being involved in grassroots ministry. He attempted to make the two worlds meet by mentoring students to pastor a new church plant being formulated by Manny, his wife, and the Bakers. However, in 1995, the Lord made it clear that Manny was to pastor this church plant, also named Spirit and Truth Fellowship (STF), and train church planters through STF. As of this writing STF has spawned four more churches with a fifth in process. It also has

begun an elementary school, Hunting Park Christian Academy, and a community outreach center, Ayuda Community Center.

Harvie Conn's passing in 1999 left an opening in the urban program. Sue Baker left her post at The Center for Urban Theological Studies to come on staff at Westminster as a part-time administrator and part-time faculty member, to assist Manny in the further development of the program. As of this writing, Manny and Sue are transitioning into retirement from the seminary. Their hearts have been captured by the needs of the fledgling church plants, and they will be formulating and directing the Church Planting Center as a new venture supported by STF to provide non-formal, informal, and formal education for church planters and potential church planters along with research assistance.

THE CENTER FOR URBAN THEOLOGICAL STUDIES

By 1975 it had become evident that something much more than the Westminster Ministerial Institute was needed, and the Center for Urban Theological Studies (CUTS) was born in 1978 as an inner-city, multi-racial base for an urban program. The amazing thing about CUTS' beginnings is that three uniquely different institutions joined into a partnership to bring this dream to fruition. The first partner was an inner city training center (CUTS) composed largely of non-Reformed church leaders from African American communities. The second was Geneva College, a largely white Christian college located in western Pennsylvania. Many city church leaders wanted, but could not get, accredited college-level training from a Christian standpoint and in a format that fit their needs, educational backgrounds and work schedules. Furthermore, the training had to be offered in a location that was easily accessible to inner city residents. Geneva was willing to enter into a creative new partnership for the purpose of offering accredited college-level Christian education in inner city Philadelphia. The third partner was Westminster Theological Seminary whose Ministerial Institute precipitated this partnership.

All parties to this partnership had to consider the risks involved, and Bill recounts how a constitution was hammered out to address such issues as racism and a call to racial reconciliation. The biggest barriers on this issue were the corporate as well as individual dimensions of racism and acknowledgement that the racial divide of the church was a white generated schism. A second issue was an understanding of the oral confessional tradition of the African American churches and the written tradition

of the white churches. Particularly important was the acknowledgement that the oral tradition of the African American church was a viable, vital affirmation of biblical Christianity in the context of a suffering church. Also of note was the strong affirmation given to the catholicity of the church, even with all its alienation and fragmentation. It is out of unity in Christ that we were compelled to labor together for the growth and development of all parts of the body. A final issue was that of figuring out how such theologically diverse entities could work together in a teaching ministry. What resulted was an understanding of "Learning Together with an Open Bible."

CUTS has had an impact. Large numbers of the over 1,500 CUTS/Geneva College grads have gone on to area institutions to earn master and doctoral degrees. The alumni of CUTS are serving today in over 500 churches in the Philadelphia area. They have also been dispersed nationwide to serve in over twenty-five cities and some minister in cities overseas. A number of students from Westminister's main campus took graduate courses at CUTS and some of its professors offered their teaching services. This helped to keep the inner city and its churches before the eyes of the seminary community. Without question the CUTS connection opened the eyes of some seminarians to the rich spiritual assets as well as the needs found in African American and ethnic churches. A number of young men and women who combined studies on the main campus with classes at CUTS went on to dedicate their lives to urban ministries.

Although the partnership between Westminster and CUTS led to the establishment of the M.A. in Missiology degree which, beginning in 1980, was facilitated and coordinated at the CUTS location, it became evident that there was a built-in fatal flaw. It was a terminal degree within the Westminster system. This meant that the courses taken could not be applied to another degree program within Westminster, largely because of the biblical language-based prerequisite degree requirement of other degrees offered by the seminary. This had the effect that the pool of interested students was small in comparison to the larger church constituency in Philadelphia.

CUTS was also influential in the lives of all the individuals about whom we have been speaking. Harvie and Bill developed the M.A. in Missiology degree to be taught there. Bill was the Executive Director for over twenty years. Roger taught there for four years and counts it as one of the highlights of his ministry. After returning to Philadelphia, Manny taught there in Westminster's program. Sue taught in the Geneva undergraduate program for six years and wrote much of the curriculum for one of the bachelor programs.

WESTMINSTER'S URBAN PROGRAM

The final arena which brought Roger, Harvie, Bill, Sue, and Manny together was Westminster's urban program. This intertwined journey would not be complete without understanding who Westminster is.

A vision that is repeatedly articulated and warmly embraced becomes a compelling force that moves people and institutions to new and greater heights. Eight decades ago it was a great vision that led to the birth of Westminster Theological Seminary, and the school's uncompromising loyalty to the sacred Scriptures and the Presbyterian and Reformed confessions still witnesses to the clarity and strength of that vision.

Visions are born at special times and in response to particular circumstances. They can grow stronger from one generation to another, or they can wither and die. Visions that have potential for advancing Christ's kingdom encounter resistance from many quarters. It takes a lot to keep a God-honoring, gospel-advancing vision alive. For that reason, Christian people and institutions need to reflect occasionally on the visions they cherish, and evaluate how well they are doing.

The vision for an urban mission program at Westminster, as Harvie described it to Roger, was to build on the foundation of the seminary's strong biblical and Reformed heritage and to offer degree programs of urbanized theological education that would enable a new generation of pastors, teachers and missionaries to give strong leadership in a rapidly urbanizing world.

Roger knew this vision was needed from the global standpoint, for, as we have seen, he had served as a missionary, as a pastor, and as a seminary instructor in major cities overseas. Based on his study and experiences he was passionate about reshaping theological education in ways that prepared leaders for urban ministries in North America and worldwide.

In the early 1980s Westminster became the first evangelical seminary to offer academic programs focused on urban mission studies from entry-level master's work through doctoral studies. It now offers a certificate program as well.

At a time when D.Min. degrees were becoming popular, Westminster broke new ground among seminaries by offering a D.Min. in Urban Mission. From the beginning, under the leadership of Harvie Conn, this program attracted a number of people serving as pastors or missionaries overseas. It is this aspect of the Westminster urban program that most excited Roger and continues to excite Manny and Sue.

Westminster's D.Min. in Urban Mission continues to make an impact. The size of its impact can be only partly measured because the results are in widely scattered cities from Australia to Brazil, Chile, Peru, Mexico, South Korea, countries of Eastern and Western Europe, African nations, and North America. It is important to note that this program has inspired urban leaders in a variety of locations to develop programs that fit their cities and the needs of their churches and schools.

Soon after moving to Philadelphia, Roger started the *Urban Mission* journal under the auspices of Westminster. At that time, the bias against things urban was so strong that a friendly editor of a leading evangelical magazine advised him not to use the word "urban" in the title. The purpose of the journal coincided with the vision that Harvie and Roger shared from the start, to turn the attention of schools, churches and mission organizations toward the world's growing cities, and to do it in keeping with the depth and breadth of Westminster's Reformed theology.

Most North American Christians still thought that reaching a city for Christ meant "Billy Graham" size crusades and Skid Row rescue missions. Overseas missions was thought of in terms of teeming jungles, villages with grass huts and missionaries wearing pith helmets. Mission agencies kept pouring their financial and people resources into remote locations while ignoring the millions of city dwellers who needed to know Christ and become engrafted into his Church.

The problem was not exclusively North American. Christians around the world needed to be informed and awakened to the enormous demographic changes that were occurring on nearly all continents. Harvie and Roger concluded that one of the best ways to address this issue was to publish a journal entirely devoted to informing readers of the facts regarding urbanization, of the needs and challenges of urban ministry, and of models of effective urban programs from every part of the world. At the same time, the journal would advertise, and hopefully build up, the urban program offered at Westminster.

After six years Harvie took over as editor of the journal until shortly before his death in 1999. Its demise was a great loss. People still speak of articles they read years ago in *Urban Mission* and how they were enlightened and motivated by what they read. With more than half the world's unsaved, unchurched and suffering people residing in cities, Christian mission still needs a journal like *Urban Mission*, an advocacy journal that is evangelical and addresses urban issues with the breadth of perspective that emerges from good Reformed theology.

Reformed theology, taught and applied, is the hope of the city. Please remember that, Westminster, and don't lose the vision. Remember the city. God has used you to be salt and light, a planting of the Lord for the display of his splendor (Isaiah 61:1-4).

A TRIBUTE TO MANNY

Bill Krispin sums up the sentiment of all the authors of this essay, as well as the rest of the authors represented in this volume when he states that Manny has been the quintessential urban pastor/scholar. Serving as the pastor at Spirit and Truth Fellowship, Philadelphia, while at the same time serving as a professor at Westminster Theological Seminary, has been no small accomplishment. His scholarly work through teaching and writing has profoundly influenced many, and his mentorship and encouragement have touched scores of urban practitioners. His love of people has been a blessing to many in the trenches. His passion for the last, the least, and the lost has been contagious. Few have been able to juggle well the demands of such responsibilities.

Roger Greenway adds that Manny not only projected the urban vision on a widening screen, he enhanced basic elements of the vision itself. Manny has been a skilled practitioner of urban ministry, but he has also been a scholar. He represents the kind of scholar whom Edmund P. Clowney, Westminster's first president, described as a man who could move easily from his "study to the streets."

Sue Baker counts it a privilege to have been a part of the ministry team with Manny both in Chicago and Philadelphia planting churches and beginning schools. Now, for the last ten years she has also team taught with Manny at Westminster. Knowing Manny in both arenas of his life has allowed Sue to say confidently that he is a man who "walks the talk." He is also, above all else, a pastor. He cannot help himself—it's who God created him to be. This has been one of his most valuable gifts to Westminster as he has pastored literally hundreds of students. It is not unusual to overhear a conversation on campus between two students in which one student asks the other where he's been and the second student replies, "I've just been talking with Pastor Manny."

We all want to say, "Thank you, Manny."

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 overly used 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.[1]

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."[2]

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."[3] 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."[4] 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 Millenium* (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."[5]

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."[6]

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?"[7]

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.[8]

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?"[9] Marcelo Vargas poses another question, "How does Christian

5 Schreiter, "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?"[10] 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?"[11] 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.[12]

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."[13] 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-

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.[14]

"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."[15] 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.[16]

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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14 Ibid., 65-6.

15 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.

16 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.[17]

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.[18]

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."[19] 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."[20] 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."[21]

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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. [22]

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."[23]

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

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.[24]

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.[25]

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."[26] 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.[27]

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."[28] 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

27 Ibid., 140.

28 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.[29]

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."[30] 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."[31]

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."[32] 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.