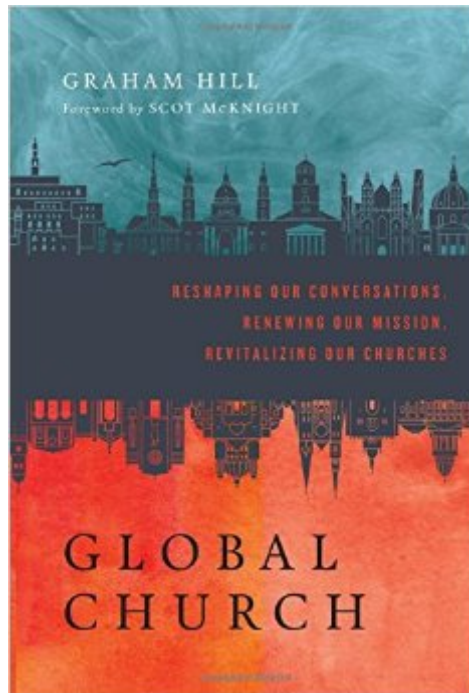


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GlobalChurch: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches



Synopsis

Christianity seems to be in decline in the West. But many churches in Asia, Africa, Latin America and other parts of the Majority World are growing rapidly. Western Christianity can no longer claim to be the center of the global church. Before long, two-thirds of Christians will live in Asia, Africa and Latin America. What does this mean for global Christian mission? What does it mean for worship, theology, faith and evangelism in the West? In *Global Church*, Graham Hill engages with more than one hundred high-profile Majority World Christian leaders to find out what they can teach the West about mission, leadership, hospitality, creation care, education, worship and more. He challenges the Western church to move away from a Eurocentric and Americentric view of church and mission, and he calls the church to construct global missional conversations. The future of the global church—including the churches of the West—exists in these global exchanges. This resource engages with the work and thought of Majority World theologians and missiologists including Simon Chan, Ruth Padilla DeBorst, Samuel Escobar, Ajith Fernando, Makoto Fujimura, Gustavo Guti rrez, Emmanuel Katongole, Nelson Mandela, Vishal Mangalwadi, C. Ren  Padilla, Lamin Sanneh, Sadhu Sundar Singh, Vinoth Ramachandra, Amos Yong. *Global Church* is an indispensable guide for the church as it navigates the unique global experiences of the twenty-first century.

Book Information

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Customer Reviews

Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches by Graham Hill *Global Church* is a magnum opus of enormous proportions. The first three chapters

confront the reader with the moribund state of Western Christendom. This makes for weighty reading: weighty in size and length, depth, intensity of thesis and in the demands it places upon Western Christians. As we see an expeditious decline of the church in the west, Hill's book repeatedly demands a radical revolution in the life of Faith Community members. Chapter 4, "Liberating People" commences the hands on and how to of Hill's ideas. Hill attempts to juxtapose Majority World (Developing World) Faith Communities with Minority World (Western) churches with one and another yet by Chapter 5 it could be said that Hill is not contrasting Minority World with Majority World churches but rather renewalist churches with others. One could contend that the qualities of renewalism apply irrespective of geography, as Hill understands, a work of the Spirit, cannot be artificially engendered. It is interesting to observe that this kind of movement of the Spirit is often compatible with Minority World and indigenous cultures "There is a heightened attention to the Spiritual, metaphysical realm in the Majority World" (p.145); a major revolution is indicated by Hill's book. Hill's book demands careful reading as it introduces many fresh ideas in rapid succession throughout. For example, between pages 166 and 171 we hear of "ecofeminist theology", "green, red and brown grace", "St Francis of Assisi's sustainable, earth-renewing, human liberating, out-worldly, engaged spirituality" and "the sacramentality of all things."

Most Christians today live, not in the West, but in the Majority World: Africa, Asia, and Latin and South America. In *Global Church*, Graham Hill talks about what Western Christians can learn from Christians in the Majority World and among First Nation peoples (i.e., Native Americans, aborigines). The book has its advantages. The author's heart is in the right place, in that he supports social justice and creation care as a part of Christian mission. He is sensitive to the plight of the needy and acknowledges the social and economic challenges that face the world today. He expounds good principles: listening to people's stories, being hospitable, etc. His discussion about how African Christians see the Bible as a source of life was profound, and his discussion of what he considered the strengths and weaknesses of liberation theology was judicious. Hill talks about what Christianity actually looks like among Majority World and First Nation peoples: some African versions, for instance, have a sort of prosperity Gospel, which is not surprising, considering that seeking material prosperity has long been an element of traditional religions. Hill's book does well to provide a framework for how Western Christians can learn from Majority World and First Nation Christians. Hill also refers to sources that an interested person may find helpful, as well as key Christian thinkers in the Majority World and among First Nation peoples; that makes the book a

good introduction to this issue, and also a useful source for reference. The book was very repetitive, however. It could have used more anecdotes: the book talks about hearing the stories and biblical interpretations of the poor. Why not share examples of that with us? The book had some anecdotes, though.

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