

Progress and Pitfalls: Globalization and the Korean Church

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Understanding Globalization

The concept of globalization has become the focal point of attention and discussion since the late 1980s. It has emerged as a powerful paradigmatic concept in explaining many far-reaching economic, social, and cultural transformations in many parts of the modern world (Hsiao, 2002: 48). Its impact has now become evident on the globe. Then what is globalization? Giddens (1990: 64) formulates globalization naturally, as "the intensification of worldwide social relations which link distant localities in such a way local happenings are shaped by events occurring many miles away and vice versa." Robertson (1998: 183) defines globalization as all those processes by which peoples of the world are incorporated into a global society.

According to Vinay Samuel (2001), there are two mechanisms of globalism. One is symbolic globals, e.g. money that is interchangeable. That is why there is a tremendous drive to have no restrictions on the exchange of money. Money must be transportable from culture to culture; no boundaries must control it. Another example is computers. We can take a computer from one place to another. It can go across cultures. The expanding Internet is now a common feature of business and, increasingly, even family asset.

The second mechanism is exporting systems. Exporting systems means exporting products and people and systems that are globally transportable. The impact of globalization on world economy has produced the emergence of new transnational corporations as a unit on the globe. They transcend the borders of the national states right from their inception and are gaining enormous power and market strength inside particular countries. In the financial sector, short-term international capital flows are global from the beginning and are therefore correctly called movements of "global capital". Changes in the economic and financial sector have been enormous, but they would have remained unimaginable apart from worldwide technological advances (Goudzwaard, 2001). Information is the "new money" of the global economy, and the countries that prove best at controlling the information revolution will be the most powerful. Global networking has become part of daily life.

The drives of globalization are the tools of modern technology and the free market economy (Samuel, 1999:4). The market and market culture demand the widest arena for their activity and use technology to push away all kinds of barriers, hurdles, resistances and regulating forces to globalization. Both drives are fuelled by modernity and what is sometimes called post-modernity or hyper modernity of the late 20th century. Although globalization is the result of modernity, it is not merely an outcome of particular Western project (Jayakumar, 2000: 78). As Robertson (1998) says, globalization does not simply refer to the objectiveness of increasing interconnectedness. It also refers to cultural and subjective matters (namely the scope and density of the consciousness of the world as a single place).

Christian mission needs to discern the signs of the times with creativity. Globalization is one of the distinctive signs of the times that Christian mission needs to tackle. Under the title of "globalization," we find the most rapid movements and changes with the

heaviest social and political impacts. My purpose in this paper is to examine how this globalization process has impacted the church, especially the Korean church, and how the church should deal with it.

Globalization, Localization, and Christian Mission

One of the significant debate points of globalization is the issue of culture. Culture proceeds in two directions in an age of globalization: One is universalization and homogenization, and the other is particularization and heterogenization. We see the conflicts between universalization and particularization of culture in the process of globalization. To acknowledge the globality of locality as a possible outcome of globalization may sound ironic, but it is true that discourse and ideas concerning the local, the indigenous, are promoted and advocated by global and transnational movements (Hsiao, 2001: 49). The essential character of globalization is the rise and expansion of individual consciousness of the global situation and of the world as an arena in which we will participate. This does not suggest that globalization involves massive forces of homogenization or global sameness, under which local national identities, cultures, and traditions are inevitably profoundly threatened or even obliterated -- far from it. Globalization also involves the promotion or facilitation of local difference and diversity; Global culture is not uniform, homogenous culture.

Globalization is based on modernization. However, it is important to underline that globalization differs basically from modernization in the way it takes possession of the world. Unlike modernization, globalization is not expansion, conquest, intrusion of an outsider culture into relatively pre-modern worlds (Hoedemaker, 2000). Unlike colonization, globalization does not challenge local worlds to conversion or to new constructions of their identity. Globalization, unlike modernization, recognizes the identity of local culture as it is. Culture in an age of globalization is not confined to any particular area or time. Globalization is the intensification of worldwide social relationships that link distant localities. Globalization is already linking distant localities in such a way that local habits are shaped by global habits and global habits are shaped by the local. It is the globalization of the locals and the localization of the globals. The global environment redefines space and time. Local is no longer the only authentic culture. Culture becomes a traveling culture taking different forms.

The term glocalization refers to the interaction between the processes of globalization and local situations. A major implication of the challenge of glocalization is the redefinition of culture. Distinct cultural identities can only emerge as (temporary) outcomes of preceding and ongoing processes of interaction. Berger (1997) has formulated a typology with four possible consequences for the intersection of globalizing forces and indigenous culture: (1) Replacement of the local culture by the globalized culture; (2) Coexistence of the global and local cultures without any significant merging of the two; (3) Synthesis of the global universal culture with the particular indigenous culture; (4) Rejection of the global culture by powerful local reaction. Berger's typology bears resemblance to the Christian mission. Christian mission has manifested the four characteristics in history. But the best mission has always effectively combined the global and the local.

The most interesting thing about Christianity is the way the Christian faith became global (universal). While there was the universality, a sense of belonging to a universal Church, there remained the notion of a church in a particular local context. So it combined both local particularity and a sense of universal belonging from the beginning. And that is the magic of the Christian faith (Samuel, 2001). Islam established a similar culture in each place, often by undermining local cultures, though in Islam, too, the global and the local interact in particular ways. But in the Christian faith, the global and the local were there from the very beginning.

Mission is the effort to localize and actualize the promise that God is constructing one heaven and earth for a diverse and pluriform humanity; it is the reflection of the dual movement of gathering and multiplying (Hoedemaker, 2000). Mission is the subjection of the Christian faith to a worldwide test of relevance and to a learning process that draws humankind in the direction of a true unity. It will imply the creation of communities of interpretation, and the formation of strong believers. This has always been the objective of the missionary movement. This has some implications for the Christian perspective on globalization.

Christian Perspective on Globalization

The origin of globalization can be traced to the pre-modern societies. Vinay Samuel (2001) argues that at first globalization connoted the political implications in terms of the expansion of political realms. These were religio-political systems following on from the world empires (the Persian Empire, the Greek Empire, and the Roman Empire). Even before any economic system developed, religious systems developed which correlated with world systems. The interesting thing was that while these were cultural, and while there was a sense of universal belonging, these processes were initiated in a particular local context. From the beginning, the idea of universal was much more politically defined in terms of space and colonization. We see parallels in 19th and 20th century communism, which spread globally. This unfortunate connotation and link between global and colonial remains even today.¹

The Christian church--the body of Christ--was, from the start, also meant to become a global community. While some of Jesus' disciples wanted to restrict the gospel message to the Jewish people, the Holy Spirit made it clear that all nations of the world should hear the Good News and participate in the new life. Christianity's 'go into all the world' involved a global or universal vision, and religion as a universal phenomenon. The idea of globalization, therefore, is not foreign to the Bible. God's economy entails its own style of globalization, oriented to the coming of his Messiah King (Goudzwaard, 2001: 20). In a sense, globalization is also the result of Christian mission. Christian mission has been one of the significantly contributory factors to the globalization process (Jayakumar, 2000: 78). In history, at many points, the gospel worked like a leaven transforming the social order. The gospel of Christ can affect the whole world and

¹ Some people are instinctively suspicious of the "global" because for them global means colonial and automatically triggers a negative reaction. Islam has sought to have the same kind of global culture when it extended its territory.

change situations for the better. The gospel is still a global force for the forces of this world to encounter. As Vinay Samuel (2001) has put it, parallel to the secular forces of globalization has been the real globalization of the gospel and the church.

Some people yield to the temptation of constructing a dualism, implying that globalization is a devilish scheme and that light and salvation are to be found only with the people who live close to nature and tradition. However, to argue that globalization is all good or all bad misses the point. The question we need to ask is not whether Christians should be for or against globalization. Instead, the question is, "What kind of globalization should we be supporting?" (Goodzwaard, 2001: 20). The Lord is the ultimate owner of the earth. When he comes back to his oikos--his creation--he will ask all persons, all institutions, and all nations to render an account of their economic behavior. Goudzwaard (2001) argues that the ideology of limitless economic expansion in the economic globalization process is rooted in a deeper faith in human autonomy that fuels the quest for self-sufficiency. That faith is at odds with the Christian faith. We have to remember that globalization is a double-edged sword for Christian mission. It may enhance the development of mission when properly controlled, but it may also hinder the missionary activity otherwise. The next section analyzes the interplay between the globalization and localization forces in modern Korean church.

Globalization and the Progress of Mission in the Korean Church

As I mentioned earlier, globalization is based on modernization project. Protestant Christianity in Korea was ineluctably linked to modernization. Protestantism has been coupled with the values of modernity: education, technology and industrialization and political sensibilities such as equality, freedom and eventually democracy. Protestant Christianity was accepted as an enlightened ideology that brought modernization (Park, 1992: 345-371). This was different from China where the colonial powers were western nations. The Korean church has rapidly grown especially since the 1960s with the development of modernization. In 1960 the Protestant population was 623,072, but by 1985, the Protestant population had strikingly increased to 6,489,282, or 16.1 percent of the population, and in 1995, the Protestant population increased to 8,760,000. Concomitantly there was an explosion of churches (5,011 in 1960 to 35,869 in 1995) and variant denominations. During this period many large churches emerged in Korea. Today there are over 400 large churches with more than 1,000 adult attending members in Sunday services, and 15 mega-churches with more than 10,000. Some largest congregations in the world are also in Korea. For example, Kumran Church with 40,000 adult attending members is the largest Methodist congregation in the world and the Yoido Full Gospel Church, an Assemblies of God church, led by Rev. Cho Yong-Gi, is the largest local congregation with over 230,000 attending members in the world.

A particular area that both expresses modernity and demonstrates the impact of globalization on the presentation of Christian gospel is the media (Sugden, 1997: 385). TV media are geared to marketing products and influencing the consumption pattern of people. Korean churches have effectively used modern technology for preaching the Christian gospel (Hong, 2003). Mass media possess much more flexible and powerful means of having effect on the congregations in the Korean churches. Some Korean

churches have focused on preaching through radio and the use of television in church services. The first mega-church in Korea, Younknak Church, began to preach through radio broadcasts on Kidogyo Pangsong (Christian Broadcasting) in 1959, which influenced many people. Cho Yong-gi also used media as effective means of communication for the propagation of the Gospel of Jesus Christ. The World Broadcasting Mission Committee in the YFGC sends Cho's sermons through radio and television to other areas of Korea as well as many countries such as the USA, Kenya, Indonesia, and Argentina. YFGC has introduced "simultaneous closed-circuit TV services" in local sanctuaries since 1991 and satellite services since 1996. Thus the members of YFGC did not have to come to the main sanctuary of Yoido for service, which in turn solved the problems of traffic, parking, and travel time.

Technological advance helps the ministry of the Korean church. Many Korean churches use a beam projector that shows the points of the sermons and church news on the screen. In the case of the Yoido Full Gospel Church, broadcasts of spiritual drama (produced by the Church's own TV-radio department) portraying Cho and the church's ministry activities are shown before Rev. Cho's sermon. Furthermore, visual material relevant to the sermon contents is broadcast on the screen while Rev. Cho preaches. For example, if Cho preaches about the crucifixion of Jesus, the crucifixion scene is projected on the screen for the congregation. Many mega-churches have also established the Internet Broadcasting Station (e.g., YFGC: www.fgtv.com) where people can attend the services of the churches on line and participate in the broadcasting programs. The Internet broadcasting of mega-churches can be accessed in various foreign languages (English, Japanese, Chinese, French, and Spanish in the case of YFGC). Benefits from modern technology can be seen in many Korean mega-churches and expansion of their broadcasting activities throughout the world.

Congregations of 'mega' proportions allow greater economies of scale where it is possible to use more up to date (and expensive) technology; worship in more lavish facilities built for the purpose (Marshall, 1998: 106). The use of mass media, closed circuit TV for service, and effective educational system using modern technology and the like, all have contributed to the development of large congregations in Korea. Of course, we need to be cautioned that the use of the multi-media may also connote a danger of faith in technology and of promoting personality cult. It seems that technology is married to the sacred in the Korean mega-churches. Korean large congregations sought out 'the Garden of Eden' equipped with a satellite dish (Wacker, 1995: 139-66). The new universals in modern Korean society are markets, bureaucracy, and communication, and we can see the impact that these have had on the Korean church growth.

The most obvious opportunity in Christian mission grows from the fact that certain features of globalization prompt cultural openness. As globalization spreads further and further, particularly in the form of modern media, the totally closed society is made more difficult (Guinness, 1994:332). This openness is behind the fact that Christians have used every means, medium, and methodology to reach the unreached. As globalization proceeds, the local culture is exposed. This has influenced the development of the non-Western churches. For the first time in church history, the

number of Christians in the non-Western world began to exceed the number of Christians in the Western world since the 1980s. Churches in Asia, Africa, and Latin America are now sending thousands of missionaries to other regions and countries, while the decline and disorientation of the churches in the West is a matter of mounting concern (Shenk, 2001: 98).

In the case of the Korean church, the number of missionaries has rapidly increased during the past decades. In 1979, the number of countries the Korean church sent missionaries was 26, but it increased to 138 in 1996 and to 145 in 2002. In 1979 there were 93 Korean sent missionaries, now there are over 10,000 with the expectation of more each year. Korean churches, once the product of mission activity, are now one of the largest missionary providers to the rest of the world, including the West. This means that the fields and opportunities of mission become broader and broader. The development of information technology makes it possible for face-to-face interaction without geographical barriers. The distance and time gap in mission work will be overcome by the development of globalization age. The church will be required to change its ministry function from the merely missionary-sending church to the missionary church in essence.

Globalization and interconnection in terms of technology and information also makes theological education more widespread and influential. The resources are now global and no longer are contained in one place That requires global collaboration and networking. A number of Korean theological schools and institutions have international connection with foreign ones, which helps them have access to more information and learn how to network for the common purpose. We can use globalization for the benefit of effective mission in good connectedness.

It has been argued that the globalization of society triggers the privatization of religion, leading to the decline of its power. However, Beyer (1994: 71) argues that the globalization of society, while structurally favoring privatization in religion, may also provide fertile ground for the renewed public influence of religion. Beyer (1994) takes the view that if we can specify the transcendent giving meaningful definition and applicability to the particular local context, public influence for religion can be also found. The life of Christian faith lies in relevance to its context. Globalization is value-neutral; it is the church that discerns how to use it for mission. We must bear in mind that globalization provides not only opportunities for mission but also obstacles for mission.

Globalization and the Pitfalls for Mission in the Korean Church

One possible pitfall of the globalization age is summed up in the spirit of competition. Goudzwaard (2001: 30) argues that globalization has prompted economic competition and the formula of competition on the structure of our entire societies, both in breadth and depth, is now advocated in fields far outside the practice of business. Information and communication have become important economic battlefields and governments have also been forced to compete (Castell, 1998). Globalization helps expand the Christian mission and related areas, however, it can also prompt the institutional

interests of the church. Korean churches have basically maintained, what is termed, local churchism. Local churchism can be defined as the attitude or the policy that gives first priority to the maintenance and expansion of the local congregation in the use of people resources and material resources to realize the goals of the church (Ro, Chi-jun 1996: 40). While this local churchism has contributed to the growth of the local congregation, it has also weakened cooperation among the Korean churches. According to the survey of Gallup Korea (1998), the greatest problems of the Korean Church were perceived as the overemphasis on numerical growth and very weak cooperation among denominations and among local congregations (see <Table 1>).

<Table 1>: The greatest problem (or task) that the Korean Church has (n=2,000, %)

Results	Protestants (n=1,000)	Non-Protestants (n=1,000)
Tendency to focus on quantitative growth	24.5	26.4
Numerous denominations and schisms	24.7	20.9
Congregational egotism	16.0	19.9
Weak direction for Christians' practical life	10.3	--
Pastors' selfishness and worldly desires	9.8	4.1
Secularization	5.8	3.5
Lack of Social service	4.6	1.9
Religious Cults	-	10.3
Others	2.1	3.0
Total	100.0 (%)	100.0 (%)

By far the most visible manifestations of the emerging global culture are in the vehicle of popular culture (Berger, 2002: 6). It is propagated by business enterprises of all sorts (e.g. McDonald's, Disney, MTV, and so on). Much of the consumption of this popular culture is arguably superficial, in the sense that it does not have a deep effect on people's beliefs, values, or behavior. Seel (1994) presents the impact of modernity and globalization on the Christian gospel as the gospel of Disney, the gospel of McDonalds, and the gospel of MTV.

Disney symbolizes capitalism and consumerism seeking a techno-commercial utopia. The gospel of Disney implies that all things are market values and entertainment and that consumer-oriented values dominate all values. Modern rationality also affected the needs-oriented minds of Christians. Christians who are mobile and prepared to travel attend another congregation that is thought to better serve their spiritual needs. Today many Korean Christians do not want to choose a planted small church, since they do not want sacrifice. The Korean church has become a victim of commodified culture. As competition increases in society, pluralism will gain power. This context will make churches compete against one another and the commodification of the gospel may arise. Theological truth became increasingly judged by its results in the marketplace and numbers came to trump truth (Seel 1994:293). Large congregations were interpreted as a sign of religious prosperity and religious market success, and the mission of the church is uncritically accommodated to the premises of the felt-needs of the consumer.

The gospel of McDonald's symbolizes the efforts of the Christian church to present the gospel message in a system of rationality. McDonald's is one of the most influential

developments in twentieth century America and it illustrates a wide-ranging social process. Ritzer (1996) called this process McDonaldization and he suggested its four characteristics: efficiency (the optimum way of achieving a specific goal); calculability (quantity as quality, the measurable as the really real); predictability (a world with no surprises with consistent expectations); and control (the substitution of machines for humans wherever possible). McDonald's sells technological humanism. The need for fasting and prayer is diluted with the reliance on technology and methodology in church growth and mission. The Korean church that has stagnated since the early 1990s must recover the earlier pure passion for prayer and evangelism.

The gospel of MTV is related to the impact of communications revolution. Global information technology creates our images of the world and these images are secular and are a universal language spreading to the entire world. The information explosion in an age of globalization has created, so-called, infotainment (information transformed into entertainment) (Jorgensen, 1994: 276). People's insatiable need for entertainment makes them choose the entertainment in the media and in religion. Information technology is the heart-blood for other technologies. The technology has become the universal language for modern culture. Where technology gains a religious character, it becomes a threat to mission. The technological surroundings encourage a religiosity which has little or no interest in organized religion (Jorgensen, 1994: 278). For example, the Internet broadcasting services may easily undermine some key purposes of worship: commitment to God and the spirit of worship community. The Internet broadcasting service produced the tendency for individuation, for some members attend the service through the Internet. Many anonymous or uncommitted attenders in the Korean church may be tempted to attend the service through the Internet without going to the sanctuary. The Korean church needs to avoid a trap of an electronic church that has adjusted itself to the technological world-view.

The new competitiveness and consumerism could not have emerged without a strong rationale, without a driving motivation, behind it. That rationale or drive is the same as in the world of finance, namely, the desire for autonomy and the affirmation of the self (Goudzwaard, 2001: 32). Globalization increases pluralism and desire for autonomy. The desire for autonomy in an age of globalization leads to the privatization of Christian faith, which is related to the secularization of religion. Yamane (1997: 109) argues that reports of the death of secularization theory have been greatly exaggerated and mature views of secularization never held that it meant the decline of religion. Secularization is best understood not as the decline of religion, but as the declining scope of religious authority. Secularization occurs when religious authority structures decline in their ability to control societal-level institutions, meso-level organizations, and individual-level beliefs and behaviors. Globalization age may encourage the context to foster the privatization of religion, which means that religion is a matter of individual so that the communal character of the church will decrease. Obviously, large numbers of people are content with maintaining a kind of dual system: rationality for the working life, religion for personal comfort.

Globalization makes the propagation of the gospel easier and more and more people can have an opportunity to hear the message. However, it makes more difficult for them to

be disciples. The problem of nominal Christians is not exception for the Korean church. According to the Gallup Survey (1998), 73.2 percent of respondents in Protestantism (n=1,000) said that they accepted Jesus Christ as their personal savior. As to the time taken to accept Jesus Christ as personal savior people who made a commitment within one year of first attending church comprised only 24.9 percent. 22 percent of the people accepted Jesus within two to five years, 18.4 percent of them within six to ten years, and strikingly 34.6 percent of them, over eleven years. This indicates that a large proportion of people (52 percent) did not accept Jesus Christ as their savior, although they had attended the Church for more than six years. People were asked about the frequency of Bible reading and prayer. It was found that 51.9 percent of Protestant people do not read the Bible at all and 34.8 percent of the people do not pray at all. As for the average prayer time, results showed that Protestants pray for 19 minutes a day, Catholics, for 20 minutes, and Buddhists, for 8 minutes. As to the frequency of evangelism, it was shown that only 27.9 percent of respondents are engaged in evangelistic activities, with 18.3 percent of Catholics participating and 8.7 percent Buddhists. This survey shows that the Korean church has to deal with the problem of nominality.

In an age of globalization, the gospel may be for personal wholeness, health and survival. The people become the consumers of religion. This approach to globalization, however, results in enormous church growth in the city on the pretext of personal salvation and holiness. But the church growth is not impacting on the socio-economic and political situations because the emphasis is on the people and not the situations. This is an unholistic approach and not true to the history and the heritage of Christian faith. The form of Christian faith may have little impact on society, and this is a great danger to the church.

Many adult Christians continue to think in a childish fashion about their Christian responsibility in this world: They think chiefly of the deeds they can perform individually or in small groups (Skillen, 2001:101). Globalization may widen the gap between the poor and the rich. This is one of risks that globalization and economic competition may accompany. The 2000 World Development Report from the World Bank says that 1.5 billion people live below the poverty level of \$1.00 income per day. The environment is also endangered, which threatens everyone. Our energy-intensive patterns of production and consumption appear to be causing serious climate change, leading to more soil erosion, more floods, and even more locusts (Goudzwaard, 2001: 33). Christians must learn how they should shape business enterprises, government policies, and banking systems. We must grow up to realize that institutions and organizations bear real responsibilities before God in this world (Skillen, 2001: 102). The direction globalization is taking is not inevitable, and it is not all good or all bad. This is why Christians must recognize that a religiously deep conversion of peoples and cultures is needed to fuel principled, long-term, ongoing transformation of society and the world (Skillen, 2001: 104). The Korean church should discern how much unhealthy characteristics of globalization is due to religious misdirection.

The Direction of the Korean Church Mission

Globalization may make human life convenient, but at the same time, it may spoil humanity. Globalization will make the mission of the church efficient, but at the same time, it may weaken spirituality because of trust in human technology and connectedness. In order to avoid the above-mentioned pitfalls that globalization accompanies and to bear mature responsibility for Christian mission, what direction should be taken?

First, there is a need for the development of partnership. Globalization has brought about new international reality. Globalization manifests not only worldwide competition but also many kinds of increasing cooperation (Goudzwaard, 2001: 29). It occurs not only in the business sector but also and even more remarkably in the growing number of civil movements. Millions of people are working together in new ways for the protection of human rights and the environment. Our task in mission is to avoid a homogenous one-size fits all approach, which is one of the drives of globalization, and instead, both to embrace our connectedness and use our resources jointly in such a way as to enhance the significance of Christian public witness in each locality. The Korean churches need to have more constant and sincere dialogue with other churches globally. Perhaps this is one of the neglected areas for the Korean churches (Hong, 2000b). Partnership in mission is a critical agenda item for the future of the Korean churches (Sugden, 1997: 420-432).²

Second, the role of faith community becomes more significant. In an age of pluralism and individuation, people are likely to drift away from faith community and seek privatized form of religiosity. Creation of faith community that incarnates the Christian gospel in the particular context and that exposes Christian bonding of love will be a critical task for the future church. People who feel spiritual void in this age will be attracted to spiritually authentic and authoritative leadership in the community of faith. Lamin Sanneh (ICG, 2002) told me that the kingdom of God is the one that the faith of community should seek to embody. He takes the view that material globalization would ignore the national and cultural boundaries. He says as follows:

The kingdom of God is rooted in particular context, human culture and language. The kingdom of God should be manifested in particular context and it should deliver a strong message against the kingdom of mammon that the negative aspects of globalization seek. Christian mission should caution against the dangers of uprootedness and dehumanization that arise from the economic activities in an age of the pressures of international globalization.

What Sanneh means is that the community of faith should be distinguished from the community of the world, bearing the image of the Kingdom of God (Hong, 2002). Third, the Christian community in Korea must have worldwide and communal sense of

² Ecumenical networks within Korean churches and with other churches of the world will be a good opportunity to develop partnership in this age of globalization. We can imagine local-global mission partnerships making full use of all the tools of communication, desk-top publishing, video conferencing, and so on (Reissner, 2001: 9).

responsibility. This responsibility is closely related to the sense of self-sufficiency and sharing. Goudzwaard (2001) stresses the goal of enough, of sufficiency as a step to take for an awakening of Christianity in an age of globalization. He takes the view that the self-manufactured goal of unlimited material expansion can gradually be replaced by the goal of enough, of sufficiency. Christian ethic that involves self-content and sharing must be proclaimed in the Korean church and in the world. The Korean church need to contribute more to the evangelization of Asia with their resources, brotherly love, and spiritual commitment. Korean churches should share much more of their resources with the churches in the developing countries. Church growth in Korea should not be limited to Korean society but should have a positive impact on the churches in Asia as well as in other parts of the world.

Fourth, the Korean church must develop Christian civil society movements. The impact of global information technology depends on the political decisions of the government. As politics have a big influence on the lives of the people and their quality of life, Christian mission should never overlook its responsibility for the public. The church should watch whether governments act to structure the global network of information and technology to serve the public good. Korean churches must regard attentively the effect of modernity and globalization which introduces a cleavage between the private and public sector of life. Yamane (1997) proposed the neo-secularization theory that religion in modern society is privatized and the social significance of religion declines. The growth of the Korean churches, if in the form of iron cage, may bring about ecclesiastical narcissism, colossalism, or triumphalism. If the members of Korean churches do not bring about transformative impact on the local community or society in which they live, their religious message will not be relevant to society and they will be eventually marginalized and secularized as the prey of modernity. The church must play a role of peacemaker (Payne, 2002). The church should take interest in the public justice and ecosystem of the country.³

Toward the globalization of the Christian gospel

The tremendous forces of globalization will continue to challenge the Korean church in the future. This requires the epistemological and ontological transformation in doing mission. Globalization does not mean global uniformity. In the church context, it means that the local church can participate in the formation of world Christianity. Lamin Sanneh, a professor of Yale University, in his inaugural speech at the International Conference on <Evangelicals and Democracy in the Third-World> held in Washington D.C. from 28 to 30 June, emphasized that we need to distinguish World Christianity from Global Christianity. Global Christianity is based on the globalization partially

³ There is still a need for most Christians need to wake up, and escape from the iron-cage of a religious mentality without social vision. Korean evangelicalism still has a weakly developed social vision. The fundamental sound and meaningful basis for Christian interpretation of social change (e.g. globalization) and behavior must come from sound theological understanding. This requires the development of holistic mission theology that can explain the work of God in the world. A coherent theological basis for Korean Christian mission driven by religious conviction in support of freedom, justice, and peace needs further development.

prompted by economic factors, such as the expansion of transnational corporations, international finance. The globalization process is controlled and processed by political and economic institutions. However, certain forces or institutions do not process World Christianity. World Christianity is the impact of the gospel on the local people and their responses to the gospel through their thoughts and language. The development of world Christianity should be based on the synthesis of local Christianity with global forces with sincerity. The tension between the global and the local is not merely an academic exercise but is a struggle over identity (Robert, 2000: 57). World Christianity will develop through collaboration among the churches in the world. Shenk (2001) argues that a dynamic theology of mission develops where there is vigorous engagement of culture by the gospel and we must look to the evolving Christian movement in Asia, Africa, and Latin America. World Christianity will contribute to the globalization of the Christian gospel.

Some final remarks need to be made about the implications of World Christianity for East Asian Christianity. As globalization develops, the dialogue of the churches between East Asian countries is expected to develop.⁴ The style of Korean Christianity will impact the churches in Japan and China and vice versa. The Japanese churches will be influenced by the passionate spirituality of the Korean church, such as in the prayer and evangelism movement. The mega-church model of the Korean church may influence the Chinese churches, as China become more democratized in the future. The Christian thinking and the commitment of discipleship of the Japanese church will affect the Korean church. The Korean church will be challenged by the persecuted spirituality of the Chinese church. The communication and dialogue of the East Asian churches will make Asian churches more dynamic, and increase their influence on the world churches.

Globalization can be sought along political, commercial, and technological lines today. However, the world Christian movement is committed to another option: the kingdom of God. Globalization in this world is ambivalent for the church. Globalization represents both the greatest human advances in human history and the greatest assaults on humanness in history. However, we have a Christian global vision: one Kingdom of God that brings all nations, races, and people under Jesus Christ. We have to march out with a vision of the globalization of the Christian gospel. It is my prayer that your Kingdom come, your will be done on East Asian countries as well as on Korea, as it is in heaven.

⁴ East Asian churches have much in common. Eastern Asia is the only region in the non-Western world in which a new, fully developed and distinctive modernity is taking shape. The main reason for that Eastern Asia is a region of rapidly increasing importance in the contemporary world is what can aptly be called the East-Asian economic miracle (Berger, 1999: 7).

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