Abstract: We may be under the illusion that we are in a zero sum game with the earth, where our object is to leach from it as much wealth as we possibly can. There is a second illusion that God has given us a blank check to perform this despoiling. However, we have been charged to work for justice and peace, as stewards of the world. God’s role in sending the Spirit is to provide the wisdom to harvest and distribute justly and the motive to make these tasks ours. God was not speaking to keep his Hebrew scribes employed when he proclaimed laws for fairness and generosity to the Israelites—and to immigrants and anyone who should happen by and be in need of a meal.

In Chapter 1 we studied the problems and consequences of empire, colonialism, and globalization. Reductionism is a danger in dealing with globalization; globalization is more than mere economics. Here is what some modern scholars of the problem say: “To reduce globalization to a purely economic or technological logic is... profoundly misleading since it ignores the inherent complexity of the forces that shape modern societies and world order.” In our modern age, the pervasive facade of globalizing world organizations colors our thinking, understanding, and perspective of the world. Poor countries are inclined to believe that the G8 meetings, the European Union, and American “free trade zones” are working toward better economic conditions for these countries with a heavy debt burden and few commodities to trade, other than labor. It is likely that the only ones to benefit by the international trade agreements will be the people who make goods and need markets. It is another form of domination of the poor by the rich, through maintaining the status quo. Similar developments have occurred within the theological world. The theology of northern Protestantism and southern Roman Catholicism (with a seasoning of strong missional churches such as the Moravians and the Mormons) has spread throughout the world on the basis of sixteenth-century foundations, matching Islam at its fringes and infiltrating eastern religions in India, China, Southeast Asia, and Japan.

As we observed earlier, Christian theology has been intricately connected to and intertwined with the history of globalization. Christendom was the First Estate of the government of empires for most of its own church history, and it went out into the world to share and spread its Eurocentric theology as if that were the only possible Christian theological perspective. Consequently, Christian theology and globalization are not separate subjects, but rather have become symbiotically intertwined rather than being grafted and pruned to shape. Theologians have commonly failed to understand the organic connections between theology and globalization. In order to reverse this failure, it is necessary to name the monopolizing doctrine as Euro-theology or even as white theology. As a Euro-theology, it has hegemonic power. Both white supremacy and patriarchy are embedded in it. It has in many ways been portrayed and embraced as the only way to do or understand theology at the expense of neglecting the people around the world and their own cultural, social, and religious understanding of God, Spirit, and enlightenment.

Theology cannot withdraw into its Greco–Roman past at the expense of world-wide understanding, culture driven liturgies, and culture-appropriate