

July 2015  
Volume 4 / Issue 4



Lausanne  
Global Analysis

# Executive Summary

Read the full issue at [www.lausanne.org/lga](http://www.lausanne.org/lga).

## Sexual Violence in War: How should we respond?

Olivia Jackson

In November 2014, General Jerome Kakwavu was convicted of war crimes including rape, murder, and torture. The case marked a breakthrough in the Democratic Republic of Congo (DRC), being the first successful prosecution of a high-ranking officer for rape.

Yet in 2012, it was estimated that 1.8 million women and girls in DRC have been raped, many by government forces and armed militias. The use of sexual violence (SV) has become a specific tactic in modern conflict.

The changing nature of conflict means that most casualties in modern wars are civilians. Access to civilians provides a direct means of undermining whole communities: once violated, women and girls are dead, injured, scattered, traumatised. Some may go on to bear their attackers' children, or live with HIV. Added to this are cultural notions of shame and honour. If survivors flee, they are even more vulnerable as refugees.

When this happens to all the women and girls in a community, its male combatants are significantly weakened, morale and family life both devastated. If it becomes the norm in a country, entire populations are brutalised, leading to increasing perpetration by civilians too. It significantly destabilises a region and makes post-conflict recovery far harder.

When the world's media exposed the mass rape of women—and some men—in the 1990s Balkans conflict, prosecutions started moving forward as part of the International Criminal Tribunal for the former Yugoslavia. However, of an estimated 50,000 rapes, there were just over 60 successful prosecutions.

Since then, both the perpetration and legal framing of SV has been under intense scrutiny. It has been the subject of a 2008 UN Resolution, and the UN has appointed a Special Representative. Why then the high levels of impunity?

The basic legal frameworks in international law concerning war are increasingly dated. The practicalities of bringing prosecutions also face huge obstacles. Evidence is hard to gather.

Nevertheless, headway has been made over the past few years. Cases in the former Yugoslavia and Rwanda blazed a trail by prosecuting rape as torture and even as genocide. They recognised too that men could be victims of SV: important in seeking justice for unrecognised male victims and also in changing the perception that this is 'just a women's issue'.

It is easy to question the point of these laws if they are so difficult to implement, but without them there is no hope of justice at all. Twenty-five years ago this issue was not even on the international agenda: things are moving forward.

Progress has also been made in treating survivors, although their lives will never be the same again. In countries like DRC, much of the work with survivors and their communities is done by faith leaders and organisations.

It is vital not to look only to national and international governmental bodies to tackle this. As stories of the use of SV increasingly emerge from Syria and Iraq, what can the global church do? Faith institutions are the largest civil society organisations globally: we have more influence than we sometimes realise. There are many Christian organisations working on the issue of SV in conflict.

Raising the profile of this issue is vital. Every citizen who has a vote has a voice, and as we collectively raise the profile of this problem, we influence our governments to act. It is about more than just handing over some money to others who are working on this, although that is helpful. It is about truly engaging with the issue and the people it affects.

## What We Call the Edge, God Calls the Center: What we can learn from *Way of Hope* in Cambodia

Stephan Bauman

For some time now I have been on a journey to understand how people change. One of my breakthroughs came several years ago during a visit to rural Cambodia. Its 12 million people have suffered terribly and Cambodia is also one of the least Christianized countries in the world.

What impacted me most about the people I met is that the change I witnessed was exclusively led by people many would consider vulnerable, helpless, or even victims. A community health evangelism (CHE) project established for children stimulated their parents in turn to change their health practices and follow Jesus. In response, my colleagues organized the adults into small groups which, much to their surprise, gave way to a cell church movement which they now call *Way of Hope* in Khmer.

Today *Way of Hope* is a movement of 12,000 Cambodian Christ followers, organized into more than 1,000 cell churches, reaching out in more than 170 villages in five provinces. Its members emphasize prayer and worship, local ownership, child participation, and service. Volunteer leaders do not generally have a high level of education; some are illiterate. Participation, storytelling, and interactive methods are used to overcome these barriers.

*Way of Hope* views church as both a *vehicle* of mission in reaching out to the greater community, and an *object* of mission for renewal, discipleship, and worship. The cells are little communities of hope incarnating the presence of Christ into the pressing problems of the rural Cambodian landscape.

*Way of Hope* breaks through common dichotomies. The cells emphasize both word and deed expressions of the gospel, not merely alongside each other, but rather in an integrated, interdependent fashion.

*Way of Hope* moves beyond working 'on behalf of the poor' to allowing the poor to become their own agents of change. Ministry 'by the poor' within their own communities transforms from the inside out. Ownership is greater, and therefore sustainability is too.

Movements like *Way of Hope* renew the *essence* of church for me. Church is not ultimately about resources or education or even theology, even though these are important. Church is about people living out the presence of Jesus, together, in community.

Of course none of this is new. Jesus sparked change from a corner of the world that was marginal in his day. He pulled together a motley group of followers with little resources to speak of and changed the course of history from a rural base. What most considered the edge, God called the center.

*Way of Hope* is not known by many. However, in Cambodia God continues to light a fire of passion among a beautiful group of people. There are no buildings to speak of except the lavish hospitality in thousands of small homes. The budget is small and there are no famous names. However, just as happened in Galilee in the first century, these Khmer disciples are inspiring people like me who long for a renewed vision of church in a world increasingly thirsty for the real thing.

## Hispanic and Asian North American Theologians Together: A groundbreaking consultation

Allen Yeh and Octavio Javier Esqueda

There have been many conferences and consultations involving Christians of various ethnic and cultural identities in the United States, but a recent one uniquely encompassed two distinct groups, Hispanics and Asians, for the purpose of sharing experiences and learning how to collaborate. The first ever Hispanic Asian North American (HANA) Consultation on Theology and Ministry was held in May 2013 at Trinity Evangelical Divinity School (TEDS) outside Chicago.

The racial discourse in North America has traditionally been just black and white. However, Hispanics and Asians are the two fastest growing minority groups in the United States.

The HANA consultation brought together Hispanic and Asian pastors and theologians to find commonalities and theologize together, framed by two key questions:

1. What lessons and insights could we share that might deepen each community's theological reflections and strengthen its ministry of the gospel?
2. In what significant ministries could both ecclesial communities partner with one another, locally and globally?

Within these questions, the two communities explored common themes in their faith journeys, such as being profoundly shaped by their immigration histories and cultural theologies.

The main four themes that guided the conversations were *Christian fellowship*, *a biblical practice of lament*, *a biblical practice of hope*, and *gospel partnership*. While these themes are relevant to all communities, diverse groups often focus on their differences and miss the profound commonalities they have both culturally and in Christ. Hispanic and Asian American leaders were able to enjoy and celebrate the profound Christian fellowship that transcends social barriers and to experience ways in which they can encourage their own faith communities to do the same.

The important biblical teachings of lament and hope are two essential elements of the Christian experience that resonate with Asian-Americans and Hispanics. In North America and other Western contexts, success and happiness are perceived as values to be pursued and celebrated, while sorrow and lament are experiences that need to be avoided and silenced.

However, a more holistic expression of our faith should include our lament and longing for a better future based on our blessed hope in Christ. Another full day of reflections on the blessed hope believers have provided an extraordinary complement to the previous day.

Hispanics and Asians have a history of being 'pilgrim people'. Thus some of the presentations and themes had an Old Testament Exodus flavor to them. Perhaps in this way, HANA peoples feel a close resonance with biblical Jewish culture. As the Israelites were called to 'remember' God's work through them as a people called to be a light to the nations, so HANA peoples understand themselves as having a similar call and responsibility.

There is also an understanding that Hispanics and Asians are merely two groups within the multiplicity of people that God has formed, and we are not theologizing and ministering in isolation but within a wider redemptive context of God's work in this world. Other groups around the world face similar issues and can benefit from consultations like HANA.

The next HANA consultation is being planned for June 2016. The Asian-American Christian community is also engaging in some unprecedented initiatives with other ethnic communities. HANA and these other initiatives represent new directions of intersectionality for Asian-American Christian leaders, which should bear much fruit in the future. These are hopeful trajectories for church at large.

## **The Earth is the Lord's! How taking a stand against corruption can be gospel work**

Dion Forster

How is it possible that taking a stand against corruption could be seen as gospel work—even evangelism? Let us consider this question by telling two important stories. The first is a global economic challenge. The second is a Christian story.

Some 1.2 billion people (approximately 1 in 6 people) in the world live in extreme poverty (that is, on less than USD \$2 a day). In the face of this reality, leaders from all 189 nations in 2000 endorsed the Millennium Development Goals (MDGs). By 2010 it became clear that a lot more would need to be done to reach the MDG of halving extreme poverty by 2015.

It was time for the global economic powers to start facing the truth. What were the sources of poverty around the world? Why was it that wealthy individuals and societies grew richer, while poor individuals and societies were becoming increasingly poor? One of the startling realisations was that a significant contributor to global poverty was corruption.

The matter of poverty is of great significance within the Christian faith. We are a people who serve a loving and just God. The Christian Scriptures focus significantly on issues of social justice. As a result most churches, ecumenical movements, and communions show a strong commitment to issues of social justice in their work and witness.

Theologically, the debate has at times been polarised between evangelism and social justice in the ministry and mission of the church. However, perhaps these two foci should not be binaries, but go hand in hand. It might just be that a true encounter with God's grace makes us more just, and that as we become more just, people are attracted to the God of grace.

It was into this context that the Christian anti-corruption campaign 'EXPOSED – Shining a light on corruption' was launched in October 2012. It aimed to engage with Christians in 100 countries, enabling them to take public action against corruption.

If we believe that the earth is the Lord's, everything in it, and all who dwell in it (Psalm 24:1), then we need to take issues such as poverty and corruption seriously. It is clear that they matter to God (see for example Micah 6:8); so they should also matter to us.

The challenge for evangelical Christians around the world is not only to preach good news, but to be good news in our communities, in our places of work, and in the church.

You can start by taking some time to read what the Bible has to say about poverty and corruption—download and read *30 Pieces of Silver*, a resource produced by the Bible Society and used throughout the world. Also take the time to see where your nation ranks on the Transparency International or Tax Justice Network global rankings. Pray and ask God to show you what you can do in your local community, and then bring together some other sisters and brothers in Christ and act. Together God can use us to make a significant difference in the world. Archbishop Desmond Tutu said, 'Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world.'

## Editorial Advisory Board

**Naomi Frizzell**, *United States*  
Our Daily Bread Ministries  
Member of Lausanne Communications  
Working Group

**Kwabena Asamoah Gyadu**, *Ghana*  
Trinity Theological Seminary

**Darrell Jackson**, *UK, Australia*  
Morling College  
Chair of the Lausanne International  
Researchers' Network

**Paul Joshua**, *India*  
South Asia Institute of Advanced Christian Studies  
Member of Lausanne Theology Working Group

**Atola Longkumer**, *India*  
International Association for Mission Studies  
(Asia Representative, Editorial Board IRM)

**David Ro**, *China, United States*  
International Deputy Director for East Asia  
Lausanne Movement

**Kang San Tan**, *Malaysia, UK*  
AsiaCMS  
Lausanne Senior Associate for Buddhism

**Jennifer Taylor**, *UK*  
Lapido Media

---

### Editors

#### Editor

David Taylor  
International Affairs Analyst

#### Managing Editor

David Bennett  
Lausanne Movement

#### Contributing Editors

Thomas Harvey  
Oxford Centre for Mission Studies

Todd Johnson  
Center for the Study of Global Christianity  
Gordon-Conwell Theological Seminary

### Publisher

Michael Young-Suk Oh  
Executive Director/CEO  
Lausanne Movement

### Communications Team

John Ruffin  
Creative Director

Andrew Brumme  
Director of Communications

Sarah Chang  
Coordinating Editor

Jay Hartwell  
Website Manager



## Lausanne Global Analysis

*Lausanne Global Analysis* seeks to deliver strategic and credible information and insight from an international network of evangelical analysts to equip influencers of global mission.

Editor's Note: The Lausanne Movement connects influencers and ideas for global mission, with a vision of the gospel for every person, an evangelical church for every people, Christ-like leaders for every church, and kingdom impact in every sphere of society. Our three foundational documents are *The Lausanne Covenant*, *The Manila Manifesto*, and *The Cape Town Commitment*.

The Lausanne Movement is a global network of individuals and ministries from a wide range of denominations, nationalities, theologies, and strategic perspectives that shares an evangelical faith and commitment to global mission. Articles in the *Lausanne Global Analysis* represent a diversity of viewpoints within the bounds of our foundational documents. The views and opinions expressed in these articles are those of the authors and do not necessarily reflect the personal viewpoints of Lausanne Movement leaders or networks.

Articles use either American or British English conventions, according to the author's preference.

Inquiries regarding *Lausanne Global Analysis* may be addressed to [analysis@lausanne.org](mailto:analysis@lausanne.org).

Further information about the Lausanne Movement may be found at [www.lausanne.org](http://www.lausanne.org).

Copyright © 2015 Lausanne Movement