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Lausanne
Global Analysis

Executive Summary

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The Impact of Cape Town 2010: Lausanne's renewed engagement in global mission

Michael Oh and Justin Schell

During our 40th anniversary year, the Lausanne leadership prayerfully produced a fresh articulation of what we hope to communicate as our vision for engaging in global mission in the next 40 years.

Though our mission has not changed, we now communicate it this way: *Connecting influencers and ideas for global mission*. We then wrestled with what that mission looks like in reality. Or to ask it another way, if by God's grace we were to succeed in this mission, what would the world look like? Out of that process emerged Lausanne's fourfold vision:

- *The Gospel for Every Person*
- *An Evangelical Church for Every People*
- *Christ-like Leaders for Every Church*
- *Kingdom Impact in Every Sphere of Society*

All of this is fruit from the Cape Town 2010 Congress. The value of any gathering lies primarily in the resultant impact—the enduring worth—of the gathering.

The low-hanging fruit of Cape Town was the potential to collaborate on the more than 30 critical issues that were identified as crucial for the global church to engage in mission. In these five years, existing global networks have been strengthened and accelerated, and new global networks have formed around several of these issues. They are indeed bringing *Kingdom Impact in Every Sphere of Society*.

At the same time, the Lord has allowed Lausanne to help strengthen and renew regional networks as well. As regional engagement grows, so has a natural and wonderful consequence: namely, the translation of key global mission resources into more and more languages.

However, we are not only concerned with the low-hanging fruit. Cape Town also reminded us of the desperate need to take a long view in the work of global mission.

We believe that Lausanne will have a unique role in helping see generation after generation of *Christ-like Leaders for Every Church* identified and empowered. In 2016, Lausanne will host the third global Younger Leaders Gathering (YLG). Some 1,000 younger leaders from more than 150 nations will gather for what, as we resolved for Cape Town, must not be simply another conference. These younger leaders will also take part in creating the future that God is bringing into existence. We are excited about the kingdom initiatives waiting to be birthed.

Furthermore, the YLG will not be the end of Lausanne's engagement with these younger leaders. The gathering will actually launch a ten-year initiative called Younger Leaders Generation (YLGGen). There is no other Lausanne initiative that excites us as much as YLGGen. We truly believe that if you want to change the world, you must change its leaders.

Cape Town also reminded us that global mission is too important to ignore and too difficult to do alone. We want to share with you, for the first time, about an upcoming event that we ask you to pray about and fast over. It is our hope that the event results in powerful partnerships aimed at seeing *the Gospel for Every Person* and *an Evangelical Church for Every People* become a reality.

In 2017, Lausanne will be hosting a gathering in Wittenberg, Germany. That year will mark the 500th anniversary of the beginning of the Protestant Reformation. The gospel the Reformers championed must continue to be heralded throughout the world. In light of this, Lausanne will be inviting 70 of the most influential mission leaders to Wittenberg to pray and plan toward a greater partnership in global mission.

We have much to be thankful for. However, there also remains much to do. May we continue to sense a holy, joyful urgency to engage in global mission! It is too important to ignore and too difficult to do alone. Would you pray for these networks and initiatives? Would you pray and act toward seeing this fourfold vision become a reality, for the glory of God and that the world might know Christ?

The Impact of Cape Town 2010: A personal reflection

Doug Birdsall

In January 2004, I was doing research on the history of the Lausanne Movement in Oxford. I was reading a series of articles from 1984, a ten-year retrospective on the first Lausanne Congress. As I kept reading about how God had used the Congress to energize the church for world evangelization and to birth so many partnerships, as well as reading *The Lausanne Covenant*, I began thinking and praying, 'It's wonderful to read about history, but God, do it again. Work in our time. Here am I. Use me.'

Then a couple weeks later, the Executive Chairman of Lausanne at that time called and said he was thinking of stepping down, and that, as he prayed, my name came to mind. He wanted to nominate me to be the new Executive Chairman. So I began thinking a lot about a Congress. Studying the histories of the great church councils, it was clear that they really only met when there was some precipitating crisis.

It had been some 15 years since the last Lausanne Congress, which was really the last global congress on world evangelization. Thinking about the rapid pace of change, the external pressures, and internal problems of the church, I began sharing the idea.

There were many challenges on the way to Cape Town 2010. However, we were carried along by the Holy Spirit, and there was a sense of calling, and God's confirmations. Ultimately the big challenge was not organizational, administrative, or financial, but it was the challenge of faith. 'The one who called you is faithful, and he will do it.' For all of us, it was a faith-building experience.

The Congress was an experience of the physicality of 4,000 people from all over the world being in one place. It represented the demographic, theological, ecclesiastical realities of the global church. The shift in global Christianity was fully on display in Cape Town, like nothing else before it.

The Congress created an ongoing point of reference and identification. It has become a trusted way to recognize or reference a person as a significant thinker or leader. Furthermore, many organizations and mission organizations in particular have begun or renewed using *The Lausanne Covenant* as their statement of faith.

There are numerous stories that I have heard since of initiatives that were started at Cape Town 2010, whether through encounters at a table group or just the spontaneity of people being together. Indeed these completely unplanned encounters have led to some very significant ministries. I think this is one of the most important legacies of Cape Town.

When I think about a mountain climber, the safe destination is not the peak of the mountain, but the base. The climber needs to get to the top and back, safely and alive.

Three years after the Congress, the Lausanne Movement met in Bangalore, India. All the bills had been paid, and a new Executive Director was being installed, as well as new members of the Board and international leadership.

We had gone from the grand moment which is highly visible to the Movement which is really making the impact. We went down from the mountaintop back to the valley, and it gives me great satisfaction that now, five years after the event, there is such vitality in the Movement.

At Lausanne III, we were rebuilding the Movement. During it, Michael Oh and the team that had been involved in the 2006 YLG brought the younger leaders together. There were 800-900 younger leaders gathered in a room, filled with so much energy and enthusiasm. There was also a sense of this generation wanting to identify with the Movement and the Congress.

As I was doing in Oxford in 2004, today in 2015 a new generation is learning about the history of the Movement, and Cape Town now has a place in it. Also there are again people around the world saying, 'It's wonderful to read about history, but God, do it again. Work in our time. Here am I. Use me.'

The Impact of Cape Town 2010: Engaging the church in Africa in its key mission issues to 2050

Rudolf Kabutz

Leaders are wise to take time regularly to focus on identifying and understanding the key issues for the global role of the church. Cape Town 2010 was such a time of identifying and processing these critical issues. People on the hosting continent of Africa were grappling with these key issues, and are now continuing to define the *next key issues* for moving forward towards 2050.

In preparation for Cape Town 2010, over 30 issues were identified for discussion by Christian leaders from around the world. In Africa, media leaders realised that these issues were far too important for only the 4,500 global delegates at the conference to discuss. In many geographical areas the online global conversation was not accessible. The issues were thus addressed using radio programmes.

Since then, the *Association of Christian Media* (southern Africa) has intentionally involved church leaders in utilising media, and has reached out to Christians working in the mainstream media; and the *Africa by Radio* network has integrated the Lausanne media priorities into the key directions for media across the continent of Africa.

The impact of Cape Town 2010 in Africa can be seen five years later through such media networks. There is growing collaboration between the media and Christian leaders to speak into the key issues of the day together, whether at the community or national level. What are these key issues that need to be addressed?

In the coming decades leading up to 2050, the African population is expected to double from the present 1.1 billion to around 2.2 billion people. The youth population under 15 years of age is at present 468 million and still growing fast. Only by 2050 will it reach its peak of 663 million youth.

For the next 35 years there is the opportunity to reach the greatest ever number of African youth with the love of Christ. This great strategic opportunity can easily be missed. Who will join together towards this goal?

For Lausanne in Africa, it is helpful to identify the critical issues for the next 35 years towards 2050. By bringing the Lausanne issue networks alongside the key issues in Africa, further expertise becomes available to grapple with what is important. In discerning the issues of the times, leaders in Africa also want to help leaders in other regions, who in turn can interact with them around the issues in Africa.

The Lausanne EPSA Leadership Consultation in July 2015 identified ten priorities to focus on in Africa moving towards 2050. These include mentoring younger African leaders to develop a missional world perspective; leveraging increasing urbanisation; proclaiming the uniqueness of Christ; evangelising Unreached People Groups; using technological media in missions; developing moral education and discipleship; engaging and equipping the African Diaspora for evangelism; and empowering women, children, and youth.

The next 35 years from 2015 to 2050 are critical in providing the most strategic '*windows of opportunity and challenge*' for Africa. The Lausanne Movement, as a catalyst for significant mission partnerships, should give priority to intentional holistic discipleship in Africa, developing deep-rooted, mature followers and witnesses of Christ in the church; to transformational biblical engagement of society; and to raising Christ-like leaders from Africa for global mission. Identifying and moving with the key issues can enable Christians in Africa and beyond to work closely together in order to live out the life that Jesus demonstrated for his disciples to follow.

Understanding and Engaging with the Tablighi Jamaat

Jenny Taylor

The *Tablighi Jamaat* (TJ) is the most successful of the many neo-fundamentalist groups to form after the Indian Mutiny (or Uprising) in 1857—the Deobandis and Barelwis being the foremost—and yet very few Christians even know about them.

Eighty-million strong today and established in 150 countries from Bangladesh to Kenya to Eire, the reasons for their obscurity highlight the parlous state of Islam awareness among Westerners. Their very hiddenness should challenge our hearts, and their obvious spiritual hunger should be a reproach to mission thinkers.

They have for 20 years been trying unsuccessfully to establish a ‘mega mosque’, Europe’s premier Muslim training centre, next to the Olympic Park in Newham, east London. However, they are only ever referred to in newspaper stories of jihadis or terror plotters who may have attended one of their mosques.

TJ requires Muslims to turn to a strict implementation of the faith. It is not enough simply to be Muslim in name, but every action including dress and interaction with others should conform to a *six-point* rule (over and above the *five pillars* of Islam) and the prescriptions contained within set literature. They learn to shun the harsh outside world. The resulting atmosphere of spirituality, solidarity, and purpose proves compelling, especially to the young.

Adherents do not proselytise non-Muslims. They want only to revive the faith of weaker Muslims.

They are a particular challenge to Christians, most of whom have never heard of them, though we have all undoubtedly encountered them. They are often conflated with *Salafis* or *Wahhabis*—both of which categories are wrong.

Part of the problem is that TJ adherents shun political, legal, or social engagement with the wider world. There are—intentionally—few formal points of contact at all. Western politeness about religion and the cult-like nature of the group further inure them from notice.

The TJ brand of fundamentalism is also misconstrued. TJ’s pietism can frustrate young zealots who are vulnerable to the shadowy jihadi-groomers who infiltrate their ranks, say some. TJ itself is not a hotbed of terrorism, but it creates a form of social vacuum that has proven disorientating for young Muslims who have already failed to engage with wider society.

Christians in particular need to acknowledge the spiritual hunger of a people out of love with the world, yearning for spiritual consolations, and sometimes a more heroic role. Some Christian projects are alert to this. The Springfield Project, a children’s centre and outreach work in Birmingham, works on the basis that a lack of self-esteem among generationally disorientated young Muslims is rooted in a lack of love.

Mission thinkers also need to understand TJ’s appeal. That means actively reaching out to TJ Muslims with our own radical critique of a fallen world. For example, the *Kirklees Faiths Forum*, founded by the Bishop of Pontefract in 2009, is a Muslim-led project that encourages partnership between Muslims in his diocese and those in Faisalabad, north Pakistan. It was a response to the attack on the Christian village of Gojra in 2009 in which eight people were burned alive.

The model, which decisively ends isolation and encourages practical activity in partnership, is surely replicable around the world.

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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.

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