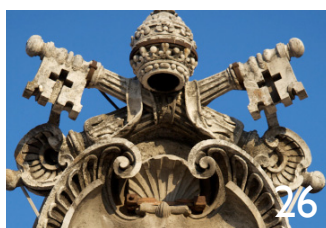
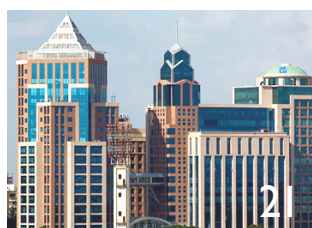


6 | 2013



Lausanne
GLOBAL ANALYSIS

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The Lausanne Global Analysis seeks to deliver strategic and credible information and insight from an international network of evangelical analysts so that Christian leaders will be equipped for the task of world evangelization.

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EDITOR

David Taylor
International Affairs Analyst

SENIOR MANAGING EDITOR

Naomi Frizzell
The Lausanne Movement

CONTRIBUTING EDITORS

David Bennett
The Lausanne Movement

Thomas Harvey
Oxford Centre for Mission Studies

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

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Inquiries regarding the Lausanne Global Analysis may be addressed to analysis@lausanne.org.

Further information about The Lausanne Movement may be found at: www.lausanne.org

ISSUE OVERVIEW

*David Taylor, Editor,
Lausanne Global Analysis*



Welcome to the June issue of Lausanne Global Analysis.

This is an expanded edition focused on themes and topics of current interest, many of which will be discussed this month at The Lausanne Movement leadership meeting. Additionally we have included two articles by Latin American evangelical leaders reflecting on the implications of the recent election of Pope Francis, and our regular contribution from researcher Peter Brierley.

A prominent theme at the Lausanne leadership meeting will be the global context in which we expect to operate over the next decades, how we should respond to it – and indeed how we can shape it.

Futurist **Patrick Dixon** offers seven dimensions – Fast, Urban, Tribal, Universal, Radical, Ethical, and Spiritual—which he says will shape our global future and then outlines the opportunities they present. He sees the future of mission in terms of ‘people movements’ and encourages us to pray for a new generation of missional people movements which will take the Gospel to every land.

Sas Conradie, Lausanne/WEA Global Generosity Network, reviews reports by the U.S. National Intelligence Council and the European Strategy and Policy Analysis System and unpacks the implications of the report findings for evangelicals. He concludes that Christians are already engaged in addressing many issues highlighted by the reports – such as migration, urbanization, and poverty. Sas says The Cape Town Commitment, produced out of The Third Lausanne Congress on World Evangelization, has emerged as an excellent road map for Christian engagement in the 21st century and that more should be done to get it accepted as such by the wider Body of Christ.

Todd Johnson and **Gina Bellofatto**, Center for the Study of Global Christianity, summarize the main findings of a 2013 update to the Atlas of Global Christianity. They emphasize that Christians today find themselves in very different contexts than 40 years ago and they note that fundamental shifts in the demographics of global Christianity are continuing. In fact in 1970, 41.3% of all Christians were from Africa, Asia, or Latin America. By

2020, this figure is expected to be 64.7%. They add that Christianity is expected to grow faster than any other religion in Asia between now and 2020. Todd and Gina conclude that Christians in both the North and South will need to be better equipped to interact with people from other religious backgrounds, and to address social concerns locally and globally in the future.

Mac Pier, The New York City Leadership Center, reflects on the rapid and startling growth of cities around the world and the implications for mission. He sees God’s hand at work in urbanization, bringing the nations to within walking distance of Christians in urban centres, but is concerned that the Christian mission of the Church is not keeping up with these changes. In his article, Mac proposes some action steps Christians can take to be more strategic about impacting global cities with the gospel.

William Messenger, Theology of Work Project, Inc., analyses the increasingly prominent topic of workplace ministry in the global Church and highlights the opportunities that the workplace affords both for evangelism and for transformation. He suggests that The Lausanne Movement can encourage workplace ministry by influencing churches to affirm the workplace as mission and equip their congregations to be agents of God’s kingdom in, at, and through their work. William concludes that the workplace may be the Holy Spirit’s greatest arena of evangelism and discipleship in the 21st century and asks if God is calling Lausanne to leadership in this area.

Norberto Saracco, former Lausanne International Deputy Director for Latin America, recalls his positive interaction over the past decade in Argentina with Archbishop Jorge Mario Bergoglio, the newly elected Pope Francis. He highlights what he’s learned from his contact with Pope Francis and concludes that God is calling Christians to work in unity to preach the Gospel, live the Gospel, live out God’s love and take up a lifestyle that honours the Gospel. Norberto also encourages evangelicals to pray for Pope Francis, as the Pope himself has often asked.

Young Brazilian evangelical leader **Ludmila Ghil** points out that Pope Francis has said he wants to engage in dialogue with evangelicals and others and that it is already clear that Brazil, the largest Catholic nation in the world, will be a major focus of his attention. She challenges evangelical leaders there to respond positively in view of The Cape Town Commitment's call to partner in unity in missions and sees a need to overcome the history of difficult relationships between evangelicals and Catholics. Ludmila sees joint action between the groups with regard to theology and poverty issues and mission which could result in transformation in Brazil and a transformational model for the global church.

Finally we conclude with an article from **Peter Brierley**, Lausanne Senior Associate for Church Research, on "generational" transmission of the gospel. Peter explains that often parents overlook the important role they play in pointing their children to Christ and concludes that, "As Archbishop Carey said in 1999, 'the church is always one generation away from extinction.'"

Whether you are planning to read the full articles or just the executive summaries, we hope that you find this issue stimulating and useful in your personal and ministry/organization life.

Please send any questions and comments to analysis@lausanne.org. The next issue of Lausanne Global Analysis will be released in September.

Finally I would like to take this opportunity to pay tribute to our Senior Managing Editor Naomi Frizzell who is leaving Lausanne at the end of May. She has played a central role in the founding and running of Lausanne Global Analysis and will be sorely missed. Our thanks and prayers go with her as she moves to her new role as Vice President of Global Media for RBC Ministries, the producers of the "Our Daily Bread" devotional.

LGA PUBLISHER'S GREETING

Michael Oh



It's a great joy and honor to serve as Publisher of the Lausanne Global Analysis (LGA). This is a particularly exciting publication that represents a commitment by The Lausanne Movement to provide thoughtful, strategic, and practical analysis of events taking place around the world and their impact on world evangelization. It is a unique resource by global Christian leaders for global Christian leaders that impacts not only thought, but action; not only institutions, but individuals; not only leadership issues, but ground realities. There are various publications that deal with current events around the world. But this is a unique resource that wrestles through the impact of global events on the global church and global evangelization.

I was recently with the head of a Christian foundation and the very first words out of his mouth were complimentary remarks about the Lausanne Global Analysis. He recognized the strength and depth of this resource presented by Lausanne and commented about how eager he was to see it read as broadly and widely as possible. I would like to encourage you to share the blessing of the Lausanne Global Analysis with your friends, schools, churches, and any who would be

greater empowered in their prayers, their ministries, and their lives by reading such an up-to-date, globally engaged, and insightful publication.

I'm particularly pleased that this issue of LGA serves to inform us as we come together for the Global Leadership Forum. Articles from leaders such as Patrick Dixon, Sas Conradie, Mac Pier, and Peter Brierley help us look forward to the future of our world, and the challenges we will face together as God's people. Todd Johnson and Gina Bellofatto give us a better understanding of Christian populations globally. And, Norberto Saracco and Ludmila Ghil offer an evangelical Latin American view of the selection of Argentinean Cardinal Jorge Bergoglio as Pope.

We pray that this issue will be an encouragement and support to you in the work God has called you to do for his name's sake.

Your comments and suggestions on LGA are always welcome. Please send them to analysis@lausanne.org.

May God bless you.

EXECUTIVE SUMMARY

GLOBAL TRENDS, PEOPLE MOVEMENTS, AND THEIR IMPACT ON MISSION

Patrick Dixon

There has never been a time in human history when there are so many opportunities to share the Good News, so many young people who need to hear, and so many questions that people are asking.

Our increasingly joined-up world will create more uncertainties as events in one place trigger other events. We need to plan flexibly, taking every opportunity for the Kingdom. At the same time, the faster our world changes, the more people crave things which do not change. Jesus Christ is the same, yesterday, today, and forever.

Urbanisation will profoundly shape our world and mission over the next 30-50 years. This migration has left behind old patterns of mission in developing nations. New missions will be needed in megacities, with highly mobile populations of people who have lost many cultural roots.

Destruction of families is creating huge emotional voids, with people searching for new forms of family. Churches which offer a sense of family, home groups and so on, will find routes to growth.

Globalisation will shrink our world, weaving together new trading alliances and partnerships. Digital technology is a major threat to totalitarian power. It will also present growing opportunities to reach and influence people in new ways.

New Christian groups may emerge that follow very strict teachings, which seem to embrace elements of historic puritanism, as a mirror to Islamic fundamentalism. Many Christians will see them as divisive, deluded, and destructive, but they could create some of tomorrow's most vibrant and effective missionary movements.

Every crisis or leadership scandal will raise further urgent questions about values and morality. Once again, there will be huge opportunity for those of faith. People may not love our God but they often love our values — for example, behave honestly, work hard, look after your neighbour, be a good citizen.

The vast majority of people alive today are convinced that God exists, and that there is a purpose and a plan for their lives. The greatest passion, energy, and mission growth in the church will continue to be in emerging nations.

So what form will mission take in the future? We live in an age of people movements which can spread at the speed of light in a digital age. The greatest people movement in history was begun by Jesus. The early church's emphasis was on obedience to Jesus, infectious passion for a lost world, courage, determination to see God's Kingdom come, and on the power of the Holy Spirit to change lives.

We need to pray for a new generation of missional people movements that will take the power of the Gospel to every person. And then we will no longer be speculating on future trends, but changing them!

GLOBAL TRENDS 2030 REPORTS – AN EVANGELICAL REFLECTION

Sas Conradie

“The world is undergoing a massive transition, particularly in terms of power, demographics, climate, urbanisation and technology. In this context, the opportunities are huge; but so are the uncertainties and challenges to the well-being of citizens”, concludes the ‘Global Trends 2030 – Citizens in an Interconnected and Polycentric World’ report of the European Strategy and Policy Analysis System.

The ‘Global Trends 2030: Alternative Worlds’ of the U.S. National Intelligence Council comes to a similar conclusion that we are living through a transformative period that is “equal to if not greater than the aftermath of the political and economic revolutions of the late 18th century”. This transition point is similar to 1815, 1919, 1945, and 1989.

But what do these reports say to the global Christian community, and especially evangelicals? Are there issues that we need to get better prepared for? Are there areas where we can actually influence trends and therefore the future of the world?

The global ageing population emerges as a key issue. It has to receive greater priority in ministry. Indeed,

ministry in the context of an ageing population is the one identified trend that The Cape Town Commitment does not address properly. Has the Global Church become too 'youth' focused in its ministry?

We can expect increased Christian marginalisation. The growing pressure on Christian values might become much more severe in the years to come. Christians should be prepared for possible persecution, discrimination, and marginalisation.

Wise Christian engagement in the public square will be even more essential in the future. However, this engagement should be from the perspective of service and transforming wider society and not to enforce Christian values.

The trends and potential worlds examined by the reports highlight how good The Cape Town Commitment is in providing a roadmap for Christian engagement in the 21st century. The Commitment deals with nearly all the issues mentioned in the reports. Perhaps therefore the question is what can be done to get The Cape Town Commitment accepted as roadmap by the wider body of Christ. Updating the Lausanne Occasional Papers to reflect the changes that the world is going through might be useful.

However, it is sobering to reflect how a Global Trends 30AD report written in 12AD would have read. This is the limitation of such reports. They can identify certain trends but ultimately the future is in God's hands (Acts 1:7). Christians can and should be prepared for the future. We might need to adapt our ministry and witness focus to these changes. We should live with our eyes open and test any trend against the Biblical message. But in the end the world and its future is in God's hands!

HIGHLIGHTS OF CHRISTIANITY IN ITS GLOBAL CONTEXT, 1970–2020: SOCIETY, RELIGION, AND MISSION

Todd Johnson and Gina Bellofatto

Christians around the world today find themselves in contexts that are very different from those of 40 years ago. Such changes challenge Christians to think differently about the people among whom they live and work, the ways in which they interact with them, and the potential for future cooperation.

Researchers at the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary

(South Hamilton, MA USA) have produced the 2013 report, *Christianity in its Global Context, 1970–2020: Society, Religion, and Mission*. The report offers a timely overview of the changing context of Christianity and Christians' activities since 1970, while looking forward to 2020. The full report is available for PDF download at www.globalchristianity.org/globalcontext.

It presents data on the demographics of world religions, providing evidence for the continued resurgence of religion into the 21st century. It offers projections for where growth of all major Christian traditions is most likely to occur in the future. The bulk of the report details the Christian, religious, and social contexts of each of the 21 United Nations regions and what changes have occurred or will likely occur from 1970 to 2020. The report also details several issues related to mission and society, such as the worldwide missionary movement, unreached people groups, international migrants, and pressing social issues.

The findings reveal the continued importance of equipping Christians to be knowledgeable about and engaged in the world in which they live. Experiencing religiously diverse environments provides opportunities for cross-cultural learning and understanding. Reaching out to adherents of other faiths is strengthened when both those who are sending and those who are sent better understand the religions of the world. Seeing others as equally made in God's image and worthy of love and respect is integral to Christianity. There is no lack of opportunity for individuals to be involved in social action, both locally and globally.

In conclusion, the report illustrates that fundamental shifts in the demographics of global Christianity and religion are continuing into the 21st century. Christianity is still growing rapidly in the global South, but in many places Christians still have little interaction with adherents of other world religions.

The entire development community, including Christians, continues to struggle in addressing critical social and economic issues. Christian resources are often poorly deployed and are not reaching those who could benefit most from them, in terms of both mission and social action. At the same time, Christians are more involved than ever in spiritual and social transformation. The challenge for Christians in both the North and the South will be to be effective in carrying out global, integral mission.

GLOBAL CITY INFLUENCE: A PERSONAL REFLECTION

Mac Pier

The great global cities of the world (New York City, London, Tokyo, Hong Kong) arguably have more influence over the world than do many nation states. Not only is there huge population density, but there is also enormous financial, spiritual, and cultural influence.

It is estimated that by 2050 more than 70% of the global population will be urban. The speed of urbanization is startling – five million people a month are moving into sizable cities, a new San Francisco every month.

The bad news is that the Christian mission of the church is simply not keeping up. Many of our city centers are less than 5% Christian, even in the ‘Christian’ West. The good news is that this urbanization seems to be a work of God. In God’s promise to Abraham in Genesis 12 to “bless all the nations of the earth”, the nations are all within walking distance of many Christians living in urban centers. Immigrants are open to new ideas and new ways of looking at things.

The mandate for the church in the urban world is to identify and invest in emerging spiritual leaders from the entire ethnic spectrum – and to envision the next generation to plant themselves in the most influentially strategic cities in the world. Young professionals need to be envisioned to plant themselves in these strategic places.

The longer term outlook will depend on our personal and organizational agility to grasp these realities and adjust accordingly. All of our denominations and agencies need to have a clear grasp of the ramifications for our global strategies to impact global cities.

We need to study a great city of the world to understand its history, demography, and current spiritual reality; connect with agencies and practitioners who share a common heart beat for the great cities and join the emerging urban practitioner network; find a place to invest in an emerging leader/agency in a global city; and pray for laborers into perhaps the most strategic and opportune mission field in world history.

MISSION IN THE WORKPLACE: ENCOURAGING ACCESS AND TRANSFORMATION THROUGH WORKPLACE MINISTRY

William Messenger

People in The Lausanne Movement are paying more and more attention to the workplace. The Cape Town Commitment brought the workplace to prominence in section IIA 3: ‘Truth and the Workplace’. Why all the attention? There are two chief reasons: access and transformation. Both arise from the Great Commission.

Access recognizes that the workplace is a fruitful setting for evangelism. The workplace is one of the few places where believers and non-believers spend much time together and get to know each other deeply. If we are open-hearted, we grow to love and care about our co-workers. If we are trustworthy and respectful, co-workers may respond to our compassion with curiosity. They may ask us about the source of our compassion and integrity, and naturally we will talk about Jesus as we respond.

Obedying God’s word transforms workplaces. For example, obeying the command “Love your neighbor as yourself” (Matthew 22:39) may lead us to create products and services that make life better for people, in addition to generating revenue.

There is a growing realization that access and transformation are mutually enhancing. When Christians do good, high-quality work that serves customers, co-workers and communities, this opens the door to evangelistic witness. And when people become believers, God begins to transform their workplaces — beginning with themselves — to do good work, serve people, and become a blessing for their communities.

The Lausanne Movement can influence churches and church-related organizations to help their members affirm their work as mission that they do for God. Preachers can pay more attention to the workplace aspects of scripture. Churches can create Bible study groups to pay special attention to work-related themes. Churches can commission, pray for, or celebrate their members’ work in every occupation.

Lausanne can also influence churches, church-related organizations, and individuals to equip Christians to be agents of God’s kingdom in, at, and through their work. Churches can offer small groups or workshops where people discuss their daily work from a biblical perspective.

Seminaries, theological schools and Bible colleges can train pastoral students in how to create congregations that equip their members for the workplace. Christian universities and Christian study centers affiliated with secular universities can offer courses, seminars, and resources to help students in every discipline integrate their faith with their study and work. Christians in any workplace can join together with others in their locality to form workplace ministries and support groups.

The workplace may be the Holy Spirit's greatest arena of evangelism and discipleship in the 21st century. Could it be that God is calling The Lausanne Movement to leadership in this work?

“PRAY FOR ME” POPE FRANCIS: HOW SHOULD WE RESPOND?

Norberto Saracco

I met Cardinal Jorge Bergoglio, today Pope Francis, in 2001, at the first meeting of the National Council of Evangelicals and the Argentine Catholic Episcopacy. Two years later, we began a process to regularly bring together evangelical pastors and laypeople with Catholic priests. This resulted in the formation of CRECES (the Renovated Communion of Evangelicals and Catholics in the Holy Spirit). He has totally supported this initiative.

In spite of internal pressures, the support of the cardinal and his personal relationship with evangelical pastors continued to grow. He promoted several retreats between priests and pastors in which he personally participated.

We continued meeting for prayer several times a year, whether in his office or in one of ours. We grew to know him as a man of great wisdom and deep spirituality. I called him the day before he left for Rome. At the end of our conversation, he asked, as he always did: “Pray for me.”

It falls on us as men and women of faith to try to discern the times, to understand how the Lord of history is moving in the election of Francis and what God is saying. There is an upsurge of religious fervor, reflecting a hunger and thirst for God. The impact of Francis comes, not from his discourses (although his words are both powerful and meaningful), but from the testimony of his life. His gestures of respect and good will toward President Christina Kirchner of Argentina have broken the spirit of confrontation in our society. Francis's poverty is an attitude of life that gives to one's neighbor, lives with simplicity, and prioritizes the weakest among us.

While many things separate us as evangelicals from the Catholic Church, both in matters of doctrine and of practice, I sense that God is speaking to us in the election of Francis and in what is happening as a result. God is calling us to preach the gospel of Jesus Christ with more fervor and passion, to live the gospel, to radically live out God's love and to adopt a lifestyle that honors the gospel.

The challenge is huge. Because of this, God is calling into unity those of us who believe in Jesus Christ and intend to be faithful to him, be we Catholics or evangelicals. It is not to an institutional unity, but a unity in the holiness of God's word, in the power of the Holy Spirit and in mission. Pope Francis has before him the difficult tasks of cleansing the church, ridding her of idolatry, putting her on a path toward holiness, and preaching Jesus Christ. He cannot do it alone, and because he has asked it of us, let us pray for him.

THE NEW POPE AND EVANGELICALS IN BRAZIL: A MODEL FOR TRANSFORMATION FOR THE GLOBAL CHURCH? A PERSONAL REFLECTION BY A YOUNG BRAZILIAN EVANGELICAL

Ludmila Ghil

In March 2013, Jorge Mario Bergoglio was elected Pope Francis, the first pope from Latin America. He has already announced that he wants dialogue with Evangelicals, Orthodox, and Anglicans. Brazil is one of the places that is expected to receive much of the Pope's attention. It is the largest Catholic nation in the world, but the evangelical movement there has grown 61% in the last 10 years.

How will young Brazilian evangelical leaders respond to the Pope's attempts at dialogue? Such dialogue is urgent, in light of The Cape Town Commitment's call for the body to partner in unity in missions. It could bring a positive transformation to the body of Christ and to the nations with regard to theology, poverty issues, and missions.

Dialogue between evangelicals and Roman Catholics should not necessarily involve accepting the dogmas that separate but embracing the essential truths that should unite. Historically, their relationship has been hostile. The Cape Town Commitment states that a divided church has no message to a divided world.

Currently in Brazil, the government is considering a same-sex marriage law. The evangelical voting bloc and some church leaders are opposing it. The Pope has

spoken out on this issue, and many Brazilian evangelicals have started quoting him, because in Brazil he is popular and respected by many non-Catholics. Together they could promote the need for Biblical principles in our society. It would also demonstrate unity within a context of diversity, providing a transformational model for the whole world.

Even though Brazil is now the eighth-largest economy in the world, its social inequalities and levels of corruption are still extreme. Liberation Theology among the Catholics and Integral Mission amongst the evangelicals, started by theologians in Latin America, suggest how the Church can be effective in dealing with poverty. A constructive dialogue and intentional campaigns could be a catalyst for transformation.

Since the 1980s, Brazil has been expected to become a force in sending out missionaries instead of just receiving them. However, missions in Brazil have not taken off. If

young evangelical leaders and Catholics in Brazil think globally, they will go globally. And if they understand that the needs of the world are more important than what keeps them apart, they will be willing to partner to see Christ glorified in the nations.

One of the greatest challenges of love is to accept differences. If evangelicals and Catholics in Brazil learn how to dialogue and to love each other in this way, the result will be to extend that love towards other people, from different tribes and nations. In doing so, Brazil can be a model to other Christian communities and to our world.

A united Church has a message to a divided world.

GLOBAL TRENDS, PEOPLE MOVEMENTS, AND THEIR IMPACT ON MISSION

Patrick Dixon

There has never been a time in human history when there are so many opportunities to share the Good News, so many young people recently born who need to hear, and so many questions that people are asking about themselves, their future and about their wider world. Here are 7 dimensions that will shape these exciting FUTURES:

- F** – Fast
- U** – Urban
- T** – Tribal
- U** – Universal
- R** – Radical
- E** – Ethical
- S** – Spiritual

FAST

Our increasingly joined-up world will create more uncertainties as events in one place trigger other events. The days of having only one strategy are over. We need to plan flexibly, taking every opportunity for the Kingdom.

Part of the speed of global change is the astonishing rise of Asia — 40% of the global economy by 2015. This will be a massive psychological adjustment for many in developed nations over the next 15-20 years.

At the same time, the faster our world changes, the more people crave things which do not change, whether protecting a beautiful view from developers, or seeking the sanctuary of a Cathedral in which prayers have been said every day for over 1,000 years. Jesus Christ is the same, yesterday, today, and forever.

URBAN

Urbanisation and related issues, such as demographics, will profoundly shape our world and mission over the next 30-50 years. One billion children are alive today — more than ever in human history— all of whom will be

adults by 2030, and at the same time 1 billion people will be over 50 in 10 years' time.

Over 750 million people will migrate from rural areas into cities in the next decade, most of whom will exist at first in informal, slum dwellings, on the edge of megacities, or in small pockets of land within them.

This migration has left behind old patterns of mission in developing nations, often concentrated around hospitals in remote areas.

New missions will be needed in megacities, in densely inhabited districts with highly mobile populations of people who have lost many cultural roots.

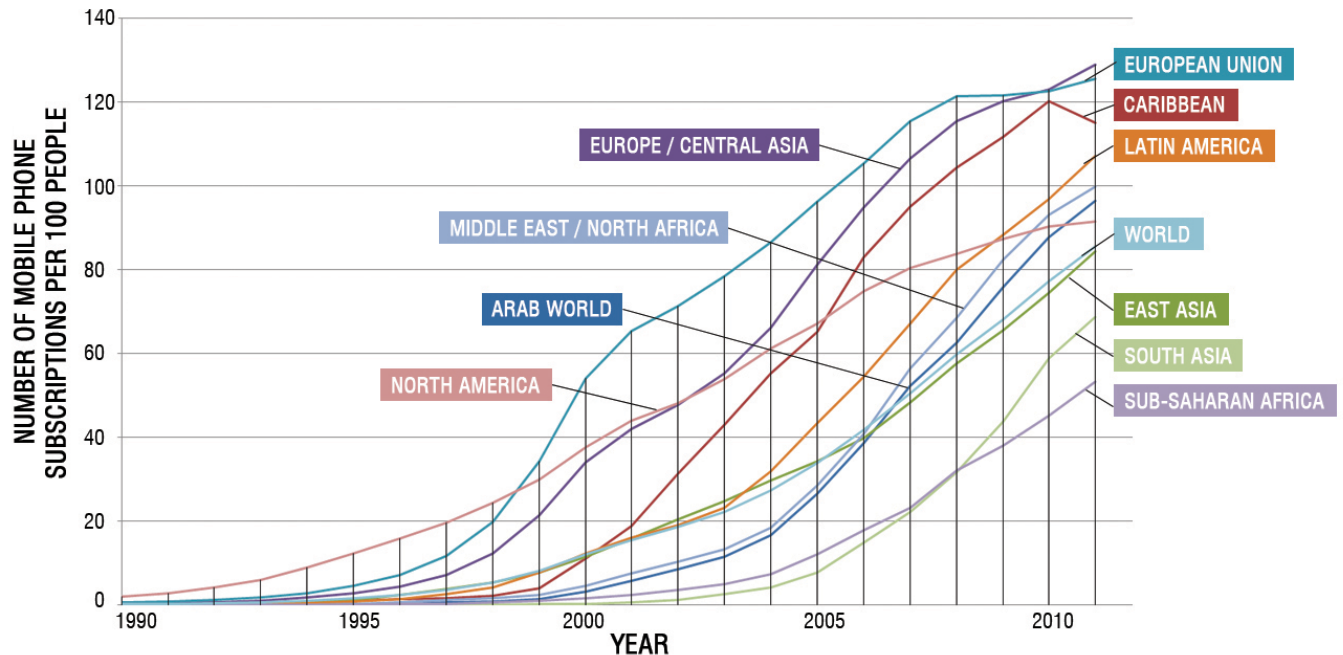
In some countries like Germany and Russia, on current trends, 8 great-grandparents will be needed to produce a single great-grandchild. Either couples need to start having larger families again, or communities will need to encourage large-scale immigration, or populations will fall. We can expect large migrations — as in the UK, where we have seen rapid expansion of ethnic churches, whether Korean, or Polish, or Nigerian. Each migration is creating new mission opportunities (see Gina Bellofatto's article on migration and the religions of people on the move — <http://conversation.lausanne.org/en/resources/detail/12795#.UXfZbLU3uSo>).

TRIBAL

Tribalism is the most powerful human force on earth. God loves tribes. In a sense every family or community is a tribe; every brand or team creates a tribe; and every church can be a tribe of tribes — with different cells, activity groups and so on.

While human beings have an in-built need to belong, we are also witnessing break-down of traditional families on a worrying scale. The majority of children in some nations are now born out of marriage, often with no biological father living at home.

MOBILE CELLULAR SUBSCRIPTIONS



SOURCE: The World Bank (data.worldbank.org)

Destruction of families is creating huge emotional voids, with people searching for new forms of family. Churches which offer a sense of family, home groups, and so on, will find routes to growth.

Tribalism can lead to intolerance, sectarianism, extreme nationalism, and worse — and prominent Christians will continue to have a growing role as peacemakers.

UNIVERSAL

The opposite of Tribalism is Universalism or globalisation. The result can be found in the ubiquity of English language, McDonald's restaurants, and the same worship songs everywhere — but with catastrophic loss of culture, identity, language, and local history.

Globalisation will be an unstoppable, ever-stronger force, balancing tribalism in many places, shrinking our world, weaving together national interests in clusters of new trading alliances and partnerships. And the more globalised the world is, the more tribalised people will naturally want to be.

A key driver of this Universalism will be our web-enabled and increasingly mobile phone-dominated world, with 70% of human beings already using wireless technologies to communicate at the speed of light.

Digital technology is a major threat to totalitarian power; so we can expect dictators to make greater efforts to control it. It will also present growing opportunities to reach and influence people in new ways (See Thomas Harvey's article on governing the Internet — <http://conversation.lausanne.org/en/resources/detail/12794#.UXfvQrU3uSo>).

RADICAL

Some parts of our world will become more polarized, politically and spiritually. The church can expect new Christian groups to emerge that follow very strict teachings, which seem to embrace elements of historic puritanism, as a mirror to Islamic fundamentalism. Such groups will be viewed by many older Christians as divisive, deluded, dangerous, and destructive, but could create some of tomorrow's most vibrant and effective missionary movements. Local tensions between Christians and Muslims will continue to dominate headlines in nations like Nigeria.

Our world will increasingly be looking for radical answers to urgent challenges of sustainability: how do we support aspirations of up to 9 billion people, in a way which protects future generations? We can expect rapid innovations to provide solutions to many of these challenges in an affordable way, part of a US\$40 trillion green tech boom.

ETHICAL

Every crisis or leadership scandal will raise further urgent questions about values and morality. This questioning will take place in governments, board rooms, leadership teams, and church denominations. Once again, there will be huge opportunity for those of faith.

People may not love our God but they often love our values — for example, behave honestly, work hard, look after your neighbour, be a good citizen.

Many of the most pressing ethical challenges we will face will be in life-sciences. They will include ways to keep people alive or to shorten life, artificial ways to create new human beings, or use of tissue from the unborn in treating disease.

Other profound issues for the church will be over expressions of sexuality — attitudes to those who engage in sexual activity with others outside of traditional marriage.

Many societies are embracing sexual freedoms with terrible consequences, such as massive exposure of young children to hard pornography via the internet, and huge numbers of children seduced and sexually abused by adults. At some point (as has always happened in history), we can expect a backlash which may be profound, long-term, and revolutionary.

In the meantime, we can expect much soul-searching after exposure of yet more scandalous behavior by sexually incontinent church leaders. It will take more than a decade to regain previous levels of trust, and will require rigorous, consistent responses at every level, as well as radical steps by churches in every nation to prevent history repeating itself.

SPIRITUAL

Despite all the noise in some developed nations by a small minority of militant atheists who promote their lack of faith almost as a religion of their own, the fact is that our world remains deeply spiritual in outlook and directions, even if often deeply confused about the place of formal, institutional religion in individuals' own lives.

The vast majority of people alive today are convinced that there is a dimension to existence far beyond anything that can be measured by scientists, that there

is an ultimate destiny, that God exists, and that there is a purpose and a plan for their lives.

The greatest passion, energy and mission growth in the church will continue to be in emerging nations. We can expect vibrant Latin American, African, and Asian church networks to dominate global theology and practice within 20 years, with uneasy reactions from some prominent leaders in developed nations, who will continue to wield disproportionate (and increasingly resented) influence because of history and unequal economic power.

Power of People Movements in Mission

So what form will mission take in future? We live in an age of popular uprisings, people movements, and revolutions, driven by visions of millions of people for a better world. People movements can spread at the speed of light in a digital age.

The greatest people movement in history was begun by Jesus. The early church placed less emphasis than we do on institutions, structures, rules, and committees. Their emphasis was on obedience to Jesus, infectious passion for a lost world, courage, determination to see God's Kingdom come, and on the power of the Holy Spirit to change lives.

I am sure you can think of people movements that have touched your own life. Here are a few that have touched mine, all of which rapidly became national and global, from small church-based groups in the UK.

MARCH FOR JESUS

I will never forget a wet Saturday in 1987, with over 2,500 people in London, led by Graham Kendrick, marching in a colourful procession, worshipping and praying for the City, united in a single prayer: "Your kingdom come, your will be done."

By 1994, similar prayer marches spread globally. On a single day over 10 million people marched in 170 nations. By 2000 over 60 million had taken part, facilitated by a small team.

ALPHA COURSES

Alpha started as a small Bible study group in the 1970s

in Holy Trinity Church, Brompton, London, and was redesigned by Nicky Gumbel in 1990. The concept spread across every denomination, fed by training conferences, a newspaper, books, and other resources.

Alpha courses have now been attended by 11 million people (33,500 courses in 163 nations). A small team manages Alpha in London, with volunteers all over the world. Alpha is one of the most effective evangelistic movements our nation has seen in the last 100 years.

24-7 PRAYER ROOMS

In September 1999, a small group of students led by Pete Greig, began to pray in Chichester, UK. They prayed for a month, in relays. Soon hundreds of temporary prayer rooms sprang up across the country and in other nations. As some stopped, others started.

The people movement became known as '24-7' — 24 hours a day, 7 days a week. The word spread from one person to another, through conferences, email, and websites. Once again, a small facilitating team, strong vision, and common method were at the core.

ACET – AIDS PREVENTION AND CARE

This is an example, on a much smaller scale, of one that

I have been involved in personally since November 1987, when a small group of church volunteers operating from our own home, started to help people dying at home with AIDS in West London. Within three years, teams were working across the UK in schools and homes. Today ACET teams are serving communities in over 20 nations. ACET has grown as yet another movement of faith, with a small organisational and inspirational base.

Conclusion

We need to pray for a new generation of missional people movements that will take the power of the Gospel to every person. And then we will no longer be speculating on future trends, but changing them!

Dr. Patrick Dixon is author of 15 books including AIDS Action and Futurewise. Patrick is Founder of the AIDS agency ACET, and Chairman of Global Change Ltd, advising multinational corporations on global trends. www.acet-international.org and www.globalchange.com



GLOBAL TRENDS 2030 REPORTS — AN EVANGELICAL REFLECTION

Sas Conradie



“The world is undergoing a massive transition, particularly in terms of power, demographics, climate, urbanisation and technology. In this context, the opportunities are huge; but so are the uncertainties and challenges to the well-being of citizens”, concludes the ‘Global Trends 2030 – Citizens in an Interconnected and Polycentric World’ report¹ of the European Strategy and Policy Analysis System (ESPAS).

The ‘Global Trends 2030: Alternative Worlds’ of the US National Intelligence Council (NIC) comes to a similar

conclusion that we are living through a transformative period that is “equal to if not greater than the aftermath of the political and economic revolutions of the late 18th century”². This transition point is similar to 1815, 1919, 1945, and 1989.

But what do these reports say to the global Christian community, and especially evangelicals? Are there issues for which we need to get better prepared? Are there areas where we can actually influence trends and therefore the future of the world?

“The global Church should take note of the economic power shift from Europe and North America to Asia, Africa, and Latin America.”

Key Findings³

NIC Report

The report distinguishes between megatrends and tectonic shifts; identifies game changers and unexpected events; and concludes with different scenarios how the world might look like in 2030:

1. Broad virtually certain trends that will gain momentum:

- a. Personal decision-making will accelerate due to poverty reduction, increased education levels, and health care advances.
- b. Power will shift to networks and coalitions in a multipolar world.
- c. Ageing or youthful societies in certain states, migration and growing urbanization will shape economic and political conditions.
- d. Demand for food, water, and energy will grow substantially due to an increase in the global population.

2. Critical changes between 2013 and 2030 in the global environment:

- a. Growth of the global middle class.
- b. Wider access to lethal and disruptive technologies for use in war.
- c. Shift of economic power to the East and South.
- d. Widespread ageing.
- e. Increased urbanisation.
- f. Food and water pressures.
- g. United States energy independence.

3. Possible events that will largely determine the world in 2030:

- a. The global economy can either collapse or grow.
- b. Governments might either adapt to socio-economic changes or be overwhelmed by them.
- c. Intrastate and interstate conflict could increase due to rapid changes and shifts in power.
- d. Regional instability is possible, especially in the Middle East and South Asia.
- e. New technologies could be developed in time to boost economic growth and solve social and environmental challenges.
- f. In a changing global context the United States will need to work with new partners.

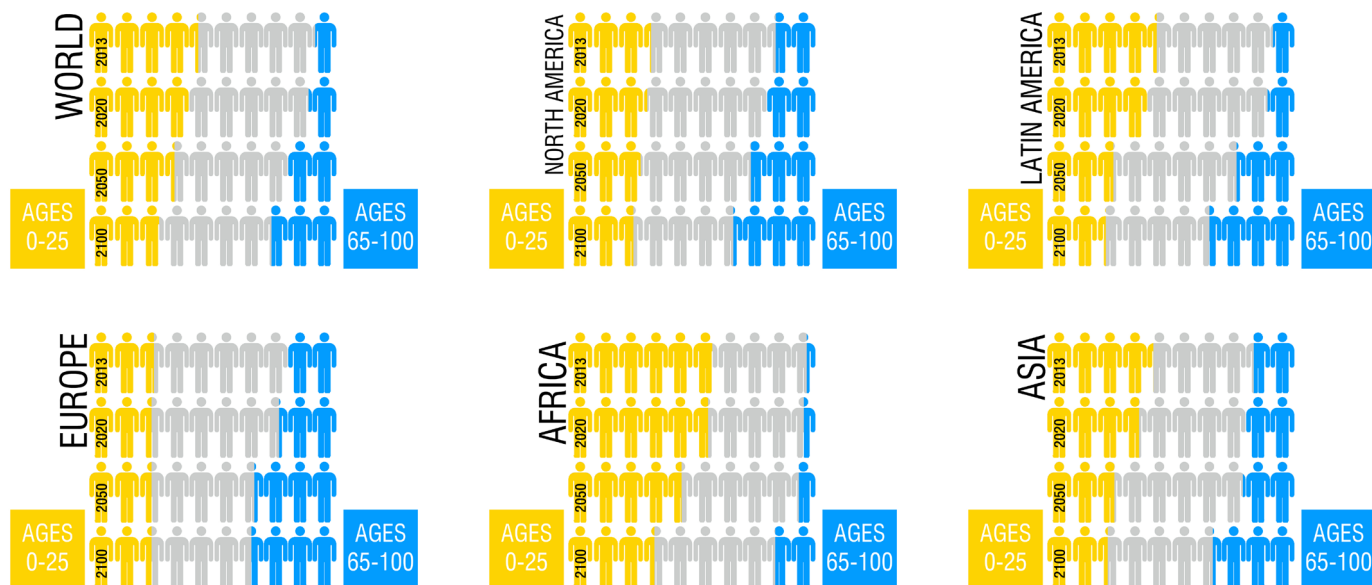
4. Potential unexpected events that would cause disruption:

- a. Severe health pandemic.
- b. Much more rapid climate change than presently expected.
- c. Euro/European Union collapse.
- d. A democratic or collapsed China.
- e. A reformed Iran.
- f. Nuclear war, cyber attack, or weapons of mass destruction attack.
- g. Solar geomagnetic storms.
- h. United States disengagement.

5. Potential worlds - scenarios for the world towards 2030:

- a. Stalled engines – interstate conflict increases, countries draw inwards and globalisation stalls.
- b. Fusion – increased global collaboration results in growing socio-economic prosperity for all.
- c. Genie-out-of-the-bottle – socio-economic inequalities explode resulting in increased social tension across the globe.

POPULATION DEMOGRAPHICS AS A PERCENTAGE OF THE GLOBAL TOTAL, 1970–2020



United Nations, Department of Economic and Social Affairs, Population Division (2011). *World Population Prospects: The 2010 Revision, CD-ROM Edition*.

- d. Non-state world – nongovernmental organizations, multinational businesses, academic institutions, wealthy individuals, and sub-national units (such as megacities) take the lead in confronting global challenges because national governments are not able to do so. This results in a 'patchwork' and uneven world.

ESPAS Report

The report identifies three major global trends that will shape the world in 2030 as well as changes whose impact will depend on how societies and governments respond to challenges:

1. Major trends:

- a. Empowered individuals may contribute to a growing sense of belonging to a single human community but at the same time this could result in ideological extremism and nationalism. Key drivers will be the global rise of the middle class, increased educational levels, and information diffusion through the Internet.
- b. Sustainable development will be stressed against a backdrop of increased socio-economic inequality, persistent poverty and greater resource scarcity

compounded by the consequences of climate change.

- c. The emergence of a more polycentric world, with a broad range of important countries holding diverse worldviews, is characterised by a shift of power to Asia. Networks, private actors, and cities will play greater roles, although that might result either in governmental fragmentation or increased global cohesion. Global governance hubs might emerge to deal with more global initiatives.

2. Greater uncertainties but broad opportunities:

- a. An expectations gap is emerging because governments cannot meet the aspirations of citizens for a better life. This gap may become a source for conflict.
- b. Human development indicators will improve but climate change can result in food, water, and energy scarcity.
- c. Deeper international cooperation could build a fairer, more secure and more prosperous world but a more polarised and fragmented global system could also emerge.

- d. It is crucial for governments and civil societies to invest in the study and monitoring of major trends to develop policies that are necessary to face global uncertainties.

Reflection and Implications

The reports are written from American and European perspectives in which social democracy is the ideal and economic development highest priority. There is little critique of socially destructive 'values' such as use of power to achieve objectives, greed, gun culture, racism, substance abuse, tax evasion, and even corruption – nor do Biblical values such as stewardship, generosity, forgiveness, reconciliation, honesty, hard work, peace, and love feature.

Many of the trends identified are reflected in the global Christian community, as indicated in the Atlas of Global Christianity⁴. Christianity's centre of gravity is shifting to the South and East while many Christians are already engaged in issues such as migration, urbanisation, poverty, and ecology. Christian networks, alliances, partnerships, and movements are also playing an increasingly important role.

The global Church should take note of the economic power shift from Europe and North America to Asia, Africa, and Latin America. That will have a huge influence on ministry financial resourcing in future and also the relationships between Christian communities. New initiatives that encourage Christians in the Global South to give to Kingdom causes should be supported (<http://conversation.lausanne.org/en/resources/detail/12967#.UXbleLU3uSo>).

The global ageing population emerges as a key issue that can even have an impact on the propensity for conflict. It has to receive greater priority in ministry. Indeed, ministry in the context of an ageing population is the one identified trend that The Cape Town Commitment does not address properly. Has the Global Church become too 'youth' focused in its ministry?

Modern communication and other technologies should be much better utilised in ministry in the future. There is serious resistance in some parts of the Christian community to make use of the opportunities these technologies present.

We are living in an inter-dependent world. How global leaders will facilitate and manage this inter-dependency

“There is serious resistance in some parts of the Christian community to make use of the opportunities these technologies present.”

will determine the kind of world that will emerge in future. As the body of Christ, Christians should model authentic inter-dependency and collaboration.

Inequality is seen as a serious threat to global stability. The Future World Giving report believes that encouraging philanthropy represents an opportunity to address growing inequality⁵ with religion having a specific role in encouraging giving and addressing inequality. That presents a huge witness opportunity as The Cape Town Commitment calls for a new global partnership within the body of Christ rooted in 'dramatic economic sharing without paternalism or unhealthy dependency'⁶. Christians should live out this statement through a commitment to a lifestyle of generosity⁷.

We can expect increased Christian marginalisation in the future. The reports lump religions together under ideologies that are often described in very negative terms. The growing pressure on Christian values such as respect for Scripture, sanctity of life, marriage, and public witness might become much more severe in the years to come. Christians should be prepared for possible persecution, discrimination, and marginalisation.

Wise Christian engagement in the public square will be even more essential in future. However, this engagement should be from the perspective of service and transforming wider society and not to enforce Christian values.

The reports do not see religious tension caused by Islamic, Hindu, or atheist extremism, or the spread of Islamism, as a serious global threat (although it can impact certain regions). Indeed they argue that in general religious tension and the threat of Islamist terrorism will decline because of increased social democracy. This benign scenario seems to overlook a number of key factors, not least the widespread impact of Islamic extremism on Christians around the world today.

Christians should seek to shape the world in 2030. They also need to be prepared for the potential game changers, unexpected events, and potential worlds, as well as unexpected events not mentioned. These could include devastating earthquakes, Islamisation of countries, war in Israel, or heresy in the global church. God can also bring widespread revival that will impact global society greatly.

“Christians can and should be prepared for the future. We might need to adapt our ministry and witness focus to these changes.”

Conclusion

The trends, critical changes, game changers, potential unexpected events, and potential worlds examined by the reports highlight how good The Cape Town Commitment is in providing a roadmap for Christian engagement in the 21st century. The Commitment deals with nearly all the issues mentioned in the reports. Perhaps therefore the question is what can be done to get The Cape Town Commitment accepted as roadmap not only by those involved in The Lausanne Movement but also by the wider body of Christ. Updating the Lausanne Occasional Papers to reflect the changes that the world is going through might be useful.

However, it is sobering to reflect how a Global Trends 30AD report written in 12AD would have read. Such a report might have mentioned the strengthening of the Roman power. It might have correctly identified national tension in Judea. But would it have mentioned a 12 year old boy in a small Galilean town as having a potential great impact on the world by 30AD in Judea and after that turning the known world upside down through his message?

This is the limitation of such reports. They can identify certain trends but ultimately the future is in God's hands (Acts 1:7). Christians can and should be prepared for the future. We might need to adapt our ministry and witness focus to these changes. We should live with our eyes open and test any trend against the Biblical message. But in the end the world and its future is in God's hands!

NOTES:

1. De Vasconcelos Alvaro (ed): 'Global Trends 2030 - Citizens in an Interconnected and Polycentric World' www.iss.europa.eu/publications/detail/article/espas-report-global-trends-2030-citizens-in-an-interconnected-and-polycentric-world/p.155; accessed 4 March 2013.
2. National Intelligence Council's: 'Global Trends: Alternative Worlds' www.dni.gov/files/documents/GlobalTrends_2030.pdf p.1; accessed 4 March 2013.
3. Because of the density of the reports, I mention only the main themes.
4. Johnson, Todd and Ross, Kenneth: 'Atlas of Global Christianity' (Edinburgh, UK: Edinburgh University Press, 2009).
5. Charities Aid Foundation: 'Future World Giving: Unlocking the potential of global philanthropy' <www.cafonline.org/pdf/Future_World_Giving_Report_250212.pdf> accessed 5 March 2013.
6. The Third Lausanne Congress: 'The Cape Town Commitment: A Confession of Faith and a Call to Action' (Oxford, UK: Didasko Publishing, 2011), p.26.
7. See the Generosity Declaration <<http://conversation.lausanne.org/en/resources/detail/12901#.UTeWmuSeOSo>> of the Global Generosity Network.



Dr. Sas Conradie, coordinator of The Lausanne Movement/WEA Global Generosity Network, is an ordained minister in the Dutch Reformed Church in South Africa. Sas holds a DD in Missiology from the University of Pretoria, worked in the Faculty of Theology at the University of South Africa, served as missionary in Ukraine, and was assistant international director of a mission agency based in the UK. Since 2010 he has coordinated the Global Generosity Network (which was started in 2007 as Lausanne Resource Mobilization Working Group).

HIGHLIGHTS OF CHRISTIANITY IN ITS GLOBAL CONTEXT,

1970–2020: SOCIETY, RELIGION, AND MISSION

Todd Johnson and Gina Bellofatto



Christians around the world today find themselves in contexts that are very different from those of 40 years ago:

- Nearly 20% of the global population was either agnostic or atheist in 1970.
- The decades leading up to the 21st century witnessed dramatic social and political upheavals, in addition to horrific environmental catastrophes.
- By the year 2010, only 11.8% of the world was non-religious, and amazing technological innovations have changed the way people communicate worldwide.

Such changes challenge Christians to think differently about the people among whom they live and work, the ways in which they interact with them, and the potential for future cooperation.

2013 Report

Researchers at the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary (South Hamilton, MA USA) have produced the 2013 report, *Christianity in its Global Context, 1970–2020: Society, Religion, and Mission*. The report offers a timely overview of the changing context of Christianity and Christians' activities since 1970, while looking forward to 2020. The full report is available for PDF download at www.globalchristianity.org/globalcontext.

Christianity in its Global Context presents data on the demographics of world religions, providing evidence for the continued resurgence of religion into the 21st century. It covers global Christianity, including Evangelicalism and Pentecostalism, and offers projections for where growth of all major Christian traditions is most likely to occur in the future. The bulk of the report details the Christian, religious, and social contexts of each of the 21 United Nations regions and what changes have or will

likely occur from 1970 to 2020. The report also details several issues related to mission and society, such as the worldwide missionary movement, unreached people groups, international migrants (see Darrell Jackson's article on European migration and lessons for the church <http://conversation.lausanne.org/en/resources/detail/12909#UXfXCbU3uSo>) and pressing social issues.

Key Findings

This article highlights several key findings of the report:

1. **The percentage of the world that is religious continues to increase.** In 1970, nearly 80% of the world's population was religious. By 2010 this had grown to around 88%, with a projected increase to almost 90% by 2020. Religious adherence is growing largely due to the continuing resurgence of religion in China. In addition, in 1970 Christianity and Islam represented 48.8% of the global population; by 2020 they will likely represent 57.2%.
2. **In 1970, 41.3% of all Christians were from Africa, Asia, or Latin America. By 2020, this figure is expected to be 64.7%.** Between 1970 and 2020, each of the six major Christian traditions is expected to grow more rapidly than the general population in the global South. The fastest-growing tradition on each continent in the global South is:
 - Marginals (i.e. individuals holding most mainstream Christian doctrines, with exceptions such as the nature of Christ and the Trinity) in Latin America (5.8% growth per annum);
 - Independents in Asia (4.8% p.a.);
 - Anglicans in Africa (4.4% p.a.); and
 - Orthodox in Oceania (2.54% p.a.).

The significance of this shift was recently demonstrated in the election of Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, as Pope Francis, the first Latin American head of the Roman Catholic Church.

3. **Renewalist movements (Pentecostals, Charismatics, and Independent Charismatics) have grown at nearly four times the growth rate of global Christianity.** In 1970, Renewalists were 5.1% of all Christians, but by 2010 they had grown to 25.8% (averaging 4.1% growth per year between 1970 and 2010). Looking forward to 2020, it is expected that Renewalist movements will grow almost twice as fast as global Christianity as a whole, and represent 27.8% of all Christians.

4. **Christianity will continue to grow as a proportion of Africa's population.**

From 143 million in 1970 (38.7% of the continent's population), there will likely be 630 million Christians in Africa by 2020 (49.3%). Roman Catholics and Anglicans are both growing rapidly:

- Roman Catholics will rise from 44.9 million (12.2% of Africa's population) in 1970 to 232 million (17.3%) by 2020.
- Anglicans will grow from 7.7 million (2.1%) in 1970 to 50.8 million (5.0%) in 2020.

By the year 2000, the Anglican Church was larger in Africa than in Europe, its historic home.

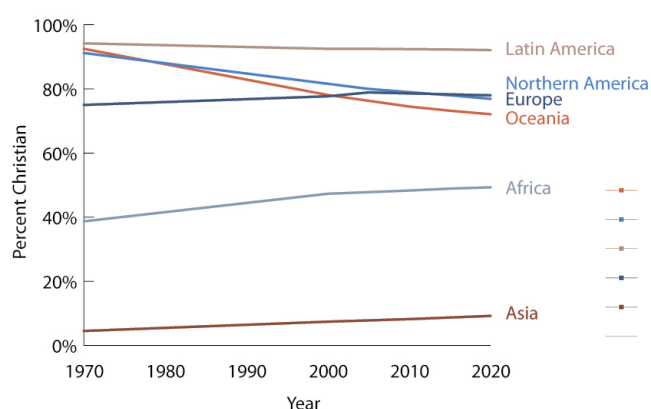
5. **Christianity is expected to grow faster than any other religion in Asia between 2010 and 2020.**

Christianity will likely average 2.1% growth annually in Asia, more than twice the rate of growth for the general population (0.9%). Many of these gains are by conversion, although some countries, such as Afghanistan, have experienced fluctuations with the entrance and exit of large expatriate populations.

6. **Christianity in Europe grew between 1970 and 2010, but it is now in decline.**

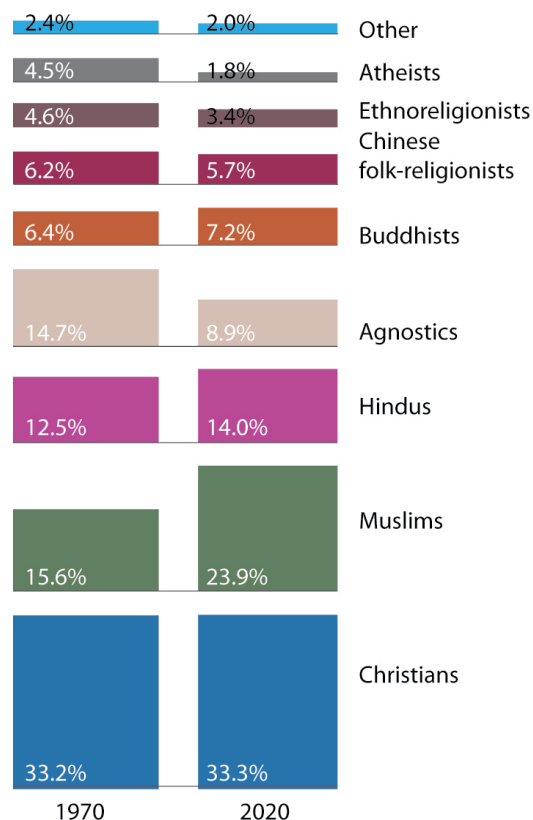
Christianity in Europe rose from 492 million (75.0%) in 1970 to 580 million (78.6%) in 2010, largely due to a resurgence of religion in Eastern Europe after the fall of the Soviet

CHRISTIANS BY CONTINENT, 1970 AND 2020



CONTINENT	1970	2020
Africa	142.6 million	630.6 million
Asia	95.4 million	420.4 million
Europe	491.8 million	580.3 million
Latin America	269.9 million	600.6 million
Northern America	211.0 million	288.0 million
Oceania	18.1 million	30.8 million
Global total	1.2 billion	2.6 billion

Data source: Todd M. Johnson, ed., *World Christian Database* (Leiden/Boston: Brill, accessed February 2013).



Union. Between 2010 and 2020, however, the Christian population will likely plateau and the Christian share of the total population will decline. Individuals are increasingly leaving the faith, mainly to agnosticism and atheism. In addition, many European countries have rapidly ageing populations and birth rates below replacement level.

7. **Evangelicals and Renewalists are growing dramatically in Latin America.** Evangelicals will likely grow from 3.2% of the population in 1970 to 9.1% in 2020, while Renewalists are expected to grow from 4.5% in 1970 to 31.1% in 2020. Many Roman Catholics in the region are becoming Catholic Charismatics or switching to Evangelical or Renewalist denominations.
8. **Agnosticism is the second-largest tradition in Northern America, and growing.** By 2020, agnostics in Northern America will have tripled from their 1970 percentage in the United States and increased their share by a factor of seven in Canada. Between 2010 and 2020 agnosticism will grow almost four times faster than Christianity in the region (2.17% vs. 0.56% per year). Christianity is declining as a percentage of the region's population, from 91.2% in 1970 to 76.9% in 2020.
9. **The internal makeup of Christianity in Oceania is expected to change going toward 2020.** Anglicanism and Protestantism are the oldest traditions in Oceania, and in 1970 these traditions together represented 46.4% of the population. By 2020 this percentage is expected to drop to 32.0%. The Roman Catholic share of the population is declining as well, while Independents, Marginals, and Orthodox are all poised to make gains, through missionary efforts and immigration.
10. **Countries of the global South are sending increasing numbers of international missionaries.** Of the ten countries sending the most missionaries in 2010, three were in the global South: Brazil, South Korea, and India. The 'second top ten' included six Southern countries: South Africa, the Philippines, Mexico, China, Colombia, and Nigeria. Southern missionaries go not

only to other Southern countries but also to Northern countries, in a reverse of the pattern seen over much of the 20th century.

11. **Of all people in diaspora worldwide, nearly half are Christians and another**

“These findings reveal the continued importance of equipping Christians to be knowledgeable about and engaged in the world in which they live.”

quarter are Muslims. Christians and Muslims together made up 55.3% of the world's population in 2010, but they represented 72.8% of all people living in diaspora. Most of these migrants are individuals who have moved from the global South to the global North (see Gina Bellofatto's article on migration and the religions of people on the move - <http://conversation.lausanne.org/en/resources/detail/12795#.UXfZbLU3uSo>).

12. **Among key social issues, the poorest children have made the slowest progress in terms of improved nutrition, and hunger remains a global challenge.** Between 2006 and 2009, 850 million people around the world still lived in hunger, 15.5% of the world's population. Even though extreme poverty has decreased, progress has been slow in reducing child malnutrition. In 2010, nearly one in five children globally was underweight, including one third of children in Southern Asia.

Suggested Responses

These findings reveal the continued importance of equipping Christians to be knowledgeable about and engaged in the world in which they live. There are numerous ways that Christians can respond to these ongoing realities:

1. **Encourage interaction with individuals in religiously diverse environments.** Experiencing religiously diverse environments provides opportunities for cross-cultural learning and understanding. Doing so

“The Christian message is strengthened by the civility that is practiced toward adherents of other religions.”

humanizes the ‘other’, allowing individuals to develop friendship and mutual respect for other people, cultures, traditions, and worldviews.

2. **Deepen knowledge of other world religions.** Reaching out to adherents of other faiths is strengthened when both those who are sending and those who are sent better understand the religions of the world, including their histories, significant figures, sacred writings, and beliefs and practices. Foundational to such an understanding is theological perspective on both the similarities and differences between Christianity and other religions.
3. **Provide training in civility.** Seeing others as equally made in God’s image and worthy of love and respect is integral to Christianity. Civility to those outside of the church should be as valued as civility toward those within the church. The Christian message is strengthened by the civility that is practiced toward adherents of other religions (see Os Guinness’ article on civility and the Global Charter of Conscience - <http://conversation.lausanne.org/en/resources/detail/12906#.UXfaPbU3uSo>).
4. **Promote social action, both locally and globally.** There is no lack of opportunity for individuals to be involved in social action, both locally and globally (to address issues such as child malnutrition). Local ministries and organizations are knowledgeable about the needs of their own communities, and generally have resources to connect volunteers to those helping improve conditions abroad as well, supporting social, environmental, and economic change.

Conclusion

Christianity in its Global Context, 1970–2020: Society, Religion, and Mission illustrates that fundamental shifts in the demographics of global Christianity and religion are continuing into the 21st century. Christianity is still growing rapidly in the global South, but in many places Christians still have little interaction with adherents of other world religions.

The entire development community, including Christians, continues to struggle in addressing critical social and economic issues. Christian resources are often poorly deployed and are not reaching those who could benefit most from them, in terms of both mission and social action. At the same time, Christians are more involved than ever in spiritual and social transformation. The challenge for Christians in both the North and the South will be to be effective in carrying out global, integral mission.

NOTE

Contributors to *Christianity in its Global Context, 1970–2020: Society, Religion, and Mission* are Todd M. Johnson, Gina A. Bellofatto, Albert W. Hickman, Bradley A. Coon, Mary E. Krause, and Sujin Park. The assessment offered in this report is part of an ongoing investigation by researchers from around the world. Feedback on the report is welcomed by the authors, and can be directed to Gina Bellofatto (gbello@bu.edu).



Dr. Todd M. Johnson is Associate Professor of Global Christianity and Director of the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary. Todd is visiting Research Fellow at Boston University’s Institute for Culture, Religion and World Affairs leading a research project on international religious demography. He is co-editor of the *Atlas of Global Christianity* (Edinburgh University Press), and co-author of the *World Christian Encyclopedia* (Oxford University Press, 2nd ed.) and *World Christian Trends* (William Carey Library). Todd is also editor of the *World Christian Database* (Brill) and co-editor of the *World Religion Database* (Brill).



Gina A. Bellofatto is a Research Associate at the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary and a doctoral student at Boston University’s School of Theology. Her research interests include missiology, international religious demography, and interfaith dialogue.



GLOBAL CITY INFLUENCE

A PERSONAL REFLECTION

Mac Pier

Introduction

I moved to New York City in June 1984. The previous summer was spent in Bihar, India just below Nepal. Bihar at that time was the size of Nebraska with 100 million people. The ratio of Hindus and Muslims to Christians was 100,000 to 1.

In an interesting sort of way, Bihar prepared me for New York City. My hometown in rural South Dakota had 600 people. Within fifty miles of Times Square in New York City more than 20 million people live, or one out of every three hundred people on the planet.

What I have experienced living in New York City is a microcosm of what has been happening around the world – rural people have become urban. The Global South has migrated to the Global North in astonishing numbers.

The Phenomenon of Global Cities

Tim Keller, founder of Redeemer Presbyterian Church in Manhattan, has argued that the great global cities of the world (New York City, London, Tokyo, Hong Kong) have more influence over the world than do many nation states.

Not only is there huge population density, but there is also enormous financial, spiritual, and cultural influence.

Richard Florida writes, “In the United States, more than 90% of all economic output is produced in metropolitan regions, while just the largest five metro regions account for 23% of it.”¹ Florida continues, “On a global scale, the world economy is driven largely by forty metropolitan mega regions. The top ten mega regions, home to just 6.5% of the world’s population, produce 43% of the world’s economic output.”² Florida comments on New York City, “Remarkably, the economic output of a highly developed megacity like New York eclipses the entire economic output of developing countries like Mexico and India.”³

Shifting Populations

It is estimated that by 2050 more than 70% of the global population will be urban. Ray Bakke in one of his lectures indicated that roughly 16 million people a year, or half the population of Canada, are migrating from rural China to urban China every year.⁴

The 2010 report by the Center for the Study of Global Christianity indicates that 859 million people from 327 people groups were living in Diaspora or 12.5% of the global population. Where is the Diaspora going? They are going to the cities.

There are two remarkable features of this global shift – it is significantly Christian (47.5%) and the top three receiving countries are the United States, India, and Colombia. Nearly 40% of the United States is from the Diaspora. Urban America is a primary beneficiary of the Global Diaspora movement.⁵

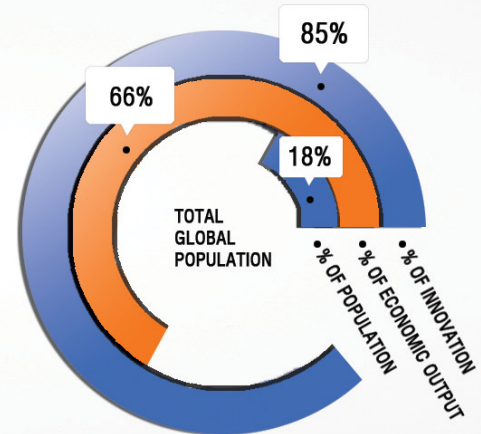
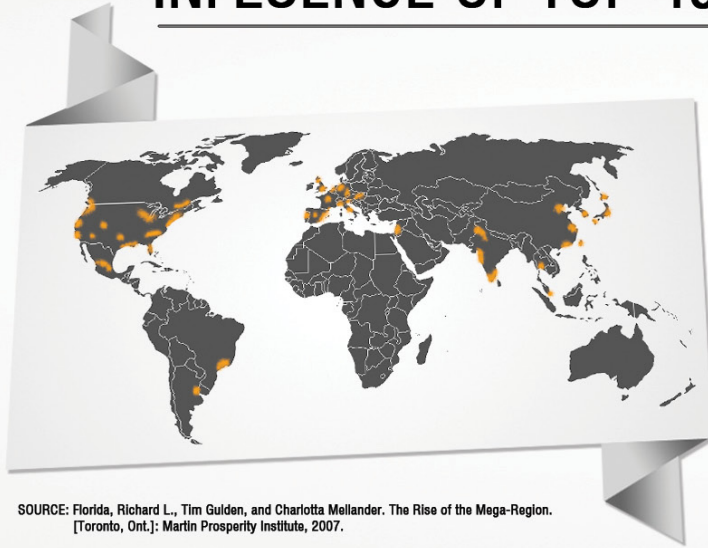
In my Flushing, Queens neighborhood more than one hundred languages are spoken. In one decade, the 1980s, the community went from being 10% Asian to 50% Asian. The nations have moved into the neighborhood.

Why Is This Happening and Why Is This Significant?

For many people groups the word opportunity is spelled C I T Y. As a near majority of the world’s people are living on less than US\$2 a day, the city promises the hope of a better life. Cities are the locus of better employment, better education, and a better future.

The speed of urbanization is startling – five million people a month are moving into sizable cities, a new San Francisco every month⁶:

INFLUENCE OF TOP 40 MEGA-REGIONS



"The world's 40 largest mega-regions... are home to less than 18% of the world's population, yet, they are responsible for 66% of global economic activity and about 85% of technological and scientific innovation."

- The bad news is that the Christian mission of the church is simply not keeping up. Many of our city centers are less than 5% Christian, even in the 'Christian' West.
- The good news is that this urbanization seems to be a work of God. In God's promise to Abraham in Genesis 12 to "bless all the nations of the earth", the nations are all within walking distance of many Christians living in urban centers. In my Flushing neighborhood every major world religion is represented within a ten minute walk. This is something that has presumably not happened before in world history.

"The mandate for the church in the urban world is to identify and invest in emerging spiritual leaders from the entire ethnic spectrum."

Immigrants are open to new ideas and new ways of looking at things:

- One estimate is that 80% of the Buddhists moving into New York City are spiritually open.
- The most spiritually receptive Jewish group in the world is in Brooklyn.
- Five of the nine most populated Muslim countries in America are in Metro New York City.

What Will Happen Next and Why?

What happens next will depend entirely on the spiritual trajectory of the next generation. A survey taken in 1998 among the Jewish, Muslim, Hindu, and Buddhist communities of New York City showed that they all had one thing in common: every major world religion (including the Christians) was losing their youth. The 'winner' was secularism.

This is a daunting reality in many immigrant churches – as many as 90% of young people growing up in immigrant churches never to come back upon high school graduation.

The mandate for the church in the urban world is to identify and invest in emerging spiritual leaders from the entire ethnic spectrum – and to envision the next

generation to plant themselves in the most influentially strategic cities in the world. Cities like Dubai, Singapore, and Miami are emerging as gateway cities to the Latin world, Middle East, and Asia. Young professionals need to be envisioned to plant themselves in these strategic places.

The longer term outlook will depend on our personal and organizational agility to grasp these realities and adjust accordingly. All of our denominations and agencies need to have a clear grasp of the ramifications for our global strategies to impact global cities.

What Should We Do?

Let me propose four action steps:

- **Study** – study a great city of the world to understand its history, demography, and current spiritual reality.
- **Network** – connect with agencies and practitioners who share a common heart beat for the great cities and join the emerging urban practitioner network.
- **Invest** – find a place to invest in an emerging leader/agency in a global city.
- **Pray** – pray for laborers into perhaps the most strategic and opportune mission field in world history.

NOTES:

1. Um, Stephen and Buzzard, Justin. *Why Cities Matter*. (Wheaton: Crossway, 2013), p. 29.

2. Ibid

3. Ibid

4. Bakke, Ray. *Bakke Graduate Lecture*, Faith Bible Church, Flushing, NY, June 2008.

5. Bellofatto, Gina A. *On The Move*, Lausanne Global Analysis, November 2012, pp 16-17.

6. Keller, Tim. *Half Time Lecture*, Redeemer Presbyterian Church, New York, New York, June 2011.



Dr. Mac Pier's driving passion is to prepare Christian leaders from a diversity of backgrounds to impact the greatest spiritual, social, and humanitarian challenges in the world. Prior to founding Concerts of Prayer Greater New York in 1998, Mac served with Concerts of Prayer International and InterVarsity Christian Fellowship. In 2008, he founded The New York City Leadership Center (The NYCLC). The vision of the Center is to become a model of Christian leaders impacting the spiritual and social climate of an urban center. Mac is the coauthor of *The Power of a City at Prayer* (InterVarsity Press), a contributor to *Signs of Hope in the City* (Judson Press), and author of *Spiritual Leadership in the Global City* (New Hope Publishers). His latest book, *Consequential Leadership*, features stories of 15 leaders fighting for our cities, our poor, our youth and our culture (InterVarsity Press).

MISSION IN THE WORKPLACE: ENCOURAGING ACCESS AND TRANSFORMATION THROUGH WORKPLACE MINISTRY

William Messenger



People in The Lausanne Movement are paying more and more attention to the workplace. Workplace means any setting where people work — such as business, government, education, medicine, media, raising children at home, and NGOs — outside the church and church-related organizations. The Cape Town Commitment brought the workplace to prominence in section IIA 3: 'Truth and the Workplace'. Why all the attention? There are two chief reasons: access and transformation. Both arise from the Great Commission.

Access Through the Workplace

Access recognizes that the workplace is a fruitful setting for evangelism. It takes its cue from the first half of the Great Commission: "Go therefore and make disciples of all nations" (Matthew 28:19). The workplace is one of the few places where believers and non-believers spend much time together and get to know each other deeply:

- Many people, especially in post-industrial economies, form some of their closest friendships at work.
- In some parts of the world, church-based or public evangelism is forbidden, restricted, or ineffective, but Christians have an opportunity to talk individually with their co-workers.
- Over a lifetime, people spend about 100,000 hours at work, where they often bond over shared tasks and interests. This gives many opportunities to talk about meaningful topics such as God.

If we are open-hearted, we grow to love and care about our co-workers. If we are trustworthy and respectful, co-workers may respond to our compassion with curiosity. They may ask us about the source of our compassion and integrity, and naturally we will talk about Jesus as we respond. They may find this kind of conversation less intimidating, off-putting, or insincere, and may find it more relational, open-minded, and authentic than if they were talking with a stranger or going into a church.

Transforming the Workplace

The second reason the workplace is attracting attention is transformation. Transformation arises from the second half of the Great Commission: “teaching them to obey everything that I have commanded you” (Matthew 28:20). Obeying God’s word transforms people, organizations and cultures — in other words, workplaces:

- For example, obeying the command “Love your neighbor as yourself” (Matthew 22:39) may lead us to create products and services that make life better for people, in addition to generating revenue.
- Jesus’ words “I was a stranger and you welcomed me” may lead us to expand job opportunities for people previously discriminated against or under-represented in our workplace.
- Paul’s reminder that “to each is given the manifestation of the Spirit for the common good” may lead us to care for the environment, educate children, work for justice, or plan financial strategies that benefit our communities.

Work has been part of God’s design from the beginning (Genesis 1:28; 2:15), and when we work in Christ, all work becomes service to God (Colossians 3:23).

Access and Transformation: A Virtuous Cycle

Regrettably Christians sometimes regard access and transformation as mutually opposing:

- Some may worry that working to transform our workplaces could distract us from talking to our co-workers about Jesus.
- Others may worry that focusing on evangelism could lead us not to care about the quality and productivity of our work.

The good news is that there is a growing realization that access and transformation are mutually enhancing:

- When Christians do good, high-quality work that serves customers, co-workers and communities, this opens the door to evangelistic witness.
- And when people become believers, God begins to transform their workplaces — beginning with themselves — to do good work, serve people, and become a blessing for their communities.
- It is a self-reinforcing circle of virtue.

Both access and transformation are encapsulated in Acts 16:11-24:

- The first part of the passage, Acts 16:11-15, tells about Paul preaching the Gospel in the workplace of Lydia and other textile workers. Often Paul and other evangelists were unwelcome in religious and public spaces, but they found an eager reception in the garment textile workplace, perhaps because Paul worked alongside them as a textile worker (tentmaker) himself.
- The second part, Acts 16:16-24, tells about Paul and Silas liberating an exploited worker from spiritual and economic oppression. The worker, a slave girl, was possessed by a demon. Her owners, rather than trying to heal her, exploited her suffering. They presented

“They may ask us about the source of our compassion and integrity, and naturally we will talk about Jesus as we respond.”

her as fortune-teller and made “a great deal of money.” Paul cast out the demon and put an end to this workplace episode of deceiving customers and oppressing the worker.

- Coming immediately after the conversion of the textile workers, this shows that as the Holy Spirit enters workplaces, people become converted and workplaces are transformed for good.

Implications and Possible Responses

What can The Lausanne Movement do to encourage access and transformation through workplace ministry? The seeds are planted in the specific sections of The Cape Town Commitment section IIA 3, ‘Truth and the Workplace’. I will explore two of them further:

1. Affirming the mission of all believers

‘We encourage all believers to accept and affirm their own daily ministry and mission as being wherever God has called them to work. We challenge pastors and church leaders to support people in such ministry – in the community and in the workplace – “to equip the saints for works of service [ministry]” in every part of their lives.’ (Cape Town Commitment IIA 3B)

The Lausanne Movement can influence churches and church-related organizations to help their members affirm their work as mission that they do for God. Most Christians say their church does not give them very much help in applying their faith to their work. What can be done to assist?

- Preachers can pay more attention to the workplace aspects of scripture. One resource for this is the Theology of Work Project (www.theologyofwork.org), which has nearly completed a commentary on what every book of the Bible says about ordinary work, workers and workplaces. There is much more in

the Bible about work than most people ever imagine.

- Churches can create a 4-8 week season for its Bible study groups to pay special attention to work-related themes as they study the Bible together. This highlights for members that God cares about their work, no matter what their occupation.
- Churches can commission, pray for, or celebrate their members’ work in every occupation. Members can be asked to bring tools or symbols of their work to a worship service and dedicate them for service to God. Professor R. Paul Stevens puts it this way:

‘Give me three minutes and four questions in a service every Sunday for a year. I would get a different person up in front of the congregation each week and ask them

1. Tell us about the work you do.
2. What are some of the issues you face in your work?
3. Does your faith make a difference to how you deal with these issues?
4. How would you like us to pray for you and your ministry in the workplace?

Then we would pray for them.’

2. Equipping all Christians to be agents of God’s kingdom at work

‘We need intensive efforts to train all God’s people in whole-life discipleship, which means to live, think, work, and speak from a biblical worldview and with missional effectiveness in every place or circumstance of daily life and work...’ (Cape Town Commitment IIA 3C)

The Lausanne Movement can influence churches, church-related organizations, and individuals to equip Christians to be agents of God’s kingdom in, at, and through their work:

- Churches can offer small groups or workshops where people discuss their daily work from a biblical perspective. Redeemer Presbyterian

Church (New York City) offers occupation-specific groups for bankers, educators, engineers, actors, diplomats, politicians and 12 other professions. Adelaide Place Baptist Church (Glasgow, Scotland) and St. Mark's Episcopal Church (San Antonio, TX USA) offer weekly gatherings where anyone can drop in and get the group's help in thinking through workplace issues biblically, theologically, and practically.

- Seminaries, theological schools and Bible colleges can train pastoral students in how to create congregations that equip their members for the workplace. Gordon Conwell Theological Seminary (near Boston, MA USA) offers degree programs in workplace leadership and business ethics. Regent College (Vancouver, Canada) and Laidlaw-Carey Graduate School (Auckland, New Zealand), among others, offer workplace ministry courses or classes. A group of 15 North American seminaries have formed the Oikonomia Network to develop workplace curricula and resources.
- Christian universities and Christian study centers affiliated with secular universities can offer courses, seminars, and resources to help students in every discipline integrate their faith with their study and work. The Universities of Cambridge and Oxford (UK), Melbourne

(Australia), and Princeton, Seattle Pacific, Concordia and LaTourneau (USA) are among those taking this initiative.

- Christians in any workplace can join together with others in their locality to form workplace ministries and support groups. There are hundreds of city, regional and national workplace/marketplace ministries around the world.

The workplace may be the Holy Spirit's greatest arena of evangelism and discipleship in the 21st century. Could it be that God is calling The Lausanne Movement to leadership in this work?



Dr. William G. Messenger is the Executive Editor of the Theology of Work Project, Inc., an international organization dedicated to researching, writing, and circulating materials about how the Christian faith can contribute to non-church workplaces. Its materials are available free of charge at www.theologyofwork.org. The TOW Project

helps faith-and-work organizations, pastors, and Christians in the workplace work more closely together to equip their members for meaningful and fruitful work in the world. William was the Director of the Mockler Center for Faith and Ethics in the Workplace at Gordon-Conwell Theological Seminary from 1999 to 2008, and an adjunct faculty member there. He presently serves as an adjunct faculty member of Laidlaw-Carey Graduate School (Auckland, New Zealand) and is a guest lecturer at Holy Cross College (Worcester, MA). He is a member of the Board of Directors of ArQule, Inc., a biotechnology company near Boston, and is ordained in the Episcopal Church.

“PRAY FOR ME” POPE FRANCIS: HOW SHOULD WE RESPOND?

Norberto Saracco



A PERSONAL TESTIMONY

I first met Cardinal Jorge Bergoglio, today Pope Francis, in 2001. That year has a special place in the memory of all Argentinians: in the month of December we were forced to face the worse economic and social crisis in our history. Concurrently, the National Council of Evangelicals and the Argentine Catholic Episcopacy were meeting for the first time in order to work on a new law for religious equality.

After the opening devotional, Cardinal Bergoglio spoke, saying, “We can’t be in here working on this new law while outside our people are convulsed and desperate.” He continued with a new proposal for the meeting, saying, “Let’s plan to do something together. Let’s gather all our resources for the service of the people.”

Two years later, as a consequence of a visit by Professor Matteo Calisi, a key figure in the Catholic Charismatic Renewal, we began a process to regularly bring together

evangelical pastors and laypeople with Catholic priests. This resulted in the formation of CRECES (the Renovated Communion of Evangelicals and Catholics in the Holy Spirit). Our purpose was: "To proclaim Jesus Christ." Cardinal Bergoglio has totally supported this initiative.

An important highlight of the CRECES movement was the Third Encounter in June 2006. After expressing his joy upon seeing the multitude of evangelicals and Catholics in what he called "a reconciled diversity," and sharing a brief message, Cardinal Bergoglio asked, as was his custom, that we pray for him. Those of us who were on the platform gathered around him. The photograph of the kneeling Cardinal surrounded by pastors laying their hands on him had an unexpected impact. A Catholic magazine published the photo on its cover with the large headline, "APOSTATE!"

Nevertheless, and in spite of internal pressures, the support of the Cardinal and his personal relationship with evangelical pastors continued to grow. He promoted several retreats between priests and pastors in which he personally participated, and he encouraged the joint distribution of Bibles, as well as evangelistic efforts and anything that promoted unity between Christians and exalted Jesus Christ.

Two years ago, we evangelical pastors were invited to a Pentecost Sunday mass in the central cathedral. After finishing his homily, Cardinal Bergoglio addressed the crowd, telling how Catholics had persecuted evangelicals. He concluded by publically asking pardon.

We continued meeting for prayer several times a year, whether in his office or in one of ours. We grew to know him as a man of great wisdom and deep spirituality. I called him the day before he left for Rome. At the end of our conversation, he asked, as he always did: "Pray for me."

OPPORTUNITIES AND CHALLENGES

The Catholic Church is passing through one of its worst moments: child abuse scandals, corruption in the Vatican with hints of connections to the Mafia, crisis in the vocational ministries, massive losses of the faithful, and other issues face it. Francis knows that he has accepted the challenge of becoming Pope in order to bring about deep changes.

In the early days of his papacy he has given some interesting signals. Now he has the challenge of moving

"Francis knows that he has accepted the challenge of becoming Pope in order to bring about deep changes."

beyond gestures into the reality of actions. It will not be easy. Both the moving on of the previous Pope and the election of a new Pope continue to cause worldwide commotion for various reasons, not necessarily religious.

It falls on us as men and women of faith to try to discern the times, to understand how the Lord of history is moving in the election of Francis and what He is saying. Let us look at a few signs:

1. **Upsurge of religious fervour.** In many cases this reflects a chauvinistic attitude and in other cases is an expression of popular religion that is not necessarily Christian. But it also certainly expresses a hunger and thirst for God. Millions of people on our continent live in a spiritual desert, and they are seeking God.
2. **The power of personal testimony.** The impact of Francis comes, not from his discourses (although his words are both powerful and meaningful), but from his life. People are talking about what he did, not what he said. What appear to be devastating arguments from his accusers melt before the testimony of his life.
3. **The power of love.** His gestures of respect and good will toward President Christina Kirchner of Argentina have led to reconciliation and broken the fiery spirit of confrontation that has dominated our society.
4. **The value of poverty.** Francis's poverty is not poverty in the sense of a lack of goods that leads to misery, but poverty as an attitude of life that gives to one's neighbor, lives with simplicity, and prioritizes the weakest among us.

OUR RESPONSE

While it is certain that many things separate us as evangelicals from the Catholic Church, both in matters

of doctrine and of practice, I sense that God is speaking to us in the election of Francis and in what is happening as a result:

- **God is calling us to preach the gospel of Jesus Christ with more fervour and passion.** People are desperately seeking God. This is a time of announcement, proclamation, and mission.
- **God is calling us to live the gospel.** We have crafted a false, hedonist, superficial, emotional gospel. Just as our lives have not changed, neither has our society, in spite of the proliferation of churches. We have fastened our sights on religious marketing strategies that have engorged our churches but not extended the Kingdom of God. We need to emphasize the transforming power of the gospel, and this only happens as we teach our people to obey God's word.
- **God is calling us to radically live out His love,** by loving and accepting our neighbour, selflessly offering our service, and becoming instruments of reconciliation.

- **God is calling us to a life style that honours His gospel.** Some are preaching a false gospel of prosperity and consumerism. Many of our leaders have become priests of the god Mammon, the god of riches. This is a 'gospel' that exalts the worse aspects of human nature: egotism, ambition, and vanity. It is time to return to the simplicity of the gospel.

The challenge is huge. Because of this, God is calling into unity those of us who believe in Jesus Christ and intend to be faithful to him, be we Catholics or evangelicals. It is not to an institutional unity, but a unity in the holiness of God's word, in the power of the Holy Spirit and in mission. Pope Francis has before him the difficult tasks of cleansing the church, ridding her of idolatry, putting her on a path toward holiness, and preaching Jesus Christ. He cannot do it alone, and because he has asked it of us, let us pray for him.



Rev. Dr. J. Norberto Saracco is the former Lausanne International Deputy Director for Latin America. Norberto is a Pentecostal pastor and scholar, and founder and director of International Faculty of Theological Studies (FIET) in Argentina.

THE NEW POPE AND EVANGELICALS IN BRAZIL: A MODEL FOR TRANSFORMATION FOR THE GLOBAL CHURCH? A PERSONAL REFLECTION BY A YOUNG BRAZILIAN EVANGELICAL *Ludmila Ghil*



In March 2013, Jorge Mario Bergolio was elected Pope Francis, the first pope of the Jesuit order and also the first from Latin America. The leader of 1.2 billion Catholics worldwide, he has already announced that he wants to engage in dialogue with Evangelicals, Orthodox, and Anglicans.

Brazil is one the places that is expected to receive much of the Pope's attention and effort. He is expected to visit the country in July. In February, the New York Times reported that Brazil is going to be the laboratory for the new strategies of the Roman Catholic Church (RCC), where it has seen a considerable outflow of adherents to become Protestants or atheists in recent years. Brazil is the largest Catholic nation in the world, but the

evangelical movement there has grown 61% in the last 10 years, according to the 2010 Brazilian Census.

How will young Brazilian evangelical leaders respond to the Pope's attempts at dialogue? Will they feel threatened, or will they be open to dialogue? Is Brazil going to be a model that will be a source of blessing to the Global church?

Such dialogue is important, and even urgent, in light of The Cape Town Commitment's call for the body to partner in unity in missions. It could bring a positive transformation to the Body of Christ and to the nations with regard to theology, poverty issues, and missions.

A CALL TO DIALOGUE

Dialogue between Evangelicals and Roman Catholics should not necessarily involve accepting the dogmas that keep us separate but embrace the essential truths that should unite both: God loved us first and, therefore, we love his word, his world, his gospel, his people, and his mission. In light of this, we should be willing to partner together as a body for unity in missions, regardless of our differences.

Historically, the RCC and Evangelicals in Brazil have been divided and their relationship hostile:

- Most evangelicals there have come out of the RCC, believing that it is not a part of the Bride of Christ, since they do not agree with its dogmas (such as worship of Mary and the saints).
- Some Roman Catholics do not recognise evangelicals as part of the Bride of the Christ. For them, the RCC is the only and true church.
- It is common to see public criticism and insults by adherents of both.

The Cape Town Commitment states that a divided church has no message to a divided world. The need for dialogue goes beyond personal preferences. It is in line with obedience to Jesus' preference, that we love one another. When we do this, the world will know we are his disciples. This unity would result in a transformation in Brazil and consequently impact other nations. Below are some suggestions on how this could happen.

THEOLOGY GOING SOUTH

Church history shows that when the Christian centre of gravity shifts, new centres of theological studies and missions emerge in that region. Thus, one should expect new theology and missions from the global South presenting new perspectives and approaches, in order to make the Gospel more relevant cross-generationally, cross-culturally, and cross-intellectually.¹

Before Pope Francis, the Roman Catholics had had only European popes for more than 1,000 years. In the Protestant world, the Edinburgh Conference of 1910 had no attendees from Latin America, and only a few from Asia and Africa. In the last 100 years, the church has expanded globally and in the South it has grown exponentially.

“It is in line with obedience to Jesus’ preference, that we love one another. When we do this, the world will know we are his disciples.”

Thus, Catholics and evangelicals are presented with the same challenge: to learn new approaches and methods to communicate the principles of the Gospel as well as new practices that are culturally relevant to the South, where the majority of Christians are younger, where education and literacy rates are lower than in the West², and where communication is more indirect and non-linear. While linear thinking values getting right to the point, non-linear thinking values non-explicit communication and believes that respect is shown by not being overly direct:

- In Brazil, the exposure to Western theological ideas and teaching has influenced many leaders in evangelical churches to favour a three-point sermon as the best style for making a point.
- While this method may be good for a linear communication culture, such as the United States, in Brazil it is likely to be ineffective in reaching the hearts of the people, especially the uneducated.
- An alternative, more effective method would be to incorporate storytelling in conveying a message.

Another difference is that Brazilians tend to be more conservative in theology and moral teaching but more public in sharing their faith, while people in the North tend to be more liberal but practise their faith more in private.

Currently in Brazil, the government is considering a same-sex marriage law. The evangelical voting bloc and some churches and their leaders are opposing it. They are talking about it in mainstream TV shows, newspapers, social media, and in communities believing that the Gospel can truly change society.

The Pope has also shown that he will not keep his opinions private on this issue. Since he has done so,

many Brazilian evangelicals have started quoting him on Facebook and Twitter, because in Brazil he is a popular figure and respected by many non-Catholics. This illustrates another reason why dialogue between the Pope and young evangelical leaders in Brazil could be positive. Together they could promote the need for Biblical principles in our constitution and society, instead of giving more room to secularism.

One of the challenges to be overcome is that Protestants criticize the RCC for teaching wrong doctrine, such as worship of Mary and the saints. Yet, even many evangelical denominations are not grounded in the Word of God and teach false doctrines, such as the Prosperity Gospel. Dialogue should encourage both sides to examine the Scriptures and be more biblically based in teaching and practice.

Since Brazil is seen as a laboratory for revitalizing the RCC, dialogue between Catholics and evangelicals should be an example to the world on how to communicate Christ and his Gospel more relevantly to the global South. It would also demonstrate that it is possible to experience unity within a context of diversity, providing a transformational model for the whole world.

POVERTY

Poverty is a reality in the world, especially for many Christians in the Global South. Even though Brazil is now the eighth-largest economy in the world, its social inequalities and levels of corruption are still extreme:

- According to the latest census, half of the population's monthly income was below the minimum wage.
- Approximately 2.5 million people who still live in extreme poverty are not even registered for government social programmes.

According to the World Bank, one of the main reasons for such disparity is that public social spending is still pro-rich. Believers are called to understand and walk in the truth that "God's desire is for both systemic economic justice and for personal compassion, respect and generosity towards the poor and needy", as stated in The Cape Town Commitment.

Liberation Theology among the Catholics and Integral Mission amongst the evangelicals, started by theologians in Latin America, suggest how the Church can be

effective in dealing with poverty. The Church itself is facing a strong opponent from within: the growth of the Prosperity Gospel. In Brazil, the majority of evangelicals are Pentecostals or Neo-Pentecostals, and many of these churches are propagating that false teaching. Even though some of their churches are in the poorest areas in Brazil, their emphasis is on supernatural ways to personal enrichment, instead of social development and welfare. Moreover, neither the RCC nor Reformed Evangelicals have taken the issue of poverty in the country seriously.

A constructive dialogue and intentional campaigns involving the RCC and Protestants could be a catalyst for bringing about transformation:

- Pope Francis, familiar with poverty issues in the global South, is expected to take this issue seriously and to encourage the RCC and other Christians to fight poverty, as he himself has been doing for years.
- Young evangelical leaders in Brazil should also strive to be agents of transformation. The younger generation is tired and ashamed of hearing stories of pastors involved in enrichment at the expense of the poor and oppressed.
- A dialogue between Catholics and evangelicals is urgently needed to fight poverty together and lead a reformation in society, from Brazil to the Global Church.

THINKING GLOBALLY, GOING GLOBALLY

There are still almost 7,000 people groups, out of 16,587 globally that have not been reached with the Gospel (source: Joshua Project). Even in Brazil it is estimated that about 100 tribes still do not have any missionary presence.

Since the 1980s, Brazil has been expected to become a force in sending out missionaries instead of just receiving them. However, missions in Brazil have not taken off:

- *The Atlas of Global Christianity* indicates that Brazil is the second-largest sending nation in the world in terms of numbers of workers. However, per capita, the rate is very low.

“One of the greatest challenges of love is to accept differences.”

- There are approximately 40 million evangelicals in Brazil, but they send out only 0.01% of their adherents as missionaries to Brazil and overseas, according a native missions movement ‘Languages and Peoples’.³

In 2012, The Lausanne Movement in partnership with other agencies published research that aimed to explain why this is happening. Their findings revealed the following obstacles:

- geographical distance from other continents;
- a lack of proper theological understanding of missions;
- denominations focused more on their own interests;
- churches focused more on national growth, rather than a holistic view of the Kingdom;
- poor discipleship and vocational training;
- materialism;
- secularist influence; and
- the perspective that the *Missio Dei* will be fulfilled, regardless of the involvement of the church.

These hindrances, not surprisingly, are directly connected to theology and poverty as well as missions. The continuation of the disunity between Evangelicals and Catholics will only worsen this situation.

A CALL TO JOINT ACTION

The sad reality that millions of people without Christ are going to hell should be much more significant and worthy of the efforts of Christians than some of the debates that both churches entertain, such as whether or not to accept infant baptism.

Young evangelical leaders and Catholics in Brazil should come to the understanding that missions is not theirs –

it is Christ’s. If they think globally, they will go globally. And if they understand that the needs of the world are more important than what keeps them apart, they will be willing to partner to see Christ glorified in the nations. Around the world, especially in unreached areas, there are millions of non-believers who are not aware of the differences between Protestants and Catholics; therefore, having a healthier relationship will benefit the witness of the Bride of Christ to the lost.

One of the greatest challenges of love is to accept differences. If evangelicals and Catholics in Brazil learn how to dialogue and to love each other in this way, the result will be to extend that love towards other people, from different tribes and nations. In doing so, Brazil can be a model to other Christian communities and to our world in the area of theology, missions, and fighting poverty.

A united Church has a message to a divided world.

NOTES:

1. Adapted from “Future of Global Christianity”, author Moonjang Lee, page 104, *Atlas of Global Christianity*.

2. “The Learning Curve” research published by Pearson - <http://thelearningcurve.pearson.com/the-report>

3. Povos e Línguas mobilization video. <http://www.youtube.com/watch?v=xvaYLufGcro>
Official website. <http://www.povoselinguas.com.br/>



Ludmila Ghil is a Brazilian journalist and missionary who has been serving as a missionary in Asia for the past four years. She currently lives in Thailand working as a Bible teacher and creating indigenous audiovisual resources for equipping missionaries to unreached people groups.

Ludmila has been involved in projects for evangelism and Bible teaching for over 13 unreached people groups. She also writes for Brazilian missions magazines, is engaged in missions mobilization, and has a special interest in evangelism, cross-cultural communication, contextualization, and mobilization.



GENERATION LOSS

Peter Brierley

Joshua succeeded Moses as the leader of the Israelites. Initially a soldier, he became a spy, then a servant or assistant to Moses, then second-in-command, and finally Moses' successor. An outstanding leader, who was visited by the "Commander of the Army of the Lord," probably the pre-incarnate Christ.

Joshua understood succession and, knowing that, after all the battles that lay ahead, people would settle down into much more routine living and farming, wanted to ensure that the memory of what they were about to do would be retained. So he told each tribal leader to bring a rock, or "stone," out of the River Jordan as they crossed, and then used it to build a memorial in Gilgal (Joshua 4:20) with the explicit purpose that when their children asked what the pile of stones was for, the parents could say, "This is where we crossed over the River Jordan on dry ground."

Hopefully an element of faith would thus be transmitted. The transmission of faith today, however, is not always given such importance. David Voas' research has shown that Christian parents today seem less concerned that their offspring should follow them in their faith. It is visibly true that in many churches not all the children of the leaders, ordained or lay, either come to church with them, or follow them in their commitment to Christ. If Paul's injunction to Timothy about the appointment of "bishops" ("keeping his children submissive and respectful in every way" I Timothy 3:4) was strictly followed, some church leaders today would never have been appointed.

What is true of leadership is also true across the many other church families who worship on a Sunday. The Langham Survey found that only two-fifths of U.K. Christian parents regularly pray with their children. Sunday football, music practice, family outings, and peer pressure all combine to tear young people away from church. Numbers in Sunday School have been declining over the past 50 years, although perhaps not

as drastically over the past five years. The percentage of people under the age of 15 in church on a Sunday dropped from 26% in 1979 to 19% in 2005.

How long does it take to lose a generation? Just one generation. "That whole generation [Joshua's and the elders' who outlived him] was gathered to their ancestors, and another generation grew up after them, who did not know the Lord or the work He had done for Israel" (Judges 2:10), is one of the saddest verses in Scripture. The appalling chaos, rivalry, idolatry, and cynicism that followed in the century or two of the Judges is vividly recorded. Believers then became few and isolated and brave to hold fast to the old traditions. As Archbishop Carey said in 1999, "the church is always one generation away from extinction."

We too are fast losing – some would say have already lost – the next generation. The consequences are longitudinal – fewer Christian children, likely means fewer Christian teenagers, which likely means fewer Christian students, which likely means fewer Christians in their twenties, and, ultimately, fewer Christian families, with thus fewer Christian children. The cycle repeats and quickly deteriorates. Internal transmission within the family is a key priority today, but are we in danger of parents blaming the church for not doing enough to keep children, and the church blaming the parents for the low level of commitment in family life?

Matt Summerfield, the leader of Urban Saints (previously called Crusaders) often says, "I want to reach as many young people today as we can for Christ, so that in 20 years' time they will be producing Christian children for the next generation." Few seem to have that vision.



Dr. Peter Brierley has been the Lausanne Senior Associate for Church Research for over 20 years. Peter undertakes research for churches and Christian organizations, publishing a contemporary analysis of trends, local and global, in the bi-monthly bulletin FutureFirst, as well as larger collections of data which can be viewed on his website, www.brierleyconsultancy.com. He is a professional statistician, previous director of Christian Research, author of 14 books, and editor of volumes like Religious Trends, and the UK Christian Handbook.