



Lausanne Global Analysis

From Ferguson to Charleston

Will the church address systemic
injustice on the road to reconciliation?

Page 4



Training of Pastors: A high
priority for global ministry
strategy

10



Scaling Adversity and Some
Principles on How to Thrive
Under It

16



The World Behind 'Evangelicals
Around the World'

21

Welcome to the September issue of Lausanne Global Analysis.

In this issue we challenge the church to address institutionalised racism and embrace reconciliation; we focus on the importance of pastoral training in undergirding other ministry initiatives globally; we suggest some principles on how to survive, and indeed thrive, under adversity; and we review some of the key findings in the newly released book *Evangelicals Around the World: A Global Handbook for the 21st Century*.

‘The shooting death [last year] of Michael Brown, a young, unarmed Black man, by a White police officer in Ferguson, Missouri, sparked a new level of national discourse in the United States on race, civil rights, and systemic injustice’, writes **Paula Fuller** (Vice President and Director of Multiethnic Ministries of InterVarsity Christian Fellowship). However, churches as a whole—especially majority-White churches—have been quiet regarding systemic injustice, while the Black church, as a whole, had remained silent too until the 17 June church killings in Charleston, South Carolina. As we engage the significance of ethnic conflict and systemic injustice for global mission, we need to remember that reconciliation is at the heart of God’s global mission. ‘For all of us—brothers and sisters empowered by the Spirit of God—it means investing our individual lives and corporate efforts in practical acts of restorative justice that change the world’, she concludes.

‘Pastoral health affects church health; church health affects societal health’, writes **Ramesh Richard** (Professor of Global Theological Engagement and Pastoral Ministries at Dallas Theological Seminary). The strengthening of pastors needs a higher priority and a higher proportion of ministry interest and attention among the many methodologies, strategies, and initiatives in missions today. Indeed, social ministries, evangelistic presence, and church planting need to be undergirded with pastoral training initiatives. Pastoral training justifies the cost and preserves the fruit of the other sacrificial and successful ministry efforts. Local pastors on the ground are the key people who need training. ‘Therefore, building a global pipeline to deliver such training as the focus and framework of all ministry efforts significantly accomplishes the final mandates of our Lord Jesus’, he concludes.

‘As a Jewish woman who has served as a missionary with Jews for Jesus for over 40 years . . . and as part of a people who have lived with persecution . . . , I have gleaned some principles on how not only to survive, but to thrive under adversity’, writes **Susan Perlman** (Associate Executive Director of Jews for Jesus). If we think in terms of an Adversity Scale that runs the full gamut of hardship Christians might endure, personal adversity is on the low end of the scale, political adversity is more complex and requires a more strategic response, and physical adversity—from moderate all the way to martyrdom—can be the most bewildering and challenging of all. The most recent Lausanne Consultation on Jewish Evangelism took place in

August in Jerusalem. ‘Being in that place, we were deeply aware that Jesus had warned his followers to expect adversity as the norm. We anticipate that it will grow more intense. We can be assured that adversaries will arise with plans to annihilate Christians. However, they will not prevail’, she concludes.

The newly released book *Evangelicals Around the World: A Global Handbook for the 21st Century* is a collection of 51 chapters by 46 contributors. ‘It is the life of service of Evangelicals that I believe will capture the attention of readers of the book’, writes **Karen Stiller** (Senior Editor of *Faith Today* magazine). There are 23 stories of Evangelicals around the world engaged in ministry on the ground, showing the difference Evangelicals make in the communities they call home. Paul Joshua Bhakiaraj wrote the challenging chapter: ‘The Future of the Evangelical Movement’. He says: ‘The Evangelical Movement of the future will be a recognizably global movement, spread predominantly throughout the Southern and Eastern continents’, and defines the Evangelical Movement as ‘a gospel centered people in multiple and complex contexts’. ‘For those who call themselves *Evangelical* everywhere, the gospel is central and the contexts are complex indeed’, she concludes.

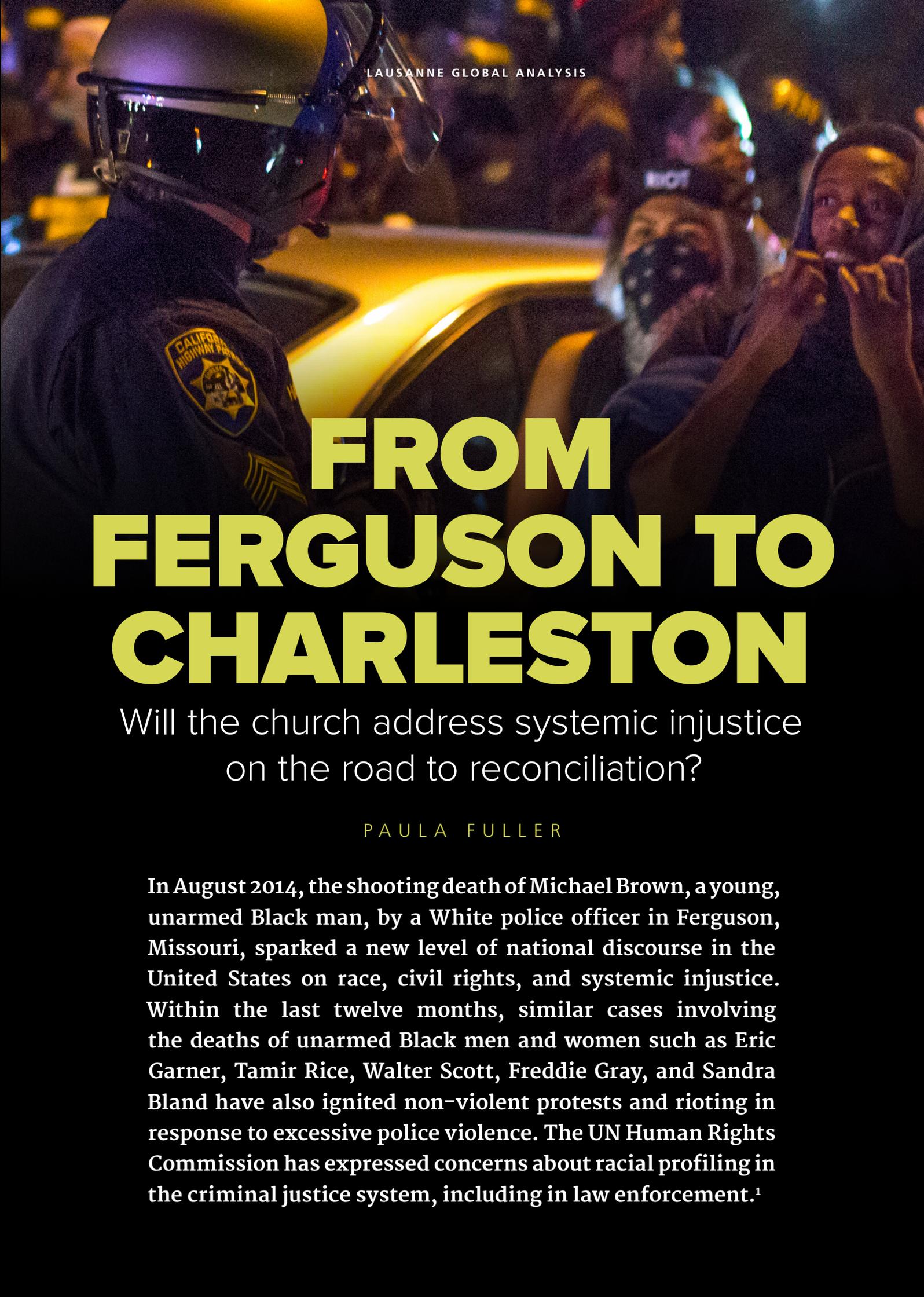
Whether you are planning to read the full articles or just the executive summaries, we hope that you find this issue stimulating and useful. Our aim is to deliver strategic and credible analysis, information, and insight so that as an influencer you will be better equipped for the task of global mission. It’s our desire that the analysis of current and future trends and developments will help you and your team make better decisions about the stewardship of all that God has entrusted to your care.

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



A handwritten signature in black ink that reads "David Taylor". The signature is written in a cursive, slightly slanted style.

David Taylor, Editor
Lausanne Global Analysis



FROM FERGUSON TO CHARLESTON

Will the church address systemic injustice
on the road to reconciliation?

PAULA FULLER

In August 2014, the shooting death of Michael Brown, a young, unarmed Black man, by a White police officer in Ferguson, Missouri, sparked a new level of national discourse in the United States on race, civil rights, and systemic injustice. Within the last twelve months, similar cases involving the deaths of unarmed Black men and women such as Eric Garner, Tamir Rice, Walter Scott, Freddie Gray, and Sandra Bland have also ignited non-violent protests and rioting in response to excessive police violence. The UN Human Rights Commission has expressed concerns about racial profiling in the criminal justice system, including in law enforcement.¹

An April *New York Times* article titled ‘1.5 Million Missing Black Men’ stated that ‘more than one out of every six black men who today should be between 25 and 54 years old have disappeared from daily life. Incarceration and early deaths are the overwhelming drivers of the gap.’² The absence of so many Black men in public life has, among other serious consequences, destabilized the health and economic wellbeing of women, children, and families.

Black Lives Matter

These traumatic events have finally dispelled the notion that the US is a post-racial, post-Civil Rights nation. The two-term election of Barack Obama, America’s first Black president, has not signaled the end of institutionalized racism. As a people, Black Americans have not overcome. We are still experiencing the effects of racism.

One of the basic messages that has emerged during our nation’s focus on the injustices and pain Black Americans face is the hashtag #BlackLivesMatter. While many political conservatives take issue with the liberal political platform of the Black Lives Matter movement, the sentiment resonates deeply with Black Americans and, increasingly, non-Black Americans, particularly in situations where the evidence appears contrary.



In search of the church

After the Michael Brown shooting, denominations issued statements and Christian leaders wrote blog posts, but churches as a whole—especially majority-White churches—were quiet regarding systemic injustice. Given the historic complicity of majority-culture churches on issues of race and civil rights, the silence was not surprising.

Nearly 250 years of legal slavery in the US created deeply entrenched power structures and stereotypes. Another 100 years of segregation—separate communities, churches, schools, drinking fountains—led to the Civil Rights movement, with Black Americans still fighting for basic human rights. The years and layers of injustice and separation have left many White Americans unaware of the economic, social, and educational advantages that are theirs because of their skin color, and often disbelieving of the oppression Black people face daily.

Although there does seem to be some recognition among churchgoers that diversity is good, little has actually been done over the years to pursue it. A 2010

survey of evangelical Protestant congregations revealed that only 13.7% of Protestant churches in the US have any marked diversity.³

Even diverse churches are not talking about systemic injustice. In *The New Evangelical Social Engagement*, Gerardo Marti and Michael Emerson cite a study on multiracial churches that found that ‘even in multiracial congregations—especially but not exclusively those led by white pastors—the present-day realities of race, addressing issues of racial inequalities, or even talking about possible racial conflicts that might arise in the church were off limits,

NEARLY 250 YEARS OF LEGAL SLAVERY IN THE US CREATED DEEPLY ENTRENCHED POWER STRUCTURES AND STEREOTYPES.



deemed unimportant to the true work of the church or too potentially explosive.⁴

There are signs of hope, however. The Southern Baptist denomination issued a call for repentance and an end to racial division.⁵ And the PC-USA denomination recently accepted a personal resolution on civil rights, which was referred to the June 2016 General Assembly. In preparation for that future meeting, they are encouraging presbyteries to consider all sins of racial prejudice and the pursuit of proper action.⁶

At a time when there has already been a mass exodus from the evangelical church, particularly among young adults, and with many older Americans also experiencing higher levels of disengagement from organized religion, inaction by church leaders could further erode the relevance and credibility of White evangelical Christians, especially among Millennials.^{7 8}



Charleston impact

Millennial Activists United (MAU) has noted the tendency of the Black church, as a whole, to remain silent on issues of systemic oppression and racism as well. However, on June 17, 2015, nine members of the historic Emanuel African Methodist Episcopal Church in Charleston, South Carolina, including Pastor Clementa Pinckney, a state senator, were massacred during an evening prayer meeting by a 21-year-old White supremacist. In that moment, the pain and violence of racism and systemic injustice were literally unleashed within the four walls of the church.

Two days later, at the bond hearing for the shooter, several relatives of the murdered victims expressed forgiveness for the shooter and concern for his salvation. People were amazed that the families would offer forgiveness so quickly. Certainly, their words bore witness to the power of the gospel and the power of love to overcome hatred.

Following the killings, Republican South Carolina Governor Nikki Haley successfully called for the removal of the Confederate flag from the State Capitol, arguing that ‘a symbol long revered by many Southerners was for some, after the church massacre in Charleston, a “deeply offensive symbol of a brutally offensive past.”’¹⁰ Far beyond the geographical boundaries of South Carolina, many Americans are hoping this tragedy will result in more substantive changes and serve as a turning point in America’s narrative of racism and systemic injustice.

Significance for global mission

As we engage the significance of ethnic conflict and systemic injustice for global mission, there is an existing Lausanne paper that is an invaluable resource. In September 2004, the Lausanne Forum for World Evangelization was held in Pattaya. One of the 31 issue groups—comprising 47 Christian leaders from 6 continents and 21 countries—gathered in a spirit of Christian unity to discern and debate the work of reconciliation. The Occasional Paper they produced after two years of intense work was presented in an act of public worship at the gathering, which included a foot-washing service with representatives from some of the world's most conflict-ridden locations. In that same spirit of hope, several highlights from the paper could act as a framework for the global church as we seek to be a prophetic voice in our fractured world.¹¹

**PARTICIPATING IN
GOD'S MISSION
IMPLICITLY MEANS
LIVING AS RECONCILERS
IN THE WORLD.**



Embrace reconciliation as central to the gospel

Reconciliation is at the heart of God's global mission: 2 Corinthians 5:18–20 states that God has reconciled the world to himself through Christ and has 'committed to us the message of reconciliation'. As the Lausanne paper states: 'This work of becoming peacemakers between divided peoples is not secondary or optional, but is central to Christian mission along with planting churches and making disciples.'¹² Participating in God's mission implicitly means living as reconcilers in the world.

Throughout our almost 75-year history, InterVarsity Christian Fellowship/USA has had a rich legacy of ethnic reconciliation and justice, but in this past year we sensed the need to better articulate the message and work of reconciliation as a critical aspect of our core mission with college students and faculty. As we engage in the work of evangelism, discipleship, and growing campus fellowships, we are wrestling with how we can both impart and embody the blessing and necessity of reconciliation as a central theme of the gospel.

Name the truth about the past as a means of moving forward

The Lausanne paper states: 'In response to God's love and justice . . . Christians are called to fearlessly seek and name the truth of what has happened, guided by repentance and forgiveness. This must involve seeking shared truth across divided lines.'¹³ Because historical truth is composed of personal and communal stories, and because we have different experiences, different interpretations of truth, and different narratives, it is difficult to name the 'full' truth. However, with courage, grace, and perseverance, we can build a common story as we intentionally create spaces in which the full truth can be named,

told, heard, and lamented—places where people who have been deeply wounded by the sins of racism and systemic injustice learn to see the common humanity of each other, made in the image of God, and to empathize with each other’s pain.

However, we must also be willing to take the next steps of confession, of repentance, and of offering and receiving forgiveness. It is through the hard work of these steps that we are able to experience the healing and restoration of the Holy Spirit.

Pursue cross-cultural partnership and engagement

Again, the Lausanne paper explains: ‘While confession or forgiveness can come from one direction, reconciliation between divided peoples requires a risky, mutual journey of intentional relationship-building in which all groups are transformed and called to costly sacrifices.’¹⁴ Throughout Scripture, we see Jesus crossing social, ethnic, and gender barriers for the sake of the gospel. Jesus’ deliberate crossing of the historic divide between Jews and Samaritans set a powerful example for his disciples. In John 4, he intentionally pursues a conversation with a disenfranchised Samaritan woman and offers her the gift of living water. When the woman later shares about her transformational encounter with others in her community, many others also accept the gospel.

One way InterVarsity follows Jesus’ example of crossing historic divides is through our triennial Multiethnic Staff Conference. Earlier this year, as Asian American, Black, Latino, Middle Eastern, Multiracial, Native American, and White people, we grieved the pain of recent racial incidents and the brokenness felt in other ethnic communities and cried out to the Lord with prayers of lament. It was there at the altar in our lament that we experienced the redemptive work of the Holy Spirit. Through the proclaimed Word, we were reminded—and together affirmed—that every person has been made in the image of God, and that it is in the richness of our diversity that we reflect the fullness of God.

At a moment in history filled with racial division and brokenness, it can be tempting to adopt a mindset of despair and view the barriers as insurmountable. Yet, some Christian leaders are discerning that this is a *kairos* moment, a divinely inspired moment when change is possible. As those who are committed to reconciliation, we must envision a future that is better than the present. For some, our actions may improve the lives of millions or thousands. For others, it may mean touching one life at a time. However, for all of us—brothers and sisters empowered by the Spirit of God—it means investing our individual lives and corporate efforts in practical acts of restorative justice that change the world.



Since 2005, **Paula Fuller** has been Vice President and Director of Multiethnic Ministries of InterVarsity Christian Fellowship. After working in the banking and telecommunications industries, she served as Director of Outreach and Development and later as Pastor of Business Operations at Abundant Life Christian Fellowship, a nondenominational, multiethnic ministry in Menlo Park, California. She holds a BS in finance from the University of California Berkeley, an MBA from Stanford University, and an MDiv from Fuller Theological Seminary.

Endnotes

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 12. Ibid, 17.
 13. Ibid, 13.
 14. Ibid, 18.
- * *Editor's Note*: Featured cover image and article cover image on page 4 are from 'Riot' by Jaegar Moore (CC BY-NC 2.0). Image on page 5 is from 'He Was Special 2 Me' by Youth Radio (CC BY-NC 2.0). Image of church members on page 6 is from 'DC Vigil For Charleston Murders 26' by Stephen Melkisetian (CC BY-NC-ND 2.0). Image of church on page 6 is from 'Charleston, Calhoun St, Emanuel AME' by Henry de Saussure Copeland (CC BY-NC 2.0). Image on page 7 is from 'Take Down The Confederate Flag Rally at SC State House' by Perry B McLeod (CC BY-NC-SA 2.0).

LAUSANNE GLOBAL ANALYSIS

Training of Pastors

A high priority for global
ministry strategy



RAMESH RICHARD

Pastoral health affects church health; church health affects societal health. This statement can be upheld as biblically true and theologically valid. Can it also be strategically critical for global ministry today?

Surprising change agents

In this article, I consider the strategic priority of the training of pastors for intentional global ministry and missions partnerships. I also propose practical considerations for both strategists and practitioners in pastoral training—whether individuals or churches, but especially for formal and institutional programs as well as non-formal organizational initiatives.

Examples around the world

Recently, the National Fellowship of Born Again Pentecostals informally contacted the Kampala (Uganda) Evangelical School of Theology to help with basic training for their pastors—30,000 of them. Can an opportunity like this be effectively seized by a fledgling institution such as the local seminary, or indeed by more mature campus-based, residential models in Africa and beyond?

São Gonçalo, a suburb of Rio de Janeiro, the host city of the 2016 Summer Olympics, averages a new church plant every weekday. Who will shepherd these congregations in Latin America beyond the initial exuberance? After church planting, what follows?

Earthquakes devastated Nepal in April–May 2015. This writer met nearly 200 Nepali pastors and wives for one day of refreshment and restoration. They had hardly slept or eaten well. However, they had labored well. Having comforted their congregations during the horrific loss of lives and property, they continue to mobilize believers to serve communities outside the faith, while being publicly suspected of the ultimately bad motive of ‘Christian conversion’. Instead and regardless, they are concerned for the wellbeing, rebuilding, and eventual flourishing of their communities.

Readers could supply a number of such stories where the health of the pastor is critical to the health of the church (and vice versa too); with the health of the church, positively or negatively, in turn affecting the health of the community.



Four global realities

Four global realities shape thoughtful decisions and decisive action in relation to this global ministry strategy:

1. *The world*

My population ‘app’ shows that the world comprises 7.25 billion individuals as of mid-2015. A comparison to highlight this immensity: just over one billion minutes have passed since the time of the Lord Jesus, and not too much over two billion minutes from Moses until now. Large numbers of people mean large-scale opportunities and massive losses in tragedies. We need a scalable strategy of global scope to promote the Lord Jesus to large numbers of people worldwide.

2. *The faith*

Some 2.3 billion self-identified Christians comprise the faith. They are called ‘census’ Christians, *ie* choosing ‘Christianity’ as their religion over and against other options. The WEA Theological Commission estimates 50,000 new baptized believers daily.¹ How may we influence nominal Christians toward personal salvation and Christian discipleship? How can church health keep pace with church growth? How could we nurture the embryonic faith of so many?

3. *The church*

The Global Alliance of Church Multiplication raised a most serious concern in October 2013. While they envision the planting of 5 million churches by 2020, they surmise an astounding fail-rate of up to 70% within the first year. How could we go about preserving the fruit of incredible church planting efforts? How do we address sustainability issues to justify the enormous human and financial costs of these amazing labors and responses?

More than 2 million pastoral leaders need immediate strengthening for their pastoral ministries.

4. *Pastoral leaders*

More than 2.2 million pastoral leaders (and as many as 3.4 million by some estimates) presently minister, while ‘only 5% are trained for pastoral ministry’ according to the Center for the Study of Global Christianity.² Thus more than 2 million pastoral leaders need immediate strengthening for their pastoral ministries. Further, if a pastoral leader is able initially to provide pastoral care for a group of 50 believers, 1,000 new pastors are daily needed to serve the 50,000 new believers baptized every day. We are rather behind. How may we quicken the pace of pastoral training (a challenge to formal pastoral training models) while increasing the quality (a challenge to ad-hoc, non-formal pastoral training initiatives) everywhere?

Collaborative and multiplicative training

May I suggest that collaborative and multiplicative pastoral training of large numbers of pastoral leaders can effectively and efficiently address the opportunities and dangers embedded in the above four realities?

Precisely, such a burden was informally brought up at Cape Town 2010.³ All involved in pastoral training, whether through formal institutional or non-formal organizational channels, were invited by word-of-mouth to a lunch hour meeting. Hundreds of leaders showed up to share the vision for pastoral training and support the calling. The doors had to be closed and a second lunch meeting scheduled. Again, dozens showed up for introductions and conversations.

A one-page *Cape Town Pastoral Trainers Declaration* was framed with special reference to the commitment of formal and non-formal pastoral trainers to work together in the spirit of the Lausanne Movement. It declares:

Since the formal and non-formal sectors of pastoral training have knowingly and unknowingly allowed ourselves to be divided in heart and efforts, we declare together that we shall endeavor to build trust, involve each other, and leverage the strengths of each sector to prepare maturing shepherds for the proclamation of God's Word and the building up of Christ's Church in all the nations of the world.⁴



PASTORAL TRAINERS DECLARATION

October 2010

Cape Town, South Africa

In the spirit of the Lausanne Movement, we pastoral trainers at Cape Town 2010, declare our renewed commitment to the training, forming and strengthening of pastors for Christ's Church.

Strategic Assumptions in Pastoral Training

- The local church is God's primary instrument on the earth for implementing the Great Commission of our Lord Jesus Christ
- The Ascended Messiah has given pastors and teachers to shepherd His Church to growth and health
- While set in the broad context of leadership development, pastoral training is uniquely related to local church ministry
- The rapid growth of the Christian Faith especially in Asia, Africa and Latin America requires pastors who faithfully fulfill the demanding responsibilities of local church ministry
- Massive numbers of pastoral leaders have been called, gifted and placed by the Holy Spirit in their congregations, but lack skills, tools and relationships for ministry

Ministry Affirmations in Pastoral Training

- Local pastors provide a formidable labor force for obeying Christ's final commission worldwide
- The spiritual health of the local church depends on the health of the pastoral leader
- Formal and non-formal training play strategic roles in specific ways to address pastoral and church health needs, especially where Christ's Church is growing
- The non-formal training of pastors needs the depth and quality of formally trained pastoral trainers
- The formal training of pastors cannot keep up with the breadth and quantity of larger numbers of untrained pastors
- The long-term usefulness of pastors calls for both formal and non-formal delivery mechanisms to enrich their ministry effectiveness

Declaration

Since the formal and non-formal sectors of pastoral training have knowingly and unknowingly allowed ourselves to be divided in heart and efforts, we declare together that we shall endeavor to build trust, involve each other, and leverage the strengths of each sector to prepare maturing shepherds for the proclamation of God's Word and the building up of Christ's Church in all the nations of the world.

2016 Bangkok congress

The next major step for better pastoral training of more pastoral leaders is the *Global Proclamation Congress for Pastoral Trainers*, scheduled to be held 15–22 June 2016 in Bangkok, Thailand.⁵

This niche, specific, and task-focused event envisions up to 5,000 **trainers of pastors** coming together from both the formal and non-formal pastoral training sectors. The objectives of the **GProCongress** are to: build community, explore opportunity, discover resources, and exchange encouragement. A four-year follow-up plan to the eight-day event (in addition to a four-year build up), creates a global pipeline for pastoral training that is sustainable, measurable, and even renewable for local church leadership anywhere.



Conclusion: global ministry priority

The strengthening of pastoral leaders—forming, training, and uniting them—needs a higher priority and a higher proportion of ministry interest and attention among the many methodologies, strategies, and initiatives in missions today. Indeed, social ministries, evangelistic presence, and church planting need to be undergirded with pastoral training initiatives which should really be seen as their apex. Why is this?

Initially, entrance into cultures and peoples may come through compassion initiatives—whether in medicine, education, relief and development, justice or human trafficking issues.

Then, building on these long and short, big and small, goodwill platforms, evangelization does take place (or else we resemble secular non-governmental organizations).

After that, beyond evangelism, comes church planting. However, after church planting, what follows?

Strengthening pastors should stand at the pinnacle of missions strategy because strategists and practitioners often go through local pastoral leaders for endorsement and counsel about where to dig wells, show movies about Jesus, and plant new churches.

In summary, I commend pastoral training as a necessary complement to, and the highest priority for, implementing all ministry initiatives globally and locally:

- It justifies the cost and preserves the fruit of the other sacrificial and successful ministry efforts.
- It protects churches from the spiritual health disaster that otherwise awaits them.
- It depopulates hell from the highest numbers of people in an earthly situation and facing an eternal destiny without Christ.
- It helps correct creedal and cultural misperceptions of Christianity when local believers permeate their social spheres.
- It prevents church growth from being a mere sociological phenomenon.
- It multiplies and sustains the future leadership of the faith.

Often under-served and isolated pastors are on-site for the long term; they are the least expensive and most relevant to their contexts. They are thus the key co-laborers who urgently need training, skills, and relationships. Therefore, building a global pipeline to deliver such pastoral training as the focus and framework of all ministry efforts significantly accomplishes the final mandates of our Lord Jesus. Enhancing pastoral health everywhere accelerates church health anywhere and delivers spiritual health worldwide.



Ramesh Richard serves as the founder and president of [RREACH](#); general convener of the [Global Proclamation Congress for Pastoral Trainers 2016](#); professor of Global Theological Engagement and Pastoral Ministries at [Dallas Theological Seminary](#); and founder and chairman of [Trainers of Pastors International Coalition](#). He holds a ThD in Systematic Theology from Dallas Theological Seminary and a PhD in Philosophy from the University of Delhi.

Endnotes

1. In his plenary at the Lausanne Consultation on Theological Education, June 2014, Thomas Schirmacher presented the view of WEA and its Theological Commission that about 50,000 people (that do not come from a Christian background and do not have any basic Bible knowledge) are baptized each day in evangelical churches worldwide. See <http://www.thomasschirmacher.net/tag/theological-education/>.
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4. <http://gprocongress.org/wp-content/uploads/2014/05/Pastoral-Trainers-Declaration-Cape-Town-2010.pdf>
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Scaling Adversity

and Some Principles
on How to Thrive Under It

SUSAN PERLMAN

One of my closest friends was already writing my eulogy. However, that adversity was the occasion to see God move in my life in some amazing ways. Billy Graham once said: ‘Comfort and prosperity have never enriched the world as much as adversity has.’ As a Jewish woman who has served as a missionary with Jews for Jesus for over 40 years, I can attest to that truth. And as part of a people who have lived with persecution, from slavery in Egypt to a master plan for our annihilation by Hitler, I have gleaned some principles on how not only to survive, but to thrive under adversity.

If we think in terms of an Adversity Scale that runs the full gamut of hardship Christians might endure, my Adversity Scale would look like this:



- Personal adversity is on the low end of the scale, not because it is less important, but rather because it is more common among all believers and what we should actually expect in this broken world.
- Political adversity is more complex and requires a more strategic response. Sometimes it is not clear what the right response should be and the sense of struggle may be more intense.
- Physical adversity—from moderate all the way to martyrdom—can be the most bewildering and challenging of all. At the same time the potential for testifying for Christ increases in proportion to the increase of the scale of adversity.

When you can understand where you are on the adversity scale, you can qualify your own feelings and calculate how best to deal with each situation.

Personal adversity: common testing (1 Corinthians 10:13)

For those in Christian leadership, the most common form of adversity shows up in the area of personal attack. However, as Paul says, much of this kind of adversity is ‘common to man’. Whether it is people you care about falling prey to illness, faith crises, or even situations where those you have trusted disappoint you, a basic principle to remember is: *God knows what he is doing and he promises to be faithful.*

I was in my early thirties when the cancer diagnosis hit. Leighton Ford, then the Chair of the Lausanne Movement and one of my mentors, asked if he could request prayer for my situation in a Lausanne letter to the larger leadership community. At first I was not sure if I wanted to expose my illness to so many people. However, I then reasoned that this was an opportunity for my Lausanne family to pray for healing and I should seize it.

In the last 20 years, I have had so many opportunities to encourage others who have had a life-threatening crisis because they were aware of mine and sought my perspective. When we face adversity, we should never forget that God knows what he is doing.

Responding to critics

Criticism is endemic to leadership. Often the most difficult and discouraging criticism comes from within our own ranks. Some of the most spectacular failures in ministry have been the result of internal criticism not handled properly.

Do not react or overreact. When dealing with fellow Christians, try to pursue peace and reconciliation as a first course of action.

Critics from outside the church are a different matter. While not compromising, we should again try first to pursue better understanding. However, we minister the gospel in cultures where our adversaries present themselves as defenders of truth and morality, while their understanding may be far from the biblical standard. A good principle to remember is: *Understand your adversaries and what they really want.*

They might appear to be reasonable people with reasoned arguments that seek to prove how uncaring and narrow-minded we are for defending biblical absolutes. They might advocate for a more inclusive worldview. Morality for us as Christian leaders comes down to a few critical choices. Does this edify us? Does this give Christ a bad name? Is the opportunity to make Jesus known thwarted by this action? If the answer to the last two questions is 'yes', resist: their agendas conflict with biblical principles. Such adversaries may attempt to undermine your efforts to accomplish what God has called you to do.

Political adversity: strategic engagement (Matthew 10:16)

Sometimes we find ourselves in situations that can impede God's efforts through us. A good principle to employ here is: *assess the risk and act accordingly.* It was not because Putin was stopping Jewish evangelism as part of his agenda that our Eastern Ukrainian staff found themselves in the midst of a Russian takeover; however, it had very real ramifications for their missionary work.

Many of the seekers on our missionaries' active caseload were in harm's way. Should they have stopped sharing the gospel with them? They weighed the risk and decided to continue visits. This is the kind of decision one needs to make when circumstances bring adversity.

Stand or retreat?

Jesus always knew when to move forward and when to step back. Sometimes he met adversaries head on; other times he retreated from the scene. Each situation must be examined on its own merits. Is this the right time to take a stand? Will the honor of the Lord be compromised? Is it wiser to step back and fight another day? Do we have options? Are the risks worth taking?

Earlier this year in Paris, terrorist attacks by ISIS on Charlie Hebdo took place about two kilometers from our Jews for Jesus storefront. Even closer was the subsequent attack on the kosher supermarket. We put a poster in our window underneath the large 'Juifs Pour Jesus' sign with the words from John 14:27: 'My peace I leave with you . . . let your heart not be troubled.' We were also out ministering on the streets where a frightened French populace needed to hear a message of hope. French police encouraged us to take down the storefront signage, fearful that we might become a target for future terror. We gave it some thought but decided to leave the sign in place.

By contrast, on another occasion, we had an evangelistic outreach set for the south shore of Israel. A large team had been recruited, activities planned and accommodation secured. Then the war with Gaza began. Missile fire cancelled our campaign. We withdrew and waited for a more appropriate time to hold our event.



Appeal to Caesar

The apostle Paul was not shy about utilizing the Roman legal system to support and defend himself, and we likewise should be willing to appeal to the Caesars of our own situation. We must know our rights and make wise decisions about pursuing legal remedies for the challenges we face.

When those remedies are not available to us, we should think about the Acts 4 principle to *choose God's law over the law of the land*. Christians are often faced with government restrictions that challenge their ability to stand firm for him. The Acts 4 principle also comes

It is important to remember the principle that while our own reputation is not important, the reputation of God is preeminent.

into play when more severe consequences are at risk. *The Economist* reported the story of a mid-ranking official in a big city in China who was recently told that her Christian faith, which was well-known in the office, was not compatible with her party membership and she would have to give it up. She politely told her superiors that she would not be able to. She was not fired, but sent on a remedial course at a party school. She is now back at her job, and says her colleagues often come to her asking for prayer.

Physical adversity: blessed are you (Matthew 5:11-12)

Sometimes adversity is expressed in physical attacks. It is important to remember the principle that while *our own reputation is not important, the reputation of God is preeminent*. We must take appropriate action to show our adversaries that through Christ we have the strength to endure, and to warn them of the consequences they will face. Ultimately, God's answer to any adversarial situation is our Advocate, Jesus Christ. He is our defense. He also reminds us what to expect in a world that was not only hostile to him but 'esteemed him not'. Why should those of us who follow him expect better treatment?

One of our younger missionaries was distributing gospel literature near a major university campus when his pamphlets were grabbed and a few men who believed they were acting in the service of God beat him up. He was taken to the hospital unconscious and fortunately fully recovered. Later on, he philosophically quipped: 'Adversity goes with the job.'

When we face dangerous opposition and things get rough, do not be discouraged. In Jesus we can find all we need to endure any adversarial confrontation.

The sufferings of Christ

Consider the axiom *The greater the sacrifice, the greater the gain*. God can use tragic circumstances to his glory:



- In June, Nadine Collier had lost her mother, Ethel, during the massacre of nine Christians in Emanuel African Methodist Episcopal Church in Charleston, South Carolina. ‘I forgive you’, Collier told the shooter, Dylann Roof, her voice breaking. ‘You took something very precious from me. I will never talk to her again. I will never, ever hold her again. But I forgive you. And have mercy on your soul.’ Who can tell what effect such forgiveness might that have upon hundreds, or even thousands, who do not know the Lord?
- Last February, 21 Egyptian Coptic Christians were beheaded for their faith in Libya. Yet their sacrifice led to the largest Bible outreach ever in Egypt, during which the Bible Society distributed 1.65 million Scripture tracts the following week.



Conclusion

I was recently at the Spanish Synagogue in Prague, Czech Republic, located in the heart of what is known as the Jewish quarter. During World War II, Hitler chose to keep it ‘untouched’ in order to have a place to store confiscated artifacts belonging to the Jews of Prague. He wanted to use this structure as the ‘Museum of an Extinct Race’.

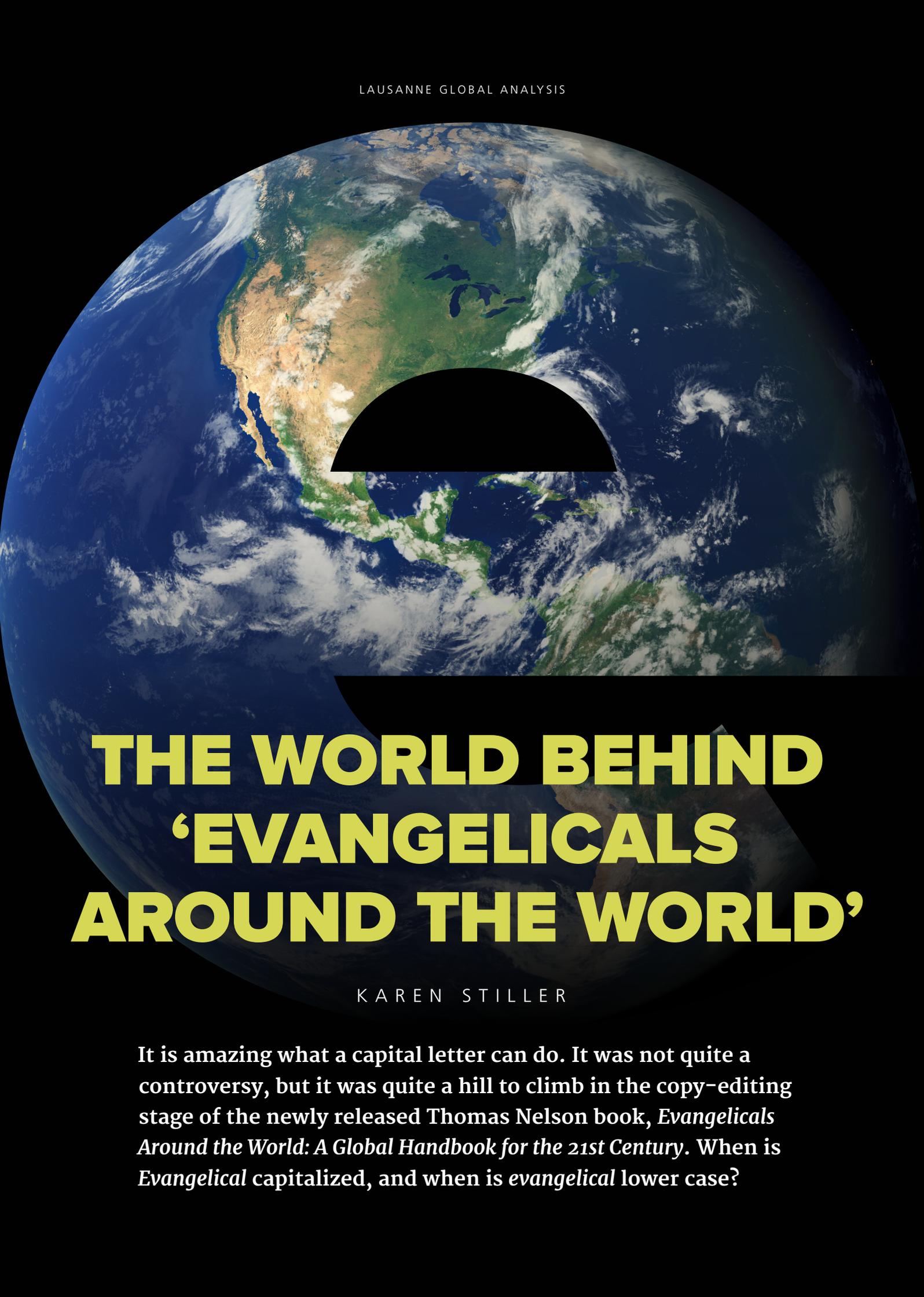
Today, the Spanish Synagogue has been repurposed for tours and for concerts. I heard a concert of classical orchestral pieces and as well as some more contemporary Czech melodies. Among them was *HaTikvah* (‘The Hope’), the Israeli national anthem whose melody was taken from a Bohemian folk song and whose lyrics were written in 1886 by Naphtali Herz Imber, originally from Bohemia. Out of the ashes of the Holocaust arose a hope and a future for the Jewish people, and Hitler’s dream of an extinct race was buried.

The most recent Lausanne Consultation on Jewish Evangelism (LCJE) took place in August in Jerusalem, a hub of religious dissension and adversity, especially among those who would make the gospel of Jesus known. Being in that place, we were deeply aware that Jesus had warned his followers to expect adversity as the norm. We anticipate that it will grow more intense. We can be assured that adversaries will arise with plans to see Christians become an ‘extinct people’. However, they will not prevail. Those of us at the conference affirmed God’s unthwartable will, confident that the gates of hell cannot prevail against his chosen—the body of Christ.



Susan Perlman (susan.perlman@jewsforjesus.org), one of the founders of Jews for Jesus, serves as Associate Executive Director, overseeing the area of communications. She serves on the board of Dallas Theological Seminary and on the executive board of MissioNexus, and has been a part of the Lausanne Movement since 1980.

* *Editor’s Note:* Article cover image on page 16 is from ‘Barbed Wires’ by Itchyklikfinger (CC BY-NC 2.0). Photos on pages 18 and 19 by Jews for Jesus are used with permission.



THE WORLD BEHIND 'EVANGELICALS AROUND THE WORLD'

KAREN STILLER

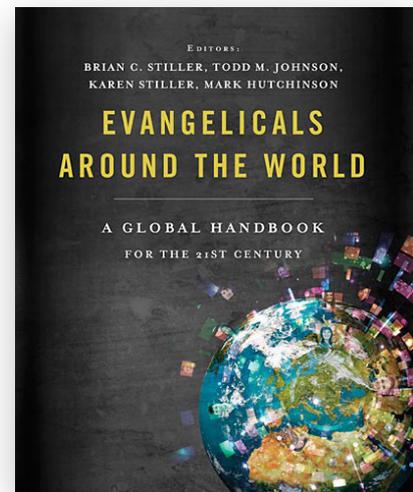
It is amazing what a capital letter can do. It was not quite a controversy, but it was quite a hill to climb in the copy-editing stage of the newly released Thomas Nelson book, *Evangelicals Around the World: A Global Handbook for the 21st Century*. When is *Evangelical* capitalized, and when is *evangelical* lower case?

It turns out that the world does not stand in agreement on this issue. The Canadian managing editor finally worked it out with the copy-editors (American), working on chapters submitted from authors (from all around the world, in many different capital usage zones).

Evangelical self-identification

The *Big E* question does not seem important on its own—it was more annoyance than scandal—but it posed an interesting question of how the *evangelical* community (*lower e* as an adjective please!) identifies and views itself as one, large and growing, global community of believers.

How important is it to identify as *Evangelical*? Why does it matter? What makes a movement or a work or a thought require the adjective *evangelical*? It was a small grammatical question that hinted at a larger identity issue of a movement that is large and growing, but as far from homogenous as the East is from the West. It is a colorful collective proudly using the term *Evangelical*, but still working out what exactly that means, and therefore, whom exactly that includes. It is a Gospel people who do not all look alike, sound alike, or even think alike on all things at all times.



A messy church

The book itself is a neat and tidy collection of 51 chapters by 46 contributors, including Rose Dowsett (who was a member of the Lausanne Theology Working Group), in the very relevant chapter ‘The Challenge of Evangelical Diversity’.

Dowsett writes: ‘How inclusive, and how exclusive, should the evangelical family be . . . Is it possible to keep the peace between those who call themselves *conservative Evangelicals*, those who call themselves *open Evangelicals*, those who call themselves *Charismatic*, those who call themselves *Reformed*, and those who find most or all of those terms utterly irrelevant and prefer no label at all other than *Christian* or perhaps *Bible-believing Christians*?’ An excellent question.

Dowsett concludes: ‘Siblings in a family may be very different from one another, but we recognize that something is badly wrong when they are at war with one another.’ She then calls Evangelicals forward to a life of worship, life, and service.

Lives of service

It is the life of **service** of Evangelicals that I believe will capture the attention—and admiration—of readers of the book. We were concerned that if we only had chapters like ‘Evangelicals and Politics’, ‘Evangelicals and Missions’, and ‘Evangelicals and Science’, as helpful as those would be, we might be missing the activist and ministry edge of the evangelical community around the world.

So we issued a challenge to a Christian journalist. It was to find the stories of Evangelicals around the world engaged in ministry on the ground, and tell them succinctly

in captivating mini-profiles that show the difference Evangelicals make in the communities they call home.

Canadian Debra Fieguth did just that in profiles that range from reconciliation ministry in Israel and Palestine, to an institute for indigenous theological training in North America, to Christian Relief, Assistance, Support and Hope (CRASH), the disaster relief ministry in Japan—and everything in between. The 23 stories Fieguth investigated and wrote demonstrate the breadth of global Evangelicals on the ground, responding to sometimes desperate need in their communities because of the love and commission of Jesus Christ.

In her profile of the India Missions Association, Fieguth shares the revealing story of a mission director who says that when the question, ‘Do you know Jesus?’ is asked, many people replied: ‘He doesn’t live in my village.’

It is clear to any observer of the Global Church that if you want find richness and strength in the Church, the Majority World is where you look.

The stories of Evangelicals engaged in ministries of mercy and activism are beautiful proof that Jesus does indeed (and of course) live—and work—in small villages and large cities and down dirt roads and beside paved highways around the world. Amid the book’s more scholarly considerations of the interactions of Evangelicals in areas like urban witness, the arts, presence in mainline denominations, and interaction with other religions, these mini-profiles remind us that ultimately we are a breathing, serving Body living out our high calling of service from day to day in communities from Phnom Penh to Pasadena. Doctrine and belief become service and sacrifice in the stories of these diverse ministries.

What lies ahead?

When our editorial team discussed a chapter on what lies ahead for the evangelical movement around the world, it was immediately clear we had to have a writer from the Global South. Nothing else would do. Any other perspective would be an insult to what is happening in the Global Church today. Paul Joshua Bhakiaraj is a professor at the South Asia Institute of Advanced Christian Studies in Bangalore, India. He wrote the challenging chapter: ‘The Future of the Evangelical Movement’ for the handbook.

It is clear to any observer of the Global Church that if you want find richness and strength in the Church, the Majority World is where you look. If you want action and growth, that is where you find it too.

There, it seems, is where our bright future lies. Bhakiaraj would most definitely agree. He says the time is ripe for ‘a protest and a reformation’, pointing out that the malaise, or crisis, in the Church around the world ‘revolves primarily around Western Evangelicalism’. It is the ‘rare Western scholar who recognizes the vitality of the Evangelical Movement in the Majority World, and rarer still to identify it as an asset to the world church’, he writes in what may be the most provocative chapter in the book.

While hoping that Bhakiaraj is not 100% correct in that assessment of the rarity of Western recognition of strength elsewhere, it is in any event essential for Western ears especially to hear from this Majority World scholar and leader calling the Church to task—and to hope—as well. Even as Bhakiaraj points to crisis, he points to *kairos*. In crisis, there is opportunity. This could be ‘a *kairos* moment that affords us opportunities to protest against that which we have allowed to stagnate the faith. And a moment to scripturally and substantially reform ourselves by returning to and rebuilding on the centrality of the gospel of Jesus Christ. The time is ripe to review the integrity of our claim to gospel centeredness, indeed even our Evangelical credentials’, he writes. There is hope and growth and light and life for the Church—and it is global indeed.

‘The Evangelical Movement of the future will be a recognizably global movement, spread predominantly throughout the Southern and Eastern continents’, writes Bhakiaraj. ‘Not necessarily characterized by its Western features and represented by its Western celebrity leaders alone, it will clearly be a world Christianity, a movement that is recognized as a truly global phenomenon. It will become increasingly more globally representative and expressive of the realities of Southern and Eastern continents.’

A representative Evangelical, writes Bhakiaraj, will probably be a ‘Chinese woman engaged in the marketplace, rather than a white Western theologically educated male. The Evangelical Movement may not be centered any longer in Colorado Springs or in London, but will move, if it already has not, equally to Beijing, Lagos, and São Paulo.’ Bhakiaraj defines the nature of the Evangelical Movement as ‘a gospel centered people in multiple and complex contexts. While our contexts will differ and our responses vary, we must never lose sight of the centrality of the gospel itself.’

The author’s experience working on the massive, sprawling project that eventually narrowed and sharpened to become *Evangelicals Around the World: A Global Handbook for the 21st Century* suggests that Bhakiaraj is correct. For those who call themselves *Evangelical* everywhere, the gospel is central and the contexts are complex indeed.



Karen Stiller is managing editor of *Evangelicals Around the World: A Global Handbook for the 21st Century*, and a senior editor with *Faith Today* magazine (published by The Evangelical Fellowship of Canada). She lives in Port Perry, Ontario, Canada.

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