



# Lausanne Global Analysis

## Engaging with the Women's Mosque Movement

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*Welcome to the July issue of Lausanne Global Analysis. We look forward to your feedback on it.*

**I**n this issue we focus on two key developments within the world of Islam, the emergence of the women's piety movement and the Turkish Hadith project; we analyse how OMF has 'stayed aligned' during 150 years of ministry; and we conclude with some important reflections by Lausanne's outgoing Global Associate Director for Regions on the identity of the Movement and the principles which will guide it in the future.

'Women in mosques are not new in Islam', writes Moyra Dale (Lausanne Catalyst for Islam). There have been women leaders and teachers throughout its history. However, the women's piety movement is a contemporary phenomenon, with unprecedented numbers of women involved in the Islamic revival movement. They are taking up authority in the area of religious texts and teaching. It is still within conservative Islam, but they are reforming the role of women within it. There is a place to meet and work alongside women in the Muslim piety movement. We need to bring a robust understanding of the place of women in Christ to our meeting. 'In the end, the basic place of meeting between Christian and Muslim is our shared regard for Jesus the Messiah; and the most fundamental point of difference is not the place of women or of violence, but who we believe the Messiah to be', she concludes.

'While some Muslims pursue a vision of a forward-thinking, rationalist faith, others look backwards to what they see as a pristine age when Muhammad established the first Islamic community', writes Peter Riddell (Vice Principal Academic at Melbourne School of Theology). For the latter group, the Hadith are crucial in realising their vision. Some Muslim groups are seeking to select from these prophetic traditions in ways which complement rather than contradict 21st century values. In 2013, the Turkish Ministry of Religious Affairs published a new selection of Hadith accounts, placing particular attention on shaping reader attitudes on women's rights, the environment, and other contemporary topics. The Turkish project is not going to turn the world of Islam upside down overnight. 'However, it may well prove to be a small but valuable step on a long journey towards a genuinely critical examination of taboo subjects that cry out for detailed scrutiny: the historicity of the sacred texts and the life of Muhammad', he concludes.

'Few movements last 150 years', writes Julia Cameron (Lausanne Director of Publishing and Senior Editor). Last year marked that anniversary for the China Inland Mission/OMF International. It has retained its original beliefs, vision, mission, and values; and has adapted with the times. It has remained anchored, while forward-looking. The key, under God, is to appoint successive leaders who, rooted in Scripture, can distinguish between principles, policies, and practice, and thus 'stay aligned'. We need to keep active in identifying the next generation of leaders, and then in helping them learn lessons from history, for a movement's

culture goes deeper than policies and practice over the period that any current generation could have observed. ‘Seeing ourselves in the sweep of history, as guardians only for the moment, brings a right sense of humility’, she concludes.

‘I would like to suggest some phrases which describe the nature or identity of Lausanne’, writes Lindsay Brown, outgoing Lausanne Global Associate Director for Regions. It is a movement and not an organisation. It is an evangelical movement. It encourages worldwide evangelism. It seeks to emphasise partnership and cooperation. It is a catalytic movement. It seeks to encourage cultural sensitivity or contextualisation in addressing gospel-related issues. Lastly, it seeks to create opportunities for networking. Looking ahead, Lausanne will hopefully avoid duplication, seek to partner, focus on cutting-edge issues, function as an ‘honest broker’, avoid domination of any one perspective, live under the authority of Scripture, and work for depth through networking. ‘As we move forward into the future under the leadership of Michael Oh . . . and as we seek to be faithful to God’s calling to take the gospel to the ends of the earth, we would appreciate your prayers and engagement with us’, he 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](mailto:analysis@lausanne.org). The next issue of *Lausanne Global Analysis* will be released in September.



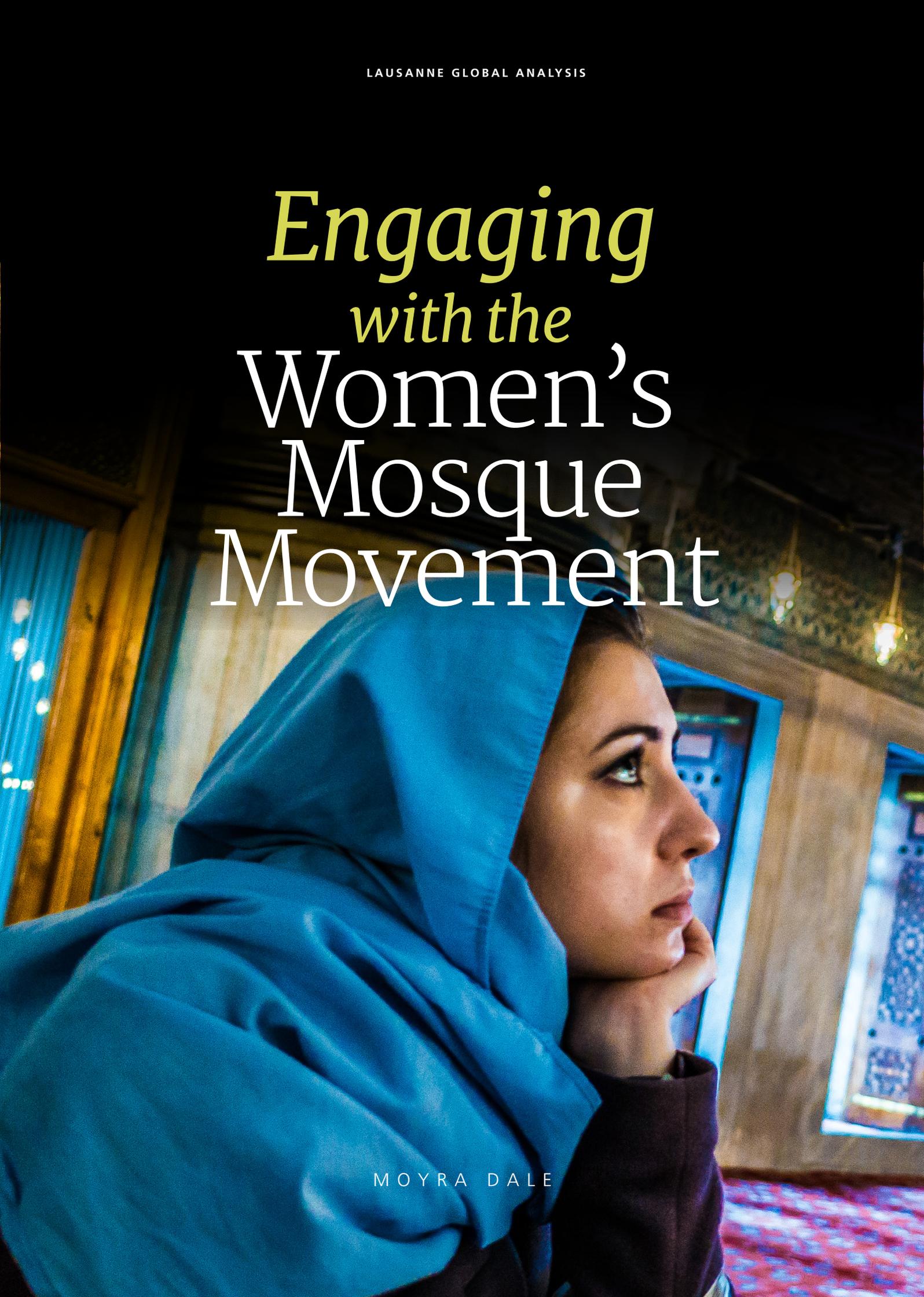
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**David Taylor, Editor**  
*Lausanne Global Analysis*

LAUSANNE GLOBAL ANALYSIS

*Engaging*  
*with the*  
Women's  
Mosque  
Movement

MOYRA DALE



**A** female religious scholar of 15th century Hadramawt, Yemen, al-Shaykha Sultana bint ‘Ali al-Zubaydy was well known for her piety, knowledge, and teachings. One of her male counterparts, expressing the conventional opinion that religious scholarship and teaching were the domain of men, challenged her in verse: ‘*But can a female camel compete with a male camel?*’ She completed the couplet, responding: ‘*A female camel can carry the same load as a male, and produce offspring and milk as well.*’<sup>1</sup>

As I approach the mosque in a Middle Eastern city, my all-covering full-length coat and headscarf clothe me anonymously among dozens of other women who are entering through the gates and across the yard, past the places for men to wash, away from the spacious main door of the mosque, to pass behind the curtain hung between the corner of the building and the surrounding wall. The curtain conceals the small side door, which opens to a set of carpeted stairs. Wooden shelves are at the bottom of the stairs and on the landing, and we remove our shoes and leave them in the shelves, making our way up the stairs in socks or stockinged feet.

**There have  
been women  
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There is not much furniture in the upper meeting hall: the carpet, some shelves for books at the back, a few plastic chairs, sponge mattresses to sit on around the side of the room, and a desk-and-seat for the speaker. Framed pictures of Arabic text hang on the wall. This is the hall where women come and go for the different meetings, do the ritual prayer (*salah*), greet friends, softly recite pages of the Qur’an or just sit quietly on the floor. The hall opens onto the balcony overlooking the main mosque area where the men pray. There is the high roof, sense of space: here there is more limited space, a lower roof, looking through balustrade or windows onto the main men’s part below—behind, seeing, and unseen.

## Women in the history of Islam

Women in mosques are not new in Islam. Traditions (*Hadith*) that refuse to forbid women from mosques are ascribed to Muhammad, Prophet of Islam. They support stories that women attended the mosque in Muhammad's time, including Friday sermons and feasts. However, over the centuries as Islam expanded, men went to the mosque and women stayed at home to pray.

There have been women leaders<sup>2</sup> and teachers throughout the history of Islam. Aisha (Muhammad's wife) and Fatima (his daughter) are often mentioned, along with some of Muhammad's other wives and companions, as *muhaddithat*—women who taught *hadith* to others. A number of religious histories mention famous women scholars and teachers, women who were active in Islamic law (*fiqh*), interpreting the Qur'an and giving legal rulings (*fatwas*), exercising the same authority as men scholars.

Women scholars flourished more in the 7th–8th centuries (the early days of Islam) and 12th–16th centuries (times of disruption and invasion from the Crusaders and Mongols).<sup>3</sup> These women were often taught by a male relative such as their father, and sometimes also had private tutors. Education, a male patron, and often, social class were important factors.

A recent influential example was Zaynab al-Ghazali (1917–2005) in Egypt, who founded the Muslim Women's Association (*Jama'at al-Sayyidaat al-Muslimaat*) when she was 18 years old. She claimed it had a membership of 3 million throughout the country by the time the government dissolved it in 1964. She gave lectures to thousands of women who attended each week at the Ibn Tulun Mosque. Her association offered lessons for women, published a magazine, maintained an orphanage, offered assistance to poor families, and mediated family disputes. Al-Ghazali worked closely with the Muslim Brotherhood, and spent six years in prison until released in 1971 by President Anwar Sadat.

**The women's piety movement has spread through the Muslim world since the 1970s.**

## The women's movement in Islam today

The women's piety movement has roots in the history of women scholars within Islam. However, it is also a contemporary movement, with unprecedented numbers of women involved in the Islamic revival movement, which has spread through the Muslim world since the 1970s. It has become more visible through the increasing number of women wearing *hijab*. In the 1980s and 1990s a new word *mutadayyinat*, 'religious women', was invented, to describe the growing piety movement among women.<sup>4</sup>

Women's literacy worldwide has increased at the same time as expanding access to Islamic teaching through pamphlets, cassettes, radio, TV, satellite, and Internet. These two factors have helped to grow the Islamic revival movement and women's part in it. Some women preachers are self-educated; but increasingly religious institutions in the Muslim world are offering training to women.<sup>5</sup> Al-Azhar University in Cairo began training women preachers in 1999.

Where they face social restrictions, Muslim women have always used religious occasions in the home, such as Qur'anic recitations or recitative prayer (*dhikr*) to gain blessing. So

religious practices provide support for the chance to gather and talk together over a glass of tea or a meal. Women began to organize religious lessons in their homes to learn the Qur'an and other religious materials. Increasingly, homes and special gatherings became used as places where women were encouraged to make sure that their behaviour and clothing fit with what Islam teaches. A birthday party might include a time to urge all the young women attending to wear *hijab*.

### Throughout the world

In the Middle East in the 1990s and early 2000s, women began to move more into mosques for their gatherings, and to become involved in public religious teaching, including on television. Mosque classes train women how to behave as good Muslims, and also how to teach others at community events such as weddings or births. Furthermore local neighbourhood mosques are used as centres to organize activities including both religious instruction and medical and welfare help for Muslims in need.

## Mosque classes train women how to behave as good Muslims, and also how to teach others at community events such as weddings or births.

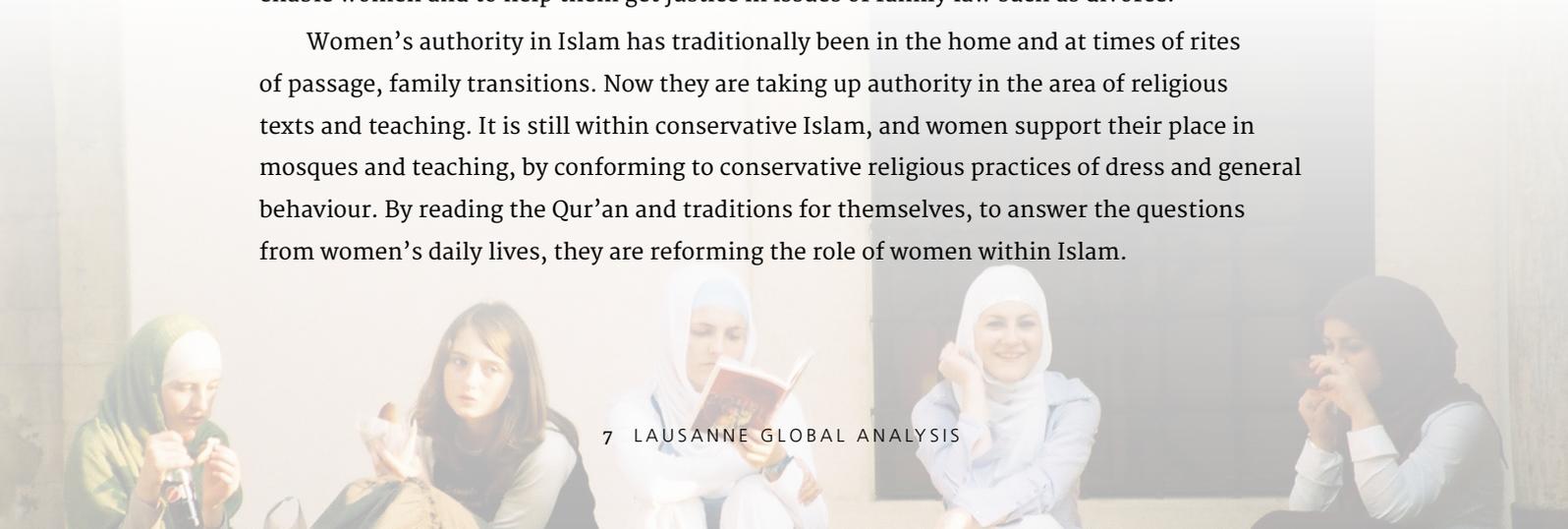
Elsewhere in the world, in Indonesia from the early 1900s, both the reformist *Muhammadiyah* and traditionalist *Nahdlatul Ulama* Muslim organisations have offered Islamic education to women as well as men, from grassroots informal religious classes up to Islamic training schools (*pesantren*). So now large numbers of women are equipped to discuss and teach about Islamic texts and legal rulings.<sup>6</sup>

In China, the growth in women's mosques and women's religious culture among the Muslim Hui people has been connected to China's move in the 1980s towards reform and openness to the outside world.<sup>7</sup> In the Indian sub-continent, the efforts of the conservative *Tablighi Jama'at* was at first directed at men. However, women are now included among those who travel for shorter or extended periods to promote reformist Islam (while maintaining the rules of *pardah*).<sup>8</sup>

### A new space for women

This has led to a generation of women literate and competent in the Qur'an and the traditions, and able to interpret them with regard to the issues of women's everyday lives. A growing number of publications by women give women's perspectives on reading the Qur'an and its teachings. In Malaysia, the *Sisters of Islam* draw on the religious texts in their effort to enable women and to help them get justice in issues of family law such as divorce.

Women's authority in Islam has traditionally been in the home and at times of rites of passage, family transitions. Now they are taking up authority in the area of religious texts and teaching. It is still within conservative Islam, and women support their place in mosques and teaching, by conforming to conservative religious practices of dress and general behaviour. By reading the Qur'an and traditions for themselves, to answer the questions from women's daily lives, they are reforming the role of women within Islam.



## Implications and suggested responses

We recognise that Muslims and Christians may both meet questions about the place of women in a conservative reading of our faith and our books. We have common cause in working for women who face unjust marriage or divorce laws, or violence. So there is a place to meet and work alongside women in the Muslim piety movement. We need to bring a robust understanding of the place of women in Christ to our meeting.

It is good to be able to interact with the discussions around the Qur'an, the nature of the Messiah, the authenticity of the Bible—the arguments in which they have been trained. Going beyond argument to telling the stories of Jesus, of his interactions with women—including the place he gave them in his ministry (Lk 10:39, Jn 4); his power to purify (Lk 8:26–56); his refusal to condemn (Jn 8:1–11)—speak right into the aspirations and longings of women in the piety movement.

We can share from our own hopes and struggles, and how Jesus meets and answers us. As we pray, they may encounter the Messiah who is powerfully present to hear and answer our petitions.

The women's mosque movement reminds us that within the Muslim world, there are different understandings of the place of women, just as there are different understandings of violence and its use. In the end, the basic place of meeting between Christian and Muslim is our shared regard for Jesus the Messiah; and the most fundamental point of difference is not the place of women or of violence, but who we believe the Messiah to be.



**Moyra Dale**, Lausanne Catalyst for Islam, spent over two decades in the Middle East (particularly Egypt, Jordan, and Syria) with her family working in education, specializing in Adult Literacy (Arabic) and teacher training. She holds a PhD in Education (La Trobe University) and DTh (Melbourne School of Theology). Currently based in Melbourne, Australia, she is involved in teaching and training at a number of Bible colleges and other institutions in Australia, Asia, and the United States.

## Endnotes

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3. Nadwi, Mohammad Akram. *Al-Muhaddithat: The Women Scholars in Islam*. Oxford, London: Interface Publications, 2007.
4. Badran, Margot. *Feminism in Islam. Secular and Religious Convergences*. Oxford: Oneworld, 2009, 8.
5. Joseph, Suad, ed. *Encyclopedia of Women & Islamic Cultures*. Vol V: Practices, Interpretations and Representations. Leiden, Boston: Brill, 2007. 335–354. See Rausch discussing Egypt; Deeb, the Arab States; Huq, South Asia; Ali, Sudan; Demirer, Turkey; and Kalinock on Iran.
6. van Doorn-Harder, Pieterella. 'Translating Text to Context: Muslim Women Activists in Indonesia'. In *Women, Leadership, and Mosques: Changes in Contemporary Islamic Authority*. Women and Gender: The Middle East and the Islamic World series, vol 11. Leiden, Boston: Brill, 2012. 413–35.

7. Jaschok, Maria. 'Sources of Authority: Female Ahong and Qingzhen Nusi (Women's Mosques) in China'. In *Women, Leadership, and Mosques: Changes in Contemporary Islamic Authority*. Women and Gender: The Middle East and the Islamic World series, vol 11. Leiden, Boston: Brill, 2012. 37–58. Also: Jaschok, Maria, and Jingjun Shui. *The History of Women's Mosques in Chinese Islam*. Richmond, UK: Curzon Press, 2000. 154.
8. <http://www.world-religion-watch.org/index.php/about-us-researchers-and-fellows-at-world-religion-watch/research-publications-and-working-papers/284-veil-tabligh-jamaat>; also, <https://www.lausanne.org/content/lga/2015-11/understanding-and-engaging-with-the-tablighi-jamaat>.

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LAUSANNE GLOBAL ANALYSIS

# THE TURKISH HADITH PROJECT

Revisiting traditions  
and the struggle within  
the Islamic world

PETER RIDDELL

**S**tereotyping the world of Islam is a fruitless task; such is its internal diversity. Nowadays sectarian conflict is tearing apart Muslim populations in the Middle East, Africa, and Asia. While some Muslims pursue a vision of a forward-thinking, rationalist faith, others look backwards to what they see as a pristine age when Muhammad established the first Islamic community in Medina.<sup>1</sup>

For the latter group, the Hadith, or prophetic traditions, are crucial in realising their vision, enabling Muslims who want to model their lives on that of their prophet to do so. These traditions record tens of thousands of short reports about Muhammad's actions, attitudes, concerns, preferences, and prejudices.

Read literally, the Hadith reports can take Muslims in many directions: to compassion for widows and orphans, to patriarchal attitudes towards women, to disdain for religious minorities, and to military *jihad* for the cause of Islam.

Some Muslim groups are re-engaging with the Hadith collections, recognising that much Hadith content points more towards social circumstances from past centuries than present and future requirements of diverse societies. They are seeking to select from these prophetic traditions in ways which complement rather than contradict 21st century values.

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**The task of selecting a few hundred Hadith accounts from the tens of thousands available represented a significant challenge.**

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### **Turkish Hadith project**

In mid-2013, the Turkish Ministry of Religious Affairs, or the Diyanet, published a new selection of Hadith accounts. Entitled *Islam with the Hadith of the Prophet*, their appearance represented the culmination of a controversial gestation period lasting almost a decade.

In 2004, the then Turkish Minister of Religious Affairs, Mehmet Aydın, put forward the proposal to produce this new Hadith collection. This project received the direct support and sponsorship of the Justice and Development Party (AKP) government led by Prime Minister Recep Tayyip Erdogan, who was investing significant resources in reviving the Islamic identity of the secular Turkish Republic.

The terms of reference of this project were stated clearly by the project leader of the time, Mehmet Gormez, himself a scholar of Hadith studies, who explained: 'The project takes its inspiration from the interpretations of the modernist vein of Islam . . . We want to bring out the positive side of Islam that promotes personal honour, human rights, justice, morality, women's rights, respect for the other.'<sup>2</sup>

A team of over 80 scholars was assembled for the task, and responsibility was given to the Faculty of Divinity of the University of Ankara. Work started in earnest in 2006, but within 18 months, news of this project had spread beyond Turkey, triggering considerable controversy.

In 2008 BBC Religious Affairs Correspondent Robert Pigott wrote: 'Turkey is preparing to publish a document that represents a revolutionary reinterpretation of Islam—and a

controversial and radical modernisation of the religion.’<sup>3</sup> Other Western news agencies followed suit, presenting the project in ways that reflected an underlying yearning in the West to witness an Islamic reformation.

Gormez, who was himself involved in doing some of the writing for the first volume, sought to insert a measure of reality into the discussion by commenting in one interview:

‘[The Western media] made too much fuss and took the project out of its real context. We are neither fashioning a new Islam nor dare to alter the fixed maxims of Islam. The Western media have read what [we] are doing from a Christian perspective and understood it in line with their Christian and Western cultures . . . No Muslim in their right mind would dare delete any Hadith or tamper with the Prophet’s heritage.’<sup>4</sup>

After the dust settled from this media flurry, the project team at the University of Ankara proceeded with their tasks. There were multiple challenges. First, some conservative Muslim voices had been alerted to this project by the media discussion and were closely watching developments. One Arab scholar was quoted as confronting a Turkish academic and saying in anger: ‘*Will you write a new Qur’an next?*’<sup>5</sup>

Furthermore, the task of selecting a few hundred Hadith accounts from the tens of thousands available represented a significant challenge. The problem was not simply a matter of wading through detail. Quite simply, many Hadith reports do quote Muhammad as expressing views which are antithetical to 21st century pluralistic attitudes:

- The late Muslim modernist scholar from India, Professor Asghar Ali Engineer (1939–2013), identified one dimension of the challenge in writing ‘*we find even more shocking Hadiths ascribed to the Prophet regarding women*’,<sup>6</sup> and citing from the famous collection by Al-Bukhari: ‘*Evil omen is in three things: the horse, the woman, and the house*’ (Hadith 4:52:110).
- Another example of similarly problematic Hadith reports is found in the authoritative collection by Muslim ibn Hajjaj, which records Muhammad saying to his followers: ‘*Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it*’ (Book 26, Hadith 5389).

### **The project is realized**

When the collection *Islam with the Hadith of the Prophet* was released by the Diyanet in Ramadan 2013, it aroused considerable interest. It appeared as a seven-volume encyclopaedia, drawing from almost 20 authoritative Hadith collections and presenting its several hundred Hadith reports grouped according to around 350 themes. Unlike the standard collections by Al-Bukhari and other great traditionalists which simply list the Hadith reports without commentary, this new Turkish collection presents the Hadith themes within the context of short accompanying essays, providing historical context and placing particular emphasis on their relevance for the 21st century.



Particular attention is placed within this collection on shaping reader attitudes on issues of great currency today, such as women's rights, the environment, and other contemporary topics. A number of Hadith reports are assembled around the theme of education, with the first report being that which states: '*seeking knowledge is obligatory for every Muslim*'. After presenting several other related Hadith reports, commentary is presented which emphasises that 'every Muslim' includes women as well. In this way, the collection subtly undermines Hadith-minded literalist groups such as the Pakistani and Afghan Taliban that destroy women's schools and restrict women to the home, citing support for their narrow views from certain Hadith reports.

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**'The project takes its inspiration from the interpretations of the modernist vein of Islam . . . We want to bring out the positive side of Islam that promotes personal honour, human rights, justice, morality, women's rights, respect for the other.'**

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The Diyanet is determined to maximize the influence of the new collection. It has been circulated throughout Turkey to government-appointed *imams*. Moreover, the collection has been translated into various languages, including Albanian, Azerbaijani, and Bosnian, with other translations underway into Chinese and various European languages.

However, its influence at the level of the Turkish masses is uncertain. In the words of one Turkish academic: 'It is really difficult to say. Turkish people do not read a lot, especially voluminous books. I have also not come across serious reviews or critical evaluations of it in academic circles.'<sup>7</sup> Likewise, time will be needed to enable a serious assessment of the impact of its other language versions.

### **Other Muslims question the Hadith**

Scepticism about the standard Hadith collections and their relevance for the 21st century can be seen elsewhere in the Islamic world:

- The late Pakistani Professor Fazlur Rahman (1911–88), arguably the greatest Muslim modernist intellectual of the 20th century, adopted a somewhat Hadith-sceptical approach, considering that the traditional collections embodied basic truths but needed reformulation to meet new circumstances.
- A more vehement Hadith critic was Professor Engineer, who famously declared in one article: 'Women lost in the Hadith what they had gained through the Qur'an. Today if the world thinks Islam treats women in a very unfair way it is because we follow Hadiths rather than the Qur'an as far as women are concerned.'<sup>8</sup>

Some Islamic groups go further and declare themselves to be 'Qur'an-only' Muslims, arguing that the Hadith should not be considered as Islamic sacred literature at all. Such anti-Hadith groups can be found in Malaysia and Pakistan—keeping a very low profile in sensitive times—as well as in the West. Such groups maintain a visible online presence but

their writings attract very prompt rebuttals from more orthodox Muslim groups which affirm the central role of the Hadith collections as part of the Islamic sacred literary corpus.<sup>9</sup>

### Reflections for Christians

How should non-Muslims, especially Christians, react to such Muslim reviews of the Hadith? The first essential step is to see the Turkish project as a part of the ongoing struggle for identity within the world of Islam, a struggle fought between those who would wish to impose a scripturally literalist brand of their faith on the masses and their opponents who wish to redefine Islam as a modern, rationalist, non-extremist faith. The latter group wishes clearly to maintain the essential elements of Islam, but to express them within a 21st century framework.

However, there is another angle that Christians need to consider. Many Christian scholars of Islam contend that today's multiple manifestations of Islamic radicalism are deeply rooted in the texts of Islam, rather than being mere reactions to modern-day grievances. I have long argued this case myself. For those of this opinion, this Turkish initiative should be seen as one manifestation of something that we have long awaited: an examination by Muslims of their sacred texts to eliminate elements ill-suited to the modern world—violence, social discrimination, hostility towards non-Muslims, and so forth.

This Turkish Hadith Project is not going to turn the world of Islam upside down overnight. However, it may well prove to be a small but valuable step on a long journey towards a genuinely critical examination of taboo subjects that cry out for detailed scrutiny: the historicity of the sacred texts and the life of Muhammad.



**Peter Riddell** is Vice Principal Academic at Melbourne School of Theology and Professorial Research Associate in History at SOAS, the University of London (School of Oriental and Asian Studies). His research focuses on Southeast Asian Islamic history and theological texts, with particular reference to interpretation of the Qur'an. Email: [peter\\_riddell@yahoo.com](mailto:peter_riddell@yahoo.com).

### Endnotes

1. *Editor's Note*: See article entitled 'The Challenge of Radical Islam' by John Azumah in the March 2015 issue of *Lausanne Global Analysis*, and article entitled 'The UK Campaign to End Religious Illiteracy' by Jenny Taylor in the January 2015 issue of *Lausanne Global Analysis*.
2. <http://www.danielpipes.org/5554/is-turkeys-government-starting-a-muslim-reformation>
3. <http://news.bbc.co.uk/2/hi/europe/7264903.stm>
4. [https://books.google.com.au/books?id=gm6TyAANfM8C&printsec=frontcover&cd=1&source=gbs\\_ViewAPI&output=embed&allissues=1&redir\\_esc=y](https://books.google.com.au/books?id=gm6TyAANfM8C&printsec=frontcover&cd=1&source=gbs_ViewAPI&output=embed&allissues=1&redir_esc=y)
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8. <http://www.futureislam.com/inner.php?id=Mjcw>
9. For an example of anti-Hadith critique, see <http://www.masjdtucson.org/publications/books/sp/1986/aug/page1.html>. For an online rebuttal of anti-Hadith writings, see <http://fighting-anti-sunnah.blogspot.com.au/2012/11/introduction-to-anti-hadith-or-anti.html>.

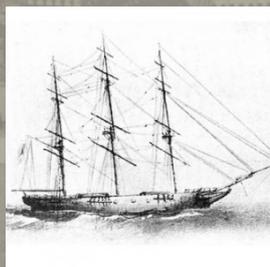
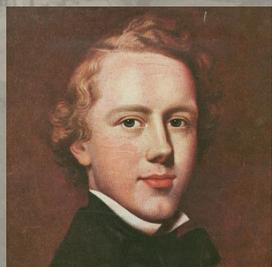
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# OMF AT 150

The importance of staying aligned



**T**here is something about the China Inland Mission and OMF story which I find compelling. Its beginnings can be traced back to Susannah Wesley and her prayers for her sons; and to a young stonemason, who decades later threw eggs and rotten tomatoes at John Wesley and his travelling preachers in Barnsley, West Yorkshire.

On the morning of his wedding day, that same stonemason, the first James Taylor, walked in the fields, mindful of the vows he would shortly take. Suddenly he found himself reflecting on what he had heard from Wesley: 'As for me and my house, we shall serve the Lord.' The words went straight to his heart and he knelt down to pray. Then realizing the time, he dashed home to change, and it is said that friends adjusted the hands of the church clock, so he arrived just in time for his wedding. His new wife was startled when she heard his news: 'Have I just married a circuit rider?' she uttered in dismay. It was not what she had planned.

The grace shown to James Taylor (1749-1795) on that cold February morning in 1776 would travel down the generations. The historian K S Latourette was to refer to Taylor's great-grandson, the more famous James Hudson Taylor (1832-1905), as 'one of the four or five most influential Westerners in China'. Furthermore, Hudson Taylor's seminal thinking would influence mission endeavour much more widely.



### **How to flourish after 150 years**

Few movements last 150 years. Last year marked that anniversary for the China Inland Mission/OMF International and, too, for the Salvation Army. Each has retained its original

### **THE KEY IS TO APPOINT LEADERS WHO DISTINGUISH BETWEEN THE THREE P'S OF PRINCIPLES, POLICIES, AND PRACTICE.**

beliefs, vision, mission, and values; and each has adapted with the times. Each has remained anchored, while forward-looking. There is no lengthened shadow of an historic leader.

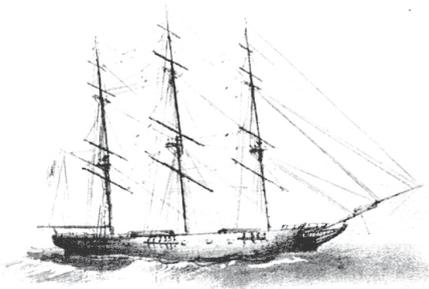
The key, under God, is to appoint successive leaders who, rooted in Scripture,

can distinguish between the three Ps of *principles*, which never change; *policies*, which, while not easily changed, need the freedom to adapt to their time and context; and *practice*, which may need to change frequently for the front line to be effective at local level.

Now operating in 32 centres across 25 countries, and with diverse ministries, OMF has many leaders—national leaders, ministry leaders, those who mobilize and who train new workers, church planters, and those seconded to teach in seminaries. All must distinguish between the three Ps, and 'stay aligned'.

### **From Barnsley to Brighton to Inland China**

Few would have noticed 40 or so people on Brighton Beach on Thursday, 25 June 2015. They were there to commemorate an unremarkable sight: James Hudson Taylor pacing the beach alone on the same date 150 years earlier. (He had been in China for several years by 1865, serving with the China Evangelization Society.) His heart was troubled at the comfort of



Western Christians in church that Sunday morning, when the inland provinces of China were unreached; and he resolved, under God, to find a way to forge into those provinces. Hudson Taylor bore one of the clearest marks of a leader, indeed the *sine qua non* of leadership—a sense of dissatisfaction with what is, and a resolve for better.

So it was that the China Inland Mission (CIM) was born ‘with £10 in the bank, and all the promises of God’. Taylor prayed for ‘24 skilful, willing workers’, two for each of China’s provinces and two for Mongolia. There was an efficiency in his thinking. Each should be skilful—naturally gifted—as well as willing; and they would travel in twos, as Christ had sent out the 70, for there would be sparse support, especially in the early days. Each would need that same ‘gift of dissatisfaction’, in large measure. Those who sailed to China aboard the *Lammermuir* in 1866 would form a new breed of missionaries, for they would ‘become Chinese in all matters which were not sinful’.

Further, Hudson Taylor brought into mission-thinking a new principle: that decisions should be taken close to the place where they will be felt. Moreover, his plan for financial support became a watchword for missionary living—members of the CIM were ‘to move men through God, by prayer alone’. That is, they would not ask anyone for financial support, but they would pray for it.

**‘COMMUNICATION  
IS THE LIFEblood  
OF THE MISSION,  
SECOND ONLY  
TO PRAYER.’**

#### **Keeping the story. Telling the story.**

From the start, the story was to be recorded, and to be told.

Within a few months of founding the CIM, Hudson Taylor wrote his first book: *China: Its spiritual needs and claims*. The first printing sold out quickly. ‘Communication is the lifeblood of the mission’, he wrote, ‘second only to prayer.’ His regular news organ *China’s Millions* was a priority. The magazine, later called *East Asia’s Millions*, then *East Asia’s Billions*, and now, to keep archivists on their toes, simply *Billions*, was an early flagship.

The mission has drawn gifted writers and thinkers. This is evidenced in scores of books which have proved their worth in remarkable ways:

- Hudson Taylor’s biography by his daughter-in-law Mrs Howard Taylor (née Geraldine Guinness) became a classic.
- A J Broomhall and his seven-volume magnum opus *Hudson Taylor and China’s Open Century* brought insights which only a family member with access to private papers could bring.
- The fine biographer John Pollock preserved in *The Cambridge Seven* the story of those whose decision to sail to China in 1885 brought whispers of dismay in senior common rooms.
- Leslie Lyall kept news coming from the church in China through its quiet, dark days; Tony Lambert received that baton.
- Don Cormack recounted the suffering and the glory of the church in Cambodia in his extraordinary work, *Killing Fields, Living Fields*.

The story of the gospel in East Asia is better documented than in many parts of the world, and is well cared for in major archive libraries in the UK and the US. Careful chronicling, good thinking, and good writing have each played a part. Also, through its book publishing, OMF's legacy to the wider church has been profound.

### **Celebrating the anniversary year**

In July 2015 over a thousand gathered in North Thailand to 'Remember. Rejoice. Renew.' The fare from the platform was rich and substantial. Lindsay Brown, Lausanne International Director,<sup>1</sup> gave the morning Bible readings.

Quoting the Latin American missiologist Samuel Escobar, Lindsay spoke of three kinds of people a movement must have, if it is to last and to flourish—historians to tell stories; teachers to impart values and distinctives; and prophets and visionaries to speak into the contemporary context and set a trajectory. While the first two could be in danger of living in the past, the last could take off at a tangent without them. The tensions of holding all three together had, Lindsay said, marked the life and the modeling of CIM/OMF.

## **MUCH WORK WILL NEED TO BE DONE IN BRINGING THE GOSPEL TO EACH GENERATION.**

His expositions took the four great themes of God's working through history; the need for light and salt in society; the gospel and the future; and the call of the cities.

Much work will need to be done in bringing the gospel to each generation of city-dweller, in each culture—to its nationals and its diasporas, in the universities, and in the business and political arenas, and to its techno future-shapers. The megacities will continue expanding, to house the poor and the poorest of the poor.<sup>2</sup>

Bishop Hwa Yung from Malaysia, one of East Asia's senior missiologists, looked at OMF's contribution to 21st century mission. It was, he said 'a multi-polar world of unforeseeable complexity'. Jamie Taylor (James Hudson Taylor IV), like his father Jim a keen Sinologist and careful historian, surveyed the fellowship's history: its frontiers, its values, and the costly service of its workers.

Those 24 'skilful, willing workers' began a movement which now has frontline and support teams numbering 2,500 from 40 nations. The tenth and current General Director, Patrick Fung, appointed in 2006, is the first Asian to hold this position. A humble man and much influenced by one his predecessors D E Hoste, he commands clear authority.



He said he must add to the theme *Remember. Rejoice. Renew* a fourth element: the need to *Repent*. It was a memorable, sombre moment as he led the gathering in confession. He said his personal prayer goals for the movement are to see significant growth in what had perhaps become neglected frontiers: the peoples of the high plateaus in China, the diaspora returnees, and single-party countries. There were now around 100 new 'skilful, willing workers' arriving each year. 'Pray,' he urged 'for 150'.

## ‘Staying Aligned’ for the future

I recall reading of an early-mid 20th century Christian endeavour which hit the rocks, and learning how its board had not been conversant with its early history. The work was clearly in difficulty, and the board had genuinely done its best to save it. However, principles from its early fathers had not been upheld. The compass needle had, it transpired, lost its true North several years earlier. How had the divergence begun? Why was it not noticed? We will leave those questions to future historians.

Let us keep active in identifying the next generation of leaders, and then in helping them learn lessons from history. For a movement’s culture goes deeper than policies and practice over the period that any current generation could have observed. Seeing ourselves in the sweep of history, as guardians only for the moment, brings a right sense of humility. However, we are all fallen, and no movement is without the consequences of some short-sighted judgments.

David Pickard (eighth General Director, 1991–2001) summed up the leader’s agenda, under God, in the pithiest way I have heard it articulated. There were, he said, three questions to be asked, which he reduced to six words: ‘*What next? What else? What not?*’

One of the unexpected ‘What else’s’ could never have been envisaged in 1865. OMF is helping to train African Christian leaders to reach the huge Chinese diaspora who are making homes and starting businesses in several African countries.

We often refer to ‘the unfinished task’. For the rising generation, this rather staid phrase may sit awkwardly with Paul’s passionate cry, ‘the love of Christ compels us’. The phrase comes (I think) from Bishop Frank Houghton’s searching hymn, ‘Facing a Task Unfinished’, sung at the close of many missions conferences. Houghton was Bishop of eastern Szechuan, and fourth and last General Director of the CIM (1940–51) before its ‘reluctant exodus’ from China.

To mark OMF’s 150th anniversary, modern hymn-writers Keith and Kristyn Getty have devised a new setting, retaining much of its original, which was launched in a special tour named *The Task Unfinished* in February. May it help to raise up a new generation of ‘skilful, willing workers’; able, gifted, dissatisfied men and women who will not stand by while ‘other lords [beside Christ] hold their unhindered sway’.



**Julia Cameron** has served in communications and publishing for 25 years. Based in Oxford, UK, she is Director of Publishing and Senior Editor for the Lausanne Movement. She is the editor of several Lausanne books, including *Christ Our Reconciler* and the soon-to-be released *The Lausanne Legacy: Landmarks in Global Mission*.

## Endnotes

1. *Editor’s Note*: In early 2016 the role ‘International Director’ was re-named as Global Associate Director for Regions.
2. *Editor’s Note*: See articles entitled ‘[Movement Day and Lausanne](#)’ by Mac Pier (May 2016 issue) and ‘[Commitment to the City](#)’ by Paul Hildreth (March 2014 issue) in the *Lausanne Global Analysis*.

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LAUSANNE GLOBAL ANALYSIS



# Lausanne



*Whence? What? Whither?*

LINDSAY BROWN

**S**omeone has said that if you do not know who you are, you will not know where you come from and certainly will not know where you are going! So I would like to suggest seven words or phrases which describe the nature or identity of Lausanne:

 **1. Movement.** Lausanne is a movement and not an organisation. There is no membership or annual subscription. People are bound together by a common vision to take the gospel to the ends of the earth.

 **2. Evangelical.** It is an evangelical movement. Historically, the word was first used around 180 AD in debates with heretics to describe those Christians whose aspiration was to be thoroughly biblical and to live under the authority of Scripture. This is important, as many people tend to think that the term evangelical was first used in the Reformation. However, it predates the Emperor Constantine and the birth of the Roman Catholic Church.

 **3. Worldwide evangelism.** It is a movement which encourages worldwide evangelism, with its message about the need to be 'born again' or 'born anew'. At the same time, from its inception, the Lausanne Movement has emphasized the importance of the church being engaged in ministries of evangelism and social action like the two edges of a pair of scissors.

 **4. Partnership and cooperation.** It is a movement which seeks to emphasise partnership and cooperation. Early leaders emphasised that Lausanne fruit grows best on other people's trees, so that our aspiration is not, and should not be, to control everything, but to create opportunities for leaders when they meet together to partner in the cause of the gospel. It is interesting to note that over 300 partnerships issued, for example, out of the Manila conference in 1989. It was at that conference that the many Bible-orientated agencies around the world decided to meet together, rationalise their work, avoid competition, and work in greater partnership. This has subsequently led to more effective Bible translation ministry around the world, less wastage of the financial resources God has given into our hands, and more productive and effective ministry.

 **5. Catalytic.** It is a catalytic movement, aiming to create space for leaders when they gather together to dream new dreams and fresh vision, and to focus on addressing cutting-edge missiological issues—hence Lausanne's mission statement, 'connecting influencers and ideas for global mission'.

 **6. Cultural sensitivity/contextualisation.** As a movement, Lausanne seeks to encourage cultural sensitivity or contextualisation in addressing gospel-related issues. We seek to make a distinction between biblical principles which are eternal and unchanging, and missiological methods which may vary according to the cultural context.

 **7. Networking.** The seventh word is networking. Lausanne seeks to create opportunities for networking, bringing leaders together to engage with key ideas related to worldwide expansion of the gospel. As leaders meet together, they often spark a new vision for the advance of the gospel.

## Salt and light

So as we look to the future, what should govern our aspirations? Perhaps Jesus' models of salt and light in Matthew 5:13-16 could give us a framework.

What values and standards will dominate our national culture? This is both an evangelistic and social question. I would suggest there are four things to think about in Jesus' exhortation:

- Christians are called to be radically different from non-Christians. The two communities are contrasted with each other (the world/you; darkness/light; decay/salt). This call to be different is a major theme of the whole Bible.
- Christ calls us to penetrate non-Christian society. As John Stott said: 'Although spiritually and morally distinct, we are not to be socially segregated.'<sup>1</sup> The light must shine in the darkness and salt must soak into the meat.
- Christians can influence and change non-Christian society. Salt and light are effective commodities—they change their environment. So if society goes bad, we must accept a large proportion of the blame. Kenneth Scott Latourette highlighted six weapons of the Christian armoury as being *prayer, evangelism, example, argument, action, and suffering*. We are to use all the weapons which God gives us.
- Finally, Christians are called to retain their Christian distinctiveness. The salt must retain its saltiness and the light its brightness; so Christians must penetrate but not assimilate the world.



## Cape Town 2010—What was the fruit?

It often takes 10–20 years to discern the fruit of such an event. For example, it was only some years after the 1989 Congress that we were able to see how many partnerships had issued out of it. However, we can already see some initial fruit from the 2010 Congress, the most important of which is *The Cape Town Commitment*. It is noteworthy that the second half is a summary of perspectives and recommendations that we received from the 198 countries represented at the Congress when they were asked about the major missiological challenges facing the church in 2010.<sup>2</sup>

In my view, *The Cape Town Commitment* is a remarkable document for several reasons. I believe that it will be viewed as one of the great documents in the history of the evangelical church because it brings together two things: a series of statements about what evangelicals have believed for 2,000 years and a call to action. It seeks to bring together doctrine and praxis.

It is also the first document introduced by the church in history which is written in the language of love—'*framed in the language of love*', as the Preamble states.<sup>3</sup> It is thoroughly biblical, with text incorporated from over 40 books in the Scriptures. It is wonderfully

balanced in its treatment of the call to evangelism, alongside ministries of compassion, its statements on truth as well as on other faiths, and its call to proclamation as well as lifestyle evangelism. It is panoramic in its perspective and biblically comprehensive in its reach. It merits widespread discussion, reflection, dialogue, and action.<sup>4</sup>

In addition, the Cape Town Congress was applauded by its participants for its innovative use of small groups and for the emphasis on Mission Africa, whereby mission events, including evangelism and ministries of compassion, preceded and post-dated the Congress in at least 15 African countries. This work has continued in other African countries and has spawned other evangelistic efforts in other countries in subsequent years around the world.<sup>5</sup>

It was a gathering which brought together large numbers of young leaders (1,000 of those present were under 40 years of age); it highlighted the use of technology and the arts, which has not always been a strong point of evangelicals; it was a time of great testimonies; and it demonstrated an attempt to work in partnership with the WEA.



### But what of the future?

In June 2011, more than 150 leaders met in Boston to reflect on the Cape Town Congress and on the future.

A six-fold vision issued out of that conference as we processed feedback from the 2010 Congress. These distinctives highlight the ways in which Lausanne will seek to work in the coming years:

1. **Human resources.** We will provide human resources as servants to the global church, in seeking to encourage the application of *The Cape Town Commitment*. This will be done through Lausanne's teams of 12 Regional Directors, and over 60 Catalysts (issue specialists formerly called Senior Associates), who have experience in each of the key areas highlighted in the *Commitment* as being of missiological importance in the contemporary world. These people around the world will seek to connect influencers and ideas for global mission in the future.
2. **Lausanne Global Analysis.** We determined to form a *Lausanne Global Analysis*, through which we would provide regular analysis of global trends and their implications, and reflection on the state of the church and its witness globally—you can learn more at <https://www.lausanne.org/lga>.
3. **Younger leaders.** We will continue to focus on the identification and equipping of younger leaders with the provision of an international congress in Indonesia 2016 and a follow-through of that programme.
4. **Gatherings.** We will seek to hold occasional regional and national gatherings in the coming years, reflecting on progress relating to the *Commitment* and providing an update on the state of the church globally. Regional gatherings will especially focus on the applications of key themes of the *Commitment* in each part of the world.

5. **Consultations.** We will seek to hold a number of smaller international consultations on key issues emerging out of Cape Town. Several such consultations have already been held in the past five years—prosperity theology and the gospel; creation care and the gospel; the challenge of Islam; and the use of media in worldwide evangelism.

Further consultations on cutting-edge issues need to occur on some of the major issues arising out of Cape Town, including the challenge of migration/diaspora; megacities; ethnicity and identity; the continuing challenge not only of Islam but also of Buddhism; the need to reach oral learners as well as unreached people groups; the urgency of Christian witness in public life; sexuality and the gospel; and the implications and challenges posed by secularism.

6. **Literature.** Issuing out of these consultations, it is our hope to produce literature of enduring worth, covering contemporary missiological issues, similar to the Occasional Papers produced by Lausanne after the 1974 Congress.



### Principles for future ministry

As I step down as Global Associate Director for Regions<sup>6</sup> of Lausanne, it is my hope that Lausanne will be guided by several principles as we engage in these areas of ministry:

- Avoiding duplication of efforts by others.
- Where possible, seeking to partner with others.
- Focusing on cutting-edge issues and providing a platform for evangelicals while endorsing good work in others.
- Functioning as an ‘honest broker’—providing space for evangelicals to reflect and serve the global church by providing creative and critical perspectives on the challenges facing us, in the belief that Lausanne grows best producing fruit on other people’s trees.
- Listening to and reflecting conviction and concerns expressed by evangelical leaders across the globe, avoiding domination of any one perspective.
- Living under the authority of Scripture ‘as we seek to call the global church to bear witness to Jesus Christ and all his teaching in every area of the world geographically, and in every sphere of society, including the realm of ideas’ (*Commitment*).<sup>7</sup>
- Working for depth through networking, rather than through isolation.

I am delighted to commend to you for your prayers and support Lausanne Global Executive Director/CEO, Dr Michael Oh, and his team, including my successor, Dr Las Newman

from Jamaica, former Deputy General Secretary of IFES and Principal of the Caribbean Graduate School of Theology. As we seek to be faithful to God's calling to take the gospel to the ends of the earth, we would appreciate your prayers and engagement with us.



**Lindsay Brown** has served since 2008 as Global Associate Director for Regions (formerly called International Director) of the Lausanne Movement, coordinating the 12 Regional Directors. He has an MA in Modern History from Oxford University and a DD from the Graduate School of Theology in Jamaica, and studied theology in Vaux sur Seine Free Faculty of Theology in Paris under Henri Blocher. He is the author of *Shining like Stars: the Power of the Gospel in the World's Universities* (IVP).

## Endnotes

1. John Stott, *Through the Bible, Through the Year: Daily Reflections from Genesis to Revelation* (UK: Lion Hudson, 2006), 193.
2. *Editor's Note*: See article entitled '[A Personal Reflection on Cape Town 2010](#)' by Doug Birdsall in the November 2015 issue of *Lausanne Global Analysis*.
3. <https://www.lausanne.org/content/ctc/ctcommitment>
4. *Editor's Note*: See for example *The Cape Town Commitment Study Edition* by Rose Dowsett; *Bibliographical Resources for The Cape Town Commitment* edited by Darrell Bock; and other resources in the [Lausanne Library Bookstore](#).
5. *Editor's Note*: See article entitled '[Engaging the Church in Africa in its Key Mission Issues to 2050](#)' by Rudolf Kabutz in the November 2015 issue of *Lausanne Global Analysis*.
6. *Editor's Note*: The role of Global Associate Director for Regions was called 'International Director' prior to 2016.
7. <https://www.lausanne.org/content/ctc/ctcommitment>

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## Lausanne Global Analysis

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

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

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

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

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