

CONNECTIONS

The journal of the WEA Mission Commission

A global writers' roundtable speaking into the challenges of world mission today

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A REPORT ON THE 2010 MISSION CONFERENCES



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Brief Reflections

on a unique issue of our journal

Three elements to my comments

William D. Taylor is senior advisor to the WEA Mission Commission staff and co-leader of the Mission Commission Global Missiology Task Force

First, enough time has passed in order for us to write with a certain perspective on the series of four major 2010 global gatherings, all related to Edinburgh 1910. Our diverse writers speak to those events where they were present. Some of the reports are very positive, others offering more of a gracious critique.

Bertil launches the challenge as to whether such international events are deliberative, demonstrative, or decision-makers. In other words, are they descriptive of perceived realities or are they prescriptive for the future? Here we find a difference, at least in my mind, between, on the one hand, Edinburgh and Boston, and on the other hand, Tokyo and Cape Town. The reader can sort this out as they work through these thoughtful articles.

Having attending all three of the major Lausanne congresses, I reveal my own perspective in my article that particularly addresses Cape Town. Over the course of my 45 years in active global ministry—first based in Latin America for 17 years

and since then working primarily with the WEA and its Mission Commission—I have seen perhaps some of the best and most valuable events, and a few that I rank amongst the least worthy. Which is classified information primarily because I don't want to lose friends.

So as you read, may you be encouraged. We also trust you will be disturbed in a good sense. Some of you may deeply disagree with observations or conclusions that a writer may have taken. Feel free to challenge us.

Steve Moore offers a thoughtful challenge on the future of global conferences, and perhaps all organizers of such events should read this article with care, and make very careful decisions before planning another one.

Second, we inform our readers that this issue of our journal will be the last to automatically be printed and sent out to subscribers.

From now on we shall become an Internet-based magazine, with the option of Print-On-Demand—POD.

The next issue in this format will grapple with issues swirling around the church in and for mission. Our guest editors (God bless them!) are Willie Crew and Bruce Huseby.

Again the voices will come from all continents and a great variety of churches with a heart for mission—from local to global. We will tackle the touchy issue of financing missions, and much more.

Finally, I have stepped down as founding editor of Connections with the release of the next issue on the church in mission. It has been an honor to establish and grow the journal, opening up creative space for writers from many nations and cultures to put to pen their concerns and passions. We have facilitated the growth of a very significant crop of new writers, many younger, many also who would never have found a venue to write and speak. For that I am deeply thankful to God.

The artistic presentation, especially those issues produced in Holland, has been remarkable. I am grateful to Kees van der Wilden and our publisher Anton Smeele for their creative role.

But the fact is that the journal never caught the audience we were aiming at. Perhaps we were too optimistic in our dreams. Perhaps we expected too much. Perhaps we thought there was a real need when that critical element was not present. Perhaps we could never find a graphic format that would please both the USA and India, the UK and Nigeria. Korea and Argentina. Perhaps being yet another English-based

journal we automatically limited our readership.

We spent a lot of God's funds producing a beautiful, yet costly, journal, but it did not find echo in the global mission movement. So it's time for a change of leadership, and perhaps a new kind of journal that speaks for the reflective practitioners of our world, a combinations of writers and readers that still need a forum and space to express their ideas and concerns. God's blessings on our future editorial team.

Good sisters and brothers, thoughtful reading to you all!

Enjoying a break during Cape Town 2010





Global Mission Conferences in a historic perspective

*Bertil Ekström is the Exec. Dir. for
the WEA Mission Commission*

Uncomfortable questions must always be asked. Such as: How important are mission conferences for the advance of the Kingdom of God? Are these events a good and justifiable investment of time and resources? Are those who come to global conferences true representatives of world Christianity? How much are local believers affected by international gatherings?

These and many other questions could be raised, and some of them are very relevant. In a competitive world with a strong entrepreneurial influence among churches and mission organizations, there seems to be an unhealthy inflation in the number of world conferences. At the same time, many of us value the opportunity to meet people, and regardless of the program, take advantage of the gathering to connect and re-connect with new and old friends. Was that perhaps the biggest contribution from the mission conferences in 2010?

Conferences dealing with missiological issues are not new. During the history of the Christian Church, from the early ecumenical councils to the present day, leaders have met to discuss and decide about basically everything—from a theological understanding of the Bible to good practices for Christian behavior and strategies for evangelization and mission. There is no doubt that some of these gatherings have

had a permanent impact on Christianity, and in some cases even on society and human history. But many have just been forgotten and have not had any lasting influence. Will the 2010 conferences mentioned here be considered innovative and cutting-edge gatherings when the history is written a few days? To be honest, I am not so sure.

In this brief article it is impossible to even mention all the major mission conferences that Christians have organized during history, to believe it would be possible to analyze them is just a foolish idea. My intention is, therefore, not to write history—others can do that—but to highlight some aspects in a few groundbreaking and re-routing conferences, particularly those related to the 2010 celebrations.

I had the privilege to be at two of these “historic” events in 2010, in Edinburgh and in Cape Town. My reflections, based on these participations and on reports from the others, are of course subjective. I was invited to the Tokyo conference as well, but the MC budget covered only two. I have tried to highlight both strengths and weaknesses as I have seen them, knowing that others have different perspectives and perhaps better insights to some of the conferences. I truly appreciate the contribution of several of the organizers with their reports and comments in this issue of *Connections* - 5

tions. My intention is not to diminish the value of the conferences, but to raise some issues that may help us to improve the use of global gatherings.

Edinburgh 1910

The mission conferences in 2010 celebrated the centenary of the Edinburgh conference; each of them re-created some aspects of the 1910 event. The original conference was the climax in a series of events starting in 1854 when two significant conferences were held—one in London, organized by the newly formed Evangelical Alliance (1846) and one in New York, organized under the leadership of Alexander Duff.¹

Three other important preparatory conferences were held before 1910; Liverpool, 1860; London, 1888; and New York, 1900. According to Gustav Warneck, the 1888 conference in London was the most significant in terms of solidifying international co-operation between mission organizations. The conference in New York was the largest, with over 175,000 people attending. It included “most of the missionary giants of that day—Bishop Thoburn, Hudson Taylor, Timothy Richard, John Paton, John Mott, Robert Speer and others.”² Gairdner comments about these events:

Similar general conferences [to Edinburgh 1910]...gave precedents for following either of these two lines—either that it should be deliberative and consultative, or that it should be mainly designed

to bring the subject of missions in a striking way before the public—which in this case meant little more than the public in the part of the world in which the Conference should be held. In the first case it would have the character of a deliberation, in the second a demonstration.³

However, the organizers of Edinburgh 1910 desired the event to be a truly global conference—to focus not so much on mission theology but on mission strategy. They presupposed that there was agreement on basic biblical foundations for mission.⁴ It was also strongly influenced by the mindset of optimism and triumphalism that dominated European and North American Christians before the First World War. There was both an urgency to reach out with the Christian message to all the unreached regions of the world and the belief that it was possible to do so during their generation.

The question has been raised whether the conference was really representative or not. Stanley says,

...the conference [was not] truly ecumenical in the sense of being geographically representative of the composition of the world church in 1910, for the simple reason that del-

3 W.H.T. Gairdner, *Edinburgh 1910 - An Account and Interpretation of the World Missionary Conference (Edinburgh and London: Oliphant, Anderson & Ferrier, 1910)*, 13.

4 Jan-Martin Berentsen, Tormod Engelsen and Knud Jørgensen (eds.), *Missiologi i Dag [Missiology Today]* (Oslo, Norway: Universitetsforlaget, 1994), 138.

1 Herbert Kane, *Understanding Christian Missions* (Grand Rapids, MI: Baker, 1985), 175.

2 Kane 1985:175,176.

egates represented not churches or denominations but Protestant and Anglican foreign missionary societies, and societies were allocated strictly on the basis of their annual income. Hence the big battalions of the Anglo-American missionary movements, most of them denominational missions, dominated the field. Thus, of the 1,215 official delegates, 509 were British, 491 North Americans, 169 originated from continental Europe, 27 came from the white colonies of South Africa and Australasia, and only 19 were from the non-Western or 'Majority' world (18 of them from Asia).⁵

However, the ecumenical movement in particular benefited from the 1910 event. The Continuation Committee did probably what the conference in itself could not do: to include some representation from the newer churches in the Global South and be much more inclusive in terms of engaging leaders from other streams of Christianity and believers of other cultures.⁶

Anderson reminds us that

Three important movements emanated from the work of the Continuation Committee of Edinburgh 1910. First and foremost was the organization of the International

Mission Council (IMC) in 1921. It sponsored significant missionary conferences in Jerusalem 1918, Madras 1938, Whitby 1947, Willingen 1952 and Ghana 1958, before becoming a department of the WCC in 1961. The other two were the Life and Work Movement (Stockholm 1925) and Faith and Order Movement (Lausanne 1917).⁷

A lot more could be said about the representation of world Christianity at that point, particularly if the wider Christian community is considered. During the twentieth century evangelicalism grew in Latin America, Africa, and Asia, and with Edinburgh being mainly a Protestant/Evangelical conference it was natural that few national leaders from these continents could attend. Interestingly, however, the few non-Western observers who attended were not mentioned in the official reports, such as Brazilian delegate Alvaro Reis, the only Latin American observer.⁸

Remarkably, though no Latin Americans were mentioned as being present, delegates deliberated over whether the continent was considered already evangelized without any need for further missionary investment. Without participation of Latin American leaders, delegates determined that the continent had already been evangelized. Others had decided on their behalf; the Latino voice was not heard.

5 Brian Stanley, *The World Missionary Conference, Edinburgh 1910* (Cambridge, UK: Eerdmans, 2009), 12.

6 Paul Pierson, "World Missionary Conferences in Dyrness," in William and Veli-Matti Kärkkäinen (eds.) *Global Dictionary of Theology* (Downers Grove, IL: IVP Academic, 2008), 562, 563.

7 Justice Anderson, "World Missionary Conference (Edinburgh 1910)" in Moreau, Scott (ed.), *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 1029.

8 Luiz Longuini Neto, *O Novo Rosto da Missão [The New Face of Mission]* (Viçosa, Brazil: Ultimato, 2002), 86.

Six years later, Latin American leaders met in Panama (Panama 1916) to analyze the situation themselves. They concluded differently from the Edinburgh conference; the Latin American leaders considered their continent still a mission field. Panama 1916 was followed by two other conferences—Uruguay 1925 and Cuba 1929—both which reinforced the same conclusion.

Deliberation, Demonstration, and Decision-making

Again, we raise the question of the purpose of mission conferences. Should global missions conferences be organized for deliberation, demonstration, or decision-making?

Personally I believe that international conferences are good for deliberations, but not for any decision-making process other than to recommend priority areas which then can guide the strategic plans of the organizations that delegates represent. A conference can only speak for those who are present and according to the status these participants are given as official representatives of their organizations. The voluntary and independent character of mission organizations and denominational/church structures makes it impossible to impose any decisions that may solemnly be included in a final declaration. At the same time, we should not underestimate the importance of people coming together from different ecclesiastical backgrounds and traditions to discuss issues related to the advance of the Kingdom of God and the implications of being church in different historic periods. A good example of the fruitfulness of such a process is the

Lausanne Covenant which, beyond the 1974 conference itself, has had such an impact on missiological thinking over the last thirty-seven years.

Demonstration has also been an important aspect of global conferences. I am not sure they impress either the Devil or defenders of other religions, and even less those who are completely secularized and indifferent to any kind of religious manifestation. Perhaps it is we, as Christians, who need these conferences—to emphasize important values such as unity and co-operation, and to reinforce the reality that we belong to a growing group of fellow-Christians around the globe.

Another positive outcome of a global mission conference is the healthy process of re-evaluating the role and influence of missions in relation to the growth of the church and the impact of the development of Christianity around the globe. An interesting criterion for analyzing conferences in history is to verify who called for the gathering and who dominated the program. There is little doubt about what happened in Edinburgh 1910, the question is whether the global conferences in 2010 achieved something different.

Lausanne 1974 and Manila 1989

Developments post-1910 raised concerns, especially among leaders in evangelical circles. In 1966, evangelicals met in Wheaton to consider a new world conference focusing on global evangelization. Later the same year, a conference on evangelism was organized in Berlin to prepare for a

bigger event in Lausanne 1974.

I remember holding the application form for the 1974 Lausanne Conference in my hands, but as a university student I could not imagine the importance of the event and therefore did not attend. Listening later to the testimony of friends who went to Lausanne, I understood that something significant had happened.

The Lausanne 1974 conference was certainly one of the more influential gatherings of evangelicals in the history of the church. Representatives from more than 150 countries met in Lausanne, Switzerland, responding to an initiative issued by Billy Graham to gather evangelicals around the theme of world evangelization. There was a need to react to developments within the World Council of Churches and show that evangelical Christians could be united and work for a holistic understanding of the gospel.

The main outcome of Lausanne 1974 was the Lausanne Covenant, which has permeated most evangelical missiological thinking in the last decades. Although much of the initiative came again from the Global North, the crucial yet unsung participation of Samuel Escobar and Rene Padilla from Latin America and of Festo Kivengere from Africa gave a new broadness to the deliberations and to the final document. The holistic approach to the missional task of the church and the inclusiveness of the whole global body of Christ resulted in a new sense of ownership for the conclusions.

We need to at least mention Manila 1989. The number of countries represented at this conference expanded to include 170,

and the Manila Manifesto reinforced the holistic approach to the gospel and to the world that the Lausanne Covenant had affirmed. New components included the insertion of statistical figures and concrete challenges to reach the so-called unreached people groups, a direct influence of the emerging AD 2000 and Beyond Movement.

Seoul 1995

The Global Consultation on World Evangelization (GCOWE '95) in 1995 in Seoul was organized by the AD 2000 and Beyond Movement. Around 4,500 people gathered from around the globe, focusing primarily on unreached people groups (UPGs) and on the goal of finishing the missionary task before the year 2000. The dream, neutralized by political crises in the Middle East, was to celebrate a truly global conference in Jerusalem in 2000 with at least one Christian from each ethnic group (estimated at that point to be 12,000) plus 3,000 observers from around the globe. It was a fantastic dream, only comparable to scenes known from the book of Revelations. There is no doubt that AD 2000 was an important motivating factor for many mission movements in taking seriously the challenge of the so-called 10/40 Window and the UPGs.

Unfortunately, the exaggerated emphasis on statistics and measurable results forced the movement to create a mechanism of reductionism, so that instead of rejoicing with the people groups that had in fact been reached, the groups that still needed to be evangelized were re-calculated and the numbers were drastically reduced to a

few hundred. Early in 2001, the leadership closed the movement. However, the legacy of the AD 2000 and Beyond Movement, with its peak in 1995, is its focus on strategic co-operation to reach out to those who have not yet heard the gospel. At least two important movements emerged as a result of AD 2000—the Movement of African National Initiatives (MANI) and the Ethne to Ethne Network.

Mission Conferences in 2010

How are these global mission conferences, the main theme of this issue of *Connections*, related to this history of events since 1910? Which of the main four (Tokyo, Edinburgh, Cape Town, or Boston) best represented the spirit of Edinburgh 1910? Personally, I believe that a combination of the four best corresponds to the intentions and motivations that characterized 1910. Tokyo 2010 strongly emphasized finishing the missionary task within this generation and encouraged bold strategies for evangelizing the still unreached ethnic groups. Edinburgh 2010 was a celebration of the diversity of Christian traditions, stressing the need for respect and unity among Christians. Cape Town 2010 fulfilled something of the dream to be the most representative gathering in the history, with people from 195 nations. Boston 2010 carried the tradition of assembling students and focusing on a younger generation and the role of the church in transforming society.

Edinburgh 2010 convened a smaller number of participants in comparison to Tokyo and Cape Town. One of the strengths of that conference was the study of nine topics and the discussions

based on these studies. I was involved in the theme of “Mission Spirituality and Authentic Discipleship” and led some of the sections, together with the Catholic Archbishop of Glasgow. Although the final document, *Common Call*, is quite weak and innocuous, the texts produced on the main themes are important contributions to missiological reflection and have been published in two books. The strength of Edinburgh 2010 was certainly the broadness in participation of different Christian traditions. But that resulted also in an unclear focus on world evangelization, far different from what was seen in the 1910 event.

Cape Town 2010 was the Third Lausanne Conference on World Evangelization, theoretically in co-operation with the World Evangelical Alliance. WEA was involved in some of the initial planning of the conference and in the selection process of the participants, mainly through its regional and national alliances. However, the program and the presentations were completely coordinated and managed by the Lausanne leadership. And it was, of course, Lausanne’s conference and not WEA’s. Many good things can be said about the Cape Town conference. The technical paraphernalia was singular and impressive, creating an atmosphere of both enthusiasm and creativeness. The Bible studies in Ephesians, led by theologians from six different regions, gave opportunity to reflect together with people from other cultures about God’s plan for the church. The afternoon dialogue sessions and seminars offered a diverse and rich “smorgasbord” and the possibility for more focused discussions. To meet brothers and sisters from so many different countries and cultures was an anticipation

of the great day before the Lamb of God. The plenary presentations of Patrick Fung (Singapore) and David Ruiz (Guatemala) on partnership on the last day of the conference were certainly two of the best and most relevant contributions. The climax for me was the communion service the last night, a foretaste of heaven.

My personal evaluation of Cape Town 2010 has also several critical aspects and I choose to mention two of them. First, the whole program was very Western and missed a unique chance to present what the global church is about. The message “between the lines” was the same as has been heard many times before: the problems are in the Global South, with the exception of secularism in Europe, and the solutions come from specific countries in the Global North. The Latin American evening was a disaster, presenting a continent that no Latin American could recognize. Although the leadership of the conference apologized the next day, particularly for a couple of videos that were shown, it demonstrated the difficulty that we in the Global North have in taking seriously the Majority World Church. Secondly, for me personally, the morning on “priorities for world evangelization” was one of the biggest disappointments, especially because of the outdated and extremely reductionist presentation of the so-called unreached people groups. The inaccuracy of the information and the insistence for participants to adopt UPGs created both suspicion about the material presented and an uneasy atmosphere of intimidation.

There is no doubt that the most important contribution of the conference is the Cape Town Commitment. I believe the document

can have the same dignity as the Lausanne Covenant due to the excellent co-ordination of Chris Wright and the good international representation in the editorial group. The second part of the Commitment deals with issues that the conference highlighted but with a different underlying message.

Movement or Institution?

As I now work for an international institution that somehow grew out of a movement of Christian unity and co-operation, I am aware of the danger of limiting or even killing a movement by institutionalizing it. Perhaps some of the global conferences have shown the need for launching (or even re-launching) new movements when bureaucratic processes have taken over the old ones. Parallel to the preparations for the II Lausanne Conference in Manila 1989, the AD 2000 and Beyond Movement was inaugurated based on the concern that the Lausanne Movement had lost its focus on reaching the un-evangelized. The leadership of AD 2000 came mainly from the newer sending countries, although a good part of the financial resources came from the Global North. In Brazil, we as evangelicals had the strange sensation that our missiology was strongly based on the Lausanne Covenant, but our missionary strategy looked for solutions in the AD 2000 and Beyond Movement.

The main risk, as I see it, comes when ownership of a movement is reduced to a few people from the same culture or ecclesiastical background. Automatically that excludes many others and the impact is considerably more limited.

Is There a Future for Global Conferences?

A key question is whether global conferences have a future or not. I believe we will continue to organize international events because we like big things and strongly believe that we need to demonstrate our potential and size as Christians. I am not against global meetings. The Mission Commission of WEA will continue convening consultations for the worldwide mission community, although on a much smaller scale than those mentioned in this article.

However, if we are going to continue gathering people from around the globe with the intention to facilitate dialogue and partnership, I think the following principles are important:

1. There must be opportunity for participation from all segments of the church, geographically, culturally, and ecclesiastically.
2. Nobody speaks on behalf of others, but rather space is provided for everybody to represent his/her specific context.
3. The reality that English is the “global language” should not limit the participation of people from countries where English is not used. And that includes plenary speakers. All should have the privilege of using headsets.
4. The program cannot be determined and controlled by those who come from the selected number of countries that have financial resources to invest in an event.

5. Openness must be allowed to discuss and consider different opinions and perspectives, knowing that nobody has the full understanding of truth of God’s revelation in the Scriptures.

6. Good balance must be worked for in the representation of gender and age groups, with a special focus on engaging younger generations.

7. These events must grapple with relevant issues that are on the agenda of the whole church.

The single most important principle, however, is the deep and coherent respect for what God is doing around the globe in relation to emerging mission movements and growing churches. The September MANI 2011 conference in Abuja is a clear demonstration of the strength of African churches. The rest of the world does well to seriously consider the importance of listening to what God is saying through African leaders today.

Conclusion

This combination of historical facts and personal reflections is certainly not a complete and finalized evaluation of evangelical mission conferences. There is much more to be said, and this edition of Connections includes several articles focusing on the 2010 events. It is more than clear that no singular conference can be perfect and we are always learning. At least I hope that that is true.

Perhaps the four conferences in 2010 give an accurate picture of Protestant Christianity today. It is impossible to gather all under

the same roof and the desire of unity is constantly challenged by the strength of diversity. Critical questions, however, include the following:

- How important were these conferences for the advance of the Kingdom of God?
- Who owned the agenda of these gatherings?
- Will mission organizations and churches around the globe follow the recommendations presented in Tokyo or in Cape Town?
- Have relationships between the different church traditions really improved after Edinburgh?

- Has Boston given a new impetus to a younger generation?
- Will the huge investment in travelling, conference costs, etc., be converted into more people evangelized and discipled?

Only history will tell.

Tablegroup meeting during Cape Town 2010



Family Tree of Global Mission Conferences

by Marv Newell, Senior Vice President
www.MissioNexus.org

Proposed **Cape Town 1810** World Mission Conference
(William Carey)

Edinburgh 1910 World Missionary Conference (John Mott)

Ecumenical Stream

Evangelical Stream

1928 Jerusalem

1938 Madras

1948 Amsterdam

1961 Delhi

(Billy Graham) (Ralph Winter)

1974 Lausanne I

1980 Melbourne

1980 Pattaya 1980 Edinburgh

1989 Manila 1989 GCOWE
(Lausanne II) (Singapore)

1995 GCOWE (Seoul)

1997 GCOWE (Pretoria).

2004 Pattaya (Forum for WE)

Edinburgh 2010
Boston 2010

Cape Town 2010
(Lausanne III)

Tokyo 2010

(Billy Graham Evangelistic Association held global conferences for itinerate evangelists in Amsterdam in 1983 (4,000 attended), 1986 (8,000 attended), and year 2000 (10,000 attended))

Matters of Interest	Tokyo 2010	Cape Town 2010
Historical link	1980 Edinburgh Conference	1974 Lausanne International Congress on World Evangelization
Name	Global Mission Consultation and Celebration: From Edinburgh to Tokyo	Cape Town 2010: The Third Lausanne Congress on World Evangelization
Sponsoring network	Global Network of Mission Structures, CrossGlobal Link, Third World Missions Association, Asia Missions Association.	Lausanne Movement and World Evangelical Alliance
Purpose	Bring together mission leaders and structures from around the globe, especially from the Majority World.	Confronted the critical issues of our time as they relate to the future of the church and world evangelization
Theme/motto	"Making disciples of every people in our generation"	"The whole church taking the whole gospel to the whole world"
Focus	Reaching the final unengaged and unreached peoples with the gospel	World evangelization plus discussion of global church issues
Attendees	1,000 from 140 countries, 70% non-Western	4,200 from 198 countries, majority non-Western
Ensuing document	Tokyo Declaration	Cape Town Commitment
Practical follow-up	"Last Mile Calling" web connection	Each country to hold in-country Lausanne follow-up meetings
Lasting value	Hope of a global network of mission structures to utilize the "Last Mile Calling"	Gave rekindled momentum to Lausanne Movement

A Presentation of Tokyo 2010

by Yong J. Cho, International Director, Global Network of Mission Structures

Tokyo 2010 had the special privilege of being the first of four gatherings to be held in 2010 which commemorated the Edinburgh 1910 mission conference. Each of the four commemorative gatherings was designed to have a unique focus and delegation, the combined sum of which represented and touched virtually every church and mission tradition in the world—from Pentecostals to Roman Catholics to Eastern Orthodox believers.

The purpose and special contribution of Tokyo 2010 was to reproduce four of the elements of Edinburgh 1910 which made that gathering historically significant to the global mission community. Those four elements were as follows:

1. Delegates came as representatives of all the major evangelical sending agencies and nations of the world,
2. The specific focus was on the final frontiers of the Great Commission,
3. Concerted effort was made to identify and fill in the gaps of inter-mission collaboration,
4. Participating agencies continued to cooperate following the meeting on the national, regional, and global level to reach the remaining “unengaged” non-Christian peoples (today’s terminology for what were called the “unoccupied fields” in 1910).

In contrast with Edinburgh 1910 and in keeping with the new realities of global mission, it was early decided that Tokyo 2010 would be held in the non-Western

world and would be organized primarily by non-Western mission leaders, networks, and agencies. At the same time, the meeting was to be a global effort, meaning Western participation was welcome and encouraged, but would only represent a minority contribution. Altogether, over 1,000 delegates came from 73 countries, representing over 600 agencies with a combined 100,000 cross-cultural missionaries on the field.

As an exciting milestone for global missions, Tokyo 2010 became the first-ever global-level meeting following the Edinburgh 1910 pattern that was planned, organized, led, and funded primarily by the non-Western mission movement. In contrast, the Edinburgh 1910 meeting had just a handful of non-Western participants, none of which came as representatives of non-Western mission agencies, and none of which were part of the leadership team. Similarly, Edinburgh 1980 had just one non-Westerner on its executive team, although its delegation was made up of 1/3rd non-Western mission leaders—an achievement which was greatly celebrated. Interestingly, Tokyo 2010 reflected almost the reverse of the Edinburgh 1980 meeting, with around 74 percent of its delegation coming from the non-Western world and a similar percentage making up its leadership

team. These percentages closely resemble the proportions of missionary sending today in the early twenty-first century. The percentages of delegates coming from various countries and regions also closely reflected their proportional contribution to the global missionary force.

In addition to focusing on the least-reached peoples and places in the world—what was referred to as the “breadth” of the Great Commission at Tokyo 2010—the consultation also brought attention to the “depth” of the Great Commission mandate, represented by the phrase “*teaching them to obey all that I have commanded*” (Matt 28:20).

The Tokyo Declaration issued at the consultation underscored the importance of this dimension both at the individual level as well as at the social or national level. Under the category of transformation, the Declaration made the following affirmations:

“The new believer’s worldview must be adjusted to a biblical worldview; his lifestyle changed to increasingly conform to the image of Christ; and his ethical conduct progressively marked by biblical morals. Ideally, this results in individuals applying the gospel of the kingdom to every sphere and pursuit of life—from government to economics, from education to health, and from science to creation care. As a consequence whole communities, cultures, and countries benefit from the transforming power of the gospel.”

The Tokyo Declaration’s emphasis on the transformational dimension of the Great Commission added an element to the Edinburgh tradition that many mission leaders

felt had been a glaring omission in previous gatherings. For this reason, the theme and watchword for Tokyo 2010 was established as “making disciples of every people in our generation.” This watchword built on the previous two watchwords of Edinburgh 1910 and Edinburgh 1980, which were “the evangelization of the world in this generation” and “a church for every people by the year 2000.” The watchword of Tokyo 2010 thus took the “generation” time frame of Edinburgh 1910, and the people group emphasis of Edinburgh 1980, and added the discipling aspect of Matthew 28:19-20. In doing so, Tokyo 2010 sought to draw attention to an important progression over the last century that has led to greater depth as well as precision in defining how we measure success in fulfilling the Great Commission.

Another unique contribution of Tokyo 2010 to the Edinburgh tradition was its inclusion and elevation of the “secular peoples of Europe” as a “frontier mission” priority for the global church. One of the most moving times during the consultation followed the presentation of Stefan Gustavsson, leader of the Swedish Evangelical Alliance, who described the dismal situation of both the society and church in Europe. After his presentation, the entire consultation (most of which represented the fruit of European missionary sending in past centuries) began to intercede for this once Christian continent that is now itself in need of pioneer missionary effort—a phenomenon being referred to as “reverse mission.” At the same time, many non-Western mission leaders remarked that the very trends which contributed to the decline of the church in Europe are beginning to affect their countries as well. Such a realization

brought Tokyo 2010's theme of discipleship into even sharper focus, underscoring the reality that the Christian faith is just a generation away from extinction in every society.

Ongoing coordination beyond Tokyo 2010 is being facilitated by the Global Network of Mission Structures (GNMS) and the Tokyo 2010 Mission Network.

The goal of the GNMS is to build an alliance of 2,000 mission sending agencies to fully engage all the world's remaining unreached peoples in the next decade and beyond.

The Tokyo 2010 Mission Network will represent a broader constituency of church and mission leaders with a special focus on discipling all nations in this generation.

Message from the Editing Team

We regret that during 2011 we were unable to produce an issue of Connections.

This was due to changes being implemented in order to transition our journal as a digital magazine with print on demand (POD) capacities.

This issue is a sampler of what the future might look like.

Connections (C): *Why did you attend this particular conference?*

Seth Anyomi (SA): I attended because I was part of the team that planned this event. Also, I served as African Coordinator for the Tokyo 2010 event.

Susanta Patra (SP): I was invited to attend as a speaker. Moreover, I led the Indian delegates selection.

Silas Tostes (ST): I went to Tokyo 2010 to represent Pastor Jonathan F. Santos, who was to receive an award. He could not come, so I was sent in his place.

C: *What was your degree of participation in the programs of the event?*

SA: I was a key player on the planning committee, served as the Africa Regional Coordinator for the Tokyo 2010 event, and was assigned as a workshop speaker.

SP: I was at the plenary. I led the South Asian group and had several speaking engagements in National and South Asian gatherings.

ST: I was there only to attend the several meetings and workshops—as a participant, not as speaker.

C: *How was the 1910 Edinburgh Conference referred to and evaluated during the conference?*

SA: The Edinburgh Conference was highly acknowledged. In fact, I was asked to represent the Tokyo 2010 event at Edinburgh,

Conversations with participants of Tokyo 2010

“Connections” interviewed Seth Anyomi (Ghana), Susantra Patra (India) and Silas Tostes (Brasil)

but I could not accept due to a previous engagement (Dr. Yong Jong Cho served as the official delegate to the Edinburgh event). Edinburgh certainly set the tone for Tokyo 2010.

SP: I think it was referred to in every session. It was truly a celebration of the 1910 Edinburgh Conference.

ST: Not much. Of course, there was a summary of it as well as a reference that the so-called Third-World countries had become a sending force, while they had been a mission field in 1910. It was not mentioned, I did not recall, that Latin America was not considered to be a mission field in Edinburgh, as it was Catholic. It was, at that time, considered to be a Christian area of the world. I found the use of the expression “Third-World” to refer to non-Western countries strange. We know that the United Nations has not used this term since the ‘90s. Perhaps, “non-Western countries” or “the Global South” would have been better. And, of course, Korea and Japan are not Third-World countries anyway.

C: *What is your personal evaluation of the conference? Strengths? Weaknesses?*

SA: The conference in itself was a resounding success. The Two-Thirds-World countries were very well represented, as well as many Western mission agencies. However, due to two other equally important meetings scheduled in Edinburgh and Cape Town, many world leaders could not be in Tokyo because they were attending these other meetings.

SP: I thought it was organized well. The presentations in the smaller groups were excellent. Some of the plenary presentations were weak. More focus was given on what had happened to date and less focus on the way forward.

ST: The conference included around 800 people from different countries. Many more were from the hosting Japanese churches. The conference altogether included around 1500 people.

C: *How do you think the conference has/will influence mission in your own context? In your region? Globally?*

SA: The greatest impact of Tokyo 2010 was on Japan and her people. It was acclaimed as the largest such missionary gathering in that country, and it did in fact pave the way for the level of response from the Japanese Christian Church to the Tsunami crisis, as well as the significant positive response to the gospel by the Japanese people, as reported by Christian leaders from Japan who hosted the event.

Testimonies continue to come in from delegates who attended this meeting from various African countries, applauding the high level of pre-conference organization as well as the quality of presenters, reverence, and high worship that marked the

The following response comes from a participant who prefers not to be named:

The conference was not special at all. However, it tried to challenge us to world evangelism, to focus on the last frontiers, or to focus on the present challenges... All this is so good. I personally did not feel all that comfortable, as I felt that the effort to unite with other mission efforts was not present at all. It was conveyed by one of the speakers that the Western countries' time in missions had gone by. It was now the Third-World countries' time in mission. In fact, the mission time belongs to the church, filled with the Holy Spirit, not to a region of the world.

entire conference. Pastors have written to say that their churches have become mission focused because of the effect of the Tokyo 2010 conference on their lives. The

Anglican Archbishop for West Africa, Rev. Dr Justice O. Akrofi, was in Tokyo, and he has certainly brought the spirit of missions back to his constituency.

SP: The impact was more for the celebration of what God is doing and time for new connections, learning new methods, and partnership in mission globally.

ST: Nothing. I was the only one from Brazil. There were other Brazilians attending, but as missionaries in Japan or somewhere in Asia. I was already very much involved in missions. Tokyo 2010 did not add much to my commitment. Without any offense, even Lausanne III did not add much to me. Mission Commission (MC) consultations are more valuable than the huge mission congresses.

C: *How could/should the MC engage with the results/outcomes of the conference?*

SA: The MC should certainly acknowledge the historical significance of the Tokyo2010 event. They should actively seek to engage the sponsors of this event in a future dialogue for increased partnership that could lead to effectiveness in reaching the unreached millions in Asia and other parts of the World.

SP: The MC should get involved in follow up; taking the Tokyo 2010 event forward by reviving the inspiration received, by implementing the decisions made, and by seriously helping to take the movement to regions beyond.

ST: First of all, Tokyo 2010 needs to be open to share with the MC and to reflect

together. One of the main Tokyo 2010 aims was to have a database of all organizations and mission teams so that people and organizations around the world would be able to connect with one another. However, due to security reasons nearly all the leaders I met were not willing to feed the system with information, as they did not know who would be reading it. I am one of them.

C: *Other comments:?*

SA: I wish to add that Tokyo was selected as venue for the Tokyo 2010 event in view of the anticipated Christian impact it would have on Japan and the Asian Region.

SP: 2010 should not diminish in history.

ST: Even though, I did not see Tokyo 2010 very positively, I am sure that it encouraged and inspired some for missions. I personally liked very much the time I spent talking to a Bhutanese pastor. It was good to hear that despite hard times, some people had become believers in that traditional and, in many ways, closed country.



Analysis of Tokyo 2010

Important issues, Strengths and Weaknesses

*Marvin Newell is Senior Vice President of Missio Nexus, the merger between CrossGlobal Link and The Mission Exchange. (see also pages 83-85 in this issue)
He served on the Planning Committee of Tokyo 2010.*

The 2010 Global Mission Consultation and Celebration—From Edinburgh to Tokyo, is now a year and a half past. The primary question is, “What lasting benefit did that global conference bring to the world of missions?” Did it cast a vision for the future that attendees now share? Did it help coordinate greater interdependence between mission associations and networks from around the globe as was hoped? Did it come up with new models and strategies that are now being implemented? These and other related questions need to be addressed, as they arise from the stated goals of the conference.

My good friend Lon Allison, Executive Director of the Billy Graham Center, has observed that conferences of this nature (and he has been involved in quite a few!) “tend to over-dream and under-produce.” Did Tokyo 2010 over-dream and subsequently under-produce? This is a legitimate question. To be responsible, we need to reflect honestly on the consultation, candidly evaluating both its strengths and weaknesses—for surely there were both.

What It Did Accomplish

For those who were present, it is undeniable that the gathering met its goal of consecration and celebration of the past. The plenary sessions were filled with worship and thanksgiving as the participants reviewed what God has done through missions since 1910. The variety of nationalistic and cultural worship styles from the continents of the world were uplifting and inspiring. They gave visual proof to the fact that over the past one hundred years the church has become global, indigenous, and culturally pluralistic.

Another goal met was the reinforcement that God’s global church is no longer Western-centric. This was by design. Although Ralph Winter initiated the vision for this global mission consultation, there was only a sprinkling of Westerners on the planning team. Of the eleven plenary speakers, only three were from the West. Only 20 percent of the nearly 1,000 participants were Western mission leaders. The venue (Japan) was non-Western. On the platform, there were no Western worship

or drama teams during the week. The vast technical team that functioned behind the scenes was completely non-Western. This was indeed a global conference—organized, comprised of, and administered by Majority-World leaders. As such, it reflected accurately the make-up of the church today.

The Japanese context of the conference cannot be overlooked. It was by foresight and design that Winter lobbied that this conference be held on Japanese soil. One of the explicit purposes of the conference was to “bless the Japanese church and people.”

Time has shown how this has become significant. The evening plenary sessions were open to Japanese believers, and they flocked to the meetings. They were blessed by the content of the program, but also by seeing and feeling how many they really are when joined together. In their typical small congregations, they miss the grandeur of their corporate number.

What no one could have imagined at the time was the direct affect this would have on the Japanese church ten months later. That was, to the very day, when the catastrophic earthquake and tidal wave hit northern Japan, devastating communities and killing thousands. In-part due to connections that were made and the inspiration to serve that was generated at Tokyo 2010, area churches and believers in Tokyo have joined together in providing relief, comfort, and compassionate ministries to their affected countrymen.

Some Noted Strengths

The Tokyo 2010 Global Consultation produced three significant products that have enhanced the world of missions.

1. The Tokyo Declaration. This document has become the directional statement for the thirty-plus networks that signed it as they move forward in mission through this decade. This document focuses on “making disciples of every people in our generation.” It is a clear clarion call to not only reach (evangelize), but to also teach and transform (make disciples) every remaining people group that has yet to have a viable church established among them. Signatories pledged to engage in cooperative efforts in seeking “to know where people are unreached, overlooked, ignored, or forgotten,” in order to “love and make disciples of them in the way of the Cross.”

2. The Last Mile Calling. Another strength that came out of the conference has been the ability of attendees to continuously stay in contact with each other. In partnership with Tokyo 2010, this fully secure, on-line networking platform (www.lastmilecalling.org) enables members of the global mission community to be inter-connected, irrespective of where they are located. Through this electronic platform they can share ideas, exchange information, update one another, adopt unreached people groups, and pray for specific needs. The strength of electronic networking, especially for those in remote and restrictive locations, is obvious.

3. The establishment of the Tokyo 2010 Mission Network. Still in its infant stage, this network was established as a coordinating body to carry the momentum of the conference forward in practical ways. All thirty-plus mission structure Declaration signatories have, as autonomous units, become affiliates of this network. Regional meetings and strategy working groups are envisioned. Yet to be seen is how this network will complement and not compete with the well-established Mission Commission of the World Evangelical Alliance and the Lausanne movement network. I believe its value will be in giving the opportunity to the many economically disadvantaged mission workers and evangelists who normally do not have the privilege to attend forums and consultations held by the better financed WEA-MC and Lausanne networks.

Some Noted Weaknesses

There has been some criticism, justly warranted, that Tokyo 2010 focused so narrowly on “making disciples of all peoples,” that it omitted the social aspect of the church’s mission. The consultation provided little discussion on areas of social justice, creation care, advocacy for the disenfranchised, compassion ministries, or poverty abatement. Not one plenary session addressed these issues and no workshop dealt directly with any of them. The evangelistic mandate not only took priority over the cultural mandate, it was the sole mandate of focus. There are those who consider this not only the consultation’s weakness, but an inexcusable omission.

However, the weakness in this regard, is not that these issues were not directly addressed. Rather, the strength of the conference was that they were not. The organizers of the conference knew that three other global conferences were to follow: Edinburgh 2010, Cape Town 2010, and Boston 2010. Each of them would deal extensively with cultural mandate related issues—and they did. Tokyo 2010 was intended to set itself apart from the other three as the forum where full attention would be placed on the evangelistic mandate of the Church, the “making disciples of all nations.”

It should be noted, however, that the Tokyo Declaration did not entirely exclude reference to social justice and related issues. They are referenced under the teaching section, stating:

The new believer’s worldview must be adjusted to a biblical worldview; his lifestyle changed to increasingly conform to the image of Christ; and his ethical conduct progressively marked by biblical morals. Ideally, this results in individuals applying the gospel of the kingdom to every sphere and pursuit of life—from government to economics, from education to health, and from science to creation care. As a consequence whole communities, cultures, and countries benefit from the transforming power of the gospel. Thus, the importance of the ministry of teaching.

Therefore, a perceived weakness was actually the consultation’s designed uniqueness.

Looking back, there was an expectation that the consultation glaringly failed to fulfill. One of the stated goals was to “look at new opportunities, models, and strategies.” Disappointingly, I did not discern any new models or strategies issued forth from the conference. It may well be that if renowned thinker Ralph Winter had still been living and in attendance that something uniquely new in terms of methodology, model, or strategy would have emanated in this area. But in his absence, nobody else stepped forward to propose anything new of directional value. This was unfortunate.

For myself, I am glad that the first global conference of 2010 placed a strong emphasis on one of the last things Jesus commissioned his followers: “Go therefore and make disciples of all nations” (Matt 28:19).

Conclusion

Tokyo 2010 was a worthy and successful global mission consultation.

It informed, encouraged, and energized a specific segment of the church—those who lead mission structures—gathered from around the globe.

It gave impetus to all who attended to focus on the singular task of “making disciples of all peoples,” and to strive to do so in this generation.

Did it over-dream? Yes, it did. Did it under-produce? Probably so. But which of the four 2010 global conferences did not?



Edinburgh 2010

What did it contribute?

Rose Dowsett is a member of OMF International, a member of the WEA Mission Commission Global Leadership Council and co-leader of the Mission Commission Global Missiology Task Force

A Distinctive Flavor

“Unique” is a difficult word to use wisely, and is often misused. However, in one way at least, Edinburgh 2010 was genuinely unique. In its planning and execution it brought together representatives of all the major traditions of the worldwide church, on a completely equal basis: that is, no one body was the organizer with others invited to participate or observe (as was the case for Lausanne in Cape Town, for instance, and is the case for WCC Assemblies).

Roman Catholic, Orthodox, mainline Protestants of every hue, Pentecostals, Seventh Day Adventists, and evangelicals worked together to shape both study process and event, and at the conclusion of the conference were co-signatories of the Common Call (this quite brief text can be found on numerous websites, including the Edinburgh 2010 site: www.edinburgh2010.org).

I am not personally aware of any comparable gathering or agreed statement,

embracing all traditions of the church. It is in this sense that I use the word “unique.”

Evangelicals were represented on the organizing council by World Evangelical Alliance, Lausanne, International Fellowship of Evangelical Students, and Latin American Theological Fraternity; several other key roles were filled by evangelicals. There will of course be evangelicals for whom participating in such an endeavor is at best a waste of time and at worst a betrayal of the gospel. Such is the antagonism of some towards other church traditions.

I beg to differ. There was no suggestion that we should deny our differences—historic and contemporary, theological or cultural. There was no suggestion that everyone should agree to everything that was said or written. On the contrary, there was a great deal of very robust and open discussion. But, for many people, in both study process and event, it was the first time they had listened carefully and firsthand to representatives of traditions other than their own—and for some that brought some surprises, the healthy breaking-down

of some stereotypes and the opportunity of ongoing friendships and ongoing dialogue. Evangelicals do not always have a very good reputation in other sectors of the church, sadly often deservedly so, and it was important to be able to contribute constructively. Listening to one another rather than leaping to hurl insults at one another is sorely needed in today's fractured world church.

What Were Some of the Challenges?

Being part of such a diverse company inevitably brought some big challenges. While the Common Call is extraordinary, with each paragraph flowing out of one of the nine study themes, it is also quite superficial. As an evangelical, there is nothing to disagree with; on the other hand, there are many parts which are a bit vague, and some significant omissions. Nonetheless, there is genuine content, and content that is consistent with Scripture. It is an achievement to find some core statements that can be agreed on amongst such a wide spectrum of churches and leaders. Can we explore these further together, and build on them?

The study process, covering nine themes, involved contributors from many different countries and church traditions. Some came from academic backgrounds, and a number of seminaries took part. While it was hoped that contributions to each study group would come from all traditions and all backgrounds, and while leaders came from many different parts of the world, inevitably language (working in Eng-

lish) and format (working largely via email) deterred some whose voices should have been heard. Time pressures and lack of finance both made it hard to have groups meet face-to-face, which would have enriched the process. The involvement of the University of Edinburgh tended to encourage a more strongly academic approach than might otherwise have been the case, and evangelical missionary practitioners would describe them as not adequately engaged (though there were evangelicals contributing to every study theme).

Lack of finance also limited the close involvement of people from the Global South in all the planning meetings and the sub-committees. Although the clear majority of delegates to the conference came from the Global South, many were working in or studying in the North/West, leading to some dissatisfaction. Did they really represent the Global South? For the conference, for financial and logistical reasons, the planned attendance of 1,200 had to be scaled down to 300, which made it quite a headache to achieve reasonable representation from all traditions and all parts of the world, and some delegations predictably grumbled. Nobody has yet cracked how to have proper representation of the poor and marginalized (except by proxy) at a global conference. Nonetheless, there were people from 77 nationalities, with 62 mother tongues, 115 denominations, and 202 organizations. The reverse of 1910, the great majority were church leaders and rather few were field missionaries.

The theme of the conference was "Witnessing to Christ Today," and considerable emphasis was placed on the work of the Spirit in mission. This sometimes

led to very fuzzy ideas. The “Spirit” did not always seem recognizable as the Holy Spirit as revealed in Scripture, and a few delegates could attribute almost anything they supported in the political and social realms, or approved of in other religions, as the work of the Spirit. For some, the ecumenical agenda seemed more important than mission. For a few, “evangelism” was a taboo word, “conversion” an imperialist evil of power, and “unreached peoples” off the radar.

Was this a missionary conference in the sense that Edinburgh 1910 was? No. Did it provide a road map for future mission? Probably not, since the basic understanding of what mission is was too diverse. Did it celebrate the growth of the world

church since 1910? Yes. Did it contribute anything of lasting value? Yes.

What Did Edinburgh 2010 Contribute?

I have already commented above that the study process and the conference facilitated an extraordinary coming together of all traditions of the worldwide church. Evangelicals sometimes speak of themselves as if they were the whole church: we are not, and there are many in other traditions who are gospel people, who love the Lord and his Word, and who serve him. We need the humility and grace to develop relationships wherever that is possible.

Opening session of Edinburgh 2010



John Bell, of the Iona Community, led the music and liturgy used in shared worship each day. It was probably a surprise to some that across the traditions we could yet pray and sing and worship together in a genuinely meaningful way. The Common Call showed that we can affirm many things in common.

The study process has given rise to a growing tide of books. These are being published by Regnum Books International, based at the Oxford Centre for Mission Studies, (www.ocms.ac.uk/regnum), under the leadership of Pentecostal missionary, Wonsuk Ma. Co-editing with Ma are Knud Jorgensen, of the Areopagos Foundation, Norway, and Kirsteen Kim, Professor at Leeds Trinity University, UK.

The record of the conference, including plenaries, a précis of each study theme, some of the liturgies used in shared worship, and other reports and reflections, may be found in the volume *Edinburgh 2010: Mission Today and Tomorrow*. This is a key document and deserves to be read widely, if only to understand better what different parts of the world church are thinking and doing. An earlier volume, *Edinburgh 2010: Mission Then and Now*, edited by Kenneth Ross and the late David Kerr, gathers reflections from missiologists and theologians from around the world, and again from all traditions of the church, on each of the original 1910 themes and progress since then. This too is an instructive volume, well worth studying. Most of the other twenty or so expected volumes revolve either around one of the 2010 study themes, or capture reflections from a particular part of the world or church tradition. This series together will provide an

important resource for seminaries and colleges in particular, but the two listed above are also especially important for mission agency leaders.

Perhaps the most impressive publication of all is the superb *Atlas of Global Christianity*, edited by Todd Johnson and Kenneth Ross, published by the University of Edinburgh Press. This is a truly magisterial piece of work and should provide a rich source of comprehensive data for decades to come. In some ways this echoes the 1910 project, as there, too, was a serious attempt to capture as much accurate data as possible relating to the state of the world church and mission, and the *Atlas* which came out of it was a guidebook for many years. This new one deserves its place as a classic for this century. It is horribly expensive at £150, but should be within reach of many seminaries and other libraries. As you handle it you can appreciate why such a marvelous standard of production costs so much.

Conclusion

Edinburgh 2010 had a quite different function from some of the other centennial celebrations of *Edinburgh 1910*. While evangelicals and Pentecostals might find greater inspiration from Tokyo and Cape Town, *Edinburgh* crossed boundaries previously perhaps deemed uncrossable and began a conversation which in the mercy of God may yet prove fruitful. Let's pray that it may be so.

Connections (C): *Why did you attend this particular conference?*

Birger Nygaard (BN): 100 years ago, the Edinburgh 1910 conference resulted in the formation of national missions movements in the Scandinavian countries. In 1912 the Danish Mission Council was formed as a result of this. I used to be the general secretary of this organization, which comprises mission organizations of both ecumenical and evangelical traditions. Therefore, in Scandinavia, the broad Edinburgh tradition is still valid and the basis for cooperation. Thus, the broad constituency behind the Edinburgh 2010 is very much what the current Danish mission movement is all about.

Antonia Van der Meer (AVdM): I had been asked some time before to write an article on the development of Mission in and from Brazil in the last 100 years, for the Atlas of Global Christianity, which was being prepared for the Edinburgh Conference. As a Mission teacher, Edinburgh 1910 was a special date to be celebrated. As I was planning to spend a few months in the UK, just at that time, it seemed right to go. I was still in doubt because of the costs and was then invited to represent the Latin American Theological Fraternity (with two other friends). This confirmed to me that it was right to go.

C: *What was your degree of participation in the program of the event?*

BN: Since 2005 I have been involved as “voluntary staff” in the early efforts to get Edinburgh 2010 going. Getting hold of a widespread and divided world Christianity for the purpose of celebrating together the

Conversations with participants of Edinburgh 2010

“Connections” interviewed Antonia van der Meer (Brazil) and Birger Nygaard (Denmark)

Edinburgh 2010 centenary was no easy task. It was relatively easy with the more structured world movements like the World Council of Churches, WEA, Lausanne, and mainline denominations. But what about the huge Pentecostal movement and African Independent Churches? And who could represent the one billion Catholic Christians?

Point of departure for the exercise was missiology and missiologists. The International Association for Mission Studies (of which I had been the general secretary from 2000-2004) comprised the broad spectrum of mission traditions. Therefore, members of this association had quite a role to play in defining the relevant study themes of Edinburgh 2010 and to get people together around the table. After the initial set up of the council, I got involved in the early part of getting the study groups going.

AVdM: I was part of the Listening Group, a very varied group of people who made reports on the different aspects and discus-

sions of the program. I also wrote one of these reports on Mission and Power, which will be published by the Edinburgh 2010 organizers.

Christianity.” And the 2010 conference had some of the same desire to be instrumental in God’s mission in the years to come.



AVdM: It was celebrated, remembered, and at the same time there was also criticism as it had been almost whites only, with only very few exceptions, and mostly male participants. This time there was a very varied participation of many nations and special attention was given to minority groups—like Amerindians from Canada and Aborigines from Australia—as well as to women and children.

Tablegroup discussions during Edinburgh 2010

C: *How was the 1910 Edinburgh Conference referred to and evaluated during the conference?*

BN: Edinburgh 1910 is recognized as a landmark event. The 2010 conference did not change that notion. It hailed what had been put in process in 1910, both in terms of missionary zeal and momentum and in terms of ecumenical vision. However, no one who has studied the 1910 event can be blind to its shortcomings. The lack of participation and influence of Christians from “the missionary lands” was rampant. And the lack of critique in 1910 of the colonial project, which Edinburgh was a part of, was also a point of criticism. However, it did not take away the sense that Edinburgh 1910 was one instrumental factor for the formation of what we now call “world

C: *What is your personal evaluation of the conference? Strengths? Weaknesses?*

BN: The conference in Edinburgh was only supposed to be a symbolic event and had only 3-400 participants. Right from the beginning of plans in 2005 we envisioned a polycentric model with conferences all over the world. The notion that “world Christianity” today can be comprised to an assembly hall in Edinburgh is ridiculous. Therefore the Tokyo and Cape Town meetings were as much of an expression of “Edinburgh 2010” as the conference in Edinburgh. And so were an untold number of regional and national and institutional conferences. The impact of 2010 celebrations would be much stronger in this way.

Thus the Edinburgh event had all the limitations which an event with limited number of participants and a limited budget is bound to accept. But even so, an unusual crowd of participants were there, representing the huge diversity of the world Christian movement. And even though the participants came from a very wide range of traditions, the closing statement—The Common Call to Mission—very well reflected the spirit of Edinburgh 1910: “A real and passionate call to mission—from everywhere to everywhere”.

AVdM: A strength of the Conference was the very broad participation in terms of Christian groups—with representatives from the Vatican and from Orthodox Churches.

Thematic discussions during Edinburgh 2010 were led by leaders from global organisations



Most participants were linked to the WCC but a significant minority of people were from evangelical groups like: IFES; Latin American Theological Fraternity, Lausanne,

and the WEA.

There was not just openness to representatives, but also openness at all discussion groups to listen to each other and take each other’s views seriously.

The final paper may be short, but it was discussed thoroughly with participation from all participants and there were a good number of changes introduced because of suggestions from the floor. It was my first participation in an event organized by the WCC and I felt respected, not just as a person but as an evangelical.

Weaknesses: because of the short time available to the discussion groups, though they desired to work seriously, there was no possibility to achieve greater depths of conclusions. And because of the diverse participation, some groups took the biblical orientation very seriously while others

were based on ideas, practices, but not so much on the Bible.

There were a good number of people

invited to speak briefly on several subjects, besides some real lectures, but these times were also very brief, so people often could not finish what they had prepared.

C: *How do you think the conference has/will influence mission in your own context? In your region? Globally?*

BN: It is too early to evaluate the effects of any of the 2010 conferences. Coming from a Lutheran mainline tradition, I am happy to see how the Edinburgh conference called all of us back to passionate mission. Since 1910 there has been quite some sidetracking due to notions like "mission is over as Christianity has now come to the ends of the earth" moratorium on missions, etc. From Edinburgh, the call for mission sounds afresh and has been received on a broad level from Orthodox to mainline to AICs: We are in this world to take part in God's mission. Not exactly like in 1910, but God will lead his people in 2010 and the years to come.

This call to mission will add on to the growing sense, even in our old mainline churches, that mission needs to be top priority in churches everywhere, not a marginal activity for those with special interests. I hope that Edinburgh 2010 will help legitimize mission for those traditions, where mission has been a non-issue for a long time. And I hope that Edinburgh 2010 will help Christians of all traditions to see Christian brothers and sisters in other camps as part of the same mission.

A series of studies (20-30 books) from Edinburgh 2010 is/has been published. There will be long-term effects from these studies as they will be used in mission schools and

seminaries during the coming years.

AVdM: There is a production of good books and texts so far in English. There is an openness to produce some books in Spanish and/or Portuguese and we are being asked for our advice on what and how to proceed.

C: *How could/should the Mission Commission (MC) engage with the results/outcomes of the conference?*

BN: The MC could help all of us by systematically reviewing the studies from the Edinburgh 2010 study processes. That would be a splendid way to provide oversight for the huge variety in thinking and approaching world mission at the beginning of this century.

AVdM: Because the WEA was present and had an influence in the documents that were produced, and also taking into account the recently produced document on "Christian Witness in a Multi-Religious World: Recommendations for Conduct," a serious work done by the WCC, the Pontifical Council for Interreligious Studies from the Vatican, and the WEA, I think we need to work together in thinking about mission, in developing strategies, and in learning to respect each other, even as we continue to recognize our differences.

C: *Other comments?*

AVdM: I do not suggest we publish all books or articles, but we can certainly make good use of some of the materials that were produced, and also offer our books and texts.

I saw that several evangelical writers were cited in some ecumenical articles.

Felipe J. Byun is the director of the Global Missionary Training Center in Seoul, South Korea

Jaap Ketelaar has been a pastor for eleven years and since a year he leads a church plant in the city of Wageningen, The Netherlands. He also trains and coaches church leaders in leadership development under the umbrella of Xpand, a network of Christian trainers working in 7 European countries.

Connections (C): *Why did you attend this particular conference?*

Felipe Byun (FB): I wanted to get a better understanding of the current situation of world missions and the challenges it is facing by participating in the Cape Town 2010 Conference, which seeks to carry on the legacy of the 1910 Edinburgh Missionary Conference and the 1974 Lausanne World Evangelization Conference—both historic events in the world mission movement.

Jaap Ketelaar (JK): Partly because I worked for the Evangelical Alliance in The Netherlands as the coordinator Church Growth and Evangelism and partly because I train and coach church leaders in (missional) Leadership Development. I was very curious and excited to dive into the global sea of Missions and see what it would be like and what I could take home out of it for the ministries I serve in.

C: *What was your degree of participation in the program of the event?*

FB: I read numerous books and docu-

Conversations with participants of Cape Town 2010

Connections interviews two Mission Commission Associ- ates

ments discussing the significance and results of the Edinburgh and Lausanne conferences in the days leading up to the conference, and did my best to fully participate in the programs while at the CT 2010.

JK: Depends on what you see as the program! In terms of meetings, I attended most of the main programs and picked and chose out of what was most interesting to me from the numerous multiplexes, dialogue sessions, and regional gatherings. I also boldly took my time to meet and greet and enjoy the vibe of South-African life, what a country and people!

C: *How was the 1910 Edinburgh Conference referred to and evaluated during the conference?*

FB: I do not recall there being much direct references to the conference. However, I think that its whole atmosphere was reminiscent of Edinburgh. Just as the Edinburgh Missionary Conference discussed world evangelization and the issues facing concurrent Christian mission, CT 2010 attempted to deal with the tasks and the

challenges of today's world evangelization. I also felt that the conference held a great symbolic significance in that it was held in the location in which William Carey suggested a world missionary conference should be held in 1810.

JK: To be honest, as I have experienced it has been touched on in a quite Western way, but not too much, and I think that was good. Of course Edinburgh had its important place, but why not also look at the history of missions from another regional perspective and celebrate that. Besides, my focus is more on celebrating the future than celebrating the past. Acts 2:17 speaks of "*old men that will dream dreams*," I want to become a granddad like that.

C: *What is your personal evaluation of the conference? Strengths? Weaknesses?*

FB: First and foremost, observing the global church and worshipping with brothers and sisters from all over the world was an amazing experience. I was able to see that God is on the move, and that He is using His people.

The conference was also an opportunity for me to ponder the diverse issues and agendas related to the mission of God.

In addition, I was able to enjoy the conference even more due to the beautiful fusion of information technology and art that was shown throughout the proceedings.

The table group discussions among the representatives of various countries were also a memorable time.

I think a weakness of the conference was that the diversity of issues at hand precluded in-depth discussion of specific issues.

Also, I think that people with limited proficiency in the English language may have had a hard time fully participating in the conference.

JK: It is quite something to organize an event like this and I salute Doug Birdsall and his team for their great effort! It is good to meet as a global community now and then; after all, an online community also needs offline meetings.

I really enjoyed the fellowship in the table-groups, the great worship and the unique opportunity to get a grasp of what goes around in the missions world.

It is so encouraging that it was organized in a Southern country.

Great network-opportunities arose out of the conference.

The program demonstrated that people had thought and prayed about the location, which was a great combination with the study of the letter to Ephesus. Still, the thought and feeling that I took home was "we shouldn't let go of what we have" instead of: "this is what I take with me with an open and expectant attitude." More defensive than exploring. More reactive than proactive. More a political attitude than a non-anxious innovative flavor.

C: *How do you think the conference has/ will influence mission in your own context? In your region? Globally?*

FB: I believe that it will act as a stimulant toward the maturing of twenty-first century evangelical theology of missions. In particular, I feel that the Cape Town Commitment demonstrates the evangelical acceptance and commitment to the theology of *Missio Dei*.

To the Korean Church, this will awaken a sense of the comprehensiveness of the gospel and the need for the establishment of its identity as a missional church.

JK: Let me keep it at my region—the missions continent of this moment, Europe—and my home The Netherlands, one of the most secular countries in Europe. I believe the content of Lausanne will contribute in some ways, but does not bring what we as a marginal church need most: a positive, open, inclusive, entrepreneurial, pioneering spirit to represent the Kingdom out of a theology of risk (Hirsch).

C: *How could/should the MC engage with the results/outcomes of the conference?*

FB: I think that it is necessary for the MC to contemplate deeply on the development of a theology of mission that emphasizes the comprehensiveness of the gospel and the focus of the atonement of Christ's death.

In addition, it should encourage the establishment of the identity of the missional church that seeks to take part in the mission of God in churches all over the world, and promote the expansion of the visible spiritual unity, like that which was seen in the Holy Communion on the last day of the conference, to every locale.

JK: Let the MC fill in this gap and be crazy and risk-taking fools — a non-traditional community of reflective practitioners serving the world-wide Body of Christ. Sometimes we will step on toes, but we need those people to stay awake and keep our focus. I would be proud to be part of that!



Reflections on Cape Town 2010

William D. Taylor is senior advisor to the WEA Mission Commission staff and co-leader of the Mission Commission Global Missiology Task Force

He doesn't know who invited him to attend; he really didn't represent any organization or institution; he was a young field-missionary unaware of what it meant to be there; his immediate leadership did not approve of his trip and these "ecumenical things": he really did not understand the import of that global gathering, but he went, he was there.

I am that young missionary, present at Lausanne, age 33, and the congress became a crucial milestone in my pilgrimage in mission, a journey not yet ended.

My hotel-mate was my lifelong mentor, Dr. David Howard, missionary, Urbana leader, Lausanne staff, head of World Evangelical Alliance, president of LAM. He transferred from his five-star hotel to room with me in a ¼ star pension close to the noisy railroad station, with the WC on our floor and the shower up one. David invested in me and helped me understand what was happening. We walked to the convention center every morning and back late at night. Dave was a giant on first name basis with the organizers and speakers, and I a green,

field-missionary grappling with the world and the Word in fresh ways.

Time slips by. My family and I served seventeen years in Guatemala teaching at the Seminario Teológico Centroamericano, church planting; then two years teaching at Trinity Evangelical Divinity School. God in his gracious sense of humor and wisdom invited me to serve WEA and the Mission Commission from 1986 to the present. Thus I was invited to Manila 1989 and then to Cape Town in 2010. But 1974 was the true landmark, the tectonic shift for many. We were impacted by three themes and their spokespersons: holistic mission (thank you Padilla, Escobar, Stott), the less-reached peoples of the world (thank you Winter), the Lausanne Covenant (thank you Stott and Escobar). Manila leaves a hazy memory for most of us. Perhaps we remember the semi-official (with tensions?) launch of the AD2000 and Beyond Movement and discussion of strategic alliances-partnerships. I have been privileged by God to live history, to engage it, to help shape it, to anticipate God's breaking into our future.

I was privileged to serve from 2009-2010 with Dr. Hwa Yung in the Participant Selection Committee.

The Borthwick Seven Questions

But let's drop back and re-ask some questions that Paul Borthwick wrote in a thoughtful and still relevant article in November 2004 for *Evangelical Mission Quarterly*. We have personally discussed Cape Town in light of these questions.

“Seven open questions concerning global Christian gatherings in general”:

1. Are we trying to recreate historical visitations of God by these events?
2. Do we give serious consideration to the financial cost factor?
3. How does technology affect the need for and effectiveness of these global gatherings?
4. Again implicating myself, I found myself wondering, are we catering to a certain “global conference” culture of attendees at these events?
5. What about the rich/poor gap issue?
6. Do these conferences give us in the West a false sense of our leadership in the Global Movement of Christianity?
7. Where do these conferences go?

These questions are relevant today and help us understand our own involvement in such events.

My personal reflections of Lausanne Cape Town 2010

First, it was a global celebration convening some 4,000 official participants with another 700 stewards and observers, surely the largest assembly of the global body of Christ I have ever attended. They came from 197 nations, gathered to grapple with critical Christian faith and mission issues. We were not an Ecumenical Council of the Church, but there was a lot of fire-power in Cape Town.

While the themes were clear, the time was too short for speakers to develop them. There were just too many different topics and speakers.

The opening and closing ceremonies were stunning celebrations and I loved the adaptation of the Kenyan Anglican liturgy for the final 2 ¼ hour service. For the majority present it was the first celebration of Holy Communion from the Anglican tradition. Sitting next to a Latin American dear friend raised in Catholicism, she said, “This is just what we learned in the nun’s school.” Not really!

Unique to Cape Town was the presence of so many Anglicans (primarily from Africa), evangelical and evangelistic, committed to and now connected to global evangelicalism.

The role of the arts in mission was consistent, complementary, thoughtful, and

creative; the worship teams were rich; the visuals unforgettable. Visit the website for the daily schedule and you will get a glimpse of what was done in these areas: <http://www.lausanne.org/en/multimedia/videos/ct2010-session-videos.html>.

We painfully felt the absence of 200+ Chinese delegates due to a last-minute government prohibition at their exiting airports. We heard that some Chinese hackers were attacking the Lausanne website. Questions: was a key Lausanne hard drive hacked into in China with all of the data and network information? I do not know what percentage of the Chinese participants were to have come from the registered church, the unregistered church, or the new more-open stream of churches.

I was glad to see levels of collaboration between Lausanne and WEA. My WEA colleagues were swamped at the WEA information table, reconnected with old friends and united with hundreds of new ones. WEA secretary general, Geoff Tunnicliffe, was warmly introduced by Doug Birdsall, and had a brief introductory spot on the program on opening night. The WEA Mission Commission made personal contact with scores of MC Associates as we gathered in smaller sessions. However, the reference of collaboration with WEA disappeared from the Lausanne vocabulary after the congress.

Second, it represented a global shift: from North to South (though it seemed conceived, directed, produced, controlled and primarily funded by the North, and in particular the USA. The last Sunday morning sessions on partnership featured two thoughtful presentations by my friends,

David Ruiz and Patrick Fung, both MC colleagues (<http://conversation.lausanne.org/en/conversations/detail/11607>).

But I wonder if their prophetic and passionate words were truly heard. I wait to see whether Lausanne's future will be guided by this tectonic shift, whether the leadership will continue into the distant future. As I study Lausanne's plans for the future, and they are very ambitious, it is clear that great amounts of money and central leadership are needed to pull this off. The question is: who controls funding, structure, staffing programming, publications?

Third, Cape Town attempted to deal with a global set of challenges: human, creational, spiritual, theological, missional, ecclesial, and many others. Just go visit the web site, organized by topic (<http://www.lausanne.org/en/multimedia/videos.html>) or by daily schedule (<http://www.lausanne.org/en/multimedia/videos/ct2010-session-videos.html>) and you will see how much was packed into those days.

The daily program was rich, overwhelmingly so, impossible to take it all in. Many found it necessary to take serious breaks from some of the plenary sessions to simply get simple. The week was grounded in the very diverse but valuable exposition of Ephesians by six different Bible teachers. You could sense the difference between Ruth Padilla DeBorst and John Piper.

The theological issues of the day were confronted, including Christology, truth, prosperity gospel heresy (by an African), world religions, globalization, pluralism, and too many others. The practical, missiologi-

cal issues were confronted, from the least reached peoples and nations of our world, to orality and story-telling, to HIV-AIDS, children at risk, human trafficking, and countless more. The afternoon sessions moved from four major mega-plexes to the scores of smaller meetings. Lunches and dinners allowed for more one-on-one times to other gatherings.

There was forthright discussion of suffering and persecution. Perhaps a highlight was the story of Libby Little and the young North Korean girl. May God protect her, a marked woman! (<http://conversation.lausanne.org/en/conversations/detail/11671>).

We met around hundreds of tables in small groups of six (mine was D-834) for the morning sessions: prayer, Bible exposition and study, applicational discussion, relationships. For the first time in my life, I met a Nigerian mission leader named Bathsheba and four new friends from other nations... South Africa, New Zealand, India.



the Lausanne Covenant.

One major question facing the Lausanne leadership is how to cascade the reproductive and valuable outcomes to the global church and mission leadership, to say nothing of the grass roots evangelical world. The other side of that question, though, is whether the global church will find the issues of Cape Town and the Commitment viable and vital for their own identity, growth, and ministries.

Here we await with realistic anticipation and hope. We shall see....

Table group during Cape Town 2010

Yes, there are a few “how- evers”

Was greater unity assumed than is real on some of the issues—eternal destiny, creation theology and keeping, the handling of the less-reached peoples, or authentic partnership in the macro-dimensions—North and South, East and West?

Finally, Cape Town produced a global two-part Commitment statement. We thank God for Chris Wright’s long months invested in this project. We pray for Rose Dowsett as she completes a study guide. It remains to be seen whether this new statement will carry the power and influence of

Is there truly global commitment to the future of the Lausanne movement? The current signs reveal plans for ever-increasing staff and structures with plans for personnel and new roles. This future was revealed in Doug Birdsall's opening plenary. We wonder whether Lausanne will truly partner with WEA and other key regional and international networks and movements. As Cape Town ended, a number of us in MC leadership anticipated that Lausanne would launch a totally new set of initiatives, but it would be uncertain as to whether they would invite "collaboration" or "partnership."

I was not the only one who was deeply disappointed by the plenary on "unengaged peoples." One of my most respected women colleagues called it "a disaster." Why was the plenarist from North America? Clearly there are experienced, mature, and articulate women and men from Africa, Asia, and Latin America who can handle this critical theme with conviction and deep experience.

That plenary came across as very American, hard-driving boomer-generation, committed to a certain understanding of certain numbers and uncertain research, control and closure, with little capacity to listen to other voices. The research was not only inadequate but erroneous, and the session concluded with a lamentable "call to adoption and action." It was a classic example of missiological reductionism.

The saving graces were the correctives during a subsequent afternoon session and the real picture became somewhat balanced. Regrettably for some it was simply too late. That was not Lausanne's best morning.

One back note merits comment. In November 2008, Lausanne leadership personally asked the MC leaders to take charge of the Cape Town presentation on the UPG subject. We were given freedom to approach it from different lenses, including theological and missiological foundation, creating fresh research, and listening to experienced and singularly equipped voices from the Global South. To our surprise and chagrin, one year before the Congress we became aware that another person had been given the rights to that entire plenary theme. This created a challenging experience, causing deep disappointment, for the extended MC team that had invested a year of reflection and work on the topic.

Will Lausanne III go down as an agenda-setter, a kairos moment? Only God knows.

Did it give a ringing affirmation to some key issues that needed affirmation? Yes indeed.

Do I engage the future stronger because I was present? Yes.

Did Lausanne III shape me deeply? Don't know.

Will the two parts of the "Commitment" be studied?

Was a prophetic word or series of words given? Ah, that is also a question to ponder.

However, all things considered, we do thank God for and pray for the Lausanne vision, outcomes, and movement.



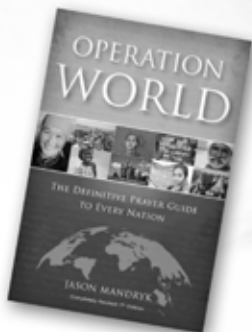
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“Congratulations and thanks are due to Rosemary Dowsett and those who brought together this remarkable cast of contributors. This is a wonderfully comprehensive survey of how the seed of the eternal gospel takes root in all kinds of historical and cultural soils, bearing good fruit in the power of God’s Spirit and for the glory of the Lord Jesus Christ. The book is truly global in its scope, but local in its focus, and thoroughly biblical and theological in its foundations..”

— Christopher J.H. Wright

International Director, Langham Partnership International, United Kingdom

“A few years ago while preaching a message in the sweltering heat of downtown Kinshasha, DRC, in a full suit and tie, the thought struck me, “I wonder who brought the gospel to the people of the DRC?” If I had worn anything else but this suit, my listeners would have been highly offended. I found this book on contextualization so riveting because it deals with the core issues of communicating the gospel in credible ways that do not detract from its essence and yet help the recipients to understand God’s truth. Every church leader and every leader of a Christian organization should read this book as it will greatly aid their understanding and communication of the gospel. I just love the diversity of the contributors to this book.”

— Peter Tarantal

WENSA (World Evangelization Network of South Africa) Chairman
MANI (Movement for African National Initiatives) Coordinator for Southern Africa
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— Marvin J. Newell

Executive Director, CrossGlobal Link, USA



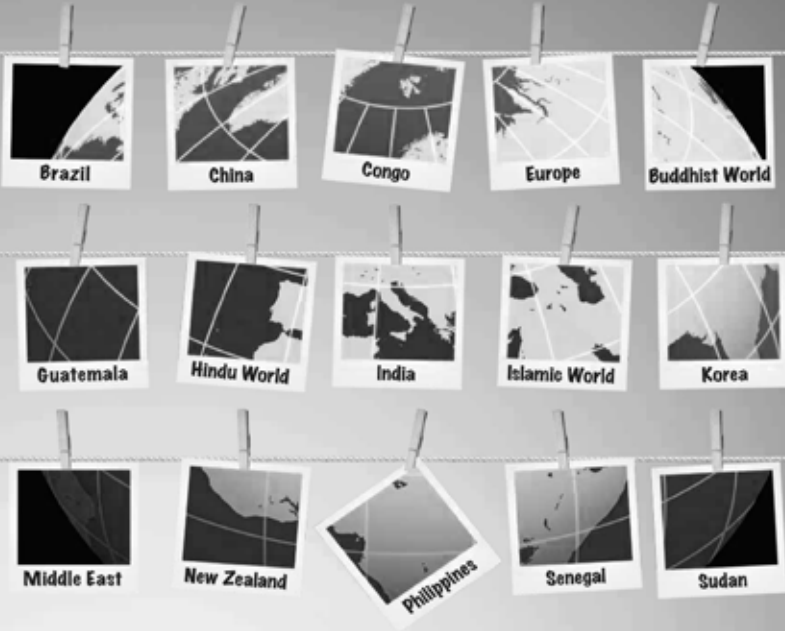
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Has there been a movement in the Lausanne Movement?

About the CT Commitment

Samuel Escobar is a missiologist, originally from Peru, now living in Spain. He served IFES working with university students in several Latin American and European countries.

The Third Lausanne Congress on Global Evangelization was held in Cape Town, South Africa in October 2010, thirty-six years after the first Lausanne congress (Lausanne 1974). The second Lausanne Congress had been held in Manila, Philippines in 1989. But at the third, many more evangelical organizations were represented from around the world than at the first two. In fact, many of these organizations had emerged as the result of ideas and dreams first expressed in 1974. This is evidence that what began in Lausanne in 1974 has grown and that the evangelical world of today includes a productive “Lausanne Movement.”

There are other evidences of the movement. As has been repeated many times, the Christian church today is a global reality—not simply an extension of the European and North American churches and their mission work during the nineteenth and twentieth centuries. The global reality of the church has multiple faces and speaks a wide range of languages. Jesus Christ is known today in all the continents of the globe and in this second decade of

the twenty-first century, millions of people from every race, culture, people, and nation seek to follow Jesus and proclaim his name. The music, the worship style, the programmatic elements, the cultural and denominational mix of expositors, and the different approaches to the Word of God during Lausanne III were all a clear reflection of the new global reality of the church. The mix was accepted by the organizers and the participants, in open contrast to the character of Lausanne I in 1974.

The “Spirit of Lausanne”

The organizers of Lausanne III made efforts to keep to what has been referred to as the “spirit of Lausanne.” This spirit includes a will to cooperate beyond denominational and organizational barriers. The Billy Graham Evangelistic Association played an important part in bringing Lausanne I together. As a result of his experience of trying to obtain the participation of the widest possible number of churches for his evangelistic campaigns, Graham had been evolving away from the conservative posi-

tion associated with popular Protestantism in the southern United States toward a wider vision. He came to realize that the label “evangelical” was applicable to people within traditional Protestant churches, such as Lutherans, Anglicans, Presbyterians, or Methodists, just as it was to leaders of newer denominations such as the Assemblies of God or the Christian and Missionary Alliance. In this way, Graham distanced himself from exclusivist fundamentalism. This was the spirit in which Graham called together a congress on World Evangelization in Berlin 1966, at which the teaching ministry of Anglican pastor John Stott stood out.

“Evangelical” came to be defined by the affirmation of fundamental doctrines such as the authority of the Bible, the Trinity, the spiritual need of a fallen humanity, salvation by personal faith in the work of Christ on the cross, and the initiative and the power of the Holy Spirit in mission. Beyond affirmations, “evangelical” also came to include a zeal for evangelism and mission. Though in traditional Protestantism in Europe and the United States zeal was waning after the Second World War, both independent and denominational mission agencies multiplied during the post-war years, which also brought about the renewal of other organizations such as the Evangelical Alliance in several countries. A World Evangelical Alliance was born.¹

After Berlin, a series of follow-up congresses in Europe, Asia, Latin America, and North America made room for the voices of young evangelicals to be heard—evangeli-

¹ For a brief outline of this process, see ch. 1 of my book “The New Global Mission” (Downers Grove, IVP, 2002), 23-27

cals who lived out their faith in contexts of social agitation provoked by poverty and injustice and who thought that the Bible and their evangelical faith had much to say about Christian responsibility in such situations. This awakening of evangelical awareness took place before Lausanne I. Billy Graham approached some 200 evangelical leaders around the world to hear from them about the suitability of organizing another global congress on evangelism to study the possibility of cooperation in the missionary task of the churches in a changing world. That is how the International Congress on World Evangelization that took place in Lausanne, Switzerland in July 1974 came about. The sensitivity and openness of the organizers made it possible for the concept of mission and evangelism to be newly enriched with all its biblical dimensions, leading to what, in years to come, would be called “integral mission.” Integral mission includes not only the verbal communication of the gospel, but it also relies on the character of evangelical presence in service in the face of human need and for the defense of human rights.

Covenant, Manifesto, and Commitment

At each of the congresses, an effort was made to produce a final document to account for the reflections and decisions that took place during the process leading up to the events and in the events themselves. The literary genre has varied, and each of the three documents is unique in its form. Lausanne I produced the Lausanne Covenant, Lausanne II produced the Manila Manifesto and Lausanne III produced the

Cape Town Commitment. The terms covenant, manifesto, and commitment reflect a concern for making theological and missional affirmations that result from consensus, from a willingness to acknowledge the practical consequences of theological statements, and from the desire to commit to acts of obedience and cooperation as part of the process of putting them into practice.

The three documents were produced in three different contexts. Understanding the context can explain how evangelicals gained awareness of the new global realities they face when they wish to take their missionary obligation as followers of Jesus Christ seriously. Together they are part of a rich process of going deeper into the biblical and theological foundations of Christian mission today, one in which new paths are being explored in the areas of biblical reflection and in its practical consequences.

Both the Manila Manifesto and the Cape Town Commitment refer to the Lausanne Covenant of 1974 and declare their continuity with that covenant. The Lausanne Covenant expressed the consensus of evangelicals from around the world and was signed by more than 2,500 people. The document has fifteen paragraphs and it expresses basic evangelical convictions in relation to the Bible and Christian faith. Its missional agenda takes into account challenges that would be faced by evangelicals from the time of its signing. It has kept its value as a foundational document. Historian Mark Noll has written that the Lausanne Covenant is the evangelical declaration of faith of widest acceptance in the twentieth century.² It is, at the same time, both a confession of faith and a contextual

statement; fundamental truths are reaffirmed and it expresses the commitment to carry the mission forward based on those truths. It demonstrates a humble spirit of self-examination and avoids a triumphalistic tone.

In the years since the acceptance and proclamation of the Lausanne Covenant, the Lausanne movement has made space for study groups, consultations, and documents that deepened understanding of the consequences and challenges that evangelicals would face.³ They would look carefully at issues such as the “homogenous unit principle,” a methodology advocated by church growth enthusiasts; they study the relationships between gospel and culture and between evangelism and social responsibility, and they consider the importance of Christian commitment to a simple lifestyle. Tensions were felt within the Lausanne movement when, from certain sectors in the United States, efforts were made to weaken the social conscience of the movement and return to a definition of Christian mission that affirmed the exclusively verbal communication of the gospel aimed at unreached peoples and made efforts to identify where these unreached people were.⁴

But in Lausanne III we saw and heard from numerous global movements that express the reality of integral mission.

2 Mark A. Noll and Carolyn Nystrom, “Is the Reformation over?” (Grand Rapids: Baker Academic, 2005), 237

3 This process is documented in Ren  Padilla, “Mission Between the Times” (Carlisle: Langham Monographs rev. and exp. edn., 2010), in which the author brings together presentations made at various Lausanne sponsored events between 1974 and 2010

Despite the internal tensions, the theological and basic missional consensus permitted 4,200 leaders of active missional movements from 198 countries to meet in Cape Town and trace a route for the future of the Lausanne movement.⁵

The Cape Town Commitment

It would take reading all three documents to understand the theological and missional movement that has taken place in the time between Lausanne I and Lausanne III. Nevertheless, the Cape Town Commitment is, in itself, a valuable document and a good place to start reading. I recommend to my readers that they take three or four hours to read this extensive commitment all the way through. The document is made up of two parts and, as the authors mention in the introduction, “Part I sets out biblical convictions, passed down to us in the scriptures, and Part II sounds the call to action.” The introduction explains briefly how Part I was produced. First, a group of eighteen international and interdenominational theologians and evangelical leaders discussed an initial outline. Then a smaller working group, under the direction of theologian Christopher J.H. Wright, prepared the final document that was presented to the Congress participants.⁶

4 Columbian theologian Daniel Salinas has studied the development of this tension in Latin American Evangelical Theology in the 1970’s: “The Golden Decade” (Leiden-Boston: Brill, 2009). I offer a brief summary in the second chapter of my book “Changing Tides” (Maryknoll: Orbis Books, 2002), 18 - 20

5 René Padilla offers a positive but critical evaluation in “The Future of the Lausanne Movement”, *IMBR* vol. 35, No. 2 (2011), 86-87 This issue of the *Bulletin* is wholly dedicated to the theme “Has the Lauanne Movement Moved?”

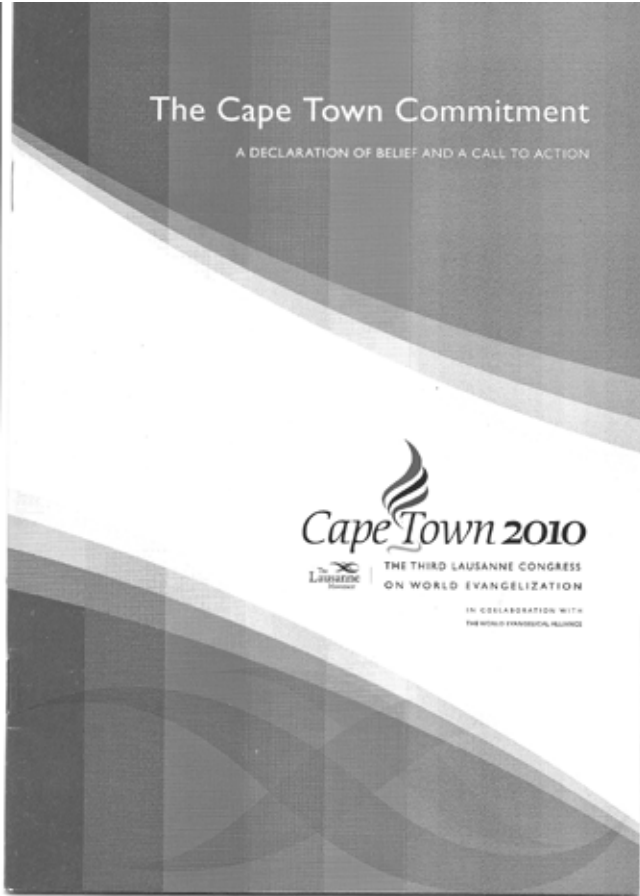
Part II is the product of an “extensive listening process” that lasted more than three years and was supervised by the movement’s International Deputy Directors. The result of this process shaped the Cape Town program and included the questions that the listening process raised. The second part of the commitment incorporated the results of the group discussions. This explains the pragmatic, self-critical, and programmatic nature of the second part.

Because this process was followed, the Lausanne Commitment can justifiably be thought of as the fruit of a broad evangelical consensus, arrived at with the help of mission practitioners who work in diverse contexts in 198 countries. The foreword states, “The Cape Town Commitment will act as a roadmap for The Lausanne Movement over the next ten years. Its prophetic call to work and to pray will, we hope, draw churches, mission agencies, seminaries, Christians in the workplace, and student fellowships on campus to embrace it and to find their part in its outworking.”

The preamble takes note of contemporary changes in the world while simultaneously affirming theological and missional foundations that are not considered to have changed in the nearly four decades of the Lausanne Movement. Three realities are highlighted among the things that have not changed: that humankind is lost, that the gospel is good news, and that the mission of the church continues.

6 Christopher Wright is an Anglican, was a missionary in India, and currently directs the Langham Foundation, which is committed to the biblical formation of pastors, preachers, and educators in Asia, Africa, Latin America, Middle East, and Eastern Europe. He follows John Stott in his task.

As in the rest of the document, the approach is self-critical: “*We remain committed to the primary documents of the Movement—the Lausanne Covenant (1974), and the Manila Manifesto (1989). These documents clearly express core truths of the biblical gospel and apply them to our practical mission in ways that are still relevant and challenging. We confess that we have not been faithful to commitments made in those documents. But we commend them and stand by them, as we seek to discern how we must express and apply the eternal truth of the gospel in the ever-changing world of our own generation.*”



The Structure of the “Cape Town Confession of Faith”

To avoid overloading this article with quotes from the Commitment, in some places I will simply enumerate principle themes, highlighting some, expecting that

the reader will read the texts for themselves in the Document. As is evident in the Index, Part I is divided into ten numbered sections, with lettered sub-points. This is the part that is called *the Cape Town Confession of Faith*, and is written in a language of love. It refers back to the language of

the Lausanne Covenant from 1974 when it says that world evangelization requires “*the whole church taking the whole gospel to the whole world,*” and it declares a love for these three realities: a) the gospel, b) the church and c) the world.

The use of the term “whole” here, when applied to each of these realities, demands an explanation that lays out a theology of mission.

The first of the ten sections declares, “We love because God first loved us” and is followed by the other nine declarations:

1) We love the living God, 2) God the Father, 3) God the Son, 4) God the Holy Spirit, 5) the Word of God, 6) the world of God, 7) the gospel of God, 8) the people of God and 9) the mission of God.

The Confession has a Trinitarian theological note, complemented by the evangelical emphasis on the Bible and a missional thrust. This permeates the entire thought process of the confession.

Possibly, Spanish speaking readers will have trouble with certain parts of this section and that may lead to a more careful reflection on the words of the Confession. For example, in Section 5, *We love God the Holy Spirit*, the last part refers to many abuses that are done in the name of the Holy Spirit and to the need for discernment to allow “*the exposure of fraudulent and self-serving manipulators who abuse spiritual power for their own ungodly enrichment.*”

On the other hand, in Section 6, *We love the Word of God*, there is a short but challenging diagnostic of the world situation: “*We live however, in a world full of lies and rejection of the truth. Many cultures display a dominant relativism that denies that any absolute truth exists or can be known. If we love the Bible, then we must rise to the defense of its truth claims. We must find fresh ways to articulate biblical authority in*

all cultures. We commit ourselves again to strive to defend the truth of God's revelation as part of our labor of love for God's Word.”

Section 7, *We love the World of God*, refers to Sub-section C and the love for the poor and for those who suffer, concludes: “*Such love for the poor demands that we not only love mercy and deeds of compassion, but also that we do justice through exposing and opposing all that oppresses and exploits the poor. 'We must not be afraid to denounce evil and injustice wherever they exist.'*[30]

We confess with shame that on this matter we fail to share God's passion, fail to embody God's love, fail to reflect God's character, and fail to do God's will. We give ourselves afresh to the promotion of justice, including solidarity and advocacy on behalf of the marginalized and oppressed.

We recognize such struggle against evil as a dimension of spiritual warfare that can only be waged through the victory of the cross and resurrection, in the power of the Holy Spirit, and with constant prayer.”

The Structure of “The Cape Town Call to Action”

The second part of the document self-describes itself as “*The Cape Town Call to Action*” and is divided into major sections I and II, with the II being divided into IIA, IIB, and so on, through IIF, and then into numbered sub-sections.

During the Congress, each of the six days

of activities focused on a principal theme: a) bearing witness to the truth of Christ in a pluralistic and globalized world, b) building the peace of Christ in our divided and broken world, c) living in the Love of Christ among people of other faiths, d) discerning the will of Christ for world evangelization, e) calling the Church of Christ to restore humility, integrity and simplicity, f) partnering in the Body of Christ for unity in mission.

Each of these themes was explored during the Biblical Exposition sessions on the Letter to the Ephesians. Since the participants not only heard the expositions but they read Ephesians together and studied it in small groups, this second section of the Commitment reflects intense collective interaction with the Word of God and is linked to the missionary practice of innumerable ministry and mission agencies that were represented at the Congress.

Thus, this second section is strongly Christological, which is understandable given the emphasis in Lausanne on the Great Commission in the fourth gospel (John 20:21) where Jesus not only sends us but offers himself as the model and style of our mission.

The Christological note is powerfully expressed at the very beginning of Section 1: *“Jesus Christ is the truth of the universe. Because Jesus is truth, truth in Christ is (i) personal as well as propositional; (ii) universal as well as contextual; (iii) ultimate as well as present.”*

As has already been stated, this section took its final shape during the Congress itself and carries the stamp of the mission-

ary practice of the participants. Because they are practitioners, the participants brought with them sensitivity to human needs and creativity in their response to the challenges presented by those needs.

To be fair with the text we need to observe how specific practical choices in each section line up with theological foundations that are affirmed in the first part of the document. When proposals seem daring, they prove to be well grounded in the theology that was referred to previously. My attention was particularly drawn to proposals for responding to emerging technologies (IIA,6), to human trafficking and prostitution that are related to migration (IIB,3), to diverse forms of discipleship (IIC,4), to ministry in oral cultures (IID, 2), to rejection of disordered sexuality (IIE,2), and to the role of men and women together in missionary work (IIF,3).

I mention here some points in which the interaction between theology and practice are evident:

- The section on truth differentiates clearly between religious and cultural plurality (the atmosphere in which many believers in Asia live) and what might be called an ideology of relativistic pluralism, increasingly the case in Europe, which affirms absolutely that there is no absolute truth (IIA,2). In the face of this situation, the document points to the need to train spokespeople in apologetics (IIA,2,A).

- Another sub-section of this same section refers to truth in the workplace. It critiques false dichotomies between the sacred and the secular that prevent many Christians

from understanding how their place of work is a place for service to God. It recommends, "*We need intensive efforts to train all God's people in whole-life discipleship, which means to live, think, work, and speak from a biblical worldview and with missional effectiveness in every place or circumstance of daily life and work.*"

- The section on peace dedicates a subsection to ethnic conflicts, recognizing that they polarize and destroy many societies, in Europe, and in other continents. This profoundly self-critical section is worth remembering in Europe and Spain today where xenophobia is growing, encouraged by elected authorities: "*We acknowledge with grief and shame the complicity of Christians in some of the most destructive contexts of ethnic violence and oppression, and the lamentable silence of large parts of the church when such conflicts take place. Such contexts include the history and legacy of racism and black slavery; the holocaust against Jews; apartheid; 'ethnic cleansing'; inter-Christian sectarian violence; decimation of indigenous populations; inter-religious, political and ethnic violence; Palestinian suffering; caste oppression; and tribal genocide. Christians who, by their action or inaction, add to the brokenness of the world, seriously undermine our witness to the gospel of peace*" (IIB,2,A).

One aspect of Christian mission that Lausanne I and Lausanne II had not paid much attention to is that of living the love of Christ among people of other religions. This sub-section of the document begins with the simple recognition that people of other faiths are human beings created in

the image of God, are loved by God, and that Christians are called to be their good neighbors.

The document examines frankly the difference between evangelism and proselytizing and calls for ethical conduct in evangelization, for efforts to develop friendships with people of other religions and something even more difficult: "*In the name of the God of truth, we (i) refuse to promote lies and caricatures about other faiths, and (ii) denounce and resist the racist prejudice, hatred and fear incited in popular media and political rhetoric*" (IIC,1,C).

In summary

The Cape Town Commitment is a richly theological document full of missional proposals that are challenging to the point of leaving us uncomfortable.

It is definitely a guide for rethinking our presence and proclamation as Christians in today's world.

It is a document that should be read carefully. It is worthy of study and discussion in Sunday school classes, youth meetings, student groups, pastoral associations, seminaries and theological institutions.

It is evidence that the Lausanne Movement has, in fact, continued to move along and that it still has a long road ahead of it.



Report on Boston 2010

In what way different from the other three?

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Introduction

The 2010 Boston conference, titled “The Changing Contours of World Mission and Christianity,” came fourth in line out of the major centennial celebrations of the Edinburgh 1910 World Missionary Conference, following other conferences in Edinburgh, Tokyo, and Cape Town.

Jointly hosted by the schools of the Boston Theological Institute (BTI), the proceedings took place over a four-day period in November 2010. The conference was described by Rodney Petersen, a conference co-chair, as a “student-oriented, academic conference to consider what the “next wave” of Christian mission will look like.”¹ The emphases highlighted in this paper summarize the unique contributions of the 2010 Boston conference to the centennial celebrations.

¹ Rodney L. Petersen, “Next Wave: The changing contours of World Mission and Christianity”, at [2010boston.org/assets/files/Next%20Wave%20in%20Mission\(1\).pdf](http://2010boston.org/assets/files/Next%20Wave%20in%20Mission(1).pdf), accessed 20 January 2011

Students

2010 Boston’s emphasis on students was reminiscent of Edinburgh 1910, which also claimed to be a student-oriented conference; the impact of the 1910 conference on the students in attendance was monumental. There were a number of students from the Student Christian Movement and the World Student Christian Federation serving at the conference who later became prominent theologians and scholars in the field.² It remains to be seen what kind of long-term impact the discussions at 2010 Boston will have on seminarians and students in the Boston area and beyond. It is likely, however, that conference attendees have already heard from future preeminent theologians and scholars in missiology and theology.³

² Brian Stanley, “The World Missionary Conference: Edinburgh 1910” (Grand Rapids, MI: William B. Eerdmans, 2009), 6

³ See Gina A. Bellofatto, “2010Boston from the Student Perspective” in *The Changing Contours of World Christianity and Mission*, ed. Petersen, R.; Johnson, T M; Bellofatto G; Meyers T (Wipf&Stock Publishers, 2011, forthcoming)

One of 2010 Boston's distinguishing features was that it was a moving conference. Over the course of its four days, participants visited many schools of the BTI: Park Street Church (representing Gordon-Conwell Theological Seminary), Andover Newton Theological School, Boston College, Holy Cross Greek Orthodox School of Theology, Boston University, and Harvard University's Memorial Church. The range of schools ensured a diverse population of students in attendance at the conference.

In the first plenary lecture of the conference, Dana Robert stressed the fact that students have always been an important catalyst for mission, advocating a close connection between college students and seminarians with the task of Christian missions.

There were several ways students could have been involved in the 2010 Boston conference. Students presented papers and participated in discussions in workshops moderated by BTI faculty, as well as break-out discussion groups on the eight conference themes.⁴

Many attendees agreed that the student papers were a centerpiece of the conference, giving participants the opportunity to dialogue on specific, and often difficult, topics facing the world Christian movement today, such as the environment, border crossing, and faith-based organizations.

4 The eight themes of 2010 Boston were:

- 1 Changing Contours of Christian Unity;
- 2 Mission in Context;
- 3 Disciples in Mission;
- 4 Education for Mission;
- 5 Mission Post-colonialism;
- 6 Mission in a Pluralist World;
- 7 Mission Post-modernity;
- 8 Salvation Today

Academics

Of the four major missions conferences in 2010, the Tokyo and Cape Town meetings invited mostly missionaries (akin to Edinburgh 1910), while Edinburgh and Boston were geared more towards academic discourse, engaging plenary speakers such as Peter Phan of Georgetown University, Dana Robert of Boston University, and Daniel Jeyeraj of Liverpool Hope University, among others.

Many enjoyed the fact that 2010 Boston was so purposefully scholarly, and students commented that they gained a great deal of insight into the current state of world mission and Christianity from the research and observations presented.

One considerable critique of the conference, however, was that it did not provide enough opportunity nor put enough stress on the practical application of all the knowledge and theory presented throughout the four days. Addressing this critique, Boston University lecturer in mission studies Elizabeth Parsons commented that the gap between reflection and mobilization needs to be narrowed in mission studies.

Ecumenism

2010 Boston had the privilege of tapping into resources across a wide variety of Christian traditions via the BTI, one of the oldest and largest theological consortia in the world.⁵

5 In 2011, the BTI invited Hebrew College Rabbinical School as a member school, making the BTI not only ecumenical, but also interfaith

Plenary speakers included Orthodox, Protestants, and Roman Catholics; there were also significant contributions from evangelical, Anglican, Pentecostal, and Charismatic church leaders and scholars.

Worship at the conference was also highly ecumenical, including liturgy from mainline Protestant, Orthodox, and Anglican traditions. A unique worship session at Boston College, lead by Tracey Wispelwey of the Restoration Project, incorporated rhythms and tonalities from world music, in particular, African songs of peace and reconciliation.

Christian Missions

A recurring theme throughout 2010 Boston was that of Christianity's relationship with other religious traditions. Participants were encouraged to rethink their understanding of and relationships to adherents of other faiths. Within this discussion was a heavy emphasis on interreligious dialogue. Roman Catholic theologian Peter Phan spearheaded this topic in his plenary lecture that analyzed

Edinburgh 1910 and Vatican II documents; according to Phan, "the most defining

events of their respective communities." In this session Phan advocated for a new relationship between mission and interreligious dialogue, one of being "close friends," rather than dialogue being subjugated to mission and therefore "robbed of its distinctive nature, purpose, procedure, and dynamics." He argued that the two are essentially separate, but equal, and equally important for the church in the twenty-first century to embrace, as the dialogue table is now open for all kinds of religious convictions to be seated, including exclusivists and religious conservatives.

Through widening the definitions of key terms (mission, evangelism, conversion, dialogue) and involving the fresh perspectives of students, the Boston conference etched the beginning of a new path—the “next wave”—of world Christianity and mission.

On the last day of the conference, Susan Abraham (Harvard Divinity School) posed the theological and missiological question, "What is the role of Christianity today, a Christianity that is caught between colonialism and post-colonialism?"

As each of the keynote speakers addressed this query, some spoke urgently

of the need for conversion in twenty-first-century mission, while others seriously questioned its value and critiques of other world religions.⁶ While there was general agreement upon the need for “conversion,” a wide variety of opinions were expressed as to what conversion actually is, means, and the implications thereof.

Implications for Evangelicals

2010 Boston was unique in that through its scholarly ecumenism, it allowed a wide variety of practices, traditions, and opinions to have equal say in sensitive theological matters. It conveyed to participants the necessity of embracing “the other” in new and distinctive ways, ways similar to how Jesus himself reached out to the ignored and marginalized both within and outside his own culture.

Through widening the definitions of key terms (mission, evangelism, conversion, dialogue) and involving the fresh perspectives of students, the Boston conference etched the beginning of a new path—the “next wave”—of world Christianity and mission.

6 See Bradley A. Coon and Gina A. Bellofatto, “Review of 2010Boston: The changing contours of World Mission & Christianity”, *Evangelical Missions Quarterly* (April 2011)

2010 Boston offered the reminder to evangelicals that they are not alone in their attempts to reach out to others and in their concern for the preservation of the world.

Evangelicals have the opportunity to be an influential voice at the ecumenical table, with unique contributions and concerns for global evangelism and mission.

2010 Boston illustrated that through listening to the voices of others, the global church can strive together in answering the hard questions of the faith and addressing contemporary global issues.

T. Johnson & A. Yeh who attended all 4 conferences of 2010





Cape Town 2010

a summary perspective from
the Global South

David D. Ruiz M. is from Guatemala. He serves both the WEA Mission Commission and EFCA. David was one of the plenary speakers, together with Patrick Fung of Singapore, during Lausanne III. See also: <http://conversation.lausanne.org/en/conversations/detail/11607>

Cape Town 2010 was probably the most diverse global congress in recent history.¹ This congress will be remembered in the history of Christianity as a unique and successful opportunity to convene and gather an important and relevant group of leaders who truly represented the church in their nations.

Probably the most common and significant way to describe the Cape Town congress was seen in the opportunity to worship and share with brothers and sisters from almost every country in the world. We were able to connect with the “extended Christian family” around the world, including more than 4,100 leaders representing 198 nations.²

This congress was different from the two others organized by LCWE.³

1 <http://www.lausanne.org/en/gatherings/cape-town-2010.html>

2 <http://www.lausanne.org/en/about/news-releases/1411-third-lausanne-congress-closes-with-ringing-call-to-action.html>

3 Lausanne Congress for World Evangelization

To compare this congress with the previous ones is very difficult, but to compare it with Edinburg 1910 is almost impossible. Probably, the closest point of connection between Cape Town 2010 and Edinburg 1910 is in the message sent to the church in a 1920 document, “The Official Message from the Conference to the Members of the Church in Christian Lands” which called, in “the present condition of the World,” participants to embark on “the missionary task [which] demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.”⁴

Cape Town 2010 set out to celebrate the vibrancy and diversity of the church of Jesus Christ. It became a meeting place to affirm our commitment with the gospel and to advance in the process to reach the world.

4 W.H.T. Gairdner, “Echoes from Edinburg 1910” (New York, Layman’s Missionary Movement, N/A), 279

It was also an opportunity to launch a new challenge to the church in a recommitment to accompany the gospel with personal integrity; it was a call to identify with those who suffer for the cause of the gospel, and an invitation to work on behalf of unity and partnership for the cause of Christ.

For me, three major elements marked Cape Town:

First, the Bible was restored to the center of the program of the congress, a pleasant contrast with too many other global mission events where the Scriptures played an assumed but silent role. With the diversity of six voices as leaders, men and women opened Ephesians as the first point of the daily program. It became a cosmic integration of the voice of the world and an opportunity to hear how the Bible is read and understood in different parts of the world. The Bible exposition was followed by a very effective and provocative times of table-dialogue, the most successful way to internalize the message of the Word in a contextualized and corporate way, and then with prayer together. Micro-communities were formed around the tables with fresh reflection and personal accountability as we responded to the Bible message.

The **second** element of importance to me was the recommitment to the proclamation of the gospel. As Doug Birdsall said, *"It was an opportunity to 'regain the nerve for world evangelization.'"* The call to preach the gospel was followed by exciting testimonies that challenged participants to question themselves about their personal commitment with the gospel. This became a strong and effective reminder of the most important responsibility we have as the

church of Jesus Christ. It also affirmed the reason for Lausanne's existence and underscored that the only way to see the world transformed is by the power of the Holy Spirit.

Veteran Latin American theologian, René Padilla, had warned us before we arrived in Cape Town that we must not neglect the call for wholistic-integral mission, a clarion call that distinguished Lausanne in and after 1974.⁵

The strong voice of Ruth Padilla DeBorst seemed almost a lonely one, and some even tried to silence her. Fortunately, the Cape Town Commitment document recovered and restated this integral passion and restored the right balance that is a distinctive of Lausanne's identity: *'We commit ourselves to the integral and dynamic exercise of all dimensions of mission to which God calls his church. God commands us to make known to all nations the truth of God's revelation and the gospel of God's saving grace through Jesus Christ, calling all people to repentance, faith, baptism, and obedient discipleship. God commands us to reflect his own character through compassionate care for the needy, and to demonstrate the values and the power of the kingdom of God in striving for justice and peace and in caring for God's creation.'*⁶

A **third** vital element was the opportunity to open windows in order to see the new realities of the world today.

⁵ René Padilla, "From Lausanne I to Lausanne III" in the *Journal of Latin American Theology: Christian Reflections from the Latino South*, 5/2, (2010), 50
⁶ <http://www.lausanne.org/en/documents/ctcommitment.html>, 21

Thus, we were able to experience in vivid ways what “mission from everywhere to everywhere” really means. Actually, this became a challenge to some of the paradigms represented in Cape Town. We were unforgettably reminded that the Lord is moving in unexpected ways and in unexpected places, that the church today is marked by different colors and renewed vibrancy. It reminded us again that the wind of the Spirit blows where he wishes; that wherever the church is and whatever her color is, regardless of its size, it is the church of Jesus Christ. And this church must be respected, paid attention to, and invited to cooperate as equals who join hands to make disciples of all nations and thus fulfill the mandate of Jesus Christ.

The Cape Town Commitment that emerged from this congress is its very best outcome. This document needs to be read and reflected upon with a clear understanding that the Lausanne Cape Town meeting was different from the two preceding congresses. The Commitment must be a call both for the academic world as well as the ordinary Christian. It affirms: *‘The Church exists to worship and glorify God for all eternity and to participate in the transforming mission of God within history. Our mission is wholly derived from God’s mission, addresses the whole of God’s creation, and is grounded at its centre in the redeeming victory of the cross... We are called to integral mission, which is the proclamation and demonstration of the gospel.’*⁷

7 <http://www.lausanne.org/en/documents/ctcommitment.html>, 21

8 <http://www.lausanne.org/en/documents/ctcommitment.html>, 48

It is also a powerful call for the church, Christ’s body, to return to the Word to discover models that measure our success and to discover examples of courage to preach the gospel until the end of the earth, willing to pay the highest price. It is a call to stop our divisions, duplication, and competition and recover the lost testimony of love, unity, and cooperation that affirm our discipleship and our commitment with the Lord. This then moves us to love each other, receive each other, and respect each other as co-workers by the grace of the Lord pouring through us.

The real measure of the success of the church is clearly stated in the statement’s conclusion: *“biblical mission demands that those who claim Christ’s name should be like him, by taking up their cross, denying themselves, and following him in the paths of humility, love, integrity, generosity, and servanthood. To fail in discipleship and disciple-making is to fail at the most basic level of our mission. The call of Christ to his church comes to us afresh from the pages of the gospels: “Come and follow me;” and “Go and make disciples.”*⁸

The Christian world is indebted to Doug Birdsall, Lausanne’s chair. In an exhausting but effective way, he committed his life and ministry on a journey to change the face of Lausanne, and he paid a price in his own life. His desire was that the Lausanne Movement would be marked by closer-knit relationships and openness to hear what the Lord is saying to the church today. He wanted to reconnect the movement with the changing realities of the church and to recover its relevancy. We pray that the rest of Lausanne’s leadership will not waste this last opportunity that the Lord in his grace

provided for Lausanne to stop living in by the memory of past glories.

I live, speak, and write as a Christian from the Majority World. Thus, a word of recognition must be given to Lausanne I for another of its accomplishments. The different social and economic realities that divide the world did not divide us in Cape Town. For first time, those of us from the Majority World were not second-class citizens in this congress, as has happened in many others before. This is an effective reminder that the church of Jesus Christ has the potential to become the bridge that both connects and reduces the gap between those who suffer as a result of this world of inequities and injustices.

We live in this imperfect world, though in a constant battle to reach maturity and perfection. Many things could have taken place in Cape Town that we could have expected to have been different. We must remember that global evangelization does not advance as a result of massive and expensive global events. Rather, it will happen when Christians exhibit integrity in every area of their lives; when they are committed to the full proclamation of the gospel; when they are humble to receive and join hands with Christians from the north, the south, the east and the west. These Christians who represent Christ with integrity in their churches and families, as well as in the market place, are a gift to the world, a source of hope for those who are lost, and a reminder that someday soon *“the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea”* (Hab 2:14.)

Lausanne III deeply challenged the church, all Christians, and our global mission. Cape Town 2011 sounded a ringing bell to remind us that we Christians are members of the whole church, committed to bring the whole gospel to the whole world and *“we are united by our experience of the grace of God in the gospel and by our motivation to make that gospel of grace known to the ends of the earth by every possible means.”*⁹

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9 <http://www.lausanne.org/en/documents/ctcommitment.html>, 17



The Future of Global Conferences

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Three game-changing global shifts cannot be ignored: from information scarcity to information abundance, from a closed system to an open system, and from hard power to soft power. We are struggling to adjust to these global shifts and they will impact the future of mission, including global conferences.

The Future of Global Conferences

Three seismic global shifts will affect everything we do as mission leaders, including global conferences. These shifts have already taken place and the grace period for failing to respond is nearly over. Lag-gards beware.

Global Shift 1: *From information scarcity to information abundance.* To be more precise, the change is not only an increase in the volume of information but rather an increase in the accessibility of information. When information is scarce, organizations tend to be centralized and gatekeepers have extraordinary influence. But the world of information scarcity is gone, forever.

The only difference between a teenager in New Delhi and a professor in New York, when it comes to accessing information, is the bandwidth of the Internet café in India compared to the Wi-Fi at the university, probably less than ten seconds.

Global Shift 2: *From a closed system to an open system.* A nearly inescapable byproduct of information abundance is an increasingly open system. When information is scarce, the cost of entry is high and the system can remain closed.

There was a day when the mission enterprise was functionally a closed system, limited to professionals with means, which in turn dictated a west to east, north to south flow of human capital. In a world of information abundance, the system begins to open and everyone gets to participate.

Global Shift 3: *From hard power to soft power.* When you control the information, you control the agenda. When you control the agenda, you control the use of resources. When you control all three, you have hard power.

The idea of hard power comes from the world of international relations where coercion and inducement are the primary tools for influencing behavior.

In the world of international relations, hard power calls for a strong military and a strong economy.

In the world of international missions it calls for information scarcity and a closed system. One of the most important factors affecting mission structures from the Global North is the erosion of hard power.

Soft power is a term coined by Harvard Professor Joseph Nye and refers to the influencing of behavior through co-option and attraction. Soft power focuses on engagement over exclusion, influence over control.

As Christian leaders we would like to

believe our biblical worldview has enabled us to choose servant leadership and soft power in relating to our stakeholders. But the inertia of hard power is difficult to stop. Too often, our desire for Christ-likeness has only made us benevolent wielders of hard power; we still controlled the information, agenda, and use of resources.

But in a world where no one controls the information, everyone on the stakeholder list wants to co-create the agenda and the budget.

What Does All This Have to Do with the Future of Global Conferences?

These seismic global shifts affect how we engage content (information scarcity/abundance), who gets to participate (open/closed system), and who makes the decisions (hard/soft power).

Conferences (local or global) have always revolved around content—and content, at least in the context of an event, is still synonymous with live speakers. There really weren't many other options in a world of information scarcity. But information abundance opens a wide range of possibilities.

Future global conferences could view pre-work as the content to be engaged online in article and/or video format. A diverse team of presenters could address topics from a variety of perspectives in multiple languages to be viewed (and/or read) in advance, freeing up time for facilitated conversation at the event.

If the pre-work is the content, the conversation can become the conference. Instead

of listening to speakers, we talk with other participants about the content we engaged in advance by way of the pre-work.

The speakers who created the pre-work content could be available for panel discussions, live or via Skype, which allow participants to explore key ideas in more detail. This is unique to a world of information abundance.

Truly global conferences built on a “come to me” learning model are very expensive. The space and cost limitations reinforce the need for a carefully managed closed system that regulates who gets to participate.

Information abundance always presses toward an open system which will make it much more difficult for future global conferences to operate under our historic models. Future events will likely be smaller regional gatherings that are linked together for one session every day by video and connected via blogs, twitter feeds and Skype calls in order to lower costs and to open the system.

Hard power, even when tempered by godliness and humility, is increasingly awkward in a world where no one controls the information and everyone wants to co-create the agenda. That changes how decisions get made and has powerful implications for future conferences.

Future global (or local or regional) conferences could allow participants, based on the content engaged in the pre-work, to identify which topics should be profiled, who should be on the panel discussions, which presenters should be given the opportunity go deeper with a workshop, and what questions should drive the interactive conversations, just to name a few of the options.

Yogi Berra, one of America’s beloved pop-culture philosophers, said, “It’s tough to make predictions, especially about the future.” No one really knows for sure how exactly these global shifts will impact the future of global conferences.

What we can say with confidence is that these shifts have already happened and we would be foolish to ignore them.

Endnote 1: For an expanded treatment of the global shifts referenced in this article visit Steve Moore’s July 2011 video blog, Learning @ the Speed of Life, at www.TheMissionExchange.org.

Endnote 2: For an example of Steve Moore’s embracing of an open system, you can access his latest book, *Who Is My Neighbor? Being a Good Samaritan in a Connected World*, free at www.whoismyneighborbook.com.

Appendices

Conference 2010 Declarations

Edinburgh Common Call

As we gather for the centenary of the World Missionary Conference of Edinburgh 1910, we believe the church, as a sign and symbol of the reign of God, is called to witness to Christ today by sharing in God's mission of love through the transforming power of the Holy Spirit.

1. Trusting in the Triune God and with a renewed sense of urgency, we are called to incarnate and proclaim the good news of salvation, of forgiveness of sin, of life in abundance, and of liberation for all poor and oppressed. We are challenged to witness and evangelism in such a way that we are a living demonstration of the love, righteousness and justice that God intends for the whole world.

2. Remembering Christ's sacrifice on the Cross and his resurrection for the world's salvation, and empowered by the Holy Spirit, we are called to authentic dialogue, respectful engagement and humble witness among people of other faiths – and no faith – to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practises hospitality.

3. Knowing the Holy Spirit who blows over the world at will, reconnecting creation and bringing authentic life, we are called to become communities of compassion and healing, where young people are actively participating in mission, and women and men share power and responsibilities fairly, where there is a new zeal for justice, peace and the protection of the environment, and renewed liturgy reflecting the beauties of the Creator and creation.

4. Disturbed by the asymmetries and imbalances of power that divide and trouble us in church and world, we are called to repentance, to critical reflection on systems of power, and to accountable use of power structures. We are called to find practical ways to live as members of One Body in full awareness that God resists the proud, Christ welcomes and empowers the poor and afflicted, and the power of the Holy Spirit is manifested in our vulnerability.

5. Affirming the importance of the biblical foundations of our missional engagement and valuing the witness of the Apostles and martyrs, we are called to rejoice in the expressions of the gospel in many nations all over the world. We celebrate the

renewal experienced through movements of migration and mission in all directions, the way all are equipped for mission by the gifts of the Holy Spirit, and God's continual calling of children and young people to further the gospel.

6. Recognising the need to shape a new generation of leaders with authenticity for mission in a world of diversities in the twenty-first century, we are called to work together in new forms of theological education. Because we are all made in the image of God, these will draw on one another's unique charisms, challenge each other to grow in faith and understanding, share resources equitably worldwide, involve the entire human being and the whole family of God, and respect the wisdom of our elders while also fostering the participation of children.

7. Hearing the call of Jesus to make disciples of all people – poor, wealthy, marginalised, ignored, powerful, living with disability, young, and old – we are called as communities of faith to mission from everywhere to everywhere. In joy we hear the call to receive from one another in our witness by word and action, in streets, fields, offices, homes, and schools, offering reconciliation, showing love, demonstrating grace and speaking out truth.

8. Recalling Christ, the host at the banquet, and committed to that unity for which he lived and prayed, we are called to ongoing co-operation, to deal with controversial issues and to work towards a common vision. We are challenged to welcome one another in our diversity, affirm our membership through baptism in the One Body of Christ, and recognise our

need for mutuality, partnership, collaboration and networking in mission, so that the world might believe.

9. Remembering Jesus' way of witness and service, we believe we are called by God to follow this way joyfully, inspired, anointed, sent and empowered by the Holy Spirit, and nurtured by Christian disciplines in community. As we look to Christ's coming in glory and judgment, we experience his presence with us in the Holy Spirit, and we invite all to join with us as we participate in God's transforming and reconciling mission of love to the whole creation.

The Edinburgh 2010 Common Call emerged from the Edinburgh 2010 study process and conference to mark the centenary of the World Missionary Conference, Edinburgh 1910. The Common Call was affirmed in the Church of Scotland Assembly Hall in Edinburgh on 6 June 2010 by representatives of world Christianity, including Catholic, Evangelical, Orthodox, Pentecostal, and Protestant churches. For further information, see www.edinburgh2010.org.

Appendices

Conference 2010 Declarations Tokyo Declaration

MAKING DISCIPLES OF EVERY PEOPLE IN OUR GENERATION

Preamble

We affirm that mission is the central theme of Scripture, through which God reveals Himself to be a God who communicates and works through us by action and word in a world estranged from Him. Furthermore, we recognize that fulfilling and bringing completion to Jesus' Great Commission (Mt. 28:18-20; Mk. 16:15; Lk. 24:44-49; Jn. 20:21; Acts 1:8) has been the on-going responsibility of the Church for 2000 years.

In this era of missions, we of the Tokyo 2010 Global Mission Consultation value and commemorate the 1910 Edinburgh World Missionary Conference, a hallmark event which stands out as an inspiration and impetus to the modern global mission movement. We celebrate a legacy of 100 years of mission that has transpired since that first world missionary conference.

However, the world has dramatically changed since that conference was convened a century ago. Missions is no longer the predominant domain of Western Christianity. Rather, the preponderance of mission activity today is being engaged

by Majority World Christians outside of the West. Christ's ambassadors are coming from everywhere around the world and going to anywhere and everywhere in the world. We rejoice that today's mission force is global in composition, bearing a diversity of thought, practice and resources that enriches and energizes Christ's global Cause as never before.

Yet, the corresponding reality is that the present day mission task is so large and complex that no one church, agency, national missions movement, or regional mission block can take it on alone or independently. Also, the understanding of the essence of what is entailed in the remaining task has altered considerably in recent years.

Declaration

We, representatives of evangelical global mission structures, being intent on fulfilling the ultimate objective of the Great Commission, have gathered in Tokyo May 11-14, 2010 at this Global Mission Consultation to make the following declaration.

We set forth this declaration in obedience to Christ's final command, as a means of calling Christ-followers everywhere to whole-heartedly embrace and earnestly engage in "making disciples of every people in our generation."

Mankind's Need

We affirm that all people are lost apart from faith in Christ. The clear statements of Scripture reveal that every individual, without exception, is a sinner by nature, choice and practice (Rom. 3:9-18, 23). As such, all are under God's wrath and condemnation (Jn. 3:18) because their sin is an affront to the perfect and holy nature of God (Rom. 1:18; 2:2-5). The tragic result of sin is man's alienation from God, leading to everlasting death (Rom. 6:23), and creation's bondage to corruption, subjecting it to futility (Rom. 8:18-21).

God's Remedy

We further affirm that out of love, God sent His only Son, Jesus Christ (Jn. 3:16), to reconcile the world to Himself, so that mankind's sin will not be counted against them (2 Cor. 5:19). God's justice for the penalty of sin was satisfied by the atoning death of Christ as a sacrifice on man's behalf. Through Jesus' vicarious death and victorious resurrection, mankind is brought into a restored relationship with God. God offers forgiveness and salvation to all who, through faith, repent of their sin and believe solely in the redemptive work of Christ on the cross on their behalf (Rom. 1:5,16,17; 3:21-26; Eph. 1:7; 2:8-10). Therefore the message of the Great Commission is that "repentance and forgiveness of sins will be preached in His name to all peoples" (Lk. 24:47). Salvation is found in none other (Acts 4:12), nor in

any other way (Jn. 14:6).

Our Responsibility

Because of the reality of mankind's dire need and God's gracious remedy, Jesus left with His followers the missional priority of making disciples of every people (Mt. 28:18-20). By this mandate we acknowledge both the breadth of the unfinished task – all peoples – and the depth of the task – making disciples, as its focus.

We recognize the breadth of our task as geographical, by going "into all the world" (Mk 16:15); as ethnical, by engaging "all peoples" (Mt. 28:19; Lk. 24:49); and as individual by proclaiming the gospel to "every creature" (Mk. 16:15).

Furthermore, we recognize that the depth of the task contains three essentials that comprise aspects in discipling peoples (Mt. 28:19-20):

Penetration ("go"): making a priority of going to those who have had little or no exposure to the gospel. Messengers go and encounter non-believers by way of personal encounters, broadcasts, podcasts, printed material, recordings, electronic communications, or any other innovative means used as a channel of penetrating witness. Thus, the importance of the ministry of evangelizing.

Consolidation ("baptizing"): gathering new believers into a relationship with Jesus and other believers, which is evidenced by the identifying rite of baptism. To conserve the fruit of evangelism and then be able to systematically disciple believers takes a local body of believers living in corporate

harmony. Thus, the importance of the ministry of establishing churches.

Transformation (“teaching to obey”): teaching Christ-followers to observe His commands with the outcome of transformed lives. The new believer’s worldview must be adjusted to a biblical worldview; his lifestyle changed to increasingly conform to the image of Christ; and his ethical conduct progressively marked by biblical morals. Ideally, this results in individuals applying the gospel of the kingdom to every sphere and pursuit of life—from government to economics, from education to health, and from science to creation care. As a consequence whole communities, cultures and countries benefit from the transforming power of the gospel. Thus, the importance of the ministry of teaching.

Finishing the Task

Although none dare predict when the task of making disciples will be brought to completion, we leave Tokyo cognizant of two realities:

- 1) We are closer now to finishing the task than at any time in modern history.
- 2) God has entrusted this generation with more opportunities and resources to complete the task than any previous one. We have more mission-minded churches, more sending structures and bases, more missionaries, more material resources, more funding, more and better technology, more information and data, a deeper understanding of the task, and a clearer focus of our responsibility than

previous generations. God will require much of our generation.

However, we caution that all these advantages must be matched with a corresponding *will to serve and sacrifice*, coupled with genuine reliance upon the Holy Spirit. We acknowledge that we are engaged in spiritual warfare in which the presence and empowering of the Holy Spirit is essential (Acts 1:8). We give evidence of our reliance on God and His Spirit through frequent and fervent prayer on behalf of the world, the work and the workers (Jn. 17:20-21; Col. 4:3-4; 1 Th. 5:17).

Our Pledge

Therefore, as representatives of this generation’s global mission community, we pledge to obey the Great Commission. We covenant together to use all that God has entrusted to us in this obedience. We will seek to know where people are unreached, overlooked, ignored, or forgotten. We will pray for the Holy Spirit to give strength and guidance as we join with others in changing that neglect, to love and make disciples in the way of the Cross.

We confess that we have not always valued each other or each other’s work. We repent of those wrongs and will endeavor to bring an end to competition where it exists, and reconcile where there is hurt, misunderstanding and mistrust. Furthermore, we will endeavor to recognize that each part of the Body has its very own purpose, whether risking their very lives to show God’s passion for the salvation of

others, or supporting those who lead us forward, or caring for those who quietly support, or fervently pray that His will be done throughout the whole earth. We will respect all mission-engaging individuals and groups as special vessels for God's glory, each endowed with abilities that extend His Kingdom in multiple ways.

Finally, we recognize that finishing the task will demand effective cooperative efforts of the entire global body of believers. To facilitate cooperation and on-going coordination between mission structures worldwide, we agree to the necessity of a global network of mission structures. With this in mind, we leave Tokyo pledging cooperation with one another, and all others of like faith, with the singular goal of "making disciples of every people in our generation."

Signatories of the Tokyo 2010 Declaration

Global Mission Structures

- Ethna to Ethna
- Global Network of Mission Structures
- Globe Serve
- Lausanne Committee For World Evangelization Muslim Unreached Peoples Network
- Nomadic Peoples Network
- Third World Mission Association
- World Evangelical Alliance – Theological Commission
- World Evangelical Alliance – Mission Commission

Regional Mission Structures

- Asia Mission Association
- Association of Christians Ministering among Internationals (ACMI) COMIBAM International (pending ratification)
- Evangelical Association of the Caribbean
- Evangelical Missiological Society of US and Canada
- CrossGlobal Link of North America
- MANI (Movement of African National Initiatives)
- SAMA Link
- SEA Link
- SEA Net

National Mission Structures

- AMTB - Associação de Missões Transculturais Brasileiras (Brazil) Ghana Evangelical Missions Association
- India Missions Association
- Japan Evangelical Missionary Association
- Japan Overseas Missions Association
- Korean World Missions Association
- Nigeria Evangelical Missions Association
- Philippine Missions Association
- Singapore Centre for Global Mission
- Swedish Evangelical Alliance
- The Mission Exchange
- USA AFCM-OWM (USA)

Appendices

Conference 2010 Declarations CAPE TOWN COMMITMENT

SUMMARY + CONCLUSION (from the complete CTC)

Introduction

The Cape Town Commitment (CTC) is a masterful and comprehensive document, faithfully reflecting the proceedings of The Third Lausanne Congress on World Evangelization, which took place in Cape Town, South Africa (October 2010). It is impossible to capture the spirit of Lausanne III in a three-page summary, so this synopsis should be read in conjunction with the full CTC.

The CTC is rooted in the conviction that 'we must respond in Christian mission to the realities of our own generation.' The mission of the Church must take seriously both the unchanging nature of God's word and the changing realities of our world.

The CTC reflects the Lausanne call for the whole Church to take the whole gospel to the whole world; it is framed in the language of love - love for the whole gospel, the whole Church, and the whole world. The Commitment has two parts: a confession of faith and a call to action.

PART I - For the Lord we love: The Cape Town Confession of Faith

The opening sentences set the framework, 'The mission of God flows from the love of God. The mission of God's people flows from our love for God and for all that God loves.'

The first five points deal with our love for God himself. We love the living God, above all rivals and with a passion for his glory. We love the triune God: Father, Son, and Holy Spirit. With respect to the Father, the CTC calls for a renewed appreciation of God's fatherhood. Concerning the Son, it highlights our duty to trust, obey, and proclaim Christ. Of the Spirit, it says, 'Our engagement in mission, then, is pointless and fruitless without the presence, guidance and power of the Holy Spirit. ... There is no true or whole gospel, and no authentic biblical mission, without the Person, work and power of the Holy Spirit.'

The last five points cover our love for God's Word, world, gospel, people, and missions.

(a) We reaffirm our submission to the Bible as God's final revelation, and affirm our love for the Person it reveals, the story it tells, the truth it teaches, and the life it requires (while admitting we often confess to love the Bible without loving the life it teaches, a life of costly practical discipleship).

(b) We love God's world, all that he has made and loves. This includes caring for creation, loving all peoples and valuing ethnic diversity, longing to see the gospel embedded in all cultures, loving the world's poor and suffering people, and loving our neighbours as we love ourselves. It does not mean loving or being like 'the world' (i.e. worldliness).

(c) We love the gospel - the story it tells, the assurance it gives, and the transformation it produces.

(d) We love all God's people, recognising that such love calls for unity, honesty, and solidarity.

(e) We love the mission of God. 'We are committed to world mission, because it is central to our understanding of God, the Bible, the Church, human history and the ultimate future. ... The Church exists to worship and glorify God for all eternity and to participate in the transforming mission of God within history. Our mission is wholly derived from God's mission, addresses the whole of God's creation, and is grounded at its centre in the redeeming victory of the cross.' We are called to integral mission, which is the proclamation and demonstration of the gospel.

PART II - For the world we serve: The Cape Town Call to Action

The call to action uses the six Congress themes, which are linked to the six expositions of Ephesians.

A. Bearing witness to the truth of Christ in a pluralistic, globalized world. The Congress affirmed belief in absolute truth, and particularly in Jesus Christ as the Truth. Christians, therefore, are called to be people of truth, to live and proclaim the truth. We must face the threat of post-modern relativistic pluralism with robust apologetics. We must promote truth in the workplace and the global media. We must harness the arts for mission, promote authentically-Christian responses to emerging technologies, and actively engage the public arenas of government, business, and academia with biblical truth.

B. Building the peace of Christ in our divided and broken world. Christ has reconciled believers to God and to one another; the unity of God's people is both a fact and a mandate. The Church, therefore, has a responsibility to live out its reconciliation and to engage in biblical peace-making in the name of Christ. This includes bringing Christ's truth and peace to bear on racism and ethnic diversity, slavery and human trafficking, poverty, and minority groups such as people with disabilities. It also means our missional calling includes responsible stewardship of God's creation and its resources.

C. Living the love of Christ among people of other faiths. Our 'neighbours' include people of other faiths. We must learn to

see them as neighbours and be neighbours to them. We seek to share the good news in ethical evangelism, and we reject unworthy proselytizing. We accept that our commission includes a willingness to suffer and die for Christ in reaching out to people of other faiths. We are called to embody and commend the gospel of grace in loving action, in all cultures. We need to respect 'diversity in discipleship', and encourage one another to exercise cultural discernment. We recognise global diaspora as strategic for evangelization: scattered peoples can be both recipients and agents of Christ's mission. While being willing to sacrifice our own rights for the sake of Christ, we commit to uphold and defend the human rights of others, including the right to religious freedom.

D. Discerning the will of Christ for world evangelization. Six key areas are identified as strategically important for the next decade: (a) unreached and unengaged people groups; (b) oral cultures; (c) Christ-centred leaders; (d) cities; (e) children; all with (f) prayer. The focus on Christian leaders is to prioritize discipleship and address the problems that arise from 'generations of reductionist evangelism'. Within this, key priorities are Bible translation, the preparation of oral story Bibles and other oral methodologies, as well as eradicating biblical illiteracy in the Church. Cities are home to four strategic groups: future leaders, migrant unreached peoples, culture shapers, and the poorest of the poor. All children are at risk; children represent both a mission field and a mission force.

E. Calling the Church of Christ back to humility, integrity and simplicity. The integrity of our mission in the world depends

on our own integrity. The Congress called Christ-followers back to humble, sacrificial discipleship, simple living, and moral integrity. We need to be separate and distinct from the world (morally). Four 'idolatries' were singled out: disordered sexuality, power, success, and greed. Disciples of Christ must reject these. (The prosperity gospel is rejected under the banner of 'greed'.)

F. Partnering in the body of Christ for unity in mission. Paul teaches us that Christian unity is a creation of God, based on our reconciliation with God and with one another. We lament the divisiveness of our churches and organizations, because a divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission. We commit to partnership in global mission. No one ethnic group, nation or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Two specific aspects of unity in mission are the partnership of women and men and the recognition of the missional nature of theological education.

Prepared by Kevin Smith from the South African Theological Seminary. This summary document is saturated with the actual language of the CTC, for which reason quotation marks are not used for every phrase lifted from the CTC. Only longer quotations and key phrases are marked by quotation marks. This document serves as a précis of the CTC. To read the full CTC, please go to www.lausanne.org/ctc-commitment

Conclusion

We sought to listen to the voice of the Lord Jesus Christ. And in his mercy, through his Holy Spirit, Christ spoke to his listening people. Through the many voices of Bible exposition, plenary addresses, and group discussion, two repeated themes were heard:

- The need for radical obedient discipleship, leading to maturity, to growth in depth as well as growth in numbers;
- The need for radical cross-centred reconciliation, leading to unity, to growth in love as well as growth in faith and hope. Discipleship and reconciliation are indispensable to our mission. We lament the scandal of our shallowness and lack of discipleship, and the scandal of our disunity and lack of love. For both seriously damage our witness to the gospel. We discern the voice of the Lord Jesus Christ in these two challenges because they correspond to two of Christ's most emphatic words to the Church as recorded in the gospels. In Matthew's Gospel, Jesus gave us our primary mandate—to make disciples among all nations. In John's Gospel, Jesus gave us our primary method—to love one another so that the world will know we are disciples of Jesus. We should not be surprised, but rather rejoice to hear the Master's voice, when Christ says the same things 2,000 years later to his people gathered from all around the world. Make disciples. Love one another.

Make disciples

Biblical mission demands that those who claim Christ's name should be like him, by taking up their cross, denying themselves,

and following him in the paths of humility, love, integrity, generosity, and servanthood. To fail in discipleship and discipling, is to fail at the most basic level of our mission. The call of Christ to his Church comes to us afresh from the pages of the gospels: 'Come and follow me'; 'Go and make disciples'.

Love one another

Three times Jesus repeated, 'A new command I give you: Love one another. As I have loved you, so you must love one another.' Three times Jesus prayed 'that all of them may be one, Father.' Both the command and the prayer are missional. 'By this everyone will know that you are my disciples, if you love one another.' 'May they be brought to complete unity so that the world may know that you sent me.' Jesus could not have made his point more emphatically. The evangelisation of the world and the recognition of Christ's deity are helped or hindered by whether or not we obey him in practice. The call of Christ and his apostles comes to us afresh: 'Love one another'; 'Make every effort to keep the unity of the Spirit through the bond of peace.' It is for the sake of God's mission that we renew our commitment to obey this 'message we heard from the beginning.' When Christians live in the reconciled unity of love by the power of the Holy Spirit, the world will come to know Jesus, whose disciples we are, and come to know the Father who sent him.

In the name of God the Father, the Son and the Holy Spirit, and on the sole foundation of faith in God's infinite mercy and saving grace, we earnestly long and pray for a reformation of biblical discipleship and a revolution of Christlike love.

Appendices

Conference 2010 Declarations Boston Statement

SUMMARY + CONCLUSION (from the complete CTC)

The 2010 Boston conference was ecumenical in outlook and approach. The Ecumenical Movement developed out of concerns within and among Roman Catholic, Orthodox, Protestant, Anglican, Evangelical, and Pentecostal churches and ecclesial fellowships. Among Protestants, orientation to the World Council of Churches and the World Evangelical Alliance (or the Lausanne Movement) has often shaped patterns of relationship with other Christian traditions. An additional way to understand contemporary ecumenism is around the three primary patterns of “faith and order,” “life and work,” and “mission.” Commissions of churches, agencies, or interests around these three areas have been determinative of the structure of the World Council of Churches (WCC), frequently seen as the “banner ship” of ecumenism. However, these areas also shape other patterns of Christian cooperation and bilateral church relationships as well as wider religious engagement. An encyclical of the Ecumenical Patriarchate (1920) called for deeper Christian dialogue structured in a parallel fashion to the new League of Nations. Eventually through the reforming council of the Roman Catholic Church, Vatican II (1962–65), there would arise fresh perspectives on the question of Christian unity with concern for issues

of Faith and Order, Life and Work, and the nature of Mission.

Conclusion

The 2010 Boston conference had as one of its major goals the involvement of students in reflecting on the past, present, and future of the world church. Leading scholars of world Christianity and mission from Boston and from around the world challenged students and others to think about the historical role of students in the changing contours of world mission and Christianity. In addition, plenary talks emphasised present and future potentialities for students in shaping Christian identities, unity, and the course of mission. Students made their own robust contributions to shared reflection on the conference themes by way of their paper presentations. 2010 Boston was the fourth and final of the major conferences commemorating the 1910 World Missionary Conference in Edinburgh. It provided a truly ecumenical view and local experience of the remarkable transformation of Christianity worldwide throughout the past 100 years. It did so by utilising and setting forth the resources of institutions for theological education for the ongoing reflexive process of prophetic discernment and Christian discipleship in a globalised era.

Appendices

Gazing through a different lens at the four 2010 global mission celebrations

Websites of 2010 events which traced their birthright to Edinburgh 1910

1. Tokyo 2010: <http://www.tokyo2010.org/>
2. Edinburgh 2010: <http://www.edinburgh2010.org/>
3. Cape Town 2010: <http://www.lausanne.org/en/>
4. Boston 2010: <http://www.2010boston.org/>

Theme:

1. Tokyo 2010: Celebrating the Past and Embracing the Future
2. Edinburgh 2010: Witnessing to Christ Today, Centenary of the 1910 World Missionary Conference
3. Cape Town 2010: The Third Lausanne Congress on World Evangelization
4. Boston 2010: The Changing Contours of World Mission and Christianity

Prime ideological DNA source

1. Tokyo 2010: Edinburgh 1910, USCWM, less-reached peoples and affirming global networks, commitment to Lausanne Covenant
2. Edinburgh 2010: Edinburgh 1910
3. Cape Town 2010: Edinburgh 1910 and Lausanne movement revitalized

in 2005

4. Boston 2010: Edinburgh 1920, academic character

Program

1. Tokyo 2010: <http://www.tokyo2010.org/conference/#4>
2. Edinburgh 2010: <http://edinburgh2010.oikoumene.org/index.php?id=5505>
3. Cape Town 2010 (video focus): <http://www.lausanne.org/en/multimedia/videos/ct2010-session-videos.html>
4. Boston 2010: <http://www.2010boston.org/conference-schedule.html>

Prime declaration or statement

1. Tokyo 2010 Declaration: http://www.tokyo2010.org/Tokyo_2010_Declaration.pdf
2. Edinburgh 2010: http://www.edinburgh2010.org/fileadmin/files/edinburgh2010/files/conference_docs/Common_Call_final.pdf
3. Cape Town 2010: <http://www.lausanne.org/en/documents/ctcommitment.html>
4. Boston 2010: No real declaration, but here is a summary, <http://www.2010boston.org/assets/>

files/2011-01-010-thomas%20-%20
IBRM.pdf

Photos:

1. Tokyo 2010: <http://www.tokyo2010.org/photos/index.htm>
2. Edinburgh 2010: <http://edinburgh2010.oikoumene.org/index.php?id=7021>
3. Cape Town 2010: <http://www.lausanne.org/en/multimedia/photos/cape-town-2010-photos.html>
4. Boston 2010: <http://www.2010boston.org/>

Resources

1. Tokyo 2010: <http://www.tokyo2010.org/resources/Handbook.pdf>
<http://www.tokyo2010.org/resources/archives.htm>
2. Edinburgh 2010: <http://edinburgh2010.oikoumene.org/index.php?id=5505>
3. Cape Town 2010: <http://www.lausanne.org/en/documents/ctcommitment.html>
<http://www.lausanne.org/en/documents/all.html>
4. Boston 2010: <http://edinburgh2010.oikoumene.org/en/resources/books.html>

Which conferences have ongoing commitments?

1. Tokyo: <http://www.tokyo2010.org/lmc.htm>
2. Cape Town: <http://www.lausanne.org/en/documents/cape-town-2010/one-year-later/1710-globally-representative-governance.html>

Which conferences have ongoing structure?

1. Cape Town. "From an event to a movement." Depends on central leadership's ability to recruit some 140 mostly self-paid leaders and planning a series of future international gatherings. <http://www.lausanne.org/en/documents/cape-town-2010/one-year-later/1710-globally-representative-governance.html>
 - International Board: 20
 - International advisory council: 60-75
 - Senior associates: 17
 - Regional leaders: 12
 - Special interest committees: 9
 - Working groups 8
2. Tokyo, plans in motion, but depends on the stakeholders; "Carrying Tokyo 2010 Forward." <http://www.tokyo2010.org/news.htm>

Budget, including participant investment— from lowest to highest, a rough estimation

1. Boston 2010
2. Edinburgh 2010
3. Tokyo 2010
4. Cape Town 2010

Other perspectives

1. More open theologically and to different streams of Christianity: Edinburgh and Boston
2. Most pre and post-event activity and opportunities—Cape Town
3. Focus on strategies and mission to the less-reached people—Tokyo
4. Most substantive post-event publications so far: Edinburgh
5. The arts as part of the daily program—Lausanne/Cape Town
6. Focus on academics—Edinburgh
7. Focus on younger (flexible definition)—Cape Town and Boston
8. Focus on students—Boston (particularly of area)
9. Best use of technology: Cape Town
10. Unique dynamics: Cape Town and table groups (first used in COMIBAM congress, Granada, 2006)

Most serious communications post-event

Cape Town: <http://www.lausanne.org/en/> (most recent posting, accessed October 25, 2011)

Prayer around the tables during Cape Town 2010



Mission Commission Taskforce and Network Report

Church in Mission Taskforce

Update

In November 2011, the Church in Mission Task Force (CiM) convened its first official meeting in Germany. The meeting coincided with the WEA Mission Commission bi-annual meeting.

As was expected around thirty pastors attended, coming from all parts of the world like Brazil, Singapore, South Africa, UK, Nigeria, Australia, Russia, Ukraine, and the USA.

In June 2006, thirty pastors, almost all South Africans, met separately during the workshop and seminar times of the Mission Commission meetings in Goudini Spa, outside Cape Town.

That gathering of pastors highlighted both the value of such sessions and the need to create more opportunities to engage the local church at future MC meetings.

In November 2008, in Thailand, the pastors' gathering was once again included, and those attending decided to approach the MC leadership about starting a new track. The proposal was officially presented and permission was granted. The time had come to start the Churches in Mission taskforce.

CiM's ongoing task is to identify mission church pastors who are significantly

involved in global missions. To this end a simple survey is sent to those identified to help us determine which churches are really involved in missions and church planting, whether locally, nationally, regionally, or globally. To date, 95 surveys—from 34 countries, both rich and poor—have been returned. (Drop us an email if you would like to participate in this survey—wmcint1@worldmissioncentre.com)

The initial findings of the surveys are very clear: local churches around the world are having an enormous impact on the expansion of the Kingdom of God, especially those in the Global South. Most of them are planting churches in areas where there are no churches. It would seem that the churches in rural areas are advancing the fastest. Many of their efforts lead to saturation church planting.

We believe that the stories from these churches could influence both the church and mission world to rethink how we should go about engaging those that have not heard the gospel.

The CiM team believes that the local church has much more to contribute to missions than what it has been credited for. This conviction is summed up in a paragraph from a publication of the World Mission Centre in South Africa. *"In striving to understand how the task of world evangelization could be completed, we have*

realized that the missing ingredient is virile, mobilized local churches that are prepared to take responsibility for missions. The resources for reaching the world for Christ are found within local churches all over the world."

The vision of CiM is to bring together Christ-honoring local churches to explore and celebrate their mission stories in order to create greater synergy in the Body of Christ.

We are ...

- **Committed to the Local Church as an expression of the Global Church.**
- **Passionate about worldwide mission.**
- **Committed to global networking among leaders of mission in local churches.**
- **Committed to facilitating synergy between mission organizations and local churches.**
- **Committed to celebrating and recounting how God is building his Kingdom worldwide.**

Contact us if you are interested in the work of Churches in Mission.

Mission Commission Taskforce and Network Report

Global Member Care Taskforce

Harry Hoffman, coordinator

During 2010 we experienced Earthquakes in Haiti (12 January), Chile (27 February), and central China (13 April), the heat wave in Russia and the floods in Pakistan (July to September)...

The Global Member Care world was at large more influenced by the five major 2010 catastrophes than any of the conferences mentioned in this magazine.

I often compare the Member Care department with the Human Resource department. It's a necessity, but it's not in the headlines. It's worth a small group or a workshop, but it's seldom a plenary in or even a theme of a conference.

Within Global Evangelical Missions, some National Missions Movements don't have Member Care, others want to know and learn more, some others just started to implement Member Care into their programs and structures, and again others are well established and functional in caring for their missionaries from recruitment to retirement.

But it's usually crisis that brings the theme of Member Care topics to the attention of all: supporters, the sending church, sending agencies, and the local communities.

Let me list some examples here of what missionaries, in 2010, experienced:

- Suicide, cutting and eating disorders of Missionary Kids
- Adultery of both missionary husband and wife
- Being taken hostage
- Natural death, car accidents, and being murdered
- Organizational conflicts leading to loss of faith in God and/or the body of Christ
- High stress leading to heart attack, domestic violence, suicidal depression
- Being and working in natural catastrophes

I was on the phone with a family right after the earthquake in China. *"There are so many dead people around us. My kids are crying. We have to get out of here, right now!"*

Care during catastrophes has different aspects to it:

- The safety of the missionary and family
- After care, including medical, psychological, logistical, and trauma care
- Immediate and long term care for locals, often initiated and supported by missionaries and member care providers, in cooperation with local churches

- Emotional, spiritual, and psychological care for care givers, aid workers, local churches, missionaries, and member care providers serving in the aftermath of catastrophes

In reality, Member Care then goes beyond the immediate care of missionaries only. Member Care providers reach out to the local people, whom the missionaries care about. And they reach out to the local Christian communities in need and beyond.

The Global Member Care Network has truly become a professional network of superb Member Care providers around the world serving each other.

This is a privilege and responsibility for Member Care, increasing the need for a deepening of global connections and further development of professionalism.

The Global Member Care Network has truly become a professional network of superb Member Care providers around the world serving each other.

Wherever a need is expressed, a reply will come from somewhere around the world sharing resources, experiences, and prayer.

Examples of some initiatives that added value, credibility, and professionalism are:

- Website and Blog: www.Globalmembercare.com is our communication, resource, and media platform connecting global needs with resources
- A Masters Degree in Member Care is now offered by Columbia University (USA), and Redcliff College (UK). A Masters in Asia is currently being planned
- Growing regional Member Care networks are in Eastern Europe, Australia, Middle East, Africa, Latin America, and China
- "Global Voices" is the theme of the First Global Member Care Conference, April 2012, Chiangmai Thailand, which will be a landmark in bringing all Member Care initiatives around the world together, giving them a voice.

Report on National Mission Movements

Part One: Case Study, North American Mission Leaders Conference

The North American Mission Leaders Conference has been attempting to adjust to changes in information abundance, open systems, and soft power.

While the North American Mission Leaders Conference is a regional event (for US and Canadian churches and agencies), there are perhaps relatively few barriers that would prevent the ideas used for convening this conference from being applied on a global scale.

The most important paradigm shift we made, is to broaden our focus with the following affirmation: This year we are not just planning an event; we are provoking a conversation.

By pulling back to focus on starting a conversation (regardless of whether a person could attend the event), we affirmed that a world of information abundance does not need to limit the communication of ideas to “come-to-me training” (a common symptom of information scarcity).

It also allowed us to embrace an open system where anyone who resonated with our theme could self-select into the conversation.

*Reset to Merger
September 2011*

Steve Moore

Having made this paradigm shift, the primary questions were no longer event-specific but rather: What is the best way to provoke a conversation about our theme—Reset: Mission in a Context of Deep Change?

The core list of conversation starters we applied included:

- a) a case statement article that does not attempt to answer the key question but rather explain it and raise other theme-related sub-questions,
- b) a theme related blog (Reset Blog) that enabled us to tie the big ideas with current events and give the open system opportunities to engage,
- c) a call for case studies about deep change to foster an open system of shared learning,
- d) a nine city Dialogue Tour that convened Great Commission influencers for a time of interactive conversation about the core questions (information abundance allowed us to provide content in advance and turn the meeting into a conversation),
- e) a cartoon mashup designed to encourage right-brained engagement in the conversation (and continue to expand the open system), and
- f) dissemination of thought leader interviews on the topic (with people we might never get to present at our event but would be willing to record a phone interview).

We also encouraged each of our participants to bring a 35-year-old or under younger leader, another attempt to open the system to voices that may otherwise not be heard.

The final session of the conference will be an unscripted young leader response to the major ideas presented.

The Dialogue Tour conversations were carefully documented and summarized by city so the major ideas could be shared with our constituency in a live webinar more than a month in advance of the event (also recorded for download) and passed along to the plenary presenters to help shape their message.

This approach provided us with a mechanism for people who resonate with our theme, regardless of whether they will attend the conference, to help co-create the content of the plenary and workshop presentations using the soft power of their broad-based input.

This case study illustrates some of the many possible implications a world of information abundance, open systems, and soft power could have to impact the planning of regional and even global events. There is clearly no single path forward and many more possibilities will no doubt be explored as next generation leaders are afforded greater opportunity to plan events in the future.

Part Two: Merger Unites 35K Missionaries Representing Every Country in the World

Scottsdale, Ariz., Oct. 3, 2011

This weekend, the memberships of CrossGlobal Link (formerly IFMA) and The Mission Exchange (formerly EFMA) agreed to merge, forming a body representative of 35,000 evangelical missionaries deployed in every country by more than 190 agencies and churches.

“The merger will create better synergy, more effective use of resources, and eliminate needless competition and duplication of programs, products, and services” said Marv Newell, Executive Director of Cross-Global Link. *“We must have a united voice to honor God as we move forward in this ever-changing world.”*

“After 159 cumulative years of operating as two distinct entities, we are clearly in a ‘reset’ moment” says Steve Moore, President and CEO of The Mission Exchange. *“I believe we can capture the imagination of a new generation of great commission workers who recognize the urgency of the undertaking and the need for a more strategic streamlined structure for the future of North American missions.”*

Both agencies went through name changes in 2007, and now with the merger will again select a new name. *“We hope to have a new name and brand identity by the turn of the new year,”* said Moore.

“Our goal is to unveil the new name and brand at a special celebration in Salem, Massachusetts where, 200 years ago, the first North American missionaries were commissioned for overseas service by an organized mission society” said Newell.

The new organization will continue to provide all its existing services for its combined constituency during this interim period as the new structure is formed.

CrossGlobal Link (formerly The IFMA), was founded as an association of independent faith missions in 1917.

The Mission Exchange (formerly The EFMA) was birthed in 1946 out of the NAE as an umbrella association for mission agencies including denominations.

Both groups had expanded their membership parameters over the years, which helped lead to the merger.

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- Note: for more information about the “conversation starters” referenced in this case study visit www.TheMission-Exchange.org/reset.

From the editorial team

On February 6, 2012, the merger between CrossGlobal Link and The Mission Exchange came into effect.

The new organisation was given the name:

MISSIO NEXUS

On their new website,

www.missionexus.org

they describe what they hope to see in the future:

“As we look to the future we envision missional leaders accelerating the fulfillment of the Great Commission in servant partnership with the global church.

We are committed to advancing the effectiveness of the Great Commission community of North America in global mission.

We want to develop a Missio Nexus for the largest and most inclusive expression of Great Commission oriented evangelicals in North America that fosters shared learning, opens doors for collaborative action and produces increased effectiveness.”

As Connections’ editorial team we hope and pray that Missio Nexus will see their hope come through.



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1. Brief reflections on a unique issue W.D. Taylor	3
2. Global Mission conferences in a historic perspective B. Ekström	5
3. Family tree of mission conferences M. Newell	14
4. A Presentation of Tokyo 2010 Y.J. Cho	16
5. Interviews during Tokyo 2010	19
6. Analysis of Tokyo 2010 M. Newell	22
7. Edinburgh 2010 R. Dowsett	26
8. Interviews during Edinburgh 2010	30
9. Interviews during Cape Town 2010	34
10. Reflections on Cape Town 2010 W.D. Taylor	37
11. Has there been a movement in the Lausanne movement? S. Escobar	46
12. Report on Boston 2010 G.A. Bellofatto	54
13. Cape Town 2010, a perspective from the Global South D.D. Ruiz M.	58
14. The future of global conferences S. Moore	62
15. Edinburgh 2010 Common Call	65
16. Tokyo 2010 Declaration	67
17. Cape Town 2010 Commitment	71
18. Boston 2010 Statement	75
19. Gazing through a different lens	76
20. Report Church in Mission	79
21. Report Global Member Care	81
22. Report on merger in the USA	83
23. Colophon and Table of Content	86

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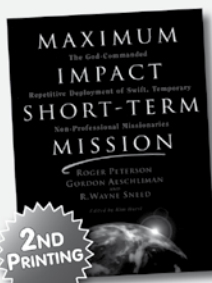
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