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Daily News Brief



LAUSANNE Younger Leaders Gathering

TUESDAY — 26 September 2006

ISSUE 3

Lausanne: An "Orientation"

by Judd Birdsall

Minutes before he ascended the platform Monday night, Doug Birdsall spoke on the phone with John Stott in England who offered his greetings and blessings to YLG-06 participants. Birdsall said Stott, Honorary Chair of the Lausanne Movement, spoke of "Lausanne younger leaders," not simply younger leaders at a Lausanne conference. "You are now 'Lausanne younger leaders,'" said Birdsall. "If Uncle John says it, it is so."



Therefore, Birdsall explained, the third plenary session would function not as an introduction to Lausanne, but as an orientation. "Welcome to the movement," he said.

Birdsall turned the mic over to Andrew Brumme, a staff member at the Mission America Coalition, Lausanne's expression in the United States. Brumme first encountered the Lausanne Movement as a

college student. He said he was "gripped by the Lausanne Covenant," especially its spirit of humility and repentance. Brumme attended the 2004 Forum for World Evangelization and is serving on the Communications Team at YLG-06.

Following Brumme, Birdsall resumed the podium and continued to tackle the question "What is Lausanne?" For an

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Priorities in World Evangelization

by Paul Eshleman

The Lausanne Strategy Working Groups has identified fourteen strategic priorities that should be at the top of the church's agenda if we are to see disciples made in all nations. Two of the priorities will be printed in each edition of the YLG Daily News Brief. Priorities 5 and 6 are listed below. For a fuller introduction to the list of priorities, please see the 24 September Daily News Brief.

5. To empower and provide training in evangelism, discipleship and church-planting for lay men and women and younger leaders. The day of the professional clergy only, is passing. Most of the next five million churches that will be planted will be in homes, led by lay leaders. We must prioritize equipping these lay leaders for their role.

6. To encourage extensive and innovative initiatives to reach and disciple children and young people in each generation. Most people come to Christ before the age of thirteen. Yet, we spend most of our money in our churches to reach adults. ☹

Paul Eshleman is the chair of the Lausanne Strategy Working Group



Serving Like Jesus

by Laurie Fortunak

“The Christian life need not be dramatic, but it must be miraculous everyday,” Mutua Mahiaini told his audience Monday morning as he focused on “Jesus: The True Servant Leader” and what it means to be a servant-leader. Mahiaini, national director for The Navigators in Kenya, used Isaiah 42:1-4 and the life of Jesus to exemplify what true servant leadership looks like.

“We need to ask ourselves, ‘Are we



servants who lead or are we leaders who serve?” he said. “Servant-leadership is good because it works, but this is not why we should do it. We must keep serving until Jesus comes and we will do this because that’s what we will be doing for eternity.”

Mahiaini also emphasized the *concept* of the servant of the Lord, the *credentials* of the servant of the Lord, the *conduct* of the servant of the Lord and the *commitment* of the servant of the Lord.

“Jesus never, ever gives up on you!” he passionately reminded audience members. “This is also the life he calls you and I to adopt as servants....Servanthood is a great privilege and we see this in the life of Jesus. It is only in Jesus Christ that we can accomplish what God has called us to do.”

To a chorus of “Amen!” Mahiaini continued to describe a servant-leader as one who understands that everything is about God establishing justice on the earth and understanding the balance between righteousness (bringing something into confor-

mity with the character of God) and justice (God making things as they should be) in God’s ultimate plan of humanity.


“Give up the small ambitions of money...fame...ministry success,” he said. “It’s all about God’s glory. Give up your small ambition. Say, ‘God, I want your reward.’”

In looking at how the servant of the Lord is described in Isaiah 42, Mahiaini noted three points: (1) he is described as the servant whom the Father upholds, (2) the servant is the Father’s chosen one who delights the Father and (3) the servant is empowered because he possesses the Spirit. “As Christians we sometimes walk where we couldn’t because God upholds us,” he said.

Because we are indeed servants of the Lord who follow the ministry and life of Jesus, three things will demonstrate our servant hearts, Mahiaini says. First, we will not demand recognition. Second, we will be drawn to vulnerable people. Third, we will be “washing feet,” which means helping people in various ways where they are.

“Until we understand that it’s pure grace that God chose us, we will not understand that everything that follows is also grace,” he said. “Servanthood is a privilege.”

Mahiaini’s presentation was preceded by Spirit-led worship and a video presentation of the 2006 Global Day of Prayer, based on 2 Chronicles 7:14, which displayed prayer gatherings in many of the 190 participating nations around the world. Following this presentation, the more than five hundred participants and guests collectively prayed for the people of Africa. Nigerian Atiyaye, director of a ministry to Muslims, pleaded with the audience to reach out to Muslims and to “speak the Word of God...the Word of God says the Word will not go out void.”

Indeed, even at Monday morning’s plenary session the Word did not go out void. A call to evangelize and a call to serve was given—and many in the audience resounded with a great “Amen!” 

YLG Profile: Mark Hornshaw



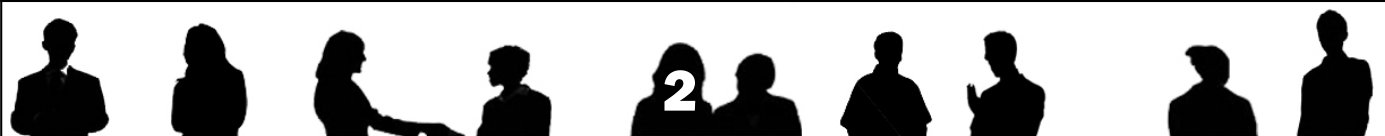
My name is Mark Hornshaw. I’m 31 years old and live with my wife and four kids in Sydney, Australia. I serve the Lord in the business

world as a managing director, and also through my church which we have been members of for nearly twenty years. In that time I’ve been involved in numerous short-term mission trips and local outreaches, coordinating missions and prayer, as well as training children and youth in all of the above.

I’ve been honored to serve on the Program Planning Team for YLG-06. My involvement with the Team is a result of my participation at the 2004 Forum in Pattaya, Thailand. At the Forum I was in the Future Leadership Issue Group, and together with two other young leaders arranged for a special gathering of “35 and under” participants from the wider gathering. It was a great time of praying together and sharing our hearts and then exchanging email addresses. Right afterward I found myself talking with Paul Stanley in the hotel lobby and we prayed together that the Lord would bring into being this “Younger Leaders Gathering 2006.” It was a small and quiet moment that may not have seemed to mean much, but I really felt the Holy Spirit stirring and launching something at that moment that has only intensified in the twenty-two months since. I feel like I have been living and breathing this Gathering and thinking about it constantly ever since that time.

My main role on the team is to coordinate a special plenary session on “the State of the Gospel.” Many of us have expressed a strong desire to be better informed about where we are as a global church in the fulfillment of the Great Commission. What’s working and what’s

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'87 Profile: Steve Hoke

In 1987 Lausanne convened a Conference of Young Leaders in Singapore. The Daily News Brief will feature four profiles of ministry leaders who attended that conference.

Personal Background: I was raised as a missionary kid in Japan, where my parents served for twenty-two years as church planters and Christian educators. I asked Jesus into my life as a young child, and by sixth grade I knew God was calling me into missions. For years I thought that meant I had to be an evangelist. When I discovered I did not have the gift of evangelism, I continued to minister in churches without yet discovering that my gifts were encouragement and teaching. I was a Barnabas, not a church planting Paul. From graduate school and seminary on, I pursued a role in missions where I could encourage and equip front-line cross-cultural workers.

What were you doing at the time of the 1987 conference? I served as Director of Field Training for World Vision International from 1985-1988, helping to design a global training program for WVI's then 5,500 staff around the world. I served on the Younger Leader's Committee (YLC) from 1984 through the time of the Conference, and then moved on to be secretary of the North American Lausanne Committee until 1995.

At the request of the YLC Chair Brian Stiller, I served as director of the Singapore conference, moving to Singapore to organize the final details in the spring of 1987.

Why did you attend the 1987 conference?

I was drawn to participation in the YLC because of my interest in and commitment to raise up and empower younger leaders for the task of world evangelization. The YL Conference appeared to be the most promising avenue of identifying key younger leaders around the world.

How did the 1987 conference impact you?

First, participating on the planning committee for four years was the greatest blessing for me personally. It widened my network of personal relationships, and linked me to godly men and women my age on every continent. I witnessed the impact of



the world. My passion is to equip and encourage front-line cross-cultural workers to minister with spiritual authority in the difficult places around the world. I provide missionary training and strategic life coaching for mission leaders as requested.


Have you stayed involved in Lausanne over the past twenty years?

I served as secretary of the North American Committee until 1995.

What are the keys to being a "successful" Christian leader?

I have come to realize the vital importance of becoming intentional about your spiritual formation and character development, and the priority of finding personal mentors to help you live out your personal passion and calling.

What role do you believe Lausanne can play?

Lausanne can continue to serve as a leader network of men and women committed to world evangelization. 

their lives and ministries, and was humbled by their servanthood.

Second, it was a joy interacting with the participants in the selection process, and meeting them and hearing their stories at the conference.

Finally, it has been a genuine blessing to know, communicate with and minister alongside some of the 1987 participants, including Ramez Atallah, Ajith Fernando, Steve Russo, Sue Perlman, Doug Birdsall and Clive Calver.

What are you doing currently?


I am currently Vice President of People Development with Church Resource Ministries (CRM), an agency focused on leader development in twenty-two countries around

YLG Profile: Mark Hornshaw

(cont. from pg. 2)

not? What will the responses of this generation need to be so we can make a real difference? It's about looking together at the big picture, so we can be encouraged to keep going in our own local ministry, knowing how it fits into the Lord's plans and purposes. We have very high caliber resource people giving their time to this which is a real blessing. The biggest challenge is how to make the best use of the

time allocated for this session so we present the most relevant information and still leave enough time for personal, prayerful response. Please pray for this with us.

I have really looked forward to meeting with everybody at this Gathering. I'd love to catch up with every single person! There is nobody coming by mistake; I believe the Lord has a special purpose for each of us in attending this Gathering. 



Manila: A “Town Meeting” and A Manifesto

by Judd Birdsall

Fifteen years after the 1974 International Congress on World Evangelization, the Lausanne Committee brought together four-thousand global leaders for a Second World Congress on Evangelization in Manila, Philippines (Lausanne II).

Participants came to Manila from 173 nations, far more than were members of the United Nations at the time. Many commented that such expansive global representation provided an awesome foretaste of heaven.

Why a Lausanne II?

In his opening address, former Lausanne Committee Chairman Leighton Ford enumerated the reasons for a Lausanne II Congress. Though the message of salvation remained the same, Ford said, much had changed in the world and in the world church.

The 1974 Congress convened at a time of radical social change and at the height of the Cold War. In 1989 the upheavals and wars of the Sixties seemed a thing of the past, and a new era of *glasnost* in the United Soviet Socialist Republic provided a sense of hopeful expectancy. Those gathered in Manila rejoiced to welcome 67 delegates from five Soviet bloc states.

Lausanne I had provided a forum in which Christians worked together to seriously address the pressing issues of the day. By contrast, Lausanne II was more focused on the future, namely on the push to make great progress toward completing the task of world evangelization by year A.D. 2000.

Whereas Lausanne I had been organized and funded almost entirely by the Billy Graham Evangelistic Association, Lausanne II was organized by the Lausanne Committee and funded by those who embraced the “spirit of Lausanne.” Lausanne I had inspired an astonishing array of partnerships, net-

works, and conferences around the world that, in turn, fed into Lausanne II. The Congress in Manila was an opportunity to celebrate all that the Lord had done through the Lausanne Movement.

Lausanne II was designed “to be as much motivational and inspirational as informational” according to Program Director, Edward Dayton. Plenary sessions included testimonies, video presentations and upbeat worship music sung in 20 different languages.

Lausanne II participants did wrestle with missiological issues. The Congress included forty-five discussion groups, called “tracks”, on a wide variety of issues such as: Tentmaking, Youth Leadership, Unreached Peoples, The Poor, Modernization, Spiritual Warfare, Migrants, Reaching Hindus, and Bible Translation.

Although Lausanne II is not thought to have equaled the historic impact of Lausanne I, the congress in Manila did provide what Dayton called “a marvelous ‘town meeting’ of people from all over the world who could find new networks, new relationships, new challenges, and thus move toward the goal of the Lausanne Movement.”

The Manifesto

Like its predecessor, Lausanne II also issued a joint statement to express the convictions and concerns of the Congress. The Manila Manifesto is to be read as an elaboration of the Lausanne Covenant.

Following an explanatory preamble, the Manifesto offers twenty-one theological affirmations which are distilled from the Covenant. The affirmations include the authority of Scripture, the depravity of man, the necessity of salvation, the uniqueness of Christ, the importance of holiness, the reality of spiritual gifts and warfare and the urgency of worldwide

mission.

The remainder of the text is divided into three sections: The Whole Gospel, The Whole Church and The Whole World.

The section on the whole gospel echoes the Covenant by affirming the primacy of evangelism in Christian witness as well as the “inescapable social implications” (A.4.) of the message of Christ. The Manifesto rejects false gospels, half-gospels and trivialized gospels, and calls all Christians to “remember God’s radical diagnosis and his equally radical remedy” (A.1.).

As the only one with power to both diagnose and remedy the sin-sick human soul, “God himself is the chief evangelist” (B.5.). Yet in his wisdom, he “normally chooses to witness through us” (B.6.). The evangelistic mission of the church requires the empowerment of the laity for service, the personal integrity of witnesses and a healthy spirit of cooperation among Christians of all ethnicities, classes, ages and denominations.

The final section of the Manifesto looks at the world context in which the whole church must preach and demonstrate the whole gospel. The modern world is characterized by globalization, industrialization, urbanization and by the dizzying and often dehumanizing advance of technology. Two billion people remain totally unreached by the gospel and many more have “no valid opportunity to respond to it” (C.11.). The persistence of numerous “trouble spots” around the world impedes the church’s mission. The Manifesto laments “the recent brutal suppression of China’s democratic movement” but also expresses hope that *glasnost* and *perestroika* will open Soviet Union to religious freedom and the spread of the gospel (C.12.).

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C. V. Mathew: Becoming a World Christian

by Laurie Fortunak



It was during the 1989 Second Congress on World Evangelization (Lausanne II) in Manila, Philippines, that C. V. Mathew, vice chair of the Lausanne Movement, says he had his watershed moment of becoming a “world Christian,” a term he defines as a Christian having “a heart as big as the world.” According to Mathew, a professor at Uganda Christian University in Makono, Uganda, it was the first time he was “gripped by the reality of the universality of the Church, the beauty of the Church worldwide and the sense of belonging between those at the conference.”

“My horizon got widened, my commitment to the Church deepened and my love for the Lord became stronger,” he said.

Born in a Christian home in Kerala, India, Mathew has fond memories of beginning and ending each day with prayer, Bible reading and worship with his family. During this time his love for Bible stories grew; so did his passion for sharing the gospel, following in the footsteps of a generation of evangelists in his family. Mathew went on to earn degrees in economics, history, theology,

international theological education and a doctorate in Hinduism. “We have a scarcity of Christian scholars in Hinduism and other religions in India,” Mathew said. “There are 800 million Hindus in India. We need to know them and learn about their values and principles.”

After nearly twenty-five years of either teaching or working in administrative roles in the Indian school system, Mathew’s passion to follow the Lord’s leading in world missions drew him and

his wife to Uganda. In 2004 he started his current post at Uganda Christian University. Today, he teaches nearly one thousand students each week about the worldviews of various cultures and peoples. And although he has only lived in Uganda for a short period of time, he considers it his home.

“I have a pilgrimage theology,” he says. “We are all on a pilgrimage and where we are is our home. Hebrews 11 tells us that we are strangers and aliens passing by; however, as we do that, we want to bless the world.”

Mathew’s hope for the participants at this Lausanne Younger Leaders Gathering is threefold: (1) that they would become stronger in their commitment to Jesus Christ, (2) that they would be placed on a road that would make them true world Christians and (3) that they would have a deeper commitment to missions.

“Whatever area we are in, we need to be world Christians,” he said. “We need to be concerned about the Church worldwide and have a heart as big as the world.”

Manila: A “Town Meeting” and A Manifesto

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Given that the Manifesto was an “elaboration” of the Covenant and thus a longer document, full agreement was harder to achieve. Participants wrangled over particular words and phrases. John Stott, the wise elder statesman of the Movement, suggested participants be asked to affirm the document “in general terms.” His diplomacy succeeded. At the conclusion of the Congress, participants voted overwhelmingly to “receive the Manila Manifesto as expressing in general terms our concerns and commitments.”

Billy Graham called Manila a “far-reaching and historic gathering” that would be a “tremendous inspiration, encouragement, and blessing to the whole world church.” To this day, the Manila Manifesto serves as complement to the Covenant and a milestone in the history of the Lausanne movement.

References

In 1989 the United Nations had 159 member states. This information was found at <http://www.un.org/Overview/growth.htm>.

Ford’s full comments can be found in *Proclaim Christ Until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World*. (Minneapolis: World Wide Publications, 1990): 49-54.

Personal interview with David Wells. Hamilton, Massachusetts. 9 August 2006.

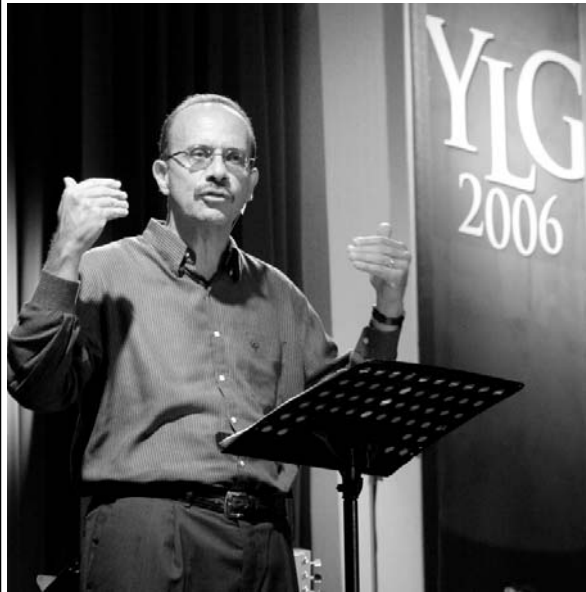
The Whole Gospel for the Whole World: The Story of Lausanne II Congress on World Evangelization, Manila 1989. (Charlotte, NC: LCWE and Regal Books, 1989): 126.

Proclaim Christ Until He Comes, 48.



Lausanne: An “Orientation”

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answer, he offered two alliterative lists. First, Lausanne is to be understood as a **city, congress, covenant** and a **continuing movement**. Second, six P's: **Platform, Priorities, Partnerships, Publications, People** and **Prayer**.

Ramez Atallah, program chair for the forthcoming Lausanne III World Congress, took the stage after Birdsall and also highlighted the spirit of humility that he believes pervades the Lausanne Movement. Since 1974, Atallah has been impressed by Lausanne leaders who embody “leadership, Jesus-style.” As was the case with the former Archbishop of Kenya, they do not use their impressive titles to puff themselves up.

Atallah shared what he believes are three distinctives of Lausanne: **integrity, vision** and **cooperation**. “Integrity,” said Atallah, “is threatened by worldly pragmatism.” To counteract this threat, Lausanne “takes Christian theology seriously.” Atallah called for “theologically-based strategy and strategic theological reflection.”

Lausanne has always helped Christians develop a world vision. Atallah questioned whether the Lausanne Commit-

tee, as a primarily evangelical Protestant network, can actually say it engages the “whole Church.” But he unquestioningly affirmed the vision of taking the whole gospel to the whole world. Atallah said the Lausanne Covenant’s emphasis on a holistic gospel that recognizes the necessity of social responsibility was a major breakthrough, one that made many “proud to be evangelicals.”

“Cooperation is threatened by selfish individualism,”


Atallah said. He asked rhetorically whether anyone had ever heard of an evangelical ministry merger. Because ministry duplication is such a rampant problem in the Church and genuine cooperation in such scarce supply, Atallah believes “we need Lausanne more than ever.”

Atallah concluded his remarks by briefly laying out the nascent plan for a Third Lausanne Congress on World Evangelization in 2010. The congress will serve thousands of on-site participants and will be made accessible to millions via modern communications technology. Atallah hopes Lausanne III will be an “inspiration to the whole world.”

Commenting on the evening’s plenary session, Jonathan Dodson, a recent American seminary graduate, said he appreciated the “clarity of vision of Lausanne expressed all of the speakers.” He believes that clarity will “benefit Lausanne for years to come.” Dodson also commended the Lausanne Committee’s concerted effort to integrate missions and theology.

Abigail Santos, a youth worker with Emmaus Church Planting Ministries in

the Philippines, said she was inspired by Lausanne’s emphasis on cooperation. “We are coming together no matter what our denominations are, and we have the chance to learn from people from around the world.”

Santos expressed her eagerness to take Lausanne’s cooperative spirit back home to the Philippines. “This is the right time to unite, to come together for the glory of God.” 

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