

SOME MISSION SOCIETIES SINCE LAUSANNE 1974

by

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I declare that SOME MISSION SOCIETIES SINCE LAUSANNE 1974 is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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\_\_\_\_\_  
Date

"Some Mission Societies Since Lausanne 1974"

## SUMMARY

This topic, "Some Mission Societies Since Lausanne 1974" is an examination of the impact of Lausanne 1974 on the Global Church through ParaChurch organizations. There is a Focus on DAWN as a Movement. The topic was chosen due to the fact that mission organization scholars from agencies such as the International Mission Board of the Southern Baptist Convention, Dawn Ministries, YWAM, and A.D. 2000 consider Lausanne 1974 to be a watershed event in evangelical missions. Lausanne 1974 renewed evangelical vision of missions and gave new direction to mission organizations. This dissertation explores those claims.

The researcher of this dissertation has surveyed several sources to determine the originality of this topic through search engines World Cat, World Cat Dissertations, Dissertations, Article First, ATLA Religion, Humanities Index, Humanities Abstract, Christian Periodical Index, Worldscope, and also significant works about Lausanne 1974. The search revealed nothing substantial concerning Lausanne's impact on the Global Church through parachurch organizations, the researcher deems this dissertation to be an original work.

Key Terms: Dawn Ministries, D.A.W.N. Movement, Ecumenical, Evangelical, Lausanne, Lausanne Movement, Missions, Mission Societies, ParaChurch, Watershed,

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## Abstract of “Some Mission Societies Since Lausanne 1974”

This topic, “Some Mission Societies Since Lausanne 1974” is an examination of the impact of Lausanne 1974 on the Global Church through ParaChurch organizations. There is a Focus on DAWN as a Movement. The topic was chosen due to the fact that mission organization scholars from agencies such as the International Mission Board of the Southern Baptist Convention, Dawn Ministries, YWAM, and A.D. 2000 consider Lausanne 1974 to be a watershed event in evangelical missions. Lausanne 1974 renewed evangelical vision of missions and gave new direction to mission organizations. This dissertation explores those claims.

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Harold Edward Pruitt

## Chapter One

### **INTRODUCTION**

1.1 Abstract

1.2 Research Methodology

1.3 Thesis

1.4 Definition of Terms

1.5 Acronyms

1.6 Outline

#### **1.1 Abstract**

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## **1.2 Research Methodology**

The primary research location for this dissertation will be Southeastern Baptist Theological Seminary (SEBTS) in Wake Forest, NC, as it has extensive literary holdings in missions. Numerous books, periodicals, and journals are available for research for this dissertation. To supplement

the numerous missiological works on location, SEBTS provides the services of Inter-Library Loan (ILL). ILL is an efficient way of acquiring texts and articles not held by SEBTS. In addition, SEBTS offers numerous indexes to assist in the ILL process. Among those indexes are World Cat, ATLA, Humanities Index, Humanities Abstract, Christian Periodical Index, and University Microfilms International Database (online).

Located within a forty-five minute drive of SEBTS are Duke University and the University of North Carolina. The library at Duke Divinity School is a superior source of theological works. Another source is the archives of the International Mission Board of the Southern Baptist Convention located in Richmond, Virginia.

Additionally, the Internet provides numerous websites which deal with this paper's subject. Oral interviews with significant mission agency leaders will also be utilized.

Finally, since this author has worked with parachurch organizations in sixty-four countries, he will rely on his personal observations from the past ten years. His interactions, written and oral interviews, and conversations with mission agency leaders make this empirical data a vital part of this research. The author of this dissertation will use all of the aforementioned avenues of research as he finds them adequate to the task of writing this dissertation.

### **1.3 Thesis**

This study argues that the aforementioned leaders and agencies are correct in their assessment of Lausanne 1974, and that it was a "watershed" moment in evangelical missions history in that it made a significant impact on the global church. The primary evidence for this thesis is shown through tracing the rise and development of evangelical mission agencies prior to Lausanne 1974; examining Lausanne 1974's vision and purpose statement and witnessed to through Lausanne's Occasional Papers; an analysis of the impact of



evangelical parachurch organizations prior to and after Lausanne 1974; and an analysis of the DAWN movement on the global church.

#### **1.4 Definition of Terms**

The definitions below are based on the definitions used in the *Evangelical Dictionary of World Missions* (2000) edited by Scott Moreau, Webster's Dictionary, and/or The Free Dictionary by Farlex unless otherwise noted.

A.D.2000 and Beyond: At the beginning of this decade, researchers reported that more than 2000 different evangelization plans by Christian organizations and denominations focused on the year 2000. The AD2000 & Beyond Movement first gained attention at the international missions conference Lausanne II in Manila in 1989. The Movement then spread rapidly around the globe to help catalyze these evangelism plans that focus on the year 2000.<sup>1</sup>

Contextualization: This means the worldview of a particular people provides the framework for communication, the questions and needs of that people are a guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression. One must also understand a culture's social, economic, and political context as being a co-determinant for proper interpretation and communication. Contextualization is grounded in the Christian understanding of the incarnation of Jesus Christ as prescribed in John 1:14.

Dawn Ministries: Refers to the organization founded in 1985 by Jim Montgomery.

DAWN: Is an acronym (Discipling A Whole Nation) and a term that refers to the church planting model used by Dawn Ministries. The DAWN model has become a global movement within one hundred fifty-five countries.

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<sup>1</sup> (A.D.2000 & Beyond) <http://www.ad2000.org/ad2kbroc.htm> (accessed 12/May/2006)

Ecumenical: In its broadest meaning it refers to a set of beliefs and initiatives aimed at worldwide religious unity. In a narrower sense it refers to the movement towards unity among Christians. In an even more narrow sense ecumenicalism is based on the idea that there should be a single Christian Church, a single Christian faith.

Ethnocentrism: Refers to the belief that one's own people or cultural ways are superior to others.

Evangelical: In the BROAD SENSE of the word, an evangelical is a person who believes in salvation by faith in Christ alone, and presents that Gospel to others. Beyond this definition there are numerous more narrow meanings.

Evangelism: Announces that salvation has come. The verb "evangelize" means to "bear good news."

Lausanne Committee for World Evangelization: seeks to serve leaders worldwide by providing a place for theological discussion and development of practical strategies to address the seminal issues facing the church and world today with respect to global missions. Lausanne also seeks to encourage and stimulate the involvement of churches, denominations, ministries, networks and individuals in the cause of world evangelization by producing documents and holding leadership gatherings that equip and call Christians together for the task of evangelism.<sup>2</sup>

Lausanne 1974: The International Congress on World Evangelization held in Lausanne, Switzerland in 1974. The gathering was called by a committee headed by Billy Graham; 2,300 evangelical leaders attended from 150 countries.

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<sup>2</sup> (Lausanne Committee) <http://www.lausanne.org/Brix?pageID=12722>  
(accessed 12/May/2006)

Missiology: Is the conscious, intentional, ongoing reflection on the doing of mission. It includes theories of mission, the study and teaching of mission, as well as the research, writing and publication of works regarding mission.

ParaChurch organization: a vehicle by which evangelical Christians work collaboratively both outside and across their denominations to engage with the world in mission, social welfare and evangelism. Through many decentralized organizations, parachurch organizations function to bridge the gap between the church and culture. These are organizations "alongside" (Grk: *para*-) church structures, and often seek to be less institutional. However, over time with growth and success and in response to environmental pressures they can become more institutional.

Saturation Church Planting: A methodology that takes seriously the Great Commission's injunction to make disciples of all nations (Matt 28:18-20). It adopts the strategy of mobilizing the entire body of Christ in whole countries in an effort to reach the goal of the Great Commission in each country by providing an evangelical congregation for every village, neighborhood, and kind and condition of people in the population.

Universalism: Proposes that salvation is universal in its nature and scope; salvation is not only available to all, but also is applicable to all and ultimately will be reached by all.

Worldview: A culture's whole constellation of assumptions and beliefs about what is real, how things fit together, and how things happen. These assumptions are passed on to future

generations as the inherited reality of explaining interaction with the world in which they live.

### **1.5 Acronyms**

(DAWN) Discipling A Whole Nation

(EFMA) Evangelical Foreign Missions Association

(GCOWE) Global Consultation on World Evangelization:

Seoul, South Korea (May 17-26, 1995); Pretoria, South Africa (June 30-July 5, 1997).

(IFMA) The Interdenominational Foreign Mission Association

(IMB) International Mission Board (Southern Baptist)

(IMC) The International Missionary Conference

(IVCF) InterVarsity Christian Fellowship

(MAF) Mission Aviation Fellowship

(OMF) Overseas Missionary Fellowship: In 1964 O.M.F.

succeeded the China Inland Mission, which had been founded in 1865 by James Hudson Taylor.

(WCC) The World Council of Churches

(YWAM) Youth With A Mission

### **1.6 Dissertation Outline**

"An Examination of The Impact of ParaChurch Organizations on the Global Church after Lausanne 1974: As Illustrated Through the D.A.W.N. Movement"

#### **1. Introduction:**

- 1.1 Abstract
- 1.2 Research Methodology
- 1.3 Thesis
- 1.4 Definition of Terms
- 1.5 Acronyms
- 1.6 Outline

#### **2. A Brief History of Missions Organizations and Societies Prior to Lausanne 1974:**

- 2.1 Introduction
- 2.2 Origin and Early Growth
- 2.3 Continued Growth of Mission Societies
- 2.4 Influences of Enlightenment and Colonialism
  - 2.4.1 Enlightenment
  - 2.4.2 Colonialism
- 2.5 The Influence of Revivals and Conferences

- 2.5.1 Revivals
    - 2.5.2 Conferences
  - 2.6 Summation
- 3. Lausanne 1974:
  - 3.1 Explanations:
  - 3.2 Definition of Lausanne 1974
  - 3.3 Statement of Purpose
  - 3.4 Historical Background
  - 3.5 Significance
  - 3.6 The Lausanne Event of 1974
- 4. Examination of Parachurch Organizations:
  - 4.1 Dawn Ministries
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- 5. An Overview of Select Parachurch Organizations and Missions Agencies Whose Ministry Toward the Global Church Has Been Affected By Lausanne 1974:
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  - 5.2 Revision and Redirection
  - 5.3 Impact on Global Church
- 6. Analysis of The D.A.W.N. movement on the Global Church Since Lausanne 1974
  - 6.1 Vision and Direction
  - 6.2 Momentum
  - 6.3 Impact on Global Church
  - 6.4 Summation of DAWN as a Movement
- 7. Conclusion:
  - 7.1 Unreached Peoples Movement
  - 7.2 Evangelical Unity
  - 7.3 Lausanne Covenant
  - 7.4 Contributions of Missions Agencies
  - 7.5 DAWN as a Movement

## Chapter Two

### **A Brief History of Missions Organizations and Societies Prior to Lausanne 1974**

This selection of mission societies, mission agencies, and parachurch organizations is not a complete in-depth study. Due to the limited scope of the research topic a narrow cross section has been selected to show the rise and development of evangelical mission organizations.

The author recognizes that there are a plethora of additional societies, agencies, and mission conferences that are not mentioned in this work. Although other conferences such as the North American Congress on Evangelism, European Congress on Evangelism, Nigerian Congress on Evangelism, the Consultation on the Homogeneous Principle, the All India Congress on Mission and Evangelism, and a host of other regional conferences are important, the author has chosen to mention the ones that have historically been considered to be of great significance and/or considered to have a global impact.

#### **2.1 Introduction**

The intent of this chapter is to discuss the origins, growth, and development of the phenomenon of Protestant mission societies from the sixteenth century up to and including Lausanne 1974. Due to the nature of the research, this paper is descriptive in nature rather than analytical.

This work will examine factors that contributed to the slow growth from 1500 to 1700, and then examine the factors that contributed to the rapid growth from 1750 to 1850. It will examine the development of several mission societies from the 1600s until present. First, this paper will briefly examine the 1500s.

Protestants were slow to develop in the area of missions in the years that followed the Reformation. The reasons for this were multi-faceted and complex. Many

historians acknowledge this slow development of Protestant missions.<sup>1</sup> However, J. Herbert Kane attributes this slow development to four major contributing factors.

One major reason for the slow development of missions after the Reformation was the theology of the reformers themselves. J Herbert Kane states that the Reformers, "taught that the Great Commission pertained only to the original apostles."<sup>2</sup> They believed that the apostles had completed the task by taking the gospel to the known world of their day.

A second factor was that churches were extremely small in strength and number. They were struggling to survive. With few constituents and fewer funds the Protestant church immediately following the Reformation was extremely weak. In addition, the cost of the Thirty Year War, which had reduced Germany to near social, political, and economic collapse, weakened the churches. And of course, the ecclesiastical strife between the Lutheran and Reformed churches slowed mission endeavors even more.<sup>3</sup>

A third contributing factor was the isolation of Europe from the mission fields of Asia, Africa, and the New World. The post Reformation church was to a large extent unaware of the lostness of the rest of the world, which is largely because they were so isolated from them. The Roman Catholic Church, which was strong in Portugal and Spain, controlled the seas in the years that followed the Reformation. Their ships carried missionaries and merchants along as they colonized the world of their day, but the Protestants found

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<sup>1</sup> Ed Pousson "Missions History in Brief" (accessed 13/March/2006)  
<http://www.ad2000.org/celebrate/pousson2.htm>

"Protestant missions, 1500-1950" (accessed 15/March/2006)  
<http://britannica.com/eb/article-67619>

<sup>2</sup> J. Herbert Kane, *A Concise History of the Christian World Mission: A Panoramic View of Missions From Pentecost to the Present*, rev.ed. (Grand Rapids: Baker Book House, 1996), 73.

<sup>3</sup> Ibid., 74.

the task more difficult as they were not yet in the business of colonizing.

A fourth factor was the untrained clergy who had more zeal than knowledge. Clergymen had the passion and zeal necessary to motivate them to launch out in new mission endeavors; however, their lack of missiological understanding led to several failed attempts. Kane writes,

The earliest attempt was made in Brazil, when Calvin in 1555 sent four clergymen and a group of French Huguenots to found a colony for persecuted Protestants on the Bay of Rio de Janeiro. Desultory attempts were made to Christianize the Indians, but without success.<sup>4</sup>

Gustav Warneck would add an additional reason to Kane's list. He attributed the slow growth to very similar reasons as Kane, but also believes that the struggle between Christendom and the heathenism within Christendom forced the early Protestant church to turn inward for self-preservation. Once Protestant Christianity had secured its own survival, it could extend its energy and begin to carry out missions.<sup>5</sup>

Certainly there were other issues which influenced the slow development of Protestant missions following the Reformation. However, these five factors were enough to impede greatly the Protestant mission effort.

Following the French Huguenots endeavor there were other attempts at the missionary enterprise. For example, the Dutch launched one such effort when the Dutch East India Company attempted to establish a seminary in Leyden in 1622. The idea was to train missionaries for the East Indies, but it too failed having produced only twelve missionaries in twelve years.

Although the growth of missions was definitely slow in developing during the years following the Reformation, the

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<sup>4</sup> Ibid., 75-76.

<sup>5</sup> Gustav Warneck, *Outline of a History of Protestant Missions From the Reformation to the Present Time: A Contribution to Modern Church History* (New York: Revell, 1902), 8.



Reformation did have a positive effect on missions to the heathen world. It restored the true substance of missionary preaching by issuing an earnest proclamation of the gospel.

## **2.2 Origin and Early Growth**

Due to the limited scope of this paper, it would be impossible to properly trace the impact of every individual and missions society on the development of Protestant missions. Therefore, this paper will select individuals, organizations, and denominations that have been strategic within the Protestant mission's movement from 1555 to 1974.

The Struggle 1555-1700: C. Gordon Olsen refers to the era from 1555 to 1705 as "two barren centuries" of missions.<sup>6</sup> Certainly the years from 1555 to 1705 were years of turmoil and strife as briefly discussed in the introduction. However there were several other significant investments in Protestant missions that need to be noted.

Significant strides were made in Protestant missions thought when Philip Spener, a Lutheran pastor and prominent Pietist, led the way by combining evangelistic zeal and personal piety. His life, zeal, and work led to the establishment of Halle University. Kane states, "Out of Halle University grew the first Protestant mission-the Danish Halle Mission."<sup>7</sup>

Kane writes that "the modern missionary enterprise was the direct outcome of the Pietist movement which began in Germany following the Thirty Years' War, which ended with the peace of Westphalia in 1648."<sup>8</sup>

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<sup>6</sup> Gordon C. Olson, *What In The World Is God Doing? The Essentials of Global Missions: An Introductory Guide* 4<sup>th</sup> ed. (Cedar Knolls: Global Gospel Publishers, 1998), 114.

<sup>7</sup> J. Herbert Kane, *A Concise History of the Christian World Mission* (Grand Rapids: Baker Book House, 1996), 77. Also see Warneck

Warneck, *Outline of a History of Protestant Missions From the Reformation to the Present Time*, 53-73.

<sup>8</sup> Ibid., 76.

Another historian, Orlando Costas, affirms Kane's belief that the Pietists were responsible for the renewed interest in missions. He writes,

Since the Pietists aimed at the reformation of the life of the church, and since not all of the church responded to their call for renewal, their pietistic endeavors led to the phenomenon of the church within the church. This in turn, led to the formation of mission societies.<sup>9</sup>

It is widely recognized that after 1648, the Pietists had a great impact on missions. However, as early as 1644 John Eliot, a nonconformist pastor from Massachusetts committed his life to reaching the Algonquin Indians. In 1649 Eliot became the first missionary appointed by the newly formed Society for the Propagation of the Gospel in New England. By 1671 Eliot had led 1,100 Indians to faith in Christ.

Another example of the early Protestant struggle for missions is seen in the sending of three missionaries to China in 1661 by George Fox, the founder of the Society of Friends. However, the three men never reached their destination. Also, the Baron Justinian von Weltz, an Austrian Lutheran, sailed to Dutch Guiana in 1664, but died before there was any fruitfulness to his work.

### **2.3 Continued Growth of Mission Societies**

The story of Christian history is one of successive transformations in which Christian faith has been translated into diverse cultural settings. Brian Stanley believes that,

The Protestant missionary movement, is intimately related to one of these transformations that helped to

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<sup>9</sup> Orlando E. Costas, *The Church and its Mission: A Shattering Critique From the Third World* (Wheaton, IL: Tyndale House, 1974), 158. Also see Latourette

Kenneth Scott Latourette, *A History of the Expansion of Christianity Volume 3, 1500 A.D. to 1800 A.D.* (New York: Harper & Row, 1939; Zondervan, 1970), 14, 46-47.

change the demographic balance and cultural milieu of Christianity within a couple of centuries or so.<sup>10</sup>

When the Protestant missions movement began nine out of ten Christians lived in the West, predominately Europe and North America. However, by the end of the twentieth century six of every ten lived in Africa, Asia, Latin America, or the Pacific Rim.

The Europeans were the first to establish mission societies. Kane says, "We generally regard British missions as beginning in 1792 with the famous William Carey, the father of modern missions. Strictly speaking, this is not correct."<sup>11</sup> In 1649 the Society for the Propagation of the Gospel in New England (North American focus) was founded with John Eliot becoming their first missionary. In 1698 the Society for Promoting Christian Knowledge (Anglican Church mission) was founded to strengthen the religious life of the North American colonists with Thomas Bray becoming their first missionary. Then in 1701 the Society for the Propagation of the Gospel in Foreign Lands (known as SPG) was founded alongside Thomas Bray to strengthen religious needs of English settlers overseas. All three of these societies precede William Carey.

The Moravians also preceded Carey in mission endeavors. Nicolaus Ludwig von Zinzendorf (1700-1760) was inspired to engage missions in 1730 while in Copenhagen. He "met a negro from the West Indies and two Eskimos from Greenland, each of whom pleaded for missionaries."<sup>12</sup> The Moravians' first mission was to the Negro slaves of the Danish island of St. Thomas, Virgin Islands, in 1732. Next they went to Greenland in 1733, then to St. Croix, Virgin Islands in 1734. Further

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<sup>10</sup> ed., Brian Stanley. *"Christian Missions and the Enlightenment"* (Grand Rapids: Eerdmans 2001) Andrew F. Walls, *The Eighteenth-Century Protestant Missionary Awakenings in Its European Context*. ch 2, 22.

<sup>11</sup> Kane, *A Concise History of the Christian World Mission*, 82.

<sup>12</sup> Ibid., 79.

missions began in Surinam in 1735, and South Africa in 1737. In 1752 they began a new work in Winston-Salem in the United States.

In total there were 226 Moravian missionaries working in ten foreign countries for mission purposes from 1732 to 1760. They had three missionaries on foreign soil for every one missionary at home. Even today the Moravians continue their mission emphasis with home bases in Denmark, England, Germany, and the U.S.A.

Germany followed in the development of mission societies with the founding of The Berlin Missionary Society in 1824, the Rhenish Mission Society in 1828, the Glossner Mission in 1836, the Leipzig Mission Society also in 1836, and the Hermannsburg Mission in 1849. Scandinavia contributed to the rise of mission societies with the development of six societies between 1821-1874. In 1822 the Paris Evangelical Missionary Society was founded. Then in 1815 Switzerland entered the missions endeavor with the founding of the Basel Evangelical Mission Society. All of these societies continue to function today.<sup>13</sup>

The missionaries that emerged from these societies were all committed to Christ and His gospel, but they were ill prepared to disciple the new converts. The missionaries had tremendous zeal, but little doctrinal foundation. Costas states, "The result of such an effort was clusters of believers with little church consciousness."<sup>14</sup> These believers became strange communities in their own lands and never developed a proper theology by which to live. They were never given theological principles to live by, only ecclesiastical models which they were taught to imitate.

In 1845 the Southern Baptist Convention was formed in Charleston, South Carolina, U.S.A. It was formed primarily to create two mission boards. One board, the Domestic or

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<sup>13</sup> Ibid., 80.

<sup>14</sup> Costas, *The Church and its Mission*, 159.

Home Mission Board was created for missions in the United States. The other board, the Foreign Mission Board (The International Mission Board today) was formed for mission endeavors outside of the United States. The first commissioning service of the Foreign Mission Board was held in Richmond, Virginia, in 1846.

The global influence of Christianity can be seen in the rise of these and other mission societies. The success of such mission societies can be attributed to at least three major factors. First, these societies had large corps of persons who were committed to the spreading of the gospel of Christ, and they were able to endure the difficult life of a missionary. Second, these societies were able to inspire, mobilize, and maintain their missions forces. Third, the West was able to maintain continual communication with their missionaries as they sent them to specific locations.<sup>15</sup>

Additionally, there were at least four striking features of the pre-nineteenth century Protestant missionary movement that need to be noted. First, the Protestants were highly motivated to share their faith unlike the Roman Catholics who suffered a prolonged decline in mission's endeavors. Second, the Protestant churches that grew from the British migration to the Thirteen Colonies were more actively propagating their faith than the Roman Catholics. Third, the Protestant missions societies were comprised of clergy and laity unlike Roman Catholic missions. The spread of Christianity no longer depended on monastic orders and the state. This new concept appealed to large numbers of new donors, which helped to finance the societies. The fourth, and very distinctive feature was the concept of the priesthood of the believer. The focus shifted from evangelization of whole communities to the salvation of

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<sup>15</sup> Stanley, ed. *Christian Missions and the Enlightenment* (Grand Rapids: Eerdmans 2001) Walls, *The Eighteenth-Century Protestant Missionary Awakenings* ch. 2, 28.

individuals. Protestant missions viewed genuine Christianity as an individual decision.<sup>16</sup>

## **2.4 The Influence of Enlightenment and Colonialism**

There were at least two negative factors in the growth and development of missions. The acceptance of Enlightenment philosophies and the spread of colonialism were both detrimental to Protestant missions.

### **2.4.1 Enlightenment**

Latourette states,

The intellectual movement, the so-called Enlightenment or Aufklärung, which contributed to the decline of the Roman Catholic efforts at expansion in the eighteenth century, had repercussions upon Protestantism. The missionary enterprise arising from Pietism was especially affected and slowed down.<sup>17</sup>

Christian theologians as well as Christian philosophers began espousing the philosophies of the Enlightenment, God was quickly dethroned and mankind usurped the throne for himself.

Some missiologists believe that,

Enlightenment philosophies increasingly amplified perceptions of human potential, which resulted in the decentering of God and religion, and the enthroning of humanity as the center of life.<sup>18</sup>

### **2.4.2 Colonialism**

When European explorers discovered new worlds the then natural partnership between Christendom and the state led to the sending of missionaries to these newly conquered lands. Pocock says, "Generally, missionaries, even though they stood against slavery and the social excesses of colonialism, view the world from a Western mindset."<sup>19</sup> The

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<sup>16</sup> Latourette, *A History of the Expansion of Christianity* Volume 3, 50-51.

<sup>17</sup> Ibid., 49.

<sup>18</sup> Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of Missions: Engaging Contemporary Issues and Trends* (Grand Rapids: Baker Academic, 2005), 166.

<sup>19</sup> Ibid., 167.

European ethnocentric worldview allowed the missionaries to view themselves as educated civilized human beings, and led them to see others as uncivilized savages. Some believe that "as a consequence they deemed it unnecessary to contextualize the gospel message."<sup>20</sup> This caused the peoples of the new territories to view the gospel as a Western, white man's religion.

While the ethnocentric European colonizing missionaries indeed misunderstood the cultures they encountered, they certainly had a genuine desire to see the peoples of these pagan lands saved. Therefore, the major focus of such mission endeavors was strictly spiritual in nature. The "missionaries tended to focus upon proclamation of salvation to individuals and to look upon majority world cultures as obstacles in their way."<sup>21</sup> And since the ministry focus was the salvation of the eternal soul, there was little done in the way of physical, emotional, or political liberation.

Paradoxically, as colonization took place, the close union between Christendom and the State led to a secularization of Christendom. The Church had been too closely tied to the political power of the State, and thereby adopted the State's values and behaviors. Ultimately this led to erosion within Christianity.<sup>22</sup>

Not only did colonialism erode Christianity, but also it forced it to face two major challenges. The point was that Christianity had to demonstrate that Christian mission and colonialism were not identical. Since the missionaries often traveled with the explorers and colonizers, they were all viewed as one entity. Second, missionaries had to fight

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<sup>20</sup> Ibid., 167.

<sup>21</sup> Harold Netland, *Encountering Religious Pluralism: The Challenge to Christian Faith and Reason* (Downers Grove IL: InterVarsity, 2001), 29.

<sup>22</sup> Pocock, Van Rhee, and McConnell, *The Changing Face of Missions*, 166.

the complaint that "Christian Missions destroys cultures." All too often nationals would watch as their cultures were destroyed and would associate it with the coming of Christianity. Unfortunately, the missionaries themselves often gave the nationals reason for such accusations.

## **2.5 The Influence of Revivals and Conferences**

Two of the greatest influences on Protestant missions were revivals and conferences. Revivals seemed to lead God's people to a place where they could catch a fresh vision of God's heart for the world, while conferences gave direction as well as inspiration to missions.

### **2.5.1 Revivals**

One clear example was the Cambuslang Revival of 1742, which inspired a concert of prayer for missions. This largely forgotten evangelical revival which was contemporaneous with the American "Great Awakening" drew upwards of 30,000 to the little village of Cambuslang that sits on the outskirts of Glasgow. People came from every corner of Scotland to hear the gospel preached by such sons of thunder as George Whitefield and William McCulloch. This revival crossed and re-crossed the Atlantic, and led to the formation of The Baptist Missionary Society. It was this same inspiration that led to the formation of the London Missionary Society.<sup>23</sup>

The Haystack Revival held in 1806 at Williams College in Massachusetts had a profound impact on missions. Samuel Mills, Byram Green, Francis L. Robbins, James Richards, and Harvey Loomis prayed that revival would come to Williams College. Revival soon came, which produced a powerful missions movement. In 1810 Samuel Mills became one of the founders of the American Board of Commissioners for Foreign Missions and the American Bible Society. James Richards served as a missionary in India from 1815 until his death in

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<sup>23</sup> John Roxborough, *"Scottish Mission Boards and Societies", Evangelical Dictionary of World Missions* ed. A. Scott Moreau (Grand Rapids: Baker, 2000), 860.



1822. Francis Robbins became a missionary to New Hampshire. And Harvey Loomis took the gospel to Maine.

Mills and Richards who were instrumental in establishing "The Brethren", a small missions society, met Adoniram Judson at Andover Seminary in 1810. This meeting eventually led to the commissioning of Reverend and Mrs. Judson, Reverend and Mrs. Newall, Reverend and Mrs. Nott, Reverend Gordon Hall, and Reverend Luther Rice as missionaries to India in 1812.

The revivals referred to in this work are but a sampling of how God moved people into missions. Other revivals as well as student movements made great contributions to the expansion of missions.<sup>24</sup>

### **2.5.2 Conferences**

One of the most powerful mission movements began in 1886 when D. L. Moody held a Bible study conference at Mount Hermon, Massachusetts. The conference consisted of 250 men from eighty-seven colleges that met for a month of prayer for missions. By the end of the month there were at the conference one hundred students who volunteered to serve in overseas missions. This was the beginning of the Student Volunteer Movement.

In 1887 Robert Wilder and John Forman traveled to 167 different schools preparing the student's hearts and minds for world missions. Wilder's and Forman's efforts produced 2,016 volunteers for global mission endeavors.

In 1888 the Student Volunteer Movement was officially organized and John R. Mott, who was one of the original Mount Hermon One Hundred, was elected to be the first chairman. Within five years of the conference at Mount Hermon, The Student Volunteer Movement produced 6,200 volunteers from 302 schools in the United States and Canada.

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<sup>24</sup> See A. C. Thompson, *Protestant Missions: Their Rise and Early Progress* (location unknown: Student volunteer movement for foreign missions, January 1903).

By 1945 there were more than twenty thousand student volunteers serving in world missions.<sup>25</sup>

Another powerful missions conference was the Ecumenical Missionary Conference, which was held in New York in the spring of 1900. It was the largest ten-day religious event in American history. There were an estimated 180,000 to 200,000 attendants who continually filled Carnegie Hall session after session. President William McKinley, New York Governor Theodore Roosevelt, and John R. Mott as well as 2500 missionaries from 162 mission boards attended the event.

The World Missionary Conference, Edinburgh 1910, proved to be a challenging yet unifying conference. The twelve hundred representatives of the conference, chaired by John R. Mott, studied the global impact of world missions for the previous one hundred years. The result was a challenge to the Church in the West to forsake luxury and materialism. Both were identified as imminent perils to missions. The challenge produced a unity among many of the representatives.

Additionally, the conference led to the formation of several ecumenical agencies, of which the World Council of Churches (WCC) was one. While the WCC has long had disagreements within its constituency, there was unity during the Edinburgh Conference. In fact, Charles Clayton Morrison, editor of the *Christian Century*, stated, "The theme of Christian unity is running through the whole conference like a subterranean stream."<sup>26</sup>

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<sup>25</sup> Wikipedia: The Free Encyclopedia  
<http://www.answers.com/topic/student-volunteer-movement> (accessed 4/April/06) Also see Yates

Timothy Yates, *Christian Missions In the Twentieth Century* (Cambridge: University of Cambridge Press, 1994), 17-21.

<sup>26</sup> (The Bible Desk Online)  
<http://www.religiononline.org/showarticle.asp?titles=1408> (accessed 3/April/2006)

Most missions historians view Edinburgh 1910 as a traditional conservative approach to missions focusing on the proclamation of the gospel to heathen nations. The WCC like many of the new agencies focused on taking the whole gospel to the whole world.

The focus of the second World Missions Conference held in Jerusalem in 1928 was quite different from Edinburgh 1910. Due to the fact that the majority of the world blamed World War One on the Christian West, a new topic presented itself. Two hot topics dominated the conference. The first was the relation of Christianity and other world religions. The second was the theological interpretation of Christian social and political involvement.

The third Missionary Conference held in Tambaram, India, in 1938 encouraged the missionaries to have a "listen and dialogue" approach to ministry. There was also a strong defense given concerning the ultimate truth of the Christian message compared to the truth found in other religions. Evangelicals were concerned over statements from men like Samuel Zwemer.

Zwemer's call for literature to be more apologetic without being so dogmatic came to a head at the Tambaram Conference. Zwemer was not denying the centrality of Christ (as his later writings would attest); he was simply advocating a better understanding of Muslims. He pointed out the possibility of points of contact between Islam and Christianity. He held firmly to the biblical revelation regarding Christ and the necessity of proclamation in missions to Muslims.

In 1947 the International Missionary Council held a small conference in Whitby, Canada. The theme of the conference was "Partnership in Obedience". In addition the delegates focused on the importance of having good relations with the World Council of Churches, which was finally established in Amsterdam in 1948 with the merger of

organizations of the Faith and Order Movement and the Life and Work Movement.

The World Council of Churches meeting in Amsterdam, Netherlands, in 1948 left Evangelicals and Ecumenicals at odds with one another. Of the 147 churches in the W.C.C. many of the Evangelicals leaders accused the W.C.C. of a perceived lack of biblical authority; being influenced by Pluralism and Universalism; of having social and political biases and agendas which exclude a need for personal salvation; and that their linguistic imprecision led to broad interpretations.

Yet, the founding of the W.C.C. actually helped younger churches because it recognized them as equals with the older churches. It gave them a forum to voice their opinions and enabled them to gain a sense of their own destiny in the economy of God.<sup>27</sup>

The I.M.C. conference held in Willingen in 1952 pointed out that mission is the purpose and action of God and focused on *missio dei*. The 1958 I.M.C. conference held in Ghana considered the integration of church and missions. However, the conservative mission councils refused the idea. This issue would be brought up again and adopted at the 1961 I.M.C. conference in New Delhi.<sup>28</sup>

The 1963 Commission on World Mission in Mexico City was much more ecumenical than previous conferences as it included Roman Catholics and Orthodox churches. The delegates invited local churches to join mission agencies in *missio dei*. This conference provided an appreciation for secularization and non-religious formulations of Christian faith.

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<sup>27</sup> V. E. Devadutt, "From Missions to Younger Churches" *History's Lessons for Tomorrow's Mission: Milestones in the History of Mission Thinking* ed. Audrey Abrecht, (Geneva, Switzerland: World's Student Christian Federation, 1960), 213.

<sup>28</sup> (World Council of Churches) <http://www.wcc-coe.org/wcc/what/mission/hist-e-html> (accessed 4/April/06)

From the aspect of uniting evangelical mission agency delegates, the World Congress on Evangelism was held in Berlin in 1966 was perhaps the most influential missions conference since Edinburgh. Its theme was "One Race, One Gospel, One Task." There were 1200 delegates from over one hundred countries. The closing statement at the congress was "Evangelism is the proclamation of the Gospel."<sup>29</sup>

Ralph Winter states,

Unlike the Chicago 1960 and Wheaton 1966 meetings, Berlin 1966 was a large world-level meeting called the World Congress on Evangelism. Had it been a 'congress on world evangelism' rather than a 'world congress on evangelism' a closure emphasis might have been more prominent. The idea of closure, however, was mentioned by Billy Graham in his opening message when he said, "We have one task--the penetration with the Gospel of the entire world in our generation."<sup>30</sup>

As stated above the World Congress on Evangelism in Berlin 1966 was a "congress on world evangelism" rather than a "world congress on evangelism." The theme of this conference drew outstanding evangelists from all over the world in addition to the usual mission leaders who were prominent at this important meeting.

The vision for this congress came through Carl F. H. Henry who was the editor of Christianity Today. His vision for a world meeting on global evangelization would be held on the occasion of the tenth anniversary of the magazine. Henry along with Billy Graham as a co-sponsor consciously leaned back on the vision of the 1910 Edinburgh conference as their inspiration. Both Billy Graham and Carl F. H. Henry had great admiration for the 1910 Edinburgh meeting.<sup>31</sup>

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<sup>29</sup> Ibid., 92.

<sup>30</sup> (Ralph Winter)  
<http://www.missionfrontiers.org/1995/0910/so9510.htm> (accessed 16/August/06)

<sup>31</sup> (Frontier Missions Staff)  
<http://www.missionfrontiers.org/1995/0910/so9510.htm>  
 (accessed 23/August/2006)

Graham witnessed the growing Evangelical Christian movement worldwide. He desired to provide a forum to unite evangelism and missions. Berlin 1966 was intended to accomplish this as a spiritual successor of the Edinburgh 1910 World Missionary Conference. The Berlin congress helped to lay the groundwork for Lausanne 1974. It was a bridge from Edinburgh 1910 to Lausanne 1974.<sup>32</sup>

Bangkok 1973 proved to be a defining moment between evangelicals and ecumenicals. Theological understanding concerning salvation seemed to be the issue that separated evangelicals and ecumenicals. Evangelicals were comfortable with the definition that salvation was bestowed on those who have heard the gospel message of Christ, and believed the message. The message was one of redemption or deliverance. Peter Beyerhaus writes that the deliverance was seen as the, deliverance of sinners from the wrath of God, including both present reconstitution of fellowship with Him through the forgiveness of human guilt and also acquittal at the Judgment Day.<sup>33</sup>

This was the understanding of salvation at the General Assembly of the World Council of Churches (WCC) that was held in 1961 in New Delhi. The (WCC) agreed that its purpose was to further the proclamation of this very message to all the earth. However, just two years after agreeing upon a biblical statement of purpose, it became apparent that this understanding of salvation was being called into question by many ecumenically aligned mission agencies.

Bangkok 1973 was not the first conference to face this controversy. This same issue erupted into open conflict in 1968 in Uppsala, Sweden, as well as Amsterdam 1948. Evangelicals remained committed to the preaching of the message of salvation from the judgment of God. They

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<sup>32</sup> (Billy Graham Archives)  
<http://www.wheaton.edu/bgc/archives/GUIDES/014.htm#2>  
 (accessed 21/August/2006)

<sup>33</sup> Peter Beyerhaus, *Bangkok 73: The beginning or end of world mission?* (Grand Rapids: Zondervan, 1973), 19.

emphasized repentance and rebirth. Ecumenicals focused on the humanization of social and political relationships as well as the proclamation of God's Word. The conflict at Uppsala caused many Evangelicals to sound a worldwide alarm. They felt that world missions were being polarized into two opposing camps. It became very clear that the fundamental issue separating the two camps was their conflicting views concerning salvation.

The fragmentation between the evangelical and ecumenical camps continued to grow. This was also seen in their attitude toward Scripture. The evangelicals were holding to the view that Scripture was essential in directing someone to salvation from God's judgment, and considered it normative authority for attainment of such salvation. The ecumenicals refused to hold to such a view. They "even called into question the place of personal faith in Jesus Christ as an indispensable prerequisite for salvation."<sup>34</sup>

The Ecumenical Institute in Tübingen drove the final nail into the coffin when it published its manifesto of contemporary beliefs concerning the Bible. This manifesto stated, "The Bible is only human testimony to the revelation of God, but not the binding thrust of that revelation itself."<sup>35</sup> While some evangelicals and ecumenicals have since made peace, there still remains a rift between the two camps.

In 1974 Christian leaders from 150 countries gathered for a congress headed by Billy Graham in the city of Lausanne, Switzerland. The delegates adopted the Lausanne Covenant that, for over 25 years, has challenged churches and Christian organizations to do a better job of making Jesus known in the world. Lausanne continued to organize and sponsor conferences such as The Lausanne Congress in

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<sup>34</sup> Ibid., 23.

<sup>35</sup> Ibid., 23.

Pattaya, Thailand, in 1980 and in Manila, Philippines, in 1989. Occasional papers have been published as well as articles, newsletters, and books, to encourage the work of world evangelization. Lausanne consists of a volunteer network of individuals and groups who affirm the Lausanne Covenant and who are committed to support the work of world evangelization.

It was at Lausanne 1974 that Ralph Winter urged the delegates to begin to focus on the unreached peoples of the world. His address in 1974 assisted in awakening the global church to the presence of unreached peoples. Ralph Winter states,

Lausanne, 1974 The International Congress on World Evangelization (ICOWE) was an unforgettable meeting. It became the first international meeting to frame the remaining task in people terms rather than geographical terms. It also launched the phrase "Unreached Peoples," defining an unreached people by the presence of less than a certain percentage of Christians (later defined by the presence or absence of a church movement--that would come in 1982). This meeting is famous for all of the regional meetings which it spawned of a similar type. Probably no meeting since 1910 had an equivalent "fallout" of beneficial influence on subsequent meetings all around the world.<sup>36</sup>

Sponsored by A.D. 2000 and Beyond The Global Consultation on World Evangelization (GCOWE 95) was held in Seoul, South Korea, in 1995. Four thousand delegates from 180 countries gathered for the purpose of focusing on the unfinished task of world evangelization.

## **2.6 Summation**

To this day evangelical leaders like Luis Bush, Jim Montgomery and Stan Nussbaum, as well as several evangelical mission agencies, including Youth With A Mission and the International Mission Board of the Southern Baptist

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<sup>36</sup> (Ralph Winter)  
<http://www.missionfrontiers.org/1995/0910/so9510.htm> (accessed 16/August/2006)



Convention, refer to Lausanne 1974 as a turning point or watershed event in modern missions history.

## Chapter 3

### LAUSANNE 1974

#### 3.1 Explanations

In order to better ascertain the impact of Lausanne 1974 on the global church this chapter will examine the background of the Lausanne 1974 event and discuss the Lausanne philosophy through the summation of several crucial Lausanne papers presented during the conference.

There are two discrepancies concerning the Lausanne Congress of 1974. The first discrepancy is found in assessing the number of delegates or participates who attended the congress. David Barrett uses the figure of 2,700 delegates with a total of four thousand participates.<sup>1</sup> However, The Lausanne Committee for World Evangelization has determined that there were 2,300 delegates and the total attendance was 2,700. This dissertation will use the Lausanne Committee's figures. The second discrepancy is found in the dating of the Lausanne event. Some archives have the event taking place July 15-25, 1974, while others use the dates of July 16-25, 1974. This dissertation will use the Lausanne Committee's dates of July 16-25, 1974.<sup>2</sup>

Even though the Lausanne Committee for World Evangelization was not officially formed until 1976, this work will use their statement of purpose as it accurately portrays the Lausanne 1974 architect's intentions.

Finally, due to the limited number of written resources dealing with this chapter's topic, the author has chosen to expand the research to utilize transcripts of oral

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<sup>1</sup> David B. Barrett and James W. Reapsome, *Seven Hundred Plans to Evangelize the World: The rise of a global evangelization movement* (Birmingham, AL: New Hope, 1988), 93.

<sup>2</sup> (Lausanne Committee) <http://www.lausanne.org/Brix?pageID=12722> (accessed 21/August/2006).

interviews and Internet sources for collaboration of the evidence. The author recognizes that Internet sources are not as credible as hard copy published works, as Internet sources can be changed or removed and can be difficult to verify. Therefore, the printed Internet sources will be attached to this work as addendums.

### **3.2 Definition of Lausanne 1974**

The International Congress on World Evangelization was held in Lausanne, Switzerland, in 1974. This event became known as Lausanne 1974. Two thousand three hundred evangelical delegates from 150 countries attended the event which was led by honorary chairman Billy Graham. The leaders participated in plenary sessions, Bible studies and discussions focused on missions, theology, strategy and methods of evangelism. The theme of the congress was "Let The Earth Hear His Voice." The delegates of Lausanne 1974

produced The Lausanne Covenant, a declaration that is 'intended to define the necessity, responsibilities, and goals of spreading the Gospel.' Since 1974, the Lausanne Covenant has challenged Christians to work together to make Jesus Christ known throughout the world. Also, hundreds of organizations use The Lausanne Covenant as their ministry Statement of Faith.<sup>3</sup>

The Lausanne Covenant will be examined later in this chapter. How the Covenant is used by evangelical mission organizations will be explored also.

### **3.3 Statement of Purpose**

The Lausanne Committee for World Evangelization seeks to serve leaders worldwide by providing a place for theological discussion and development of practical strategies to address the seminal issues facing the church and world today with respect to global missions. Lausanne also seeks to encourage and stimulate the involvement of churches, denominations, ministries, networks and individuals in the cause of world evangelization by producing documents and holding

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<sup>3</sup> (Lausanne Committee) <http://www.lausanne.org/Brix?pageID=12900> (accessed 18/August/2006).

leadership gatherings that equip and call Christians together for the task of evangelism.<sup>4</sup>

### **3.4 Historical Background**

As a follow-up to the 1966 World Congress on Evangelism in Berlin, Billy Graham convened a meeting in November 1971 at which he inquired as to the possibility of holding another international congress on world evangelization. Graham desired to gather the leaders of evangelical Protestant Christians together for strategic planning and inspiration to complete the Great Commission. One hundred sixty-four evangelical leaders gathered at Graham's invitation and served as the formal governing authority of the Congress. The Lausanne Congress office opened in April 1973 with funding support from donations and the Billy Graham Evangelistic Association (Addendum C).

The administrative structure of the Congress was made up of a Board of Conveners, a Planning Committee, and an Administrative Committee, which was comprised of a number of subcommittees. The thirty-one member Planning Committee, headed by Sydney Bishop A. Jack Dain, was charged with formulating the Congress guidelines.

The Congress dates were set for July 16-25, 1974. In addition to the sessions held for the Congress delegates, Graham scheduled an evangelistic meeting to be held for the general public in Lausanne, Switzerland. This meeting was held in the city's stadium. The Congress was considered to be a great success (as will be discussed later in this work). The Congress office was officially closed in October 1974.

Lausanne 1974 was never intended to be a single stand-alone event. From Lausanne's inception her architects planned to continue the momentum, which had begun in Berlin 1966, and would continue through Lausanne 1974, and remain

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<sup>4</sup> (Lausanne Committee) <http://www.lausanne.org/Brix?pageID=12722> (accessed 21/August/2006).

alive well into the future. This was carefully planned and carried out. The Lausanne Committee states,

Contributing to the long-term impact of the Congress were the consultations held in 1973 on how best to continue the Congress's goals after the meeting. From these meetings came the first plans for the Lausanne Continuation Committee (LCC), which was established as the Lausanne Committee for World Evangelization (LCWE) in 1976. ...The function of the LCWE was to serve as an international catalyst, clearinghouse, information center, and motivational source for evangelization throughout the world. Although not intended to be simply a reaction to the World Council of Churches (WCC), it did serve as an evangelical counterpart to the ecumenical WCC by establishing and fostering an international network of evangelical leaders, as well as periodically sponsoring conferences and consultations. During its history, a periodic topic of discussion was its relationship with the World Evangelical Fellowship (WEF), and whether or not to merge with the WEF, whose goals and function were similar.<sup>5</sup>

### 3.5 Significance

In order to assess properly the significance of Lausanne 1974, this author has chosen to begin by assessing the Lausanne Covenant, which was signed by 2,200 of the 2,300 delegates at the conclusion of Lausanne 1974 (addendum A). The fact that the document was not signed by everyone raises the question as to why some abstained. That issue has also been investigated and dealt with in this chapter.

The Lausanne Covenant can be viewed as a document consisting of an introduction, fifteen major points of agreement, and a conclusion. The Covenant can also be broken down into six major arenas of Christian thought and responsibility: the authority of Scripture; the nature of evangelism; Christian social responsibility; the urgency of world missions; the problems of culture; and spiritual warfare.

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<sup>5</sup> (Lausanne Committee)  
<http://community.qospelcom.net/Brix?pageID=14700> (accessed 21/August/2006).

While the Lausanne Covenant is technically a covenant, there are some who view it as a statement of faith. Even though only 2,200 of the 2,300 delegates actually signed the Covenant, there does not appear to be much opposition to the document as a covenant. However, when the Lausanne Covenant is used as a statement of faith opposition quickly arises from the more conservative realm of the evangelical movement. One example of the Covenant being used as a statement of faith is seen within the Lausanne Committee's own statement;

The Lausanne Committee for World Evangelization uses as its statement of faith the historic Lausanne Covenant which was produced out the 1974 International Congress on World Evangelization held in Lausanne, Switzerland.<sup>6</sup>

One might expect the Lausanne Committee to use the document in such a manner; however, other evangelical mission agencies have also adopted the same practice. This is clearly seen in statement of Life Transitions Academy;

Life Transitions Academy, Inc subscribes to The Lausanne Covenant which was developed by participants from 150 countries at the 1974 International Congress for World Evangelization in Lausanne, Switzerland, a congress called by Rev. Billy Graham. The Lausanne Covenant is being used as a statement of faith by hundreds of ministries throughout the world.<sup>7</sup>

Using the Covenant as a statement of faith has caused Francis A. Schaeffer to become skeptical of the Covenant because he feels that it guides its followers down the road to a new Neo-Orthodoxy.

### **3.5.1 Defining the Term Covenant**

John Stott makes it clear as to what the Lausanne Covenant Drafting Committee meant when they chose to utilize the term covenant rather than manifesto or declaration. He states, "The term covenant is not used in its technical,

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<sup>6</sup> (Lausanne Committee) <http://www.lausanne.org/Brix?pageID=12904> (accessed 1/ September/2006).

<sup>7</sup> (Life Transitions Academy) <http://www.lifeta.org/StatementofFaith.asp> (accessed 1/September/2006).

biblical sense, but in the ordinary sense of a binding contract."<sup>8</sup> Stott asserts, "We wanted to do more than find an agreed formula of words."<sup>9</sup> Their intention was "not just to declare something, but to do something, namely to commit [themselves] to the task of world evangelization."<sup>10</sup>

### 3.5.2 The Lausanne Covenant Controversy

Of the six major arenas of Christian thought and responsibility dealt with in the Covenant, the authority of Scripture, the nature of evangelism, and the Christian social responsibility seem to be at the heart of the controversy between the more conservative evangelicals and more moderate evangelicals. Due to the limited scope of this paper, and the fact that all three areas of controversy are so closely intertwined, this paper will deal with them as a single unit.

The controversy begins with the authority of Scripture. One of the main concerns of conservative evangelicals is that the authority of Scripture should maintain its rightful place. Any time that the Word of God is displaced or replaced for the sake of unity, evangelism, missions, social ministry, or any other reason, traditional conservative evangelicals become concerned. Some evangelical scholars believe that the Lausanne Covenant has accepted a lower view than Scripture deserves. While some evangelicals see no danger in the wording of the Covenant others insist that the poor choice of words have compromised the very document that binds; the evangelicals together. To one it is a document that binds to others it is a document that divides.

One clear example of the controversy is seen in the comments of two leading missiologists of the twenty-first

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<sup>8</sup> John R. Stott *Lausanne Occasional Papers #3 The Lausanne Covenant: An Exposition and Commentary* (Wheaton: Lausanne Committee for World Evangelization, 1975), 1.

<sup>9</sup> Ibid., 1.

<sup>10</sup> Ibid., 1.

century. The lengthy quotes below display the differing views of the Covenant's use of Scripture. (Although the quotes are lengthy, the length is needed to represent accurately the view of these men). Global Mapping International's staff missiologist Stan Nussbaum who studied under missiologist David Bosch shakes the conservative position, when in an interview he states:

The Lausanne Covenant does something that evangelicals typically do not do, which is, it puts mission first and the Bible second. Evangelicals are used to saying, Bible first, before belief in God, before whatever - you always start with the Bible and then you build from there. And the Lausanne Covenant the first article is on mission, the second is on the authority of Scripture. And that shift is hugely important in theological terms.<sup>11</sup>

Nussbaum believes that one of the unifying factors of the Covenant is the fact that words like hell, atone, and eternal life were omitted from the document. Heaven is only mentioned once and refers to the New Heaven and New Earth. And judgment is only mentioned twice with references to social justice and the return of Christ. Nussbaum further states that the Lausanne Covenant's long-term impact on the global church stems from the fact that "the Lausanne Covenant was not boxed in the way previous evangelical theology had been."<sup>12</sup>

Nussbaum views the fact that the Lausanne Covenant places the importance on missions above the importance of Scripture as a positive whereas David Hesselgrave clearly views it as a negative. When asked to comment concerning Nussbaum's comments, Hesselgrave remembers how just prior to Lausanne 1974 the emphasis for many missions organizations was on social action and the importance of liberation emphases that grew out of the 60s and 70s, and which had

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<sup>11</sup> Addendum D (Nussbaum/O'Rear).

<sup>12</sup> Ibid. (Nussbaum/O'Rear).



grown into a full blown liberation theology. Hesselgrave states:

All of this is bearing in upon Lausanne. And John Stott with his international connection is very much concerned with that, which you can see from his writings that came out of that time. And the Lausanne Covenant is very much a result of the thinking of John Stott and others like him. So what you come up with there is a statement which for all of its many conclusions has a... I wouldn't say necessarily the primary concern, but a primary concern to write a missiology or social concern, maybe a socio-political concern into a statement that will then be espoused by a broad spectrum of evangelicals.<sup>13</sup>

While some like Nussbaum attribute the success and spirit of Lausanne to the Covenant, Hesselgrave asserts that in actuality the Covenant fell short in providing the global church with what was actually needed in 1974.

If I'd take that just one step further, you see it wasn't only a little over a decade after that, that Donald McGavern approached me and said we've got to have a new missiological society that has to be called the Christian Missiological Society or the Christian what ever and so on, and what he is saying.... The reason for him saying that way, you know a Christian mission organization, he said we've got to have some way of bringing together those who are committed to what he called Great Commission mission. So we don't have to argue whether Christ was divine or whether He was just THE Way. But where we have a consensus on these basic issues and then we can start speaking from that base. That's what evangelicals have desperately needed and they didn't get that at Lausanne.<sup>14</sup>

Hesselgrave is not the only conservative evangelical who is concerned with how the authority of the Bible is perceived through the lens of the Lausanne Covenant. Francis A. Schaeffer agrees that Lausanne 1974 was a watershed for the evangelical world. Schaeffer believes that evangelicals are facing what he calls a "great evangelical disaster." He

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<sup>13</sup> Addendum D (Hesselgrave).

<sup>14</sup> Ibid. (Hesselgrave).

states that this disaster is "the failure of the evangelical world to stand for truth as truth."<sup>15</sup> Schaeffer believes that the evangelical world has failed to stand for biblical truth because it has accommodated the spirit of this current secular age. His concern with the Lausanne Covenant is that it provides a loophole for a new neo-orthodoxy within the conservative evangelical movement. That loophole allows

those within evangelicalism who are quite happy to use the words infallibility, inerrancy, and without error, but upon careful analysis they really mean something quite different from what those words have meant to the church historically. This problem can be seen in what has happened to the statement on Scripture in the Lausanne Covenant of 1974.<sup>16</sup>

The loophole to which Schaeffer refers is found in section two of the Covenant, which is entitled "The Authority and Power of the Bible." It states,

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice...<sup>17</sup>

Schaeffer believes that the "widely accepted existential methodology in certain parts of the evangelical community"<sup>18</sup> has undermined the traditional meanings of infallibility, inerrancy, and without error. He also has serious concerns as the Covenant affirms the authority of the Bible in all that it affirms. Schaeffer believes that the Covenant is too narrow in its interpretation of the Bible's authority. Since the Covenant only affirms what the Bible

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<sup>15</sup> Francis A. Schaeffer *The Great Evangelical Disaster*. (Westchester: Crossway Books 1984), 37.

<sup>16</sup> Ibid., 56.

<sup>17</sup> See Addendum B.

<sup>18</sup> Schaeffer *The Great Evangelical Disaster*. Westchester: Crossway Books (1984), 57.

has to say when it speaks of values, the meaning system, and religious things, it should also affirm that the Bible is authoritative when it speaks of other things such as history and the cosmos.

Whereas many evangelicals consider Lausanne 1974 to be a positive watershed moment, Schaeffer considers the watershed to be negative. In his book *The Great Evangelical Disaster* Schaeffer paints an elaborate picture of two snowflakes that sit together on a snow capped mountain in Switzerland. When the snow melts the watershed leads the melted snow into two different rivers and ends up a thousand miles apart. To him the watershed is a dividing line. Schaeffer believes that the Lausanne Covenant is a watershed that divides evangelicals into conservatives and neo-orthodox. Schaeffer states,

Here then is the watershed of the evangelical world. We must say most lovingly but clearly: evangelicalism is not consistently evangelical unless there is a line drawn between those who take a full view of scripture and those who do not.<sup>19</sup>

Of course when Schaeffer uses the phrase "full view of Scripture" he is referring to those who hold to the traditional conservative understanding of infallibility, inerrancy, and without error. Schaeffer is convinced that true evangelicals will hold to the traditional meanings of infallibility, inerrancy, and without error, and will not compromise God's Word in any way. He stresses,

That on the basis of what the word evangelical originally meant in regard to Scripture, we must be willing in love to draw a line in regard to those who take a lower view of Scripture. On the basis of the original term evangelical, they are false evangelicals. Not to do so is accommodation to the world's spirit about us at a critical point which will eventually carry everything else down with it.<sup>20</sup>

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<sup>19</sup> Ibid., 64.

<sup>20</sup> Ibid., 103.

Schaeffer's argument is not without warrant. Certainly there have been compromises and abuses to Scripture by evangelicals and ecumenicals alike as they work together. One of these abuses according to Schaeffer is seen in the socialist mentality of the Evangelicals for Social Action (ESA). Schaeffer maintains, "[The] ESA is saying that 'unjust social structure's and in particular 'the maldistribution of wealth' are the real causes of evil in the world."<sup>21</sup> He points out how absurd this is since abortion, crime, and humanism are found in nearly every level of society irrespective of the level of wealth. Schaeffer asserts that to allow this type of socialistic thinking in the evangelical world is paramount to Marxism. He states that in this mentality "the gospel has been reduced to a program for transforming social structures,"<sup>22</sup> which is a gross misuse of the truth of the gospel.

If Schaeffer is correct theologically, the "ESA seems to be saying that changing economic structures is the means of salvation for modern man since only this deals with the basic causes of the disease."<sup>23</sup> In reality, however, the real problem lies deep within man's sinful wicked heart, which has been the case since the fall of Adam. Schaeffer feels so strongly that evangelicals within the social gospel movement have compromised the gospel that he accuses them of "talking about another gospel."<sup>24</sup>

David Hesselgrave and Francis Schaeffer are not the only evangelicals who are concerned over the watershed Lausanne Covenant. Several Southern Baptists including missiologist Keith E. Eitel, Dean of the School of Theology

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<sup>21</sup> Ibid., 112.

<sup>22</sup> Ibid., 113.

<sup>23</sup> Ibid., 113.

<sup>24</sup> Ibid., 114.

and Mission at Southwestern Baptist Theological Seminary, has personally expressed his concerns surrounding the Lausanne Covenant. In a recent exchange of email concerning Nussbaum's statement Eitel states,

I would agree with Nussbaum's observations but would interpret it as an indication of how we have drifted away from a biblical focus or grounding for our missiology. Now we have Winters advocating counting Moslems as Christians because they carry their bibles to the mosque with them. So his attitudes "writ large" are the issues we're facing in evangelicalism as a whole.<sup>25</sup>

Nussbaum sees the Lausanne Covenant placing missions before Scripture as a miracle, but Eitel views it as a slippery slope. Eitel's concern is valid as it appears that even Ralph Winter now advocates calling Muslims brothers. There is one question that remains to be answered in this controversy. Are all of the concerns expressed above a direct result of Lausanne 1974, an indirect result, or is there any connection at all? Due to the limited scope of this dissertation the question will remain unanswered for now.

In conclusion to the controversy, traditionally conservative evangelicals have a problem with what they perceive to be a low view of Scripture in the Lausanne Covenant. Added to that is the problem of attempting to understand the nature of evangelism verses evangelization, and just how does the social responsibility relate to evangelism. These are issues that stand unresolved today some thirty plus years after Lausanne 1974.

Donald McGavran articulates evangelism as "proclaiming Jesus Christ as God and Savior and persuading men to become his disciples and responsible members of his church."<sup>26</sup> Most

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<sup>25</sup> See Addendum D (Eitel).

<sup>26</sup> Donald A. McGavran, "The Dimensions of World Evangelization," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J. D. Douglas (Minneapolis: World Wide Publications, 1975), 94-107.

of the Lausanne delegates would agree that McGavran's definition is a solid basis from which to operate, but that it is deficient for use in terms of evangelization. With disagreements as presented above there is little doubt that not everyone considered Lausanne 1974 as a positive watershed moment for the evangelical world.<sup>27</sup>

### 3.5.3 The Lausanne Covenant as a Unifier

While there are those who see the Lausanne Covenant as a document that divides the evangelical world, there are certainly others who agree with Stan Nussbaum that the covenant was a unifier. One such individual is the President of Global Mapping International, Michael O'Rear who in an oral interview states,

The miracle of the Lausanne Covenant is getting people to agree together there at the congress with that wording. The way that God used the wording of the Lausanne Covenant to call so many people from so many different denominations and kinds of ministry and persuasions to say how do we genuinely collaborate together for the sake of the gospel in ways that don't take away from our distinctives, but allow us to be the body of Christ? I think post Lausanne '74 you saw the emergence of much greater desire and reality in terms of cooperation among evangelicals than you did prior to that.<sup>28</sup>

Likewise missiologist Leonard Tuggy, a student personally mentored by Donald McGavran, affirms the

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<sup>27</sup> The lack of unity between certain evangelicals and ecumenicals is not a new phenomenon. For some, the skepticism has existed since Edinburgh 1910. Delegates at the Wheaton Congress in 1966 and again at the Berlin Congress 1966 attempted to bridge the gap between two sides, but both fell short. Wheaton articulated a pragmatic view of unity, and Berlin established a unity based on "like-mindedness." It needs to be noted that Lausanne 1974 was the first World Mission Congress to recognize the "whole church" as an organized institution at the center of efforts for world evangelization. The Lausanne Covenant succeeded where other congresses and documents had previously failed. Lausanne united with nearly 2200 signatures affirming such unity. For an in-depth look into evangelical/ecumenical unity issue see Willem A. Saayman's, *Unity and Mission: A study of the concept of unity in ecumenical discussions since 1961 and its influence on the world mission of the church*. (Pretoria: University of South Africa, 1984).

<sup>28</sup> See Addendum D (Nussbaum/O'Rear).

covenant's power to unite. Tuggy who attended Lausanne 1974 states,

The resulting 'Lausanne Covenant' was a masterful document that has had a continuing influence on the evangelistic strategies and efforts of churches and missions worldwide.<sup>29</sup>

Due to the fact that many evangelicals had focused on evangelism of mankind's spiritual lostness and had long forgotten their biblical responsibilities in other areas of Christian life such as social action, many were encouraged by the renewed emphasis on social ministries. Tuggy attributes much of this encouraging unifying effect of Lausanne directly to the covenant;

The renewed emphasis on the social dimensions of the evangelistic mandate was highlighted in section 5 of the Lausanne Covenant, the principal author of which, I believe, was John Stott. This paragraph was in part a response to several initiatives on the part of some delegates at the Congress who felt that in recent history, at least, there had been a lack of proper emphasis in this area on the part of those involved in the evangelistic task. For many agencies this was a reminder and a challenge to come to grips with the holistic nature of the Gospel we proclaim. This emphasis continues to impact the strategic thinking of our agencies.<sup>30</sup>

Certainly one of the most remembered highlights of Lausanne 1974 was the realigning of missions values. Tom Steffen, Director of the Doctor of Missiology program at Biola University, recalls three important aspects of Lausanne that make it a watershed event. In a recent (September 2006) oral interview he states,

One [of the three important aspects] is that debate that was going on between the social gospel and evangelism itself. And kind of the neglect on the one side, to overstressing evangelism on the other, and

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<sup>29</sup> See Addendum D (Tuggy).

<sup>30</sup> Ibid. (Tuggy).

then try to bring some balance into the whole area, in which I think that did.<sup>31</sup>

As each individual reads the Lausanne Covenant of 1974 and does so peering through a lens of some thirty plus years, they must determine for themselves as to whether or not the covenant is a unifier or a divider. The answer is not a clear yes or no. There are evangelicals who stand on both sides of these issues differing. Certainly many of the signers of the covenant were devout conservative evangelicals who held to the traditional meaning of terms like infallible and inerrancy, and who held the Bible in highest esteem and authority, yet felt compelled to become more balanced in their ministry. These individuals are now missionaries, heads of mission boards and agencies, and missiologists today. These individuals are much more involved in social ministry than before Lausanne 1974, and Lausanne 1974 was a major contributing factor in their decision to become more balanced.

From a scriptural perspective, there is no doubt that man's eternal soul is paramount to the Lord Jesus Christ. Redemption of that soul was the primary purpose for His death, burial, and resurrection. The proclaiming of that event and what it means for mankind must be on the heart and lips of every evangelical Christian. Some may have become too involved in social action at the expense of man's eternal destiny. Yet, to call someone liberal or neo-orthodox may be unwarranted unless more evidence can be uncovered to prove Schaeffer's assertion concerning these issues.

### **3.6 The Lausanne Event of 1974**

John R. Stott states, "Time magazine referred to the Congress as a formidable forum, possibly the widest-ranging

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<sup>31</sup> See Addendum D (Steffen).



meeting of Christians ever held.”<sup>32</sup> Lausanne 1974 was truly a global event as the theme “Let the Earth Hear His Voice” was displayed in six official languages. In order to best understand the Lausanne event some thirty plus years after the fact, it is necessary to closely examine the participants, the papers, and the spirit of Lausanne.

### **3.6.1 The Participants**

The diversity of the participants was another evidence that Lausanne was truly a global conference. Delegates came from more than one hundred fifty countries in an effort to unify the body of Christ for world evangelization. Stott observed, “The whole spectrum of skin pigmentation and colorful costume, seemed to have come from every corner of the globe.”<sup>33</sup> The Lausanne committee took great joy in the fact that 50 percent of the delegates, speakers, and even the Lausanne Planning Committee itself were from third world countries. There were however a few countries who were not represented. China and the former Soviet Union were the only two major countries not represented. The participants who gathered at Lausanne were followers of the Lord Jesus Christ who had gathered for a purpose. That strategic purpose was world evangelization. Stott is quite perceptive when he states, “despite the diversity of our racial and cultural backgrounds, we were conscious of a deep and wonderful unity.”<sup>34</sup>

### **3.6.2 The Papers of Lausanne**

The papers presented at Lausanne 1974 made a tremendous impact on the hearts and minds of the delegates. The topics were varied from contextualization to unreached people

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<sup>32</sup> John R. Stott, *Lausanne Occasional Papers #3 The Lausanne Covenant-An Exposition and Commentary* (Wheaton: Lausanne Committee for World Evangelization, 1975), 3.

<sup>33</sup> Ibid., 3.

<sup>34</sup> Ibid., 3.

groups to evangelism vs. evangelization. One of the most passionate topics surrounded the issue of social ministry vs. eternal destiny and how they relate to evangelism. Due to the limited scope of this work only a brief overview and small sampling of the papers will be presented. A prime example of varying opinions on certain issues can be seen by beginning with Donald McGavran's paper entitled "The Dimensions of World Evangelization."

McGavran was concerned that the Christian community would become so involved in social ministry that the proclamation of the gospel would become neglected. He makes his intentions concerning genuine evangelism clear by stating, "By evangelism, I mean proclaiming Jesus Christ as God and Savior and persuading men to become his disciples and responsible members of his church."<sup>35</sup> McGavran continues that thought when he says, "by world evangelism, I mean that carried on across linguistic, cultural, and geographic boundaries."<sup>36</sup>

McGavran was not opposed to Christians meeting the needs of mankind, he just wanted it perfectly clear that "men have no greater needs than to be reconciled to their Father and to walk in the Light."<sup>37</sup>

Rene' Padilla shared a different view in his paper entitled "Evangelism and the World." Padilla never denied that man's eternal destiny was of great importance, but insisted that Christians had focused far too long on man's eternal destiny at the expense of his current situation. He states,

the lack of appreciation of the wider dimensions of the Gospel leads inevitably to a misunderstanding of the

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<sup>35</sup> Donald A. McGavran "The Dimensions of World Evangelization," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 94.

<sup>36</sup> Ibid., 94.

<sup>37</sup> Ibid., 95.

mission of the church. The result is an evangelism that regards the individual as a self-contained unit—a Robinson Crusoe to whom God's call is addressed as on an island – whose salvation takes place exclusively in terms of a relationship to God.<sup>38</sup>

Padilla's point is that individuals do not live in isolation without any reference to the world around them. Therefore, Christians need to address the salvation of the world in all of its aspects, and not just mankind's relationship to God.

Peter Beyerhaus in his paper "World Evangelization and the World" attributes much of the confusion concerning evangelism to a misunderstanding of the Kingdom of God. Beyerhaus asserts,

This insistence on the spiritual nature of the Kingdom in its present state, does not mean that its working is merely internal and invisible. Where God rules over man anew, new life flows into his heart, but also into his society, and finally into his whole environment.<sup>39</sup>

Using Jesus as an example, Beyerhaus points out that God uses redeemed humanity to renew the physical structures of society. Therefore, it is the responsibility of all of those redeemed by God to follow the example of Christ.

Misunderstanding of the present Kingdom is not the only factor in the debate over social action in the evangelical world. Beyerhaus is quick to point out that there are at least three conflicting views concerning world evangelicalism that also attribute to the confusion. He believes that the utopian vision, which is widely held to within the current Ecumenical movement, as well as the imminent second Pentecost movement of some evangelicals are both equally dangerous views. In the utopian vision, "it is

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<sup>38</sup> Rene' Padilla, "Evangelism and the World," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 116.

<sup>39</sup> Peter Beyerhaus. "World Evangelization and the Kingdom of God," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 297.

not the Gospel, but the ideals of a new humanism which brings them together."<sup>40</sup> Also, second Pentecost movement mistakes evangelism for "a subtle imitation of the true gifts of the Holy Spirit."<sup>41</sup>

Beyerhaus holds to the view that biblical evangelism must contain two main affirmations. The first affirmation is that "evangelization is heading for the victorious return of Jesus Christ, the Conqueror of Calvary."<sup>42</sup> The second affirmation is that "this final victory is preceded by the increasing confrontation with Antichrist."<sup>43</sup> Beyerhaus sees as much danger from within evangelical Christianity as he does from the outside pagan world. Therefore, his conclusion concerning evangelism is that "the top priority for fruitful evangelism is the daily renewal of our personal relation with Christ."<sup>44</sup>

Several other papers were equally challenging concerning social aspects of ministry, but none more than the summary report of George Hoffman. Hoffman opens by quoting John 10:10 where Jesus states that He came to give life and to give it abundantly. From that launching pad Hoffman very effectively uses Scripture to show God's concern for the poor. After addressing the Church's obsession with theological debate and often unwillingness to address the world's socio-political and socio-economic problems, Hoffman issues a cutting statement:

I wonder then, if we are being recalled to reconsider our whole strategy of Christian service and evangelism and to recognize that the time is limited when we can embark on evangelistic enterprises per se at the

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<sup>40</sup> Ibid., 299.

<sup>41</sup> Ibid., 300.

<sup>42</sup> Ibid., 301.

<sup>43</sup> Ibid., 301.

<sup>44</sup> Ibid., 302.

expense of the total welfare of the people we are seeking to save.<sup>45</sup>

Hoffman believes that non-involvement in socio-political and socio-economic problems is an "unscriptural luxury of a bygone era,"<sup>46</sup> and he challenges Christians to bear one another's burdens. In closing he states that "if as Christians we believe that we are called to bear one another's burdens, we must know what it means to share one another's burdens."<sup>47</sup> Hoffman's well-developed summary challenged the Lausanne delegates to search their hearts as well as the Scriptures for clear answers to the problem of injustice and just how to deal biblically with the poor of the world.

One of the more influential topics that challenged the evangelical world at Lausanne was the concept of evangelizing the "unreached peoples." Ralph Winter's paper "The Highest Priority Cross-Cultural Evangelism" was the focal point of this discussion. Even though several delegates took issue with Winter's concepts, his paper and his presentation remain one of the most remembered and influential concepts to come out of Lausanne 1974.

Winter begins by reminding the delegates that "evangelism is the one great password to evangelical unity today."<sup>48</sup> He commends them for evangelizing their neighbors who live in linguistic, cultural, or geographical nearness

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<sup>45</sup> George Hoffman, "The Social Responsibilities of Evangelization," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 708.

<sup>46</sup> Ibid., 708.

<sup>47</sup> Ibid., 709.

<sup>48</sup> Ralph D. Winter. "The Highest Priority: Cross Cultural Evangelism," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 213.

to them, but then issues a dynamic challenge to reach out and extend the Good News to the "hidden peoples."

Winter uses the Ao Nagas of Nagaland to paint a vivid picture of how his concept of E-1, E-2, E-3<sup>49</sup> work in cross-cultural evangelism. He then reminds the delegates that Jesus sent His followers into Jerusalem, Judea, and Samaria. Winter overlays his new E-paradigm on the passage to show that the first century believers crossed more than geographical barriers. They crossed cultural barriers as well. After explaining his new E-paradigm, Winter points out that in the past evangelical missions has focused primarily on E-1 evangelism. He then challenges the Lausanne constitutes to get on with the task of E-2 and E-3 evangelism.

Finally before his summation, Winter informs his audience with the fact that most of them suffer from "people blindness."<sup>50</sup> He urgently pleads for evangelicals to look closely at a country as a complex mosaic of peoples and to develop effective strategies for E-3 evangelism. Winter closes his paper by stating, "four-fifths of the non-Christians in the world today [1974] will never have any straightforward opportunity to become Christians unless the Christians themselves go more than halfway in the specialized tasks of cross-cultural evangelism."<sup>51</sup> According to Winter this "is our highest priority."<sup>52</sup>

As stated earlier, Winter had some missions scholars who differed with his E-1, E-2, E-3 concept. One such individual was Jacob Loewen from Zambia. Loewen disagreed

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<sup>49</sup> E-1 evangelism takes place within homogeneous groups; E-2 evangelism take place within linguistic, cultural, or geographical related groups; E-3 evangelism crosses distant groups linguistically, culturally, and/or geographically.

<sup>50</sup> Winter. *"The Highest Priority: Cross Cultural Evangelism,"* 221.

<sup>51</sup> Ibid., 225.

<sup>52</sup> Ibid., 225.

with Winter's new paradigm biblically, anthropologically, and practically.

Loewen agrees that E-2 could have been used in Judea and E-3 in Samaria. He points out, however, that it was not necessary because the world "as the early Christians saw it, was the then known Greco-Roman world of which Jerusalem, Judea, and Samaria were integral parts."<sup>53</sup> Loewen proceeds to explain that he sees E1 and E-2 in the book of Acts, but no E-3. His conclusion is that while E-3 is used in particular instances in the Bible, it is not necessary for biblical evangelism.

Loewen's anthropological concern is that evangelicals need not be too obsessed with shedding their own cultural wrapper because at the E-2 level people are aware of their cultural differences and yet meaningful communication can still take place. Even when a witness for Christ is given into an alien culture, "the alien wrapper of the message is easily distinguished from its true content."<sup>54</sup> As for E-3 evangelism, Loewen asserts, "frequently at the E-3 level the wrapper, no matter how incongruous, has been accepted as part of the message."<sup>55</sup>

Loewen's final concern surrounded the practicality of the new paradigm. He illustrates how E-3 missionary methods hinder healthy indigenous churches from arising from within the local culture. Ultimately, too much of the missionary's wrapper becomes incorporated into the new church and stifles it. Loewen disagrees with Winter as to just how close or far away Christian neighbors are to the lost pagan world. He believes that Christianity has spread far enough into most

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<sup>53</sup> Jacob Loewen "Response to Dr. Ralph Winters Paper," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 248.

<sup>54</sup> Ibid., 249.

<sup>55</sup> Ibid., 249.

cultures to where E-1 or E-2 will be sufficient to complete the Great Commission. Therefore, there is no need for E-3 evangelism.

Loewen was not the only one to take issue with Winter's paper. Philip Hogan wrote a response in which he challenged the Lausanne delegates to "recognize the sovereignty of the Holy Spirit."<sup>56</sup> Hogan did not really have a problem with Winter's new paradigm, but he felt that it depended too much on man's efforts and failed to take into account of the power of the Holy Spirit. The entire focal point of Hogan's paper can be summarized in his statement,

Truly the task of worldwide witnessing is a joint task. It is made up of human vessels. Sometimes in the very act of analyzing, we rule out, on the basis of human categories, the overriding factor of our times that we are witnessing worldwide, an outpouring of the Spirit of God upon persons and in places for which there is no human design and in which there is no one shred of human planning. The inscrutable ways and origins of the Spirit, indeed, add a strange and fiction-like quality to serving God in these days.<sup>57</sup>

Hogan's thesis is that if the evangelical world will get on with the task of witnessing while trusting the Holy Spirit to do what only He can do, then a fresh wind of God will blow and E-1, E-2, and E-3 will all produce effective church movements worldwide.

When assessing the impact of Lausanne papers on the global church one cannot overlook George Peters' paper on "Contemporary Practices of Evangelism." Peters' paper made two major contributions to the evangelical world.

First, it was a reminder that "the Gospel is God-wrought in history. It is revelation-given for history. It

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<sup>56</sup> Philip Hogan. "Response to Dr. Ralph Winters Paper," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 243.

<sup>57</sup> Ibid., 243.



is absolute, perfect, and final."<sup>58</sup> He makes it perfectly clear that the method of dissemination and the practices of proclamation are related to man's own conditioning. Therefore, there are no absolute methods or patterns for missions, but there is one absolute message, and it is perfect and beyond improvement.

Peters' second major contribution is his reminder that evangelism be based on New Testament evangelism. He states,

In summary then, I conclude that ideal New Testament evangelism must build into its efforts dynamic factors that will bring renewal to the churches, that will add new converts to local congregations, that will transmute the event into a movement, and that will facilitate the continued Gospel ministry of the local congregations in the communities.<sup>59</sup>

Peters aptly explains how ideal New Testament evangelism is achievable, flexible, adaptable, and undergirded by firm and definite principles. Before leaving the topic Peters shows how "ideal New Testament evangelism revolves around clusters and constellations of dynamic factors which the Holy Spirit uses to energize evangelism."<sup>60</sup>

### **3.6.3 The Spirit of Lausanne**

A portion of the Lausanne Covenant's introduction best displays the attitude and spirit of those who attended the conference.

We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of

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<sup>58</sup> George W. Peters. "Contemporary Practices of Evangelism," in *Let the Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas (Minneapolis: World Wide Publications, 1975), 181.

<sup>59</sup> Ibid., 190.

<sup>60</sup> Ibid., 192.

every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.<sup>61</sup>

The spirit of Lausanne 1974 was one of excitement over what God was already doing in the world. Yet there was also deep sorrow and penitence over the failure of the global church in taking the gospel to the nations. This mixture of excitement and penitence led to a renewed determination to complete the Lord's command and to finish the task of world evangelization. Thirty years after Lausanne 1974 people continue to recall the unifying spirit of the conference.

The unifying spirit added to the focus on the unfinished task before them and allowed the Lausanne delegates to accomplish strategic planning for the future. As for Lausanne's spirit, unity and focus, perhaps former CEO of Dawn Ministries Steve Steele said it best.

Probably in one word you could sum it up by saying focus. You know it really did bring focus to the task that was in front of the body of Christ. And I think that caused for a lot more strategic planning, a lot more prioritizations, a moving from just doing good things to doing things that moved us toward that finish line.... And secondly I think you saw the unity issue being a very big aspect of it because it transitioned over time from everybody doing their own thing to people moving together in the formation of a kind of movement mentality.<sup>62</sup>

The impact of Lausanne 1974, its spirit, unity, and focus may be difficult to prove from a purely existential perspective, but it was experienced in 1974 and still is in the hearts and minds of many evangelicals some thirty plus years later.

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<sup>61</sup> See Addendum B.

<sup>62</sup> See Addendum D (Steele).

## Chapter Four

### An Examination of Parachurch Organizations

This overview will briefly examine a limited cross-section of mission organizations from Lausanne 1974 to present day. The common factor in selecting these particular agencies is that each one of them assists the global church in the progression of the gospel and each organization has a current working relationship with or has in the past had a working relationship with Dawn Ministries. The examination will begin with Dawn.<sup>1</sup>

#### 4.1 Dawn Ministries

The DAWN concept did not originate with Jim Montgomery (founder of Dawn Ministries) or any one particular individual. The acronym (DAWN) was first suggested by Donald McGavran who "applied it to the strategy and project that was being developed in the Philippines in the early 1970s."<sup>2</sup>

Perhaps the best place to begin to understand Dawn Ministries is to look at their vision statement, which includes Dawn's purpose, concern, conviction, and commitment.

The Purpose  
of Dawn Ministries is to see saturation church planting become the generally accepted and fervently practiced strategy for completing the task of making disciples of all people in our generation.

Our Concern  
is that the body of Christ in every land ought to be praying and working most directly at the discipling of

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<sup>1</sup> Dawn is used when referring to the mission organization founded by Jim Montgomery (official DAWN). However, DAWN (Discipling A Whole Nation) the acronym is used to refer to DAWN as a movement which includes many affiliates and associates who are not employed by Dawn Ministries, but may receive compensation by means of travel or conference reimbursement.

<sup>2</sup> Jim Montgomery, *DAWN 2000: 7 Million Churches to Go* (Pasadena: (William Carey Library, 1989), 7.

its whole nation, including all its people groups, in response to the command of our risen Lord (Mt. 28:19, 20).

#### Our Conviction

is that this is being accomplished most effectively when the whole Church of a whole nation is committed to reach the goal of seeing Christ become incarnate in every group of 500 to 1,000 citizens in every village and neighborhood and for every class, kind and condition of man. This means having at least one evangelical congregation sharing Christ within easy access of every person in each country.

#### Our Commitment

is to communicate this vision, with all the resources God provides, to Church and Mission leaders in all nations through meetings and publications, and through encouraging and supporting cooperative, nation-wide programs of saturation church planting, especially in those lands of great potential harvest.<sup>3</sup>

### 4.1.1 Dawn Ministries Inception and Growth

The vision for DAWN existed long before its official founding in 1985. In 1960, Jim and Lyn Montgomery were sent to the Philippines where Jim worked as editor of *Crusader Magazine*.

It was there, among the responsive Filipino people, that Jim received insight from the Lord about the discipling of a nation. He concluded that a whole nation could be reached when every community of that nation had a church, or congregation of believers, incarnating or living out the life of Christ in all of His compassion, truth, power, beauty and grace. In 1962, he became the Philippine Crusades Field Director. Later, he challenged Filipino denominational leaders to join forces to plant a church in every village and neighborhood of the Philippines. They estimated a need for at least 50,000 new churches to be established by the year 2000, a goal that the church steadily worked toward and exceeded, setting new goals to reach communities that were still without churches. At the age of 55, Jim stepped out in faith to found Dawn Ministries, setting up his first office in the garage. Jim and his team took the DAWN (Discipling A Whole Nation) strategy from country to country, and

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<sup>3</sup> (Dawn Ministries) <http://www.dawnministries.org/aboutus/vision.htm> (accessed 24/November/2006)

thousands of church leaders throughout the world caught the vision.<sup>4</sup>

In 1985 DAWN was officially founded as a global movement, and the word "DAWN" became an acronym for "Discipling A Whole Nation." DAWN is a strategy of ministry that has been developed from the terms of the Lord's command to "make disciples of all nations."

Dawn Ministries has grown from those early days in Jim's garage. A major factor in their growth is Dawn's values and deep commitment to finishing the task, which they have successfully passed on throughout the Dawn Ministries movement.

It is the belief of the Dawn team that the Lord wants nations to be discipled. Dawn seeks to mobilize the whole Body of Christ from within every nation in an optimum strategy for the discipling of all the "nations" or peoples of those countries. Dawn aims at mobilizing the whole Body of Christ in every nation in a determined effort to complete the Great Commission. They achieve this "by working towards the goal of providing an evangelical congregation for every village and neighborhoods of every class, kind and condition of man in the whole country."<sup>5</sup>

The people of Dawn are working to see that Jesus Christ becomes incarnate in all His beauty, compassion, power, and message in the midst of every small group of people on a country-by-country basis. Therefore, DAWN associates want to see existing churches genuinely incarnate the Lord Jesus Christ into their daily lives. They desire to see these churches multiplied so that not even one single person in a country is out of range either in a practical or cultural sense of the living Christ.

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<sup>4</sup> (Dawn Ministries) <http://www.dawnministries.org/index.htm> (accessed 24/November/2006)

<sup>5</sup> (Dawn Ministries) <http://www.dawnministries.org/aboutus/history.htm> (accessed 24/November/2006)

The DAWN strategy works toward a witnessing congregation in every small community of man. That way it will be possible to communicate the gospel in the most direct and productive way to every person in that context. Dawn Ministries has come a long way from those early days in the Philippines. Today Dawn Ministries works with the Body of Christ in 155 nations. Their goal is to see a church within easy access of every person on the globe, and they are attempting to work with all ethnic, socio-economic, and demographic groups within these 155 countries.

#### **4.1.2 DAWN: A New Model for Missions and Church Planting**

What caused this new model for missions and church planting to explode from the Philippines to become globally accepted? The Lausanne Conference of 1974 created a mounting concern for the thousands of still unreached peoples of the world which was coupled with a growing excitement for targeting the year 2000 as a date for completing the task of evangelizing them.<sup>6</sup> Added to this is the rising interest of missionaries in third world countries and churches. The new Dawn Ministries movement would take these realities into consideration in the developing of this new strategy.

Here is the way the Lord had been leading us to face these realities: We would develop a small team of experienced missionaries capable of motivating and training the top level of leaders in a country to organize a nationwide project that would lead most directly to the discipling of that country and all the peoples within it. Such a strategy would be called DAWN-Discipling A Whole Nation.<sup>7</sup>

The Dawn missionaries would not reside in any particular nation, but they would communicate the vision of the DAWN strategy through various publications and seminars

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<sup>6</sup> While Ralph Winter at Lausanne 1974 is credited with launching the "unreached peoples movement," he was not the first to conceive of the idea. For example, Donald McGavran used the term "unreached peoples" at Uppsala and has the same concept but uses the term "people movements" in "The Bridges of God."

<sup>7</sup> Montgomery *DAWN 2000*, 6.

as they traveled country to country. Their primary task was to locate and equip what would become known as a "John Knoxer" of a nation. That person would have the same burden as John Knox, whose famous heart cry was, "Give me Scotland or I die." The new DAWN "John Knoxer" would have the passion for and the ability to mobilize the Church of a nation for a DAWN-type project. For example,

Dawn Ministries would work towards the goal of being in contact with such a leader in every nation of the world by 1995 so that there could be a DAWN project in operation for every country by AD 2000. (In some cases, it would be impossible for such a person actually to live within his country. Creative ways would need to be found to develop a DAWN project in such situations.) DAWN missionaries, then, would serve in two basic capacities: 1) They would communicate the vision of DAWN. 2) They would serve as consultants and helpers to the John Knoxers who desired to develop DAWN projects.<sup>8</sup>

Dawn Ministries would use this approach to make it possible for individuals to help mobilize the whole body of Christ in whole countries at a very low total cost. The task was completing the Great Commission to the whole world. Ultimately, Dawn Ministries would spread the vision of the DAWN strategy and would attempt to fan the flames of a movement to evangelize the world.

Perhaps timing played an important factor in Dawn Ministries becoming a global missions movement. Dawn's passion to disciple the nations coupled with the Lausanne emphasis for engaging the unreached peoples of the earth met in what appears to be a "kairos" moment in history. A time where God intervenes in time and space and does something special that only He can do. This will be looked at in more detail later in chapter six.

#### **4.2 YWAM (Youth With A Mission)**

YWAM (Youth With A Mission) "encompasses thousands of people and hundreds of ministries in almost every country of

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<sup>8</sup> Ibid., 6.

the world.”<sup>9</sup> Their passion and ministry is to know God personally and to personally make Him known.

YWAM is a mixture of people from all over the globe who are currently working in 149 countries. These people come from numerous Christian denominations and speak hundreds of different languages. Nearly half of the YWAM staff come from "non-western" countries, such as Brazil, Korea, Indonesia, India and Nepal. In addition to their full-time staff, YWAM also ministers through short-term outreach projects. Teams made up of individuals, youth groups, families and churches who get to participate in sharing the Good News of Christ around the world. YWAM sends out over 25,000 short-term missionaries each year.

YWAM has a rather unique ministry approach. There are three strands of ministry that weave throughout all that YWAM does: Evangelism, Mercy Ministry, Training and Discipleship. YWAM uses some creative evangelism tools in presenting the gospel which include drama, music, performing arts and sports camps. Although all ministry is important to YWAM,

Mercy Ministry is the "hands and feet" of making God known. YWAM helps meet some of the practical and physical needs of about 400,000 people annually. Caring for street children in South America; aiding in the recovery of drug addicts in North America and Western Europe; feeding and housing refugees and women in need in Africa and Asia, and operating ships that declare the good news practically and verbally, are just some of the ways in which helping hands are extended.<sup>10</sup>

YWAM employs Training and Discipleship to equip Christians better to serve others. Their training includes

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<sup>9</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_wha\\_ywamexplained.htm](http://www.ywam.org/contents/abo_wha_ywamexplained.htm) (accessed 25/November/2006)

<sup>10</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_wha\\_ywamexplained.htm](http://www.ywam.org/contents/abo_wha_ywamexplained.htm) (accessed 25/November/2006)



agriculture, health care, drug rehabilitation, and biblical counseling.

YWAM also has a university that resides in 250 different locations globally. Through YWAM's University of the Nations missionaries can study in specialized areas such as science and technology, linguistics, the humanities, and Christian ministry. Each year an average of some 10,000 students attend University of the Nations at one of these locations.

#### **4.2.1 A Historical Look at YWAM**

It all began in June of 1956 when Loren Cunningham, a 20-year-old student at the Assemblies of God College in Springfield Missouri had a dream. In Cunningham's dream he saw "waves of young evangelists washing up on the shores of every continent."<sup>11</sup> He had spent part of his summer in Nassau, Bahamas. One night while in Nassau the Lord used a map on the wall to inspire Loren to witness to the nations. That experience changed his life. In the summer of 1960 Loren became an Assemblies of God minister and a leader of youth activities in Los Angeles. Loren could not forget his vision. He took his youth ministry team to Hawaii. After Loren returned from Hawaii he felt that his vision needed to become more focused. He sought more clarity and Godly guidance. Loren decided that he needed to experience the cultures that he wanted to reach so he boarded a plane and set out on an around-the-world airline tour and began to map out his vision.

In December 1960 Loren decided on the name Youth With A Mission. YWAM's first office was in Loren's bedroom in his parents' house. YWAM's first missions effort was to send two men in their early twenties to Liberia to build a road

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<sup>11</sup> Loren Cunningham, "Q & A With Loren," in *Transformations: YWAM University of the Nations*, (Kailua-Kona Hawaii, vol.3, 2006), 2.

through the jungle to a leper colony. After that first trip YWAM experienced growth throughout the 1960s.

From December, 1969 to the summer of 1970, YWAM held its first school, the School of Evangelism, with a total of 36 students. The students' lodging and classes took place in a newly renovated and leased hotel in Lausanne, Switzerland. By the end of the year, YWAM purchased the hotel and made Lausanne, Switzerland its first permanent location.

Later in the decade, another YWAM school would begin, a school that would become the foundation for YWAM's many training programs. By 1974, the School of Evangelism was being offered in New Jersey as well as Lausanne.<sup>12</sup>

By the year 1970, YWAM had a total of forty full-time staff. In 1970 YWAM used a castle in Munich, Germany, as the base for their one thousand volunteers and staff. In 1973, YWAM's founder, Loren, had visions for the Mercy Ships. These visions began to come to life as a "diamond in the rough." YWAM leased the Pacific Empress Hotel in Kona, Hawaii, and began the cleaning process and renovations in order to turn it into the campus for what was initially called the Pacific and Asia Christian University.

In 1979 Loren's vision about the Mercy Ships was confirmed. YWAM cautiously began negotiations to buy the Victoria. By 1979 the ship was paid for and towed to Greece to be renovated. The Victoria was renamed "Anastasis" (the Greek word for Resurrection). In 1982 the refurbished Anastasis sailed from Greece, and the ministry of Mercy Ships had begun.

YWAM continued to grow. By 1980, YWAM had a full-time staff of 1,800. In the 1980s YWAM's mercy ministry continued to grow. YWAM was part of several international strategy conferences. One of which focused on church planting. They were in Manila for Lausanne 1989 and the signing of the

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<sup>12</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_his\\_1970.htm](http://www.ywam.org/contents/abo_his_1970.htm) (accessed 25/November/2006)

Manila Covenant. YWAM began to set international goals including "Project 223, which aimed to start ministry in every country; and Target 2000, which focused attention on the needs of unreached peoples."<sup>13</sup>

In 1991, YWAM's international leadership team met in Egypt. This was the first time for this international group to meet in the Middle East. YWAM's leaders sensed the mission should focus on the needs of the Muslim world. Through the diligent prayer of this group the 30 Days Muslim Prayer Focus, the Red Sea Covenant, and the Reconciliation Walk were born. By 2001, the tenth anniversary of the Egypt meeting, millions of people worldwide had prayed for the specific needs of Muslims. There have been more than one million prayer guides produced in thirty-five different languages.

As YWAM neared the year 2000, its 40th anniversary, it unveiled a new logo. It also prepared for the inauguration of a new President. By the year 2000, YWAM had over 11,000 staff from over 130 countries. To reflect this diversity and also to lead it well, YWAM developed a new leadership role, the Executive Chairman, which Jim Stier stepped into, and made the presidency a three-year rotating position. It named Frank Naea, who is both Samoan and Maori, its first non-western President. This reflected YWAM itself, which had become almost 50 percent non-western.<sup>14</sup>

In 2003 YWAM released Mercy Ships to become a separate ministry. YWAM has continued its growth throughout the beginning of the twenty-first century. As of the end of 2006 they were operating in more than one thousand locations in over 149 countries, ministering with a staff of nearly 16,000 individuals.

#### **4.2.2 YWAM's Influence**

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<sup>13</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_his\\_1980.htm](http://www.ywam.org/contents/abo_his_1980.htm) (accessed 25/November/2006)

<sup>14</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_his\\_1990.htm](http://www.ywam.org/contents/abo_his_1990.htm) (accessed 25/November/2006)

YWAM continues to grow and influence the world for Christ. Their influence through the University of the Nations and their global missionaries would be too comprehensive for this work to explore. However, their impact through their affiliation with Dawn Ministries should be briefly examined. One way this growth can be seen is in YWAM's indirect influence on Dawn Ministries. YWAM's 'Evangelism' component, as well as the 'Training and Discipleship' component, are being taught through seminars at DAWN conferences and put into action by DAWN associates and national missionaries. YWAM's use of creative evangelism tools in presenting the gospel such as drama, music, performing arts and sports camps have been utilized in places like Switzerland. One example is the Skater Park in Thun, Switzerland, where a house church has been planted for those skateboarders who feel alienated from mainstream society.

Another close connection between YWAM and DAWN is through Jeff Fountain. Fountain is a New Zealander who has worked with YWAM in his adopted land of The Netherlands since 1975. He has served as director of YWAM Europe since 1990 and writes a comprehensive weekly article that portrays the current spiritual climate of Europe. Many of the DAWN affiliates receive this newsletter and use it as a barometer for ministry decisions. Occasionally Jeff participates in DAWN Europa Conferences and is a dynamic speaker.

#### **4.3 A.D. 2000 and Beyond**

A.D. 2000 and Beyond (originally named A.D. 2000) was a grassroots movement that did not function from the top down, but strived to function from the bottom up. The movement had strong leadership who recognized their role as primarily one of encouragement and facilitation. They sought to provide assistance to national, regional and resource network leaders worldwide. The Movement sought to bring together the

entire spectrum of the contemporary Protestant church. One of the movement's goals was to remove "the barriers between traditional Evangelicals, Pentecostals and Charismatics."<sup>15</sup>

A.D. 2000 was founded and guided by non-Westerners. There were four key leaders at the helm of the A.D. 2000 and Beyond Movement. Luis Bush was the International Director. He was Argentinean by birth, raised in Brazil, and pastored a local church for seven years in San Salvador, El Salvador. Thomas Wang was the Chairman and was from Mainland China. John Richard, Associate International Director for Special Projects was from India. And Joon-Gon Kim, who served as the Chairman of the GCOWE Preparation Committee, was from Korea.

At the beginning of this decade, researchers reported that more than 2000 different evangelization plans by Christian organizations and denominations focused on the year 2000. The AD2000 & Beyond Movement first gained attention at the international missions conference Lausanne II in Manila in 1989. The Movement then spread rapidly around the globe to help catalyze these evangelism plans that focus on the year 2000.<sup>16</sup>

A.D.2000 and Beyond Movement's goal was to encourage cooperation in establishing a church within every unreached people group by making the gospel available to every person by the year 2000. Ralph Winter, founder of the U.S. Center for World Mission referred to the A.D. 2000 and Beyond Movement as "the largest, most pervasive global evangelical network ever to exist."<sup>17</sup> A.D. 2000 and Beyond sought to avoid duplication of missions efforts and attempted to promote better communications between missionaries from different agencies.

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<sup>15</sup> (AD 2000 & Beyond) <http://www.ad2000.org/ad2kbroc.htm> (accessed 1/February/2007); While A.D. 2000 and Beyond considered themselves to be contributing to the unity of evangelicalism by removing barriers, not all evangelicals would agree that has taken place. For example David Hesselgrave questions such evangelical unity in *"Paradigms In Conflict: 10 Key Questions in Christian Missions Today."*

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

The role of the A.D. 2000 and Beyond Movement may be summed up in three C's: Catalyst, Coordinator, and Communicator. As a catalyst A.D. 2000 and Beyond Movement mobilized existing churches, movements, and structures for the purpose of evangelism and church planting. As a coordinator A.D. 2000 and Beyond Movement facilitated cooperative mission efforts between western churches, national churches, and missions agencies while functioning in a coordinating role. As a communicator the A.D. 2000 and Beyond provided crucial communication links between Christian leaders from every region of the world. Patrick Johnstone, author of *Operation World*, writes, "I believe that God has given us the best opportunity in all history to gain a wide level of support among Christians committed to world evangelization in the AD 2000 vision."<sup>18</sup>

#### **4.3.1 A.D.2000 and Beyond's Global Influence**

A.D. 2000 and Beyond sponsored the Global Consultation on World Evangelization (GCOWE '95) which was held May 17-25, 1995, in Seoul, South Korea. A.D. 2000 and Beyond estimate, "Nearly 4,000 Christian leaders representing 186 countries gathered to formulate evangelism plans focusing on the year 2000."<sup>19</sup> It is believed that GCOWE '95 was attended by people from more countries than any other Christian gathering in the history of the world.

A.D.2000 and Beyond viewed GCOWE '95 was a rite of passage for the missionary-sending movements especially those from Asia, Africa and Latin America. The basis for this belief was due to the fact that three-quarters of the

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<sup>18</sup> (AD 2000 & Beyond) <http://www.ad2000.org/staff/luis.htm> (accessed 1/February/2007)

<sup>19</sup> (AD 2000 & Beyond) <http://www.ad2000.org/ad2kbroc.htm> (accessed 1/February/2007)

consultation's financing and two-thirds of the delegates were from the non-Western world.<sup>20</sup>

Additionally the A.D. 2000 and Beyond Movement launched Joshua Project 2000 and National A.D. 2000 Initiatives. The Joshua Project 2000 was a global cooperative strategy that identified 1,739 people groups who were in dire need of a church-planting effort. The Joshua Project 2000 brought together research workers to investigate these unreached peoples. They produced prayer profiles, enlisted prayer support, and encouraged the mobilization of church-planting teams.

The Network for Strategic Missions states,

The goal of Joshua Project 2000 was to make a priority of establishing, as a minimum, a pioneer church-planting movement within every ethno-linguistic people of over 10,000 individuals by December 31, 2000.<sup>21</sup>

The National A.D. 2000 Initiatives were considered to be the best expressions of the practical outworking of the A.D. 2000 and Beyond Movement. As of 1999, most countries of the world were participating in some type of a National A.D.2000 Initiative. The aim of these initiatives was to see that the body of Christ was mobilized and working in every nation. Their coordinated efforts were toward the completion of the unfinished task of evangelization in their own country. This would be accomplished by each person making a significant contribution to evangelism and by church planting among the least evangelized peoples of the earth. The goal was to reach all countries of the world by the year A.D. 2000. The A.D. 2000 Committee claim,

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<sup>20</sup> (Network for Strategic missions)  
<http://www.strategicnetwork.org/index.php?loc=kb&view=v&id=14160&mode=v&pagenum=2&lang=> (accessed 1/February/2007). Each participant was encouraged to raise his/her own international travel support. However, delegates in the more financially developed countries were asked to contribute to subsidize participants in countries where conditions were not as feasible for a participant to raise all of his/her own travel.

<sup>21</sup> Ibid.

The two predominant measurable goals of the National A.D.2000 Initiatives are: 1) To see as a priority and minimum, a pioneer church planting movement within every major ethno-linguistic people in the nation, country and mega-city of the world by the end of the year 2000 and, 2) To see the establishment of a saturation church planting project in each and every nation also by the end of the millennium.<sup>22</sup>

The A.D. 2000 and Beyond Movement considered themselves to be servant-catalysts and sought to encourage, motivate and network men and women church leaders. They did this by "inspiring them with the vision of reaching the unreached by the year 2000 through consultations, prayer efforts and communication materials."<sup>23</sup> The team's primary efforts were focused on engaging in the development of National A.D. 2000 Initiatives. Additionally, they never lost sight of their "global focus on the approximately 1,800 remaining least evangelized peoples with more than 10,000 individuals each, through Joshua Project 2000."<sup>24</sup>

As was the intention of the board of directors from its inception, the offices of A.D. 2000 and Beyond closed in early 2001. However, Luis Bush and his team believed that God would continue to perform miracles in the hearts of the lost globally. They prayed that the Body of Christ would rise to the challenge of global evangelization. And the expected result to lead to the

establishment of a mission-minded church planting movement within every ethnolinguistic people by AD 2000, so that every person might have a valid opportunity to experience the love, truth and saving power of Jesus Christ in fellowship with other believers.<sup>25</sup>

#### **4.3.2 A.D. 2000 and Beyond's Influence on Dawn Ministries**

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<sup>22</sup> Ibid.

<sup>23</sup> Ibid.

<sup>24</sup> Ibid.

<sup>25</sup> Ibid.



While A.D. 2000 and Beyond's leadership (particularly Luis Bush) has had a great relationship with Dawn Ministries leadership (particularly Jim Montgomery), perhaps its point of greatest impact with DAWN Ministries can be seen in India. Luis Bush and Roy Wingert (Jim Montgomery's son-in-law) formed a strong affinity in the 1990s. Wingert, the Dawn director for India in the 90s, invited Bush to travel to India with him on several occasions. Bush is a powerful motivational speaker and is able to rally Christian nationals together for a common cause.

In 1999 Luis Bush, his wife (Doris), Wingert, and the writer of this dissertation traveled to six different cities together encouraging national pastors to cooperate with one another in saturation church planting efforts. Bush with his charismatic and passionate preaching and lecturing would challenge the conference delegates with biblical truths for assisting one another. Wingert would follow up by systematically analyzing the current situation of the local church and offering practical solutions through new church planting methodologies. This Bush-Wingert (one-two) "punch" would usually assist the local Indian pastors to see that indeed church planting was both biblical and possible. The Bush-Wingert combination was an effective alliance. City after city the routine was repeated and for the most part it was extremely successful.

Wingert has since left Dawn Ministries (after Jim Montgomery's death) and has formed his own ministry. He continues to work with the Dawn Ministry associates in India. Wingert's new ministry focuses much the same as his ministry with Dawn in the training of national church planters in India.

### **3.4 The Alliance for Saturation Church Planting**

The Alliance for Saturation Church Planting dissolved as a formal partnership in June 2006 after thirteen years of ministry. Prior to June 2006, the Alliance attempted to facilitate church planting efforts in the twenty-seven

countries of post-communist Eurasia. Like many mission agencies, the Alliance adopted the Lausanne Covenant as an official statement of faith for their ministry. The Alliance asserts,

The Lausanne Covenant serves as the ASCP statement of faith. Among other important evangelical doctrines, it affirms the authority and power of the Bible, the uniqueness and supremacy of Jesus Christ and the urgency of sharing the message of the gospel to the entire world.<sup>26</sup>

The Alliance believed that God intended the local church to be the primary instrument for evangelism, discipleship, and the fulfillment of the Great Commission. They attempted to work in partnerships with the evangelical Body of Christ which included existing churches, emerging churches and other para-church organizations. The Alliance partnered with a broad spectrum of evangelicals including Baptist churches, Evangelical Free churches, Grace churches, several Interdenominational churches as well as Dawn Ministries, Global Mission Fellowship, BEE International, O.C. International, Greater Europe Mission and numerous others. In all, the Alliance partnered with seventy plus churches and/or mission agencies in saturation church planting efforts.

The Alliance expected their partners to embrace the saturation church planting vision. They asked them to pursue a strategy that enabled nationals to plant churches that would multiply themselves. They adopted the following seven basic practices in the belief that it would best assist saturation church planting movements in post-communist Eurasia.

1. Facilitate - Alliance partners work with existing and/or emerging indigenous churches in a way that helps them foster and participate in saturation church planting movements.

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<sup>26</sup> (Alliance For Saturation Church Planting)  
<http://www.alliancescp.org/believe.html> (accessed 5/February/2007)

2. Multiply - Alliance partners work toward methods and models (for example, cell groups or lay ministry empowerment) that will lead to natural reproduction.
3. Work SCP elements - Alliance partners work so that certain elements will feed an SCP movement.
4. Partner - Alliance partners work together whenever possible capitalizing on the strengths of different organizations and the gifting of their people.
5. Resource - Alliance partners actively contribute what is dear to them - people, money, materials, time, credibility and networks for SCP facilitation efforts.
6. Clarify - Alliance partners have clear identity and vision. They know why they exist and know how they can contribute to SCP facilitation.
7. Advocate - Alliance partners identify at least one partnership advocate from within their own ranks that will 'champion' the cause and vision of the Alliance within each organization.<sup>27</sup>

#### **4.4.1 The Alliance's Contributions:**

After evaluating their ministry purpose and accessing their effectiveness in light of all the evangelical work taking place in Europe, the Alliance decided that other ministries could continue to make significant impact without their assistance. Therefore, in September 2005 the Alliance officially dissolved as an mission organization. Even though the Alliance dissolved in 2006, many of the Alliance personnel are still serving in Eurasia with other organizations. David Toth, for example, is working in Budapest with Dawn Ministries. Some have gone to work with other agencies. Lee Behar is working with the Maclellan Foundation. These former Alliance workers are still contributing to saturation church planting by motivating and training national pastors and church planters.

Additionally, the Alliance workers trained, encouraged, and equipped thousands of church planters across Eurasia. Some of their church planters planted churches that produced

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<sup>27</sup> (Alliance For Saturation Church Planting)  
<http://www.alliancescp.org/believe.html> (accessed 5/February/2007)

For a complete description of these seven practices, see Addendum E.

missionaries that took the gospel beyond Eurasia into India and Africa.

Perhaps the Alliance's greatest contributions to the global church are the resources they left behind. Foremost in this regard is the Omega Course, which is a five-volume set of manuals on saturation church planter training. Secondly, the Prayer Book is a 160 page book called "Prayer that Strengthens and Expands the Church." Third is the Essential Vision which is a sixty-seven page book that outlines saturation church planting principles. Finally their Mentoring Manual which is a 125 page practical tool that helps leaders understand the role of mentoring. These tools remain for the church and can be freely downloaded from the Alliance website at <http://www.alliancescp.org/resources/index.html>.

#### **4.4.2 The Alliance's Impact on Dawn Ministries**

The Alliance influenced Dawn Ministries much the same way as did YWAM. The Alliance missionaries networked closely with DAWN associates through conferences and leadership training seminars. Men like Jay Weaver and Don Crane would impact Dawn personnel, as well as a multitude of others, through events like Hope For Europe's "Hope 21 Conference." The HOPE 21 Committee portray HOPE 21 as a,

'cluster' congress, with some 25 separate consultations taking place simultaneously in a dozen hotels spread across the city. Each of these two-day consultations represented a Hope For Europe network, and explored the meaning of the hope of the gospel in a particular field.<sup>28</sup>

Hope 21's aim was to provide an honest evaluation of Europe's spiritual situation at the beginning of the twenty-first century. It provided an opportunity for DAWN strategists and Alliance church planters to teach seminars together and glean from each other. Jay Weaver (Director of

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<sup>28</sup> (Hope For Europe Committee) <http://www.hfe.org/about/hfe/hope21.php> (accessed 9/February/2007)

Field Ministries for the Alliance) and Reinhold Scharnowski (Director for DAWN Europe) were examples of key leaders at Hope 21. Additionally, Hope 21 induced an atmosphere of camaraderie where church planters, missiologists, and statisticians were united in their efforts to penetrate Europe with the Gospel.

The Alliance also participated in DAWN conferences. Don Crane was one such influence at the DAWN Europa Congress held in Wilderswil, Switzerland in February 1998. Crane shared what he had gleaned from his years of experience with the Alliance to those attending the conference.

#### **4.5 The International Mission Board (Southern Baptist)**

The International Mission Board (formerly the Foreign Mission Board) of the Southern Baptist Convention is the United States' largest Protestant Mission sending agency. This work would not be complete without examining its relationship to Lausanne 1974 and its impact on the global church.

The International Mission Board (IMB) is an entity of the Southern Baptist Convention (SBC). The SBC is the largest evangelical denomination in the United States. They report more than 42,000 churches and claim a membership of nearly 21 million members.<sup>29</sup> The Southern Baptist Convention was formed in Augusta, Georgia, in 1845. One of the main reasons for this new formation was to "create two mission boards—the Foreign Mission Board and the Domestic Mission Board (now the North American Mission Board)."<sup>30</sup> The IMB's "main objective is presenting the gospel of Jesus Christ in order to lead individuals to saving faith in Him and result

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<sup>29</sup> David Barrett, George Kurian, and Todd Johnson, *World Christian Encyclopedia; A Comparative Survey of Churches and Religions in the Modern World* 2d ed., Vol. 2 (Oxford: Oxford Press, 2001), 7.

<sup>30</sup> (International Mission Board, SBC)  
<http://www.imb.org/core/aboutus.asp> (accessed 5/February/2007)

in church-planting movements among all the peoples of the world.”<sup>31</sup>

#### **4.5.1 The IMB and Its Relationship With Lausanne**

R. Keith Parks, then secretary for Southeast Asia and former missionary to Indonesia, delivered a paper at Lausanne 1974 entitled “The Great Commission.” In 1980 Parks became the president of the Southern Baptist Foreign Mission Board, and the influence of Lausanne can be seen in Parks’ philosophy of ministry. During Parks’ twelve years at the helm of the then Foreign Mission Board, he sought unity at any cost.

Also, Parks was in step with the flow of the social aspects that dominated Lausanne 1974. In an oral interview on April 4, 2000, Parks speaks concerning Southern Baptists.

I think we distort Scripture if we assume that evangelism is all that you do and that social ministry is not a necessary add on, because Jesus never, as best I can understand, never separated, and never said just evangelize, but it was ... it was always a holistic Gospel, and when you say that people, some people get nervous that you’re leaving out evangelism. But, I would often say to people, missionaries who were in institutional work, for example, or who were in ministry of one form or another that to go and meet the social or physical or emotional needs of people and to fail to meet their spiritual needs would be a total perversion of the Gospel. Where at the same time to go and just say ‘Jesus loves you and you ought to trust Him’ when somebody’s starving to death, this is also a perversion of the gospel.<sup>32</sup>

Parks affirmed the presentation of the Gospel as a vital part of missions, yet like many at Lausanne, he believed that missions must include active ministry to those oppressed by poverty and politics. Parks also believed that unity was more important than doctrine and that missions was the great unifier within the SBC;

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<sup>31</sup> Ibid.

<sup>32</sup> Addendum D (Parks).

Early on I would argue with Adrian Rogers about that and he'd say no, 'the thing that has held us together is not missions, but doctrine'... I believe you can study history and find that those conventions that have been organized around doctrine tend to divide and re-divide because somebody has to decide what the true doctrine really is and you reach a point of definition where others say no that's not what I really believe. When a convention is focused on missions, this is a cause that hopefully all of us believe in and is so much bigger than any of us that it can pull us together.<sup>33</sup>

This same philosophy of ministry is evident in the IMB to this day. Jerry Rankin, the man who followed Parks in the presidency of the IMB, holds to the same beliefs as Parks. This may be due in part to the fact that they worked together in Southeast Asia for many years. Under Rankin's leadership (at that time part of the IMB's Pacific Rim regional leadership team) the IMB became active participants in Pattaya, Thailand, at the Lausanne meetings in 1980 and again at Lausanne II in Manila in 1989.

As Rankin settled into his presidency in 1997, he and his Vice President of Overseas Operations, Avery Willis, both became more involved within the Lausanne movement. Rick Wood affirms that, "Avery Willis served as the co-chairman of the Mission Executive Consultation at GCOWE 97 in Pretoria, South Africa."<sup>34</sup> One of the common themes of GCOWE 97 was "Unity in Diversity,"<sup>35</sup> which Rankin and Willis affirmed.

Rankin also attended the GCOWE Mission Executive Consultation. In reality, "Jerry Rankin of the Southern Baptists was only one of a handful of denominational mission sending agencies represented at the meeting."<sup>36</sup> Lausanne has

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<sup>33</sup> Ibid., (Parks).

<sup>34</sup> Rick Wood. "Missions Executives Meeting: The Dream of William Carey Becomes Reality," *Missions Frontiers: The Bulletin of the U.S. Center for World Missions*. 19, nos. 7-10 (July-October 1997): 10

<sup>35</sup> Ibid., 10

<sup>36</sup> Ibid., 14

made a significant impact on the IMB as had the IMB on Lausanne.

The IMB continues to cooperate with Lausanne in the areas of research and church planting methodologies. IMB missionaries were present at the Lausanne research meeting in Chiang Mai, Thailand, in September 2001. Their presence was also seen at the 2004 Forum for World Evangelization which was held in Pattaya, Thailand, on September 29 - October 5, 2004. The conference consisted of more than 1,500 Christian leaders from around the world who focused on the unfinished task of global evangelism. IMB personnel are also serving on planning committees for the Lausanne 2010.

#### **4.5.2 The IMB and Its Relationship with Dawn and DAWN**

The IMB has influence with ministries like Dawn Ministries and is influenced by them. IMB missionaries attend DAWN Conferences and work hand in hand with DAWN associates globally. One example of this is found in the speaking schedule of David Garrison, IMB Regional Leader for South Asia. Garrison speaks on church planting at conferences where DAWN associates are present, and has written a book entitled *Church Planting Movements: How God is Redeeming the World*. This book has become popular among the DAWN associates, and Garrison's methodologies are often the topic of conversation at DAWN Congresses. Garrison speaks globally, and his schedule can be accessed via his website.<sup>37</sup>

#### **4.6 Summary**

Each of the mission organizations examined in this chapter have been influenced by the Lausanne Covenant and the "unreached peoples" movement that flowed from Lausanne 1974. These organizations likewise influenced the global church. Some organizations incorporated the "unreached peoples" focus into their present course of ministry action.

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<sup>37</sup> (David Garrison) <http://www.churchplantingmovements.com/> (accessed 9/February/2007)



Yet, others sought to change their course of action and redirect their ministry to become more people group oriented. The next chapter will explore these mission agencies (and others) to determine the impact of Lausanne 1974 on their ministries and how for some there was no significant change in their ministry direction, yet for others there was a significant redirection.

## Chapter 5

### **An Overview of Selected Parachurch Organizations and Missions Agencies Whose Ministry Toward the Global Church Has Been Affected By Lausanne 1974**

This overview will briefly examine a select cross-section of parachurch organizations and mission agencies from Lausanne 1974 to present day. The common factor in selecting these particular entities is that each one of them has made significant contributions to the global church, and each organization's ministry direction has been either reinforced by Lausanne or their ministry direction has changed due to Lausanne. Some of the agencies and organizations from chapter four will be considered in this chapter as well as others not previously mentioned. This overview will not deal with DAWN Ministries as chapter five deals extensively with them as a movement. As in chapter four, each of the mission agencies in this chapter has or had close affiliations with the DAWN movement.

#### **5.1 Non-Directional Impact**

The agencies and organizations in this section have been impacted by Lausanne in some way. However, their direction or course of ministry was not significantly directed or changed by Lausanne. These ministries were impacted by Lausanne in ways other than to set their course of ministry direction.

##### **5.1.1 O.C. International (O.C.I.)**

O.C. International is a faith based interdenominational mission agency that works internationally with interchurch ministries.<sup>1</sup> They focus on reaching whole nations for Christ. O.C.I. has nearly four hundred missionaries who are involved in evangelism, discipleship, leadership training,

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<sup>1</sup> Originally known as the Formosa Crusades, 1950; Formosa Gospel Crusades, 1951; Orient Crusades, 1952; Overseas Crusades, 1961; OC Ministries, 1979; and then changed to OC International, 1989.

church growth, missions, and support services. Their missionaries live in twenty-four countries, but their work encompasses sixty-five countries.

The vision for what has become known as O.C. International was born in the heart of Charles Richard Hillis born February 13, 1913, in Victoria, British Columbia, Canada. At the age of thirteen in 1926, Hillis attended evangelistic meetings at the Methodist church in town. It was during these meetings where George Bernard, (author of "The Old Rugged Cross") was the guest speaker, that Hillis was compelled to go to China as a missionary. In 1932 Hillis at the age of twenty graduated from Biola University and was on his way to China with the China Inland Mission (CIM), founded by J. Hudson Taylor.

During a missionary furlough in 1941 Hillis enrolled as a student at Dallas Theological Seminary for one year. In 1942 he accepted a teaching position as professor of missions and director of practical work at the Bible Institute of Los Angeles. In 1947 Hillis returned to Hunan province in China. However, the Chinese revolution continued to escalate over the next three years. This forced Hillis to leave China on February 21, 1950. Later that same year Hillis built a missionary team comprised of himself, Ellis Culver, and Uri Chandler. Their first missionary journey was to Formosa.

By 1952 Hillis and his team had developed a strategy for reaching whole nations. They joined the Oriental Missionary Society (OMS). Their goal was to preach the gospel in every village in Taiwan before the communists could take over. The president of Taiwan, General Chiang Kai-Shek, invited Hillis to preach the gospel to the armed forces. In 1954 Hillis' mission received its first official overseas name, Formosa Gospel Crusades. That same year, Hillis formed a partnership with The Navigators in Okinawa, and Formosa Gospel Crusades ministry began on the island. As the ministry expanded, including ministry to other islands,

the name of the mission changed to Orient Crusades (OC). By 1971 due to health issues Hillis requested that he be relieved from the general directorship of O.C. In 1976 Hillis retired as president and O.C. named Luis Palau as the new president. O.C. became O.C. Ministries in 1979, and the name changed to O.C. International in 1989.

On May 1, 1983, O.C. began its first China radio broadcast in partnership with the Far East Broadcasting Company (FEBC) from Cheju Island in Korea. Hillis devoted the next decade to the China radio project. His health continued to fail and in 1993 Hillis (by his 80th birthday) found himself with severe rheumatoid arthritis. Hillis died in 2005, but his vision lives on through the nearly four hundred O.C.I. missionaries and staff around the world.<sup>2</sup>

While O.C. International's vision and passion stemmed from Dick Hillis, its ministry direction since 1958 has been heavily influenced by Jim Montgomery. Montgomery began his missionary service with O.C. in 1958 serving in Taiwan. After moving to the Philippines, he served as Field Director there from 1968 through 1974. Montgomery took a two-year leave of absence during 1975 and 1976 to study at Fuller Theological Seminary where he became enthralled with the passion and teaching of Donald McGavran. In 1977 Montgomery returned to O.C. and worked as Director of Overseas Fields until 1979 when the department was renamed Research and Strategy where Montgomery continued as the director.

Montgomery took his vision and passion for discipling a whole nation and began Dawn Ministries in 1984. Montgomery's influence continued throughout the 1980s and 1990s. In fact, the offices of O.C. and Dawn were next door to each other on North Union Blvd. in Colorado Springs until Montgomery's retirement. Upon his departure from the presidency of Dawn Ministries in July 2005, Montgomery returned to O.C.

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<sup>2</sup> (O.C. International) <http://www.onechallenge.org/> (accessed 13/March/2007)

International and served as Managing Editor for their Global Church Growth Bulletin until his death in October 2006.

Montgomery's service and close affiliation with O.C. helped to steer the agency that today is focused on reaching the unreached peoples of the world. But what was it that inspired Montgomery to the "unreached?" Lausanne 1974 played a powerful role. The impact of Lausanne 1974, Ralph Winter, and Donald McGavran can vividly be witnessed in Montgomery's 1999 statement to this author.

A conversation between Jim Montgomery and this author began in 1998 in Tagaytay, Philippines, at the sixth National DAWN Congress and culminated a year later in Colorado Springs. In February 1998 one morning at breakfast Montgomery was explaining how he became so convinced that Dawn Ministries could impact the world for Christ by discipling whole nations. Montgomery spoke with such passion and conviction that in the spring of 1999 in Montgomery's Colorado Springs office the conversation resumed.

When asked, "Jim, your passion and zeal for the nations is incredible. Is there any one factor that has been the driving force behind that passion?" Montgomery replied, "There are three that are so intertwined that I don't think I can separate them. You see, Donald McGavran showed me the needs of the unreached Peoples. Ralph Winter brought those realities to the forefront at Lausanne (1974), and Lausanne promoted the concept and unified the constituencies in the pursuit of reaching the those who have not heard of Christ. There is no way to separate McGavran, Winter, and Lausanne from the "Unreached peoples."<sup>3</sup> By this statement Montgomery himself establishes Lausanne 1974 as being a major contributing force in his life. He used that driving force to help guide the course of O.C. International, D.A.W.N. Ministries, and evangelicalism at large (through his writings) to reach the "Unreached."

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<sup>3</sup> Quote taken from one of several conversations between Jim Montgomery and the author of this dissertation.

### 5.1.2 The U.S. Center for World Mission (USCWM)

Since the U.S. Center for World Mission did not exist until 1976, it is evident that the Lausanne Congress of 1974 had no direct impact for directing or redirecting its ministry. Therefore, it will be discussed in this section of the chapter rather than under revision and redirection. However, it must be noted that Ralph Winter, one of Lausanne's key architects, was co-founder (with his wife Roberta) of the U.S. Center for World Mission (USCWM). That fact alone demonstrates close ties with Lausanne and the thought that flowed from the congress of 1974.

Winter's vision for the USCWM began long before 1976. During Ralph and Roberta Winter's ten years of service as missionaries to the Mayan tribal group in Guatemala, they became burdened for training the new Mayan pastors. Winter also desired to establish a church among every unreached people group. It became "the driving vision and burden of the U.S. Center for World Mission. As the Center was getting started, many other ministries were formed along the way."<sup>4</sup>

One of Winter's ministries is *Mission Frontiers Magazine* which has since its founding in 1979 "issued a clear call to the Church worldwide to reach the unreached peoples."<sup>5</sup> *Mission Frontiers* staff also reports on things that God is doing among the nations. Winter's desire to foster cooperation between organizations that were focused on the world's unreached peoples led to the founding of another of his ministries, the William Carey Library. The library is a vital part of the (USCWM). *Frontier Missions* staff report,

Not only is William Carey Library a cooperating agency at the USCWM, but for many years William Carey Library and the USCWM have enjoyed a management partnership in which William Carey Library has published or

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<sup>4</sup> (US Center for World Mission) <http://www.uscwm.org> (about us section) (accessed 16/March/2007)

<sup>5</sup> (Mission Frontiers staff) <http://www.missionfrontiers.org/purpose.htm> (accessed 16/March/2007)

distributed many of the key resources the USCWM has promoted.<sup>6</sup>

The William Carey Library was founded in 1969 and housed in Pasadena near the campus of the U.S. Center for World Mission. It publishes and distributes books and other materials in an effort to better mobilize individuals and organizations for world missions. The library seeks to publish the best in current thinking on world missions.

Winter is also involved in the Perspectives on the World Christian Movement. Perspectives is a comprehensive course designed to address what God is doing around the world and to urge the students to consider what their part is in God's mission. The course focuses on four foundations: Biblical - God's unchanging purpose for the nations; Historical - Expansion and pioneers of the Christian Movement; Strategic - What are "unreached people groups" and why are they so important to complete God's eternal purpose; and Cultural - The gospel and cross-cultural communication.<sup>7</sup> The Perspectives Course Program adheres to the Lausanne Covenant, and Winter himself not only promotes the course but also teaches it.

Ralph Winter began The Roberta Winter Institute after the death of his wife. After Roberta's passing, many of Winter's friends offered consolation, but provided no answers as to why God allowed her to die from cancer. Winter believed his wife's death could have been prevented had there been a cure for cancer as there was for the Guinea Worm, which killed 3.5 million prior to a cure. The Roberta Winter Institute has launched an attack on the micro terrorist germs of the world. Winter believes,

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<sup>6</sup> (Mission Frontiers staff) <http://missionbooks.org/who.html> (accessed 16/March/2007)

<sup>7</sup> (US Center for World Mission) <http://www.perspectives.org/about/description.html> (accessed 19/March/2007)

This new challenge for missions could lead to a drastic reduction in our annual outlay to care for diseased people (it being the chief factor in poverty). It may also radically add power and beauty to the very concept of the God we preach, and thus become a new and vital means of glorifying God among the nations.<sup>8</sup>

Ralph Winter and the USCWM are involved in many other missions related endeavors. An effort to list and discuss them all would be too lengthy for this work. It is sufficient to say that Winter and the U.S. Center for World Mission's emphasis on Strategy, Mobilization, and Training has touched thousands of lives and numerous mission agencies in an effort to reach the world for Christ.

## **5.2 Revision and Redirection**

The agencies and organizations in this section have been impacted by Lausanne in such a way that their direction or course of ministry have been refocused or redirected by Lausanne's influence.

### **5.2.1 YWAM**

While there is no evidence of YWAM changing its direction as a direct result of Lausanne 1974's, it is clear that Ralph Winter (one of the Lausanne 1974 key architects), the U.S. Center for World Mission, and Todd Johnson made a significant impact on YWAM's direction. Winter's passion to reach the unreached penetrated YWAM's leadership in 1979. Winter's U.S. Center holds to the EFMA's and IFMA's Statements of Faith and openly embraces the Lausanne Covenant. The Center focuses on the unreached masses. Add to that the influence of Todd Johnson (Ralph Winter's son-in-law), and the impact is visible. Johnson is the Director of the Center for the Study of Global Christianity at Gordon Conwell Theological Seminary, but also serves as advisor to YWAM. In a strategic role,

Todd M. Johnson has been with Youth With A Mission (YWAM) since 1978. His main role has been to support

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<sup>8</sup> (US Center for World Mission)  
[http://www.uscwm.org/rwi/what\\_is\\_rwi.htm](http://www.uscwm.org/rwi/what_is_rwi.htm) (accessed 19/March/2007)



YWAM's long-term work among unreached peoples with research and training.<sup>9</sup>

Prior to Winter's and Johnson's influence YWAM focused on young people experiencing positive, short-term exposure to missions and evangelism. However, that changed in the late 1970s. Winter's and Johnson's influence led to the basic purpose of YWAM shifting to give young people experience in dynamic cross-cultural missions and evangelism. The subtle shift in wording is pregnant. Whereas before the Winter/Johnson influence the focus was a short-term exposure for the student, the new focus was on a dynamic cross-cultural experience that would forever change the life of the student and the culture impacted by the student. YWAM changed as,

The history of the frontier missions movement within YWAM began in 1979 when Kalafi Moala, a Tongan member of YWAM's international council, sat under the teaching of Dr. Ralph Winter, founder and director of the U.S. Center for World Mission. Moala felt that although he had heard about "hidden peoples" before, Dr. Winter "grasped the lens of my camera and brought the fuzzy concepts into sharp focus". From that moment on, Moala began to tirelessly encourage YWAM in the direction of frontier missions and significant events began occurring in rapid succession. Leaders in Amsterdam, Lausanne, Bangkok, and other locations began catching the vision for the frontiers.<sup>10</sup>

YWAM's new direction was not merely a subtle shift in mission mentality; it was a re-direction. Luis Bush publicly noted the paradigm shift in YWAM in the fall of 1999.

The focus of mission within Christendom has changed also. As Naisbitt and Aburdene write, "The year 2000 is operating like a powerful magnet on humanity, already reaching down into the 1990s and intensifying the decade. It is amplifying emotions, accelerating change, and heightening awareness, compelling us to re-examine

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<sup>9</sup> (IFMA) <http://www.ifmamissions.org/newssum04.htm> (accessed 12/February/2007)

<sup>10</sup> (International Journal of Foreign Missions) [www.ijfm.org/PDFs\\_IJFM/01\\_3\\_PDFs/YWAM%20Johnson.pdf](http://www.ijfm.org/PDFs_IJFM/01_3_PDFs/YWAM%20Johnson.pdf) (accessed 12/February/2007)

ourselves, our values and our institutions... Youth With A Mission (YWAM), one of the largest evangelical mission organizations in the world today, exemplifies this new reality. In the last few years approaching the year 2000, YWAM has totally restructured to focus on reaching the unreached people groups in the 10/40 Window. Beyond 2000 this trend undoubtedly will accelerate among other organizations.<sup>11</sup>

YWAM has continued pushing the envelope in reaching the entire globe for Christ. One of their latest ventures is the 4K Project. The 4K Project seeks to engage every segment of society within every people group by dividing the world's population down into manageable groups of four thousand and then enlisting young YWAM recruits to adopt one of these blocks of four thousand. Each recruit is then trained by YWAM and sent to minister among their people group segment.

#### **5.2.2 The International Mission Board (IMB)**

Prior to Lausanne 1974 missionaries of the International Mission Board (IMB) of the Southern Baptist Convention (SBC) worked primarily within the IMB structure and were not nearly as open to cooperation with other mission agencies in field initiatives. However, that began to change after the IMB's interaction with Lausanne. As mentioned in chapter three, Keith Parks' involvement in Lausanne 1974 was a springboard that launched the IMB into the world of "unreached peoples."

The intrigue and passion that followed Parks from Lausanne passed as a mantle through Avery Willis and on to Jerry Rankin. The focus from "geopolitical states" to "unreached peoples" began to shift in the late 1980s and on into the early 1990s. The IMB created within their agency an arm that they called Cooperative Services International

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<sup>11</sup> Luis Bush "Paradigm Shifts in World Missions," *International Journal of Frontier Missions*, 16, no. 3, Pasadena (Fall 1999): 111.

(CSI). By 1992 Mike Stroope was named as director of CSI and remained director until June 1997.<sup>12</sup>

The Baptist Standard quotes Stroope as "a key leader in crafting the IMB's non-residential missionary approach, a concept that preceded the formation of Cooperative Services International."<sup>13</sup> Stroope resigned as CSI area director during the IMB's reorganization. CSI was dismantled as a separate entity and incorporated into each of the board's newly formed fourteen regions. Supposedly each region would now employ CSI methodologies as appropriate within their context.

Stroope's resignation from the IMB was not due to his disagreement with Rankin's decision to infuse CSI into the entire agency, but Stroope felt that more of a restructuring needed to take place. "What the IMB is doing needs to be done," he said. "But there needs to be more done. Today there needs to be multiple ways of getting the job done."<sup>14</sup>

The IMB's restructuring of the early 1990s has continued throughout Rankin's presidential administration. In 1997 Rankin made his intentions clear concerning unreached peoples. "We really need to become more focused than we have been in the past on the harvest fields, on The Last Frontier, and on church growth."<sup>15</sup> Rankin was not alone in his quest to restructure the IMB. Avery Willis, the IMB's Senior Vice President for Overseas Operations, was working hand and hand with his president.

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<sup>12</sup> (Mike Stroope)

[http://www.baptiststandard.com/1997/11\\_26/pages/stroope.html](http://www.baptiststandard.com/1997/11_26/pages/stroope.html) (accessed 15/March/2007)

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Frontier Mission Staff, "The Southern Baptists Restructure to Reach the Unreached Peoples An Interview with Jerry Rankin, IMB President and Avery Willis, Senior Vice President for Overseas Operations," *Missions Frontiers: The Bulletin of the U.S. Center for World Missions* 19, nos. 7-10 (July-October 1997): 15-16

When Willis was asked why the IMB was restructuring, Willis responded how he had witnessed God at work and the IMB needed to be prepared to work with God. Willis remarked, "The IMB's antiquated organizational structure and culture which developed over 150 years cannot respond with flexibility and rapid deployment to meet the needs of this day."<sup>16</sup> Willis was supportive of Rankin's redirection and turning the IMB into more of the CSI model. Stroope believes, "CSI has helped us to focus on looking at the world the way God does-through people groups rather than geo and political states."<sup>17</sup> During the restructuring the IMB's ten regions became fourteen regions. CSI was integrated into the complete IMB overseas structure. And each region's regional leadership team (headed by a regional leader that lived within his region) became responsible for that region's strategy for reaching the "unreached" of the region.<sup>18</sup>

One other aspect of the restructuring was the shift that took place in the daily duties of the missionaries. Rankin realized that far too many missionaries were overloaded with administrative duties. He knew that restructuring of regions and methodologies alone would never accomplish the IMB's goal of reaching the world for Christ. Rankin's goal was to lessen the administrative work that field personnel faced daily and to "take the first step in liberating missionaries to fulfill their task."<sup>19</sup>

It remains to be seen if Rankin's desire to infuse the IMB with CSI will be successful or not. Certainly the CSI structure has been meshed with the old IMB structure. However, what remains to be seen is if Rankin passed on the

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<sup>16</sup> Ibid., 16

<sup>17</sup> Ibid., 16

<sup>18</sup> Ibid., 17

<sup>19</sup> Ibid., 16

passion and zeal of the Stroope CSI to fan flames of passion "to do whatever it takes to reach the Edge-NOW!"<sup>20</sup>

### **5.3 Impact on the Global Church**

This section will serve as a summary of the ministry impact on the global church of the agencies and organizations in this chapter.

#### **5.3.1 O.C. International's Impact**

Of all the mission agencies dealt with in the work, the impact of O.C. International is the most difficult to trace. Perhaps it is due to the fact that the organization is small and has chosen to work behind the scenes. While other mission organizations are well documented in periodicals and journals, O.C. has not had nearly the exposure others had seen.

However, O.C. does have 425 missionaries working in over sixty different countries. In the Philippines alone they have inspired

nearly 1,000 church leaders in 21 different consultations [to] set goals to plant 7,963 churches, train 22,016 leaders, and send 7,431 new cross-cultural missionaries by the end of 2010.<sup>21</sup>

Richard Hillis' passion and vision set the course for ministry, and Jim Montgomery's mission field analysis and church planting methodology helped guide O.C.I. to become a global player in the missions world.

#### **5.3.2 U.S. Center for World Mission's Impact**

The impact of the U.S. Center for World Mission can be seen through their involvement in many mission agencies, training of pastors and churches for missions involvement, and training of missionaries. The *Mission Frontiers* publication is widely read by evangelical pastors, mission volunteers, missionaries, and mission professors alike.

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<sup>20</sup> Mike Stroope, "Where Passion Leads Us" The CSI EDGE (Spring 1997): 1, (IMB In House Publication).

<sup>21</sup> (OC International) <http://www.onechallenge.org/> (accessed 19/March/2007).

Their coverage of God at work in the world provides inspiration and understanding for a broad spectrum of those interested in missions. *The International Journal of Frontier Missions* is a more scholarly publication and is read by professors and mission students for strategic missions purposes.

The USCWM's missions resources are unparalleled as they provide periodicals, journals, books, video training curriculums, and missions classes. Their Perspectives Course is consistently taught more than two hundred times per year in North America alone. The William Carey International University provides mission students with an opportunity to study and experience missions in cross-cultural settings, thereby providing the student with a hands on approach to contextualized ministry.

The USCWM also provides ministry training and missions opportunities for ethnic groups other than Anglo-American. Their specialty is Korean-American, African-American, and Latin-American mobilization. Additionally, the USCWM's Initiatives 360 Program assists pastors in leading their churches effectively to mobilize their resources for participation in world missions.

The USCWM has touched thousands of lives since its founding in 1976. The depth of their ministry is witnessed in the levels of training they provide. Their continued growth and involvement in organizations like Adopt-a-People, Joshua Project, and Roberta Winter Institute demonstrate the breadth to which they seek to influence others for missions. Ralph Winter and the USCWM have made a significant impact on the global church to which a multitude of folk owes a debt of gratitude.

### **5.3.3 YWAM's Impact**

One of YWAM's more significant contributions to the global church is their strategy for assisting "church planters." YWAM trains seasoned missionaries to "coach" church planters. These "coaches" who have been trained in

the latest church planting methodologies and practices (such as organic church and simple church) hold what is called by some a "non-conference" to equip church planters to become more effective in their ministry context.

YWAM began its coaching project in 1993 with a team of church planters in Goa, India. Recently they set a goal that "every YWAM church planting team in the world would have access to a 'coach' by the end of 2007."<sup>22</sup> Reaching the goal is important as most YWAM church planters live in isolated areas and work in extreme culture gaps. The coaches provide much needed support, training, and encouragement for its members. YWAM has over sixteen hundred staff members who identify themselves as frontier missionaries.<sup>23</sup> The comprehensive coaching network is a lifeline for these individuals.

Additionally, YWAM's sixteen thousand full-time staff provide training and support for their volunteers. The Discipleship Training Schools which are held in over two hundred locations globally and the University of the Nations structure provide access to training for their young recruits. With offices in more than one thousand locations in 149 countries, YWAM is preparing missionaries practically, culturally, and academically to engage the world for the cause of Christ.<sup>24</sup>

#### **5.3.4 IMB's Impact**

The IMB's global impact can be seen in their numerical growth since the restructuring. In 1997 their missionary force was 4,200, but today it is quickly approaching 5,500. These 5,500 missionaries now have the freedom to fulfill

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<sup>22</sup> Stacey Jillson "Coaching the Church," *International YWAMer* (October 2006-January 2007, Colorado Springs: YWAM Communications, 2007), 3.

<sup>23</sup> Ibid., 4

<sup>24</sup> (Youth With A Mission)  
[http://www.ywam.org/contents/abo\\_introduction.htm](http://www.ywam.org/contents/abo_introduction.htm) (accessed 15/March/2007)

their ministries using techniques and methodologies pioneered by CSI personnel in the late 1980s and early 1990s.

Additionally, the IMB has focused their attention on unreached peoples by sending the new missionary recruits primarily to World A<sup>25</sup>. While not abandoning the traditional harvest fields of Latin America and Western Europe, the IMB has placed a special emphasis on the rest of the world.

Finally and perhaps the greatest impact has come in the IMB's attitude toward working with mission agencies. Today the IMB has joint projects with Great Commission mission agencies in nearly every region. Many of these projects cannot be written about due to security issues. However, the IMB attitude can be seen in Avery Willis' statement from 1997;

Once we began to address the fact that its going to take the whole body of Christ to get the Gospel to all peoples, and not just our denomination, our involvement in the A.D. 2000 Movement naturally evolved.<sup>26</sup>

Once the IMB leadership began focusing on people groups rather than geopolitical areas, began cooperating with other Great Commission Christians, and began allowing their regional leaders more freedom in the decision making process, new regional alliances were formed that did not require prior approval from Richmond (IMB Headquarters). For the most part this move seemed to expedite missions to a completely new level, although it has raised concerns for some.

### 5.3.5 Chapter Summary

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<sup>25</sup> World A is a term often used in reference to the regions of the world where the people who live in these regions have little or no access to the Gospel of Christ. Some use it interchangeable with the term 10/40 window.

<sup>26</sup> Frontier Mission Staff, "What Do 500 Mission Executives Hope to Accomplish? An Interview with Avery Willis Co-Chairman," *Missions Frontiers: The Bulletin of the U.S. Center for World Missions* 19, nos. 5-7 (May-June 1997): 18.



As stated at the beginning of this chapter, the common factor in selecting these particular entities is that each one of them has made a significant impact on the global church, and each organization's ministry direction has been either reinforced by Lausanne or their ministry direction has changed due to Lausanne. Each of these ministries have flourished since Lausanne 1974 and have made great contributions to the evangelical missions community. In the next chapter DAWN Ministries will be examined for their connection with Lausanne and their contribution since the Lausanne Congress of 1974.

## Chapter 6

### **Analysis of the DAWN Movement on the Global Church Since Lausanne 1974**

#### **6.1 Vision and Direction**

The vision for Dawn Ministries began in the heart and mind of Jim Montgomery long before its inception in 1985 when Montgomery launched Dawn Ministries as "a mission entity with the sole focus of encouraging the development of national DAWN strategies the world over."<sup>1</sup>

Montgomery credits two men for giving him the foundational principles of the DAWN strategy. Dick Hillis, the founder of OC International with whom Montgomery worked for twenty-seven years, taught him that missionaries should "work with the whole Body of Christ in whole nations in ministries of cooperative evangelism, national pastors conferences and a host of other cooperative efforts."<sup>2</sup> In addition,

Jim's long association with Donald McGavran immersed him in the principles of Church Growth with its particular emphasis on the multiplication of churches as the most direct way to make disciples of peoples and nations.<sup>3</sup>

Neither Hillis nor McGavran developed an actual strategy for the discipling of all nations, yet their influence led Montgomery to envision a strategy for the task, the scope of the task, and the tools for the task which would aim to bring together all segments of the Body

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<sup>1</sup> Steve Steele, "Collaboration in the DAWN Strategy," a paper delivered for The Billy Graham Center Evangelism Roundtable October 4-5, 2002. Theme: Toward Collaborative Evangelization, 3.

<sup>2</sup> Ibid., 2

<sup>3</sup> Ibid., 2

of Christ to cooperate in the effort of completing the Great Commission.<sup>4</sup>

However, Montgomery is quick to point out that the idea of DAWN did not originate with him or any one person for that matter. Donald McGavran first suggested the basic idea and even the acronym.<sup>5</sup>

Upon returning to the Philippines from his 1964 studies with Donald McGavran, Montgomery felt a personal responsibility to see the nation disciplined for Christ.<sup>6</sup> Montgomery's desire to see the Philippines reached with the gospel of Christ led him to begin a research project by investigating the phenomenal growth of the Foursquare Church in Mindanao. By 1966 Montgomery's research had encompassed all of the Foursquare Church work in the Philippines. The findings of Montgomery's research led him to view the Foursquare Church in a completely different light. His skepticism of their emotional worship fled away as he encountered followers of Christ who were committed to living the Christian life. Montgomery noted that the church's goal "to preach the gospel and plant congregations in every community" was in line with the Wheaton Declaration of 1966 and was a major factor in their growth.<sup>7</sup> After two and one half years of extensive research Montgomery concluded that his attitude toward the Foursquare Church in the Philippines had changed from "guarded interest to enthusiastic endorsement."<sup>8</sup> He realized that his search for a workable church-planting model was over. Finally, he had found a "model denomination that could serve as a challenge and

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<sup>4</sup> Ibid., 2

<sup>5</sup> Jim Montgomery, *DAWN 2000:7 Million Churches To Go* (Pasadena: William Carey Library, 1989), 7.

<sup>6</sup> Jim Montgomery, *Fire in the Philippines* (Carol Stream, IL: Creation House, 1975), 5.

<sup>7</sup> Ibid., 85

<sup>8</sup> Ibid., 91

catalyst to others."<sup>9</sup> The Foursquare Church in the Philippines was that model.

When Montgomery left the Philippines in 1975 he had developed the DAWN strategy. "The Church there had been provided the framework and cohesiveness for what would become DAWN Philippines 2000."<sup>10</sup> Upon Montgomery's 1975 departure, there were approximately five thousand evangelical churches in the country. However, under the new DAWN strategy there were in excess of fifty thousand by the end of 2000. So, what was this new strategy called DAWN? Simply put,

it is to mobilize the whole Body of Christ in whole nations and all nations to work most directly at completing the Great Commission by providing the incarnate presence of Christ in the form of local gatherings of believers within easy access of every person of every class, kind and condition.<sup>11</sup>

The DAWN process involves Dawn Ministries personnel finding indigenous national leaders in a nation or people group who embody the heart cry of John Knox to "give me my country or I die." These "John Knoxers" catch the DAWN vision, commit themselves to it, and assist other national church leaders and church planters to implement the DAWN process.

There are three basic elements in the DAWN strategy. First is the strategy itself of saturation church planting (see SCP explanation in the introduction). Second is that detailed research provides basic information of the size and growth of the Church and the various societal conditions that relate to responsiveness and the scope of the task before them. Third is that a national prayer movement undergird the DAWN project. Steele asserts,

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<sup>9</sup> Ibid., 91

<sup>10</sup> Steele, "Collaboration in the DAWN Strategy," 3.

<sup>11</sup> Ibid., 3

The process includes the initial sharing of the vision, gathering of pertinent data, forming a national collaborate committee to carry out the project, gathering the leaders of all evangelical structures for a national DAWN congress and setting a national goal for the number of churches to be established in a five- or ten-year period. Each denomination and para-church ministry then sets its own goals and infrastructure to accomplish. The national committee follows the Congress with continuing research and reporting on what is happening and then prepares for the next Congress where progress is evaluated and new goals set.<sup>12</sup>

Once these elements are envisioned by the nationals and integrated into a system, the Discipling A Whole Nation strategy becomes a reality for that country or people group.

This briefly describes the DAWN vision from its inception through Montgomery's contact with Hillis and McGavran, his research of the Foursquare Church, and his passion to implement saturation church planting. It demonstrates how the DAWN vision is being passed from Dawn Ministries personnel to indigenous church leaders and church planters.

To set Dawn Ministries' course of action, Montgomery decided to hire missionaries and made it clear that they would not reside in any foreign nation overseas. Their job was to "communicate the vision of the DAWN strategy through various publications, seminars and travels throughout the world."<sup>13</sup> The missionaries primary task would be to locate and equip church leaders and church planters who would become known as "John Knoxers" of a nation (as described earlier in this chapter). The John Knower would mobilize the Church of a nation for a DAWN-type project. Dawn Ministries set a goal of having a "John Knower" in every nation of the world by 1995. Their desire was to have "a DAWN project in operation for every country by AD 2000."<sup>14</sup> The Dawn

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<sup>12</sup> Ibid., 4

<sup>13</sup> Montgomery *DAWN 2000:7 Million Churches To Go*, 6.

<sup>14</sup> Ibid., 6.

missionaries would serve in two basic capacities. First, they would passionately communicate the vision of DAWN. Second, they would serve as consultants and offer assistance to the "John Knoxers" in their attempt to start DAWN projects. For Steele,

The bottom line is that Dawn Ministries, the organization, would spread the vision of DAWN, the strategy. It would attempt to fan the flames of a movement for world evangelization that seemed to be catching on very rapidly in country after country around the world.<sup>15</sup>

While Dawn Ministries did not reach their goal of having a DAWN project in every country by A.D. 2000, they do currently have projects, at some stage of development in 155 countries, and the number continues to grow even under the new structure, which was put into place after Montgomery's retirement in July 2005.

As of August 2005 the leadership of Dawn Ministries has become even more international. A close look at their ministry structure reveals that from the president down Dawn Ministries is not only globally focused but also globally led:

Ngwiza Mnkandla President (Zimbabwean)  
 Berna Salcedo Vice-President of Ministry (Colombian)  
 Agustin B. Vencer, Jr. Vice-President of Leadership Development (Filipino)  
 Danie Vermeulen Africa Coordinator (South African)  
 Reinhold Scharnowski Western Europe Coordinator (Swiss German)  
 David A. Toth Eastern Europe Coordinator (American)  
 Tomas Moreno Latin America Coordinator (Venezuelan)  
 Mike Steele North America Coordinator (American)  
 Agustin B. Vencer, Jr. Asia/Oceania Coordinator (Filipino)  
 Amaury Braga Prayer Coordinator (Brazilian)  
 Ted Olsen Unreached People Groups Coordinator (South African)

Jim Montgomery's original vision for what became known as Dawn Ministries has not changed; however, today this truly international team of missionaries direct the DAWN

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<sup>15</sup> Ibid., 6.

projects around the world and continue to promote new projects in countries that have yet to start a saturation church planting movement.

## 6.2 Momentum

The DAWN course for ministry towards saturation church planting was set in the mind of Jim Montgomery before Lausanne 1974. Therefore, the Congress itself did not provide revision or redirection for the DAWN vision or Dawn Ministries. However, it did provide momentum for the DAWN process. Dawn leaders attribute much of the success of the DAWN Philippine movement to Lausanne 1974. Montgomery points out,

One major milestone achieved at Lausanne was the brilliant presentation of Ralph Winter that opened our eyes to the vast number of still unreached people groups (UPG's) of the world. People group thinking since then has become the heart of much planning and action toward the completion of the Great Commission in our time.<sup>16</sup>

Steve Steele and Jim Montgomery point out that the A.D. 2000 and Beyond Movement, the Adopt a People Movement, the Joshua Project, Ralph Winter's U.S. Center for World Mission, and a host of other initiatives focusing on unreached peoples have all emerged from the Lausanne Congress of 1974.<sup>17</sup>

One example of DAWN's success can be witnessed in the DAWN Philippines Project. All fifty-seven delegates from the Philippines to the Lausanne 1974 Congress returned to their homeland, set a goal of a church easily accessible to everyone in the Philippines, and committed themselves to "establish a local congregation in every barrio (neighborhood) in the country."<sup>18</sup> Their passion, zeal, and

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<sup>16</sup> Steve Steele and Jim Montgomery, "Table 71' Creates Most Significant Missiological Advance Since 1974," *The DAWN Report* no. 47 (June 2002), 5.

Amsterdam 2000 Table 71 will be explained on page 112.

<sup>17</sup> Ibid., 5

<sup>18</sup> Ibid., 5

fervent work increased the size of the evangelical church from five thousand churches in 1974 to in excess of fifty thousand by the end of A.D. 2000. These church planters inspired at Lausanne 1974 met their goal and have now set a new goal to plant another fifty thousand churches by A.D. 2010.

Many people inside the Dawn Ministries agree that Lausanne 1974 played a major role in the launching of DAWN as a movement; however, Leonard Tuggy is quick to point out that

McGavran's burden of reaping where the harvest is ripe shaped the DAWN movement, especially in the beginning much more than did Lausanne 1974. Having said this, however, it is true that Lausanne 1974 did make a vital contribution to the launching of the DAWN movement. First, Lausanne 1974's consistent emphasis on evangelization as the supreme task of the church was clearly part of the DAWN movement from the beginning... Then there was the networking among national leaders and missionaries which was stimulated by the interactions among the delegates at Lausanne 1974 and which bore much fruit in the successful launching of the DAWN program.<sup>19</sup>

While Lausanne 1974 did not give direction to Dawn Ministries or DAWN as a movement, nor did it change the direction of either, it did provide a setting for evangelicals to network and grasp a vision and passion for saturation church planting among the unreached people of the world. It also provided the inspiration which opened the door for some of Dawn Ministries missionaries. Wolfgang Fernandez recalls Lausanne as

the catalyst for the implementation of my calling to the nations. It also opened the door for a partnership among peoples of all nations. Coming from Venezuela, L74 open the doors for others like me to join in the task.<sup>20</sup>

### **6.3 DAWN's Impact on the Global Church**

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<sup>19</sup> See Addendum D (Tuggy).

<sup>20</sup> See Addendum D (Fernandez).



Perhaps the best place to begin to assess the global impact of the DAWN movement is to view it, as does Dawn Ministries' former CEO Steve Steele. Steele asserts

that the Church in 155 nations in one phase or another of the DAWN process in the decade of the 90s started a bit more than 1,050,000 new churches. Furthermore, these national Churches now have developed a whole new ethos of church multiplication so that their combined vision is for just over ten million more congregations in the next ten years.<sup>21</sup>

It appears from Steele's comment that Dawn Ministries' ability for passionately spreading the DAWN vision has paid off in the planting of more than a million churches. Certainly, that fact within itself is a major contribution to the global church.

Additionally, Dawn Ministries has formed many partnerships over the years that have led to spreading the gospel and planting churches. This is evident in the partnership between Dawn and the *Jesus Film Project* in India. Steele illustrates the partnership by stating, "during one recent eight-month period in one region, more than 600,000 *Jesus Film* audio and video tapes were distributed by church-planting teams."<sup>22</sup> *The Jesus Film* leaders admit that normally the *Jesus Film* is used as a stand-alone tool for evangelism; however, this partnership with DAWN church planters produced more than eight thousand churches.

Dawn Ministries' willingness to network with other Great Commission Christian agencies<sup>23</sup> and ability to communicate their church planting vision through these networks has brought DAWN from a local vision in the Philippines to the evangelical world market.

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<sup>21</sup> Steele. "Collaboration in the DAWN Strategy," 5.

<sup>22</sup> Ibid., 1

<sup>23</sup> A Great Commission Christian is one who believes in and works toward taking the Good News of Christ to the world in order to fulfill the Great Commission as prescribed in Matt 28:18-20.

Dawn Ministries has also made great contributions in evangelical research and training. The DAWN seminars held around the world provide training for pastors and church planters in strategic information gathering. The analysis of the gathered data is presented back to the pastors and church planters through DAWN Congresses. The Congresses provide sessions focused on an assessment of the unfinished task (based on the gathered research) and healthy discussions on how to complete the task. It is a time for the delegates to see what God is doing in their country and context, and strategically plan for completing the task of evangelizing their country or people group. Somewhere in the process, Dawn Ministries became a global movement.

DAWN (the vision and process for Discipling A Whole Nation) has become a movement in that Dawn Ministries partners "with hundreds of denominations and other ministries participating in each of the 150 or so national DAWN projects scattered around the world."<sup>24</sup> The total number of collaborating mission agencies reach into the thousands. Steele believes,

As denominations, para-church groups, foreign mission agencies, local churches and virtually every believer focuses on the multiplication of churches, a synergy takes place that is significantly more powerful than if we each worked individually.<sup>25</sup>

These DAWN partnerships and times of collaboration are not limited between Dawn missionaries, pastors, and church planters. Dawn Ministries executive staff also made great contributions to the evangelical world through their cooperation with and influence of leaders of major evangelical mission agencies. One example is when Steve Steele (CEO of Dawn Ministries at the time) and Jim Montgomery (President of Dawn Ministries at the time) were

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<sup>24</sup> Ibid., 1

<sup>25</sup> Ibid., 1

part of the historic Table 71 at Amsterdam 2000.

Table 71 was one of the more than one hundred tables set up at Amsterdam 2000 where missionaries, mission strategists, and mission agency personnel sat to consider the unfinished task of global evangelization. Table 71 was the number of the table where many influential mission agency leaders sat together to strategize for reaching the unreached. Steele declares that the participants of "Table 71 have produced, in our opinion, the most significant missiological advance since the original Lausanne Congress on World Evangelization in 1974."<sup>26</sup> Table 71 was comprised of men like Steve Douglas, president of Campus Crusade; Mark Anderson of YWAM; Bruce Wilkinson of Walk Through the Bible; Avery Willis, Executive Vice President of Overseas Operations of the IMB (Southern Baptist); Mike Steele of Dawn Ministries; Roy Peterson, President of Wycliffe; David Garrison, IMB regional leader (Southern Baptist); and Dan Grether of Mission Spokane. These leaders of mission agencies met to determine how to best reach the "Unreached People Groups" (UPG) of the world.

Table 71 has expanded and now includes Dawn Ministries, Campus Crusade for Christ, IMB (SBC), International Orality Network, Jesus Film Project, Mission Spokane, OneStory, Progressive Vision, The Seed Company, TransWorld Radio, World Teach, Walk Thru the Bible, Wycliffe Bible Translators, and Youth with a Mission. Many of these agencies have several upper level executives now serving on the team. One example is the IMB (SBC). Jerry Rankin, IMB President; Gordon Fort, IMB Executive Vice President of Overseas Operations; and Scott Holste, IMB Associate Vice President of Global Research are all members of and points

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<sup>26</sup> Steele and Montgomery "Table 71," 6.

of contact for Table 71.<sup>27</sup> Dawn Ministries' participation with this group and others continues to expand their realm of influence and to spread the DAWN vision for Saturation Church Planting as a movement.

#### **6.4 Summation of DAWN as a Movement**

The vision that God deposited into the heart and mind of Jim Montgomery for the discipling of the nations, which was fueled by Donald McGavran and Richard Hillis did indeed culminate into a full blown global church planting movement. It began to take shape through Montgomery's research of the Foursquare Church in the Philippines in the mid-1960s. Lausanne 1974 provided the passion, focus, unity, and networking needed for such a movement to sustain itself. The success of the Philippines provided a workable model for evangelicals to work from, and Dawn Ministries passionately spread the model worldwide through their non-residential missionaries.

While there has not been much written outside of Dawn Ministries about her impact on the church, there is enough evidence to support the fact that Dawn Ministries has taken the concept of the DAWN model and applied country by country until it has now become a DAWN movement. Perhaps the best way to close this chapter on Dawn Ministries is TO quote-former CEO Steve Steele concerning DAWN as a movement;

That movement thinking, unity, saturation church planting, research, integration of strategic prayer, those are really your key salient points. I think the other thing that I would say, if you wanted to sum it up is, the evidence is now fully in that it works. You know, in the 1970's it was a theory. In the 2000's it is a proven model that is reproducible. And I think that is the key as we move forward. This is fully reproducible, it is working, it is continuing to reproduce itself and continuing to move forward significantly for the body of Christ.<sup>28</sup>

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<sup>27</sup> (Table 71 Committee) <http://www.table71.org/T71-Resources.asp> (accessed 23/March/2007)

<sup>28</sup> See Addendum D (Steele).

The future of Dawn Ministries is bright with its new international leadership team in place. As the Dawn team continues to spread the DAWN vision country to country, the movement expands. Hopefully one day Jim Montgomery's dream of a DAWN project in every country will be met AND the world will know of the Savior who died for her.

This chapter would be incomplete without mention that there are those who question Dawn Ministries' church planting claims and data figures. Dawn Ministries does not always provide verifiable data for all of its claims, and at times appear to only be self-verifying. For example, Steve Steele and Dawn Ministries claim that the DAWN project in the Philippines resulted in the planting of fifty thousand churches. However, when Mission Atlas Project (MAP)<sup>29</sup> personnel flew to Manila and met with the DAWN research group in 1999, the research group only had 8,500 churches in their database. Therefore, some of the people in the MAP consortium are understandably skeptical.

The Philippines is not the only region where there appears to be a lack of solid verifiable data to support church planting claims. The MAP data-gatherer found a discrepancy in excess of ten thousand churches in Barquisimeto, Venezuela. This does not imply that the DAWN researchers were inaccurate in their evaluation of the church planting movements within their country, but it does raise questions as to how there can be any certainty of numbers if the numbers being quoted are unverifiable. Additionally, Steele's claim that the DAWN movement has resulted in the planting of over one million churches cannot

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<sup>29</sup> The current Missions Atlas Project (MAP) is a consortium comprised of Evangelical organizations including Dawn Ministries, YWAM, Jesus Film, IMB, and several Southern Baptist seminaries. This consortium is attempting to pick up the challenge Charles H. Fahs issued in 1925. They are utilizing modern advances in computer and Internet technologies to establish an accurate base map of the world (at least a 1:1,000,000 projection). For more complete information see [www.worldmap.org](http://www.worldmap.org)

be proven by a credible database including church locations. Therefore, that number too is under suspicion by some researchers.

Finally, while Lausanne 1974 did not establish the ministry direction for Dawn Ministries, it definitely made great contributions to the DAWN movement through the motivation as mentioned earlier of Jim Montgomery, the Filipino pastors, and others. It unleashed a spirit of unity so that some evangelical mission organizations could partner together. Lausanne also provided hope for men like Venezuelan missionary Wolfgang Fernandez to realize that God could indeed use non-American missionaries in global missions. What was birthed at Lausanne in the hearts and minds of the Lausanne delegates has developed into a movement.

## Chapter 7

### Conclusion

Lausanne 1974 was not the beginning of modern evangelical missions. Chapter two provides a brief history of selected aspects of evangelical missions prior to Lausanne, and chapter three details some of the background influences of the Enlightenment, colonialism, revivals, and mission conferences prior to Lausanne. All of these played a role in laying the foundation for contemporary evangelical missions that led up to Lausanne 1974 and continues until this day.

In attempting to trace the impact of the Lausanne Congress of 1974 on the global church through parachurch organizations, it has become evident that Lausanne has made much more of an impact than this work could contain within its limited scope. Therefore, this brief summary will only highlight a few places where the Lausanne impact has been witnessed.

#### 7.1 Unreached Peoples Movement

Most evangelicals who have a basic understanding of Lausanne agree that Lausanne 1974 was the launching pad for the "Unreached Peoples" movement. While neither the concept of nor the term for unreached peoples comes from Lausanne, it certainly provided the venue where evangelicals could broadly embrace the concept. Patrick Johnstone asserts,

The single most significant event to publicize the need of Unreached Peoples was the Lausanne Congress in 1974 where Ralph Winter put out a call for the hidden peoples of the world. This decisively changed the orientation of the growing edge of missions thinking towards that of ethno-linguistic peoples.<sup>1</sup>

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<sup>1</sup> Patrick Johnstone, "A Passion for the Unreached Peoples," *Missions Frontiers: The Bulletin of the U.S. Center for World Missions* 17, nos. 5-6 (May-June 1995), 37.

As has previously been mentioned, the concept of the unreached was not new to Lausanne or Ralph Winter. Even though Winter is often credited with making the unreached concept known, he makes it clear that the unreached of which he speaks is the same spoken of by Donald McGavran years earlier at Uppsala. In 1995, Winter defines his "Unreached Peoples." Stating "This now precisely defines what is or isn't an unreached people. A People (group) can be reached only if somehow there is achieved a viable, indigenous, evangelizing church movement e.g. one of McGavran's 'people movements'." <sup>2</sup> Certainly the idea of "Unreached Peoples" was being seriously discussed prior to Lausanne 1974. However, Lausanne did thrust the idea to the forefront in evangelical missions thought.

## 7.2 Evangelical Unity

Lausanne 1974 provided an atmosphere that would allow a broad spectrum of evangelicals to unite in world evangelization. <sup>3</sup> That unity led to evangelicals cooperating together for planting churches. Michael O'Rear emphatically states that

God has used DAWN to popularize that [Saturation Church Planting], to unify the body to energize the body and to focus the body on planting lots more churches where they never were. I don't believe that would have happened without the impact of Lausanne '74 that said it's ok to cooperate together. <sup>4</sup>

René Padilla delivered one of the key unifying messages of the Congress. Those in attendance were reminded "the lack

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<sup>2</sup> Ralph Winter. "Once and For All: What is an Unreached People Group," *Missions Frontiers: The Bulletin of the U.S. Center for World Missions* 17, nos. 5-6 (May June 1995), 18.

<sup>3</sup> Lausanne provided unity in several areas of evangelical missions. One such area was an awakening of evangelicals to the need for social ministries and working together to put an end to social and political injustice and poverty. However, since this document has focused primarily on the influence of Lausanne on unity through evangelism and church planting, this section will not deal with unity in social, political, or poverty.

<sup>4</sup> See Addendum D (Nussbaum/O'Rear).



of appreciation of the wider dimensions of the Gospel leads inevitably to a misunderstanding of the mission of the church"<sup>5</sup> Padilla pointed out that God's redemptive work through Christ was one of global focus and was meant to be spread globally. This message and others like it seemed to have a unifying effect within evangelicalism.

Reading through the multitude of speeches and papers delivered at Lausanne 1974, it is difficult to determine who was most influential in unifying the delegates. However, Billy Graham was powerful when he stated that he viewed Lausanne 1974 in the same stream as New York 1900 and Edinburgh 1910. Graham went as far as to say that "New York and Edinburgh were prototypes of this 1974 Congress on World Evangelism."<sup>6</sup> Graham believed there were two streams that flowed from New York and Edinburgh (evangelical and ecumenical). He read Eph 2:13-20 and encouraged the two streams to come together as one.

The unity that flowed from Lausanne 1974 is best witnessed in the signing of the Lausanne Covenant. Two 2,200 of the delegates who attended the Congress signed the historic document, affirming their intention to work together in the evangelization of the world.

### **7.3 The Lausanne Covenant**

Some like Stan Nussbaum believe that the greatest contribution of Lausanne 1974 was the Lausanne Covenant. In addition to the 2,200 delegates who signed the Covenant, today it has become a standard document for affirming unity for ministry among evangelicals. Three notables of the

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<sup>5</sup> René Padilla, "Evangelism and the World," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas, (Minneapolis: World Wide Publications, 1975), 116.

<sup>6</sup> Billy Graham, "Why Lausanne?," in *Let The Earth Hear His Voice: International Congress on World Evangelization Lausanne, Switzerland*. ed. J.D. Douglas, (Minneapolis: World Wide Publications, 1975), 26.

Lausanne Consultation 1974 were Billy Graham, Ralph Winter, and John Stott. Luis E. Lugo states that

Stott has been credited as the framer of the Lausanne Covenant (1974) which, to this day, is a pivotal document; many Christian organizations require adherence by their members.<sup>7</sup>

The Covenant has brought unity and focus to many evangelicals. Stan Nussbaum attributes the success of the Covenant to a miracle preformed by God. He says,

The way that God used the wording of the Lausanne Covenant to call so many people from so many different denominations and kinds of ministry and persuasions to say how do we genuinely collaborate together for the sake of the gospel in ways that don't take away from our distinctives, but allow us to be the body of Christ?<sup>8</sup>

While not all evangelicals would agree with Nussbaum that the Covenant was a miracle, most evangelicals would agree with Leonard Tuggy that the "Lausanne Covenant was a masterful document that has had a continuing influence on the evangelistic strategies and efforts of churches and missions worldwide."<sup>9</sup>

As a concluding thought on the Lausanne Covenant and its contribution to evangelical missions, it must be stated that not all evangelicals hold the Covenant in as high esteem as others. David Hesselgrave, for example, points out that while the Covenant may have promoted unity and encouraged evangelicals to work together, it does not answer the fundamental problem of how to implement such a process.<sup>10</sup>

#### **7.4 Contributions of Mission Agencies**

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<sup>7</sup> (Watch Unto Prayer Committee) <http://www.watch.pair.com/toc-ct.html> (accessed 2/April/2007).

<sup>8</sup> See Addendum D (Nussbaum/O'Rear).

<sup>9</sup> See Addendum D (Tuggy).

<sup>10</sup> See Addendum D (Hesselgrave).

In brief, many of the contributions of the different evangelical missions agencies have already been referred to within this document. Yet, in an effort not to be redundant on issues already covered in the preceding chapters, this section will only give brief generalizations.

For example, Lausanne has assisted the International Mission Board (IMB) with its nearly 5,500 missionaries to move from a geopolitical focus, and become primarily people group centered. Inspired by the Lausanne Movement, Youth With A Mission (YWAM) has impacted hundreds of thousands of young missionaries and helped them to contextualize their ministry to become more culture impacting. A.D. 2000 and Beyond moved western missionaries and nationals to work together for the evangelization of the world, and Dawn Ministries provided a cooperative Saturation Church Planting model.

### **7.5 DAWN as a Movement**

Chapter six illustrated how Dawn Ministries launched a DAWN movement through the spreading of the DAWN vision. There were many factors involved in the spreading process, but none more significant than the DAWN network, which began to take shape between the Filipino pastors at Lausanne 1974. Wolfgang Simsom asserts, "The Dawn International Network is a vision- and friendship-based global strategy network, not a headquartered organization with members or staff."<sup>11</sup> The DAWN vision to facilitate national and regional movements for saturation church planting led by individuals, groups or movements owes much of its success to its ability to network. Networking has provided venues for ministry exposure and has allowed like-minded ministries to partner with one another.

Another strength to the DAWN Movement is its emphasis on

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<sup>11</sup> Wolfgang Simsom, *Houses that Change the World: the Return of the House Churches* (Carlisle, Cumbria, UK: Paternoster, 2001), 190.

the empowerment of nationals and their churches, which also stems from Lausanne 1974. The Dawn Ministries missionaries have consistently cast vision to national church leaders and assisted them in the implementation of the vision. Todd Johnson believes

DAWN has taken a particular strain of church growth thinking and applied it to the global church. DAWN's main contribution to the global church has been to validate national church ministries while, at the same time, helping them to think about reaching a whole country.<sup>12</sup>

Additionally, the DAWN concept has made a significant impact on saturation church planting. Jason Mandrake attributes much of saturation church planting to Dawn Ministries; "The concept of SCP/CPM has come to the forefront of mission/evangelism in a large degree due to DAWN's ministry."<sup>13</sup> Mandrake also believes that Dawn's "excellent research models and practices are also increasing and spreading thanks to DAWN's commitment to research."<sup>14</sup>

The Lausanne Congress of 1974 was a watershed moment in history, which in one sense launched a thousand ships (ministries). Many of these ships have sailed the waters of evangelism, while others have carried help to the poor and oppressed. Lausanne 1974 came at a focal point in evangelical history and inspired thousands to evangelize the world no matter what the costs. The impact of Lausanne can still be seen thirty plus years after the event, and heaven will be filled someday with the souls to prove its impact for eternity.

These are but a few of the ways that Lausanne 1974 has impacted the global church through parachurch organizations. While many evangelicals attribute the impact of Lausanne

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<sup>12</sup> See Addendum D (Johnson).

<sup>13</sup> See Addendum D (Mandrake).

<sup>14</sup> Ibid. (Mandrake).

only in positive terms, there are those like David Hesselgrave who believe that Lausanne has had its negative impacts, as stated by him in chapter two. Perhaps a future thesis or dissertation should be considered contrasting the positives and negatives of the entire Lausanne movement from 1974 until present. It would be interesting to see if there is any evidence that the current IMB struggles with Charismatic tendencies, tongues, and ecclesiology are in any way a result of partnering with Great Commission Christians within the Lausanne movement.

## **Addendum A**

### **A Brief History of Missions Organizations and Societies Prior to Lausanne 1974**

#### **a. The Rise and Development of Mission Societies from 1600 to 1974.**

##### **1600-1700:**

1649: The Society for the Propagation of the Gospel in New England was formed with a focus on the Indians of North America. John Eliot was the first missionary from this society. In 1663 John Eliot translates the Bible into the Algonquin language. In 1666 he publishes *The Indian Grammar*, which was written to assist in evangelizing Indians.

1671: The Quakers began in England in the early 1650s as a nonconformist breakaway movement from Anglicanism. As the movement expanded, it faced opposition and persecution. The Quakers formed the Religious Society of Friends and traveled as missionaries to North America in 1671.

1698: The Society for Promoting Christian Knowledge was an Anglican Church mission developed to strengthen the religious life of the North American colonists. Thomas Bray was the society's first missionary.

##### **1700-1800:**

1703: The Society for the Propagation of the Gospel in Foreign Parts expanded their work to the West Indies.

1705: The Danish-Halle mission began in India. Bartholomew Ziegenbalg and Henry Plutschau were the mission's first volunteers to India.

1732: The Moravians launch their first mission. The focus was the Caribbean, but the first missionaries went to minister to the Negro slaves of the Danish island of St. Thomas, Virgin Islands.

1735: John Wesley goes to Georgia to minister to the Indians. He is sent as a missionary of the Society for the Propagation of the Gospel.

1744: After resigning as Dean of Cambridge University, Thomas Thompson is sent by the Society for the Propagation of the Gospel in Foreign Lands as a missionary to work with the slaves in New Jersey.

1751: Thomas Thompson leaves New Jersey and is sent to The Gold Coast (Ghana), Africa. He arrives in 1752.

1768: Five German United Brethren missionaries join the Danish Guinea Company as missionaries to Gold Coast, Africa.

1770: A free black slave from New York, John Marrant, becomes a missionary to American Indians. By 1786 he had preached to the Cherokee, Catawar, and Housaw Indians.

1784: Methodists missions begins to take shape when Thomas Coke presented a proposal for the establishment of the Society for the Establishment of Missions Among the Heathen. The mission actually began in 1786 when Coke himself set sail for Nova Scotia, but ended up in Antigua due to a severe storm.

1787: William Carey was ordained by the Particular Baptist in England.

1788: Dutch missionaries traveled to Bangladesh to preach the gospel to fishermen.

1792: Carey writes *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*. He also forms the Particular Baptist Society for Propagating the Gospel among Heathen, later called The Baptist Missionary Society that supported Carey as a missionary.

1795: The London Missionary Society was an Anglican/Nonconformist mission society that was birthed in the heart of John Ryland, a Baptist minister, who became inspired after talking with William Carey in 1794. Ryland influenced H. O. Wills, which led to the involvement of David Bogue and James Steven and John Hey, which led to the founding of the society in 1795.

1797: Influenced by Carey, the Netherlands Missionary Society was formed with some assistance from John Theodosius Van Der Kemp.

1798: The Presbyterians formed the Missionary Society of Connecticut to evangelize to the European settlers as well as the North American Indians.

1799: The Church of England formed the Church Mission Society. Founded as an evangelical missionary organization, the Church Missionary Society had its early roots in the Clapham Sect. The society's founders included William Wilberforce, John Venn, and Charles Simeon. During its first two hundred years the society sent out more than 9000 men and women to serve throughout the world. Today they partner with 150 mission agencies in twenty-six countries in Africa, Asia, Europe and the Middle East.

#### **1800-1900:**

1804: Robert Morrison's mother dies, and he applies to the London Missionary Society. By 1805 Morrison was learning Chinese. In 1807 Morrison sailed to Macao to evangelize the Chinese.

1806: The Haystack Prayer Meeting at Williams College occurs. While it is true that James Richards and Samuel J. Mills were the only two to leave the United States for mission endeavors, all five men made significant contributions to the missions world.

1812: Due to severe economic crisis and disease in New York, the New York Religious Tract Society formed the New York Missionary Society. The focus of their work was to evangelize and minister to the newly arrived immigrants. They provided food, clothing, health care, and schooling for the poverty stricken immigrants, and provided a Christian tract to every New Yorker willing to receive it.<sup>1</sup>

1813: The Congregationalist Church appointed Luther Rice as a missionary. Later both he and Adoniram Judson would adopt Baptist beliefs. This change in doctrinal belief would lead to the formation of the Triennial Convention in

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<sup>1</sup> For further information see:  
[http://www.nycmissionsociety.org/aboutus\\_history.html](http://www.nycmissionsociety.org/aboutus_history.html)



1814 in Philadelphia. The primary purpose of the meeting was to raise financial support of Rice and Judson.

1814: The General Baptist Convention of Baptists was formed. It was later renamed the American Baptist Foreign Mission Society.

1824: One hundred and five black emigrant missionaries from the U.S. travel to Liberia on the ship Cyrus where they were received by Lott Cary and Colin Teague who had arrived three years earlier to begin an era of missionary expansion by American Negro Baptists. They were the first to be sent out by a black group of missionaries. This group was known as the Richmond African Baptist Missionary Society.

1834: William Carey dies.

1836: The Providence Missionary Baptist District Association was organized with its sole objective being African missions. They were one of six such organizations during that time.

1841: The Edinburgh Medical Missionary Society was formed.

1843: The Abolitionists of Boston Massachusetts organized the American and Foreign Free Baptist Missionary Society.

1845: The Southern Baptist Convention was birthed when 293 Baptist leaders from the south gathered in Augusta, Georgia, at the First Baptist Church. Southern Baptists departed from the Triennial Convention and formed two mission boards; one for domestic missions and one for overseas missions. The overseas mission board known as the Foreign Mission Board named William B. Johnson of South Carolina as its first president. Later the Foreign Mission Board was renamed the International Mission Board. The next year (1846) (some accounts report 1845), the Foreign Mission Board appointed Samuel C. Clopton as its first missionary.

1846: The Foreign Mission Board appoints John Day and A. L. Jones, two African American missionaries, to Liberia.

1854: J. Hudson Taylor sailed (1853) to China. After two near mishaps and the ship nearly sinking both times, Taylor landed in Shanghai on March 1, 1854, and remained a missionary in China until bad health forced him to return to England in 1860. He later returned to China from 1866 until 1883 when he returned to England to recruit missionaries. With only several months to live, Taylor once again returned to China in 1905 until he drew his last breath in Changsha.

1865: J. Hudson Taylor founds the China Inland Mission (O.M.F. today).

1867: The Methodist Church began work in Argentina.

1868: Americus Timpany, a Canadian Baptist Missionary, began work in India among the Telugus peoples.

1875: A network of churches from the Disciples of Christ and the Church of Christ formed the Foreign Christian Missionary Society. Isaac Errett was the first president of this society.

1877: A student movement, which developed on the campus of the University of Cambridge, became InterVarsity Christian Fellowship (IVCF). It spread to Canada in 1928 and then to the United States in 1938 on the campus of the University of Michigan. In 1946 IVCF sponsored triennial mass conventions, which led to the founding of URBANA in 1948.

1890: Inspired by D. L. Moody, Fredrik Franson founded the Scandinavian Alliance Mission known today as T.E.A.M. Their purpose was to assist churches in sending missionaries by bringing small churches together and having the little band of churches send out their constituents.

1895: Africa Inland Mission (AIM) as it is known today was founded in 1895 by Peter Cameron Scot. His goal was to bring the gospel of Jesus Christ inland from the coast of Kenya on Africa's eastern shore and then go further inland to Chad. Scott and several of the original seven-member team died shortly after arriving in Africa. Within three years

only one member remained. However, today AIM has more than 850 missionaries working in fifteen African countries.

**1900-1974:**

1901: The Church of the Nazarene sends John Diaz as missionary to Cape Verde Islands. In 1902 they enter into Cuba, and by 1903 they are on the ground in Mexico. In 1904 Nazarenes were also in Guatemala and Japan.

1906: The Evangelical Alliance Mission is formed.

1910: China Inland missionary, James O. Frasier landed in the Southern Yunnan Province of China. Frasier committed his life to the evangelizing of the Lisu people. Frasier died in Baoshan, China in 1938 and was laid to rest there. Today more than 60 percent of the Lisu people are Christian. Frasier's translation of the Bible into Lisu remains in the Baoshan museum.

1910: The World Missionary Conference was held in Edinburgh, Scotland (also called the 3<sup>rd</sup> Ecumenical Missionary Conference until 1908 when the name changed). There were 1355 delegates. David Barrett refers to this as "the beginning of the 20<sup>th</sup>-century ecumenical movement." The theme was "Carrying the Gospel to All the Non-Christian World." The World Missionary Conference, Edinburgh 1910, proved to be a challenging yet unifying conference. The thirteen hundred plus representatives of the conference, chaired by John R. Mott, studied the global impact of world missions for the previous one hundred years. The result was a challenge to the Church in the West to forsake luxury and materialism. Both luxury and materialism were identified as imminent perils to missions. The challenge produced a unity among many of the representatives.

Additionally, the conference led to the formation of several ecumenical agencies, of which the World Council of Churches (WCC) was one. While the WCC has long had disagreements within its constituency, there was unity during the Edinburgh Conference. Most missions historians view Edinburgh 1910 as a traditional conservative approach

to mission focusing on the proclamation of the gospel to heathen nations. The WCC like many of the new agencies focused on taking the whole gospel to the whole world.

1917: The Interdenominational Foreign Mission Association (IFMA) was formed. Its purpose was "to make possible a united testimony concerning the existing need for a speedy and complete evangelization of the world." IFMA began with seven mission organizations (AIM, CAM, CIM, SAGM, SIM, SAIM, and WUMSA). However, by 1985 there were 103 mission agencies partnering with (IFMA).

1928: The focus of the second World Missions Conference held in Jerusalem in 1928 was quite different from Edinburgh 1910. Due to the fact that the majority of the world blamed World War I on the Christian West, a new topic presented itself. Two hot topics dominated the conference. The first was the relation of Christianity and other world religions. The second was the theological interpretation of Christian social and political involvement.

1934: William Cameron Townsend founds the Summer Institute of Linguistics. Later, in 1942 Townsend founded Wycliffe Bible Translators.

1938: The third Missionary Conference held in Tambaram, India, in 1938 encouraged the missionaries to have a "listen and dialogue" approach to ministry. There was also a strong defense given concerning the ultimate truth of the Christian message compared to the truth found in other religions. Evangelicals were concerned over statements from men like Samuel Zwemer.

Zwemer's call for literature to be more apologetic without being so dogmatic came to a head at the Tambaram Conference. Zwemer was not denying the centrality of Christ (as his later writings would attest); he was simply advocating a better understanding of Muslims. He pointed out the possibility of points of contact between Islam and Christianity. He held firmly to the biblical revelation

regarding Christ and the necessity of proclamation in missions to Muslims.

1942: New Tribes Missions was founded by Paul Fleming and five others who at the time had no funds or organization behind them. However, they dared to trust God for His provision. Today New Tribes has over three thousand missionaries working among tribal peoples around the globe.

1942: L. G. Brierley began a worldwide research project to document unreached peoples. This research led to the publishing of "Thy Kingdom Come" or "The Black Spots Survey" as it was known. The report described the unreached or unoccupied areas of the world, which lacked Christian witness.

1945: The Evangelical Foreign Missions Association was founded in the United States. Their goal was to "present an urgent call to more effectively evangelize the unreached of our generation."

1945: Mission Aviation Fellowship was organized. However, it was birthed in the hearts of Christian pilots during World War II. As early as 1943 Jim Truxton was forming his plan to get the gospel to the nations.

1947: The International Missionary Council held a small conference in Whitby, Canada. The theme of the conference was "Partnership in Obedience." In addition the delegates focused on the importance of having good relations with the World Council of Churches which was finally established in Amsterdam in 1948 with the merger of organizations of the Faith and Order Movement and the Life and Work Movement.

1948: The World Council of Churches meeting in Amsterdam, Netherlands, in 1948 left evangelicals and ecumenicals at odds with one another. Of the 147 churches in the W.C.C. many of the evangelical leaders accused the W.C.C. of a perceived lack of biblical authority; being influenced by Pluralism and Universalism; of having social and political biases and agendas which exclude a need for

personal salvation; and that their linguistic imprecision led to broad interpretations.

Yet, the founding of the W.C.C. actually helped younger churches because it recognized them as equals with the older churches. It gave them a forum to voice their opinions and enabled them to gain a sense of their own destiny in the economy of God.<sup>2</sup>

1948: The First World Congress on World Evangelization (also termed 1<sup>st</sup> World Congress on Evangelism) was held in Beatenberg, Switzerland. This led to a series of annual conferences.

1949: The Second World Congress on World Evangelization was held in Cannes, France.

1950: The Third World Congress on World Evangelization was held in Brussels.

1951: The Fourth World Congress on World Evangelization was held in Winona Lake, Indiana.

1952: The Fifth World Congress on World Evangelization was held in Belfast, Ireland.

1952: The International Missionary Conference (I.M.C.) in 1952 pointed out that mission is the purpose and action of God and focused on *missio dei*. The 1958 I.M.C. conference considered the integration of church and missions. However, the conservative mission councils refused the idea. This issue would be brought up again and adopted at the 1961 I.M.C. conference in New Delhi.<sup>3</sup>

1953: The Sixth World Congress on World Evangelization was held in Tokyo, Japan. Later conferences included Sao Paulo, Brazil in 1955; Caracas, Venezuela in 1956; Copenhagen, Denmark in 1957; Madras, India in 1959; and

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<sup>2</sup> V. E. Devadutt, "From Missions to Younger Churches," in *History's Lessons for Tomorrow's Mission: milestones in the history of mission thinking*, ed. Audrey Abrecht, (Geneva, Switzerland: World's Student Christian Federation, 1960), 213.

<sup>3</sup> (World Council of Churches) <http://www.wcc-coe.org/wcc/what/mission/hist-e-html> (accessed 4/April/06)

Bristol, United Kingdom in 1960. All of these conferences culminated in the 1966 Berlin Conference held in Berlin, Germany.

1960: In June of 1956 Loren Cunningham, a student at the Assemblies of God College in Springfield, USA, spent a part of his summer break in Nassau, Bahamas. That summer changed Loren's life as he caught a vision for engaging students in missions. In 1960 Loren turned his bedroom into the first Youth With A Mission (YWAM) office. Today YWAM leads twenty-five thousand youth on more than four hundred mission trips per year. YWAM has missionaries in 170 countries, and their diverse full-time staff comes from 149 different countries. They have a university, University of the Nations, and two mercy ships, the Good Samaritan and the Anastasis, both of which provide medical and emergency supplies and conduct discipleship training.

1960: The IFMA Congress on World Missions was held in Chicago, Illinois. Their closing statement was "We declare the need for a total mobilization of all the resources so that the total evangelism of the world may be achieved in this generation."<sup>4</sup>

1963: The 1963 Commission on World Mission held in Mexico City was much more Ecumenical than previous conferences as it included Roman Catholics and Orthodox churches. The delegates invited local churches to join mission agencies in *missio dei*. This conference provided an appreciation for secularation and non-religious formulations of Christian faith.

1964: D. A. McGavran begins writing "The Church Growth Bulletin" which was renamed "Global Church Growth" in 1979. In 1964 it was the only worldwide missiological magazine dedicated exclusively to the Great Commission. Its purpose

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<sup>4</sup> David B. Barrett, and James W. Reapsome. *Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement*. (Birmingham, AL: New Hope, 1988), 91.

was to communicate what God was doing from a church growth perspective.

1966: The World Congress on Evangelism was held in Berlin. Its theme was "One Race, One Gospel, One Task." There were 1200 delegates from over one hundred countries. The closing statement at the congress was "Evangelism is the proclamation of the Gospel."<sup>5</sup>

1966: The Evangelical Congress on "The Churches Worldwide Mission" was held in Wheaton, Illinois. This event was sponsored by the IFMA and the EFMA. There were 938 delegates from seventy-one countries. Their covenant was to "evangelize the world in this generation, so help us God."<sup>6</sup>

1968: The fourth Assembly of the World Council of Churches held in Uppsala, Sweden, bore further testimony to the expanding membership of the Council, as well there were fresh breezes of Vatican II that brought Catholic observers to participate in the meeting to discuss further opportunities for cooperation. The theme was "Behold, I Make All Things New."

1973: Bangkok 1973 proved to be a defining moment between evangelicals and ecumenicals. Theological understanding concerning salvation seemed to be the issue that separated evangelicals and ecumenicals. Evangelicals were comfortable with the definition that salvation was bestowed on those who have heard the gospel message of Christ, and believed the message. The message was one of redemption or deliverance. Peter Beyerhaus writes that the deliverance was seen as,

deliverance of sinners from the wrath of God, including both present reconstitution of fellowship with Him through the forgiveness of human guilt and also acquittal at the Judgment Day.<sup>7</sup>

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<sup>5</sup> Ibid., 92.

<sup>6</sup> Ibid., 92.

<sup>7</sup> Peter Beyerhaus, *Bangkok 73: The beginning or end of world mission?* (Grand Rapids: Zondervan, 1973), 19.



This was the understanding of salvation at the General Assembly of the World Council of Churches (WCC) that was held in 1961 in New Delhi. The WCC agreed that its purpose was to further the proclamation of this very message to all the earth. However just two years after agreeing upon a biblical statement of purpose, it became apparent that this understanding of salvation was being called into question by many ecumenically aligned mission agencies.

Bangkok 1973 was not the first conference to face this controversy. This same issue erupted into open conflict in 1968 in Uppsala, Sweden, as well as Amsterdam 1948. Evangelicals remained committed to the preaching of the message of salvation from the judgment of God. They emphasized repentance and rebirth. Ecumenicals focused on the humanization of social and political relationships as well as the proclamation of God's Word. The conflict at Uppsala caused many evangelicals to sound a worldwide alarm. They felt that world missions were being polarized into two opposing camps. It became very clear that the fundamental issue separating the two camps was their conflicting views concerning salvation.

The fragmentation between the evangelical and ecumenical camps continued to grow. This was also seen in their attitude toward scripture. The Evangelicals were holding to the view that scripture was essential directing someone to salvation from God's judgment, and considered it normative authority for attainment of such salvation. The ecumenicals refused to hold to such a view. They "even called into question the place of personal faith in Jesus Christ as an indispensable prerequisite for salvation."<sup>8</sup>

1974: In 1974 Christian leaders from 150 countries gathered for a congress headed by Billy Graham in the city of Lausanne, Switzerland. The delegates adopted the

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<sup>8</sup> Ibid., 23.

Lausanne Covenant, which for over thirty years has continued to challenge churches and Christian organizations to do a better job of making Jesus known in the world. Lausanne continued to organize and sponsor conferences such as the Lausanne Congress in Pattaya, Thailand in 1980 and in Manila, Philippines, in 1989. Occasional papers have been published as well as articles, newsletters, and books to encourage the work of world evangelization. Lausanne consists of a volunteer network of individuals and groups who affirm the Lausanne Covenant and who are committed to support the work of world evangelization.

It was at Lausanne 1974 that Ralph Winter urged the delegates to begin to focus on the unreached peoples of the world. His address in 1974 assisted in awakening the global church to the presence of unreached peoples.

## ADDENDUM B

The Lausanne Covenant:

### INTRODUCTION

We, members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.

### 1. THE PURPOSE OF GOD

We affirm our belief in the one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6, 18; Eph 4:12; 1 Cor. 5:10; Rom. 12:2; II Cor. 4:7)

### 2. THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's word to accomplish his purpose of salvation. The message of the Bible is addressed to all men and women. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole Church ever more of the many-colored wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; 1 Cor. 1:21; Rom. 1:16, Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)

### 3. THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Saviour and only one gospel, although there is a wide diversity of evangelistic approaches. We recognise that everyone has some knowledge of God through his general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people. There is no other name by which we must be saved. All men and women are perishing because of sin, but God loves everyone, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Saviour of the world" is not to affirm that all people are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite everyone to respond to him as Saviour and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)

### 4. THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gifts of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his Church and responsible service in the world.

(I Cor. 15:3,4; Acts 2: 32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)

## 5. CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of oppression. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbour and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psalms 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; Joh. 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)

## 6. THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the Church's mission of sacrificial service evangelism is primary. World evangelization requires the whole Church to take the whole gospel to the whole world. The Church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross. It becomes a stumbling block to evangelism when it betrays the gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)

#### 7. COOPERATION IN EVANGELISM

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organisational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)

#### 8. CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelise belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A reevaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3, I Thess. 1:6-8)

#### 9. THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of all humanity, have yet to be evangelised. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole Church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts

to achieve world evangelization. A reduction of foreign missionaries and money in an evangelised country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelised areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and to receive the good news. We cannot hope to attain this goal without sacrifice. All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44,45; 4:34,35)

#### 10. EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)

#### 11. EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognise that there is a great need to improve theological education, especially for church leaders. In

every nation and culture there should be an effective training programme for pastors and laity in doctrine, discipleship, evangelism, nurture and service. Such training programmes should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)

## 12. SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the Church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the Church, but also inside it in false gospels which twist Scripture and put people in the place of God. We need both watchfulness and discernment to safeguard the biblical gospel. We acknowledge that we ourselves are not immune to worldliness of thoughts and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The Church must be in the world; the world must not be in the Church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26; 4:1-3; Gal. 1:6-9; II Cor. 2:17; 4:2; John 17:15)

## 13. FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Jesus Christ, and preach the gospel without interference. We therefore pray for the leaders of nations and call upon them to guarantee freedom of thought and conscience, and freedom to practise and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.



(I Tim. 1:1-4, Acts 4:19; 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11; 6:12; Matt. 5:10-12; John 15:18-21)

#### 14. THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the Church in truth and wisdom, faith, holiness, love and power. We therefore call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26;27; 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psalms 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)

#### 15. THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We therefore reject as a proud, self-confident dream the notion that people can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of people in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18; 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)

#### CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan and to work together for the

evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia!

## ADDENDUM C

(from the Billy Graham Archives at Wheaton)

1974 International Congress on World Evangelization (ICOWE),  
Lausanne, Switzerland (also called Lausanne Congress)  
Honorary Chairman: Billy Graham  
Director: Donald Hoke  
Associate Director: Paul Little  
Executive Chairman: A. J. Dain  
Chairman of Planning Committee: A. J. Dain  
Chairman of Program Committee: Leighton Ford

1980 Consultation on World Evangelization (COWE), Pattaya,  
Thailand.  
Honorary Chairman: Billy Graham  
Chairman: Leighton Ford  
Director: David Howard  
Assistant to the Director: Rosemarie Struckmeyer  
Program Director: Saphir Athyal  
Assistant to Program Director: Carol Ann Webster Paul  
Director of Communications: Stan Izon  
Assistant to Director of Communications, Newsletter Editor:  
Lucinda Seacrest  
Director of Operations: John Howell  
Assistant to Director of Operations: Jane Rainey  
Travel Coordinator: Robert Gray  
Bookkeeper: Cindy Wilson  
Pattaya Office Manager: Narong Sarasmut

1989 International Congress on World Evangelization, Second,  
Manila, Philippines (also called Lausanne II)  
Chairman: Leighton Ford  
Deputy Chairman: Donald Hoke  
Program Advisory Committee Chairman: Bill Hogue  
Program Chairman: Saphir Athyal  
Program Director: Ed Dayton  
Intl. Participant Selection Committee Chairman: A. J. Dain  
Intl. Participant Selection Committee Director: Brad Smith  
Intl. Participant Selection Committee Associate Director:  
Carol Kocherhans  
Convened with the theme "Proclaim Christ until He Comes:  
Calling the Whole Church to Take the Whole Gospel to the  
Whole World," with 4300 in attendance representing 173  
countries.

2004 Forum on World Evangelization, Pattaya, Thailand  
Chairman: Roger Parrott  
Convened with 1500 Christian leaders from around the world  
participating.



#### ADDENDUM D

Addendum D provides access to the transcripts of oral interviews that have been used in the preceding dissertation.

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm) (Eitel)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm)  
(Hesselgrave)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm) (Steele)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm) (Parks)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm) (Tuggy)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm)  
(Johnson)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm)  
(Fernandez)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm)  
(Steffen)

[http://www.sebts.edu/CGCS/Projects/Oral\\_History.cfm](http://www.sebts.edu/CGCS/Projects/Oral_History.cfm)  
(Nussbaum/O' Rear)

## ADDENDUM E

### The Alliance What We Believe

The Lausanne Covenant serves as the ASCP statement of faith. Among other important evangelical doctrines, it affirms the authority and power of the Bible, the uniqueness and supremacy of Jesus Christ and the urgency of sharing the message of the gospel to the entire world.

The multiplying local church is God's primary instrument for evangelism, discipleship and the fulfillment of The Great Commission. In this commission given by Jesus just before his ascension to heaven he commands his disciples .

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:18-20)

Attempting to work in partnership with the entire evangelical Body of Christ (existing churches, emerging churches and para-church organizations) models the kind of cooperation needed to fulfill the Great Commission and recognizes that no one group, church or mission can complete the task itself.

The basic expectation of Alliance partners is that they embrace the saturation church planting vision; they pursue a strategy of helping nationals plant multiplying churches. Alliance partners make concrete contributions to the Alliance (participation) and identify as Alliance partners (ownership).

Beyond the basic expectation, the partnership encourages certain practices and behaviors among its partners. In the context of its Kingdom relationships, its organizational calling and the gifting of its people, Alliance partners agree that the following practices will best assist saturation church planting movements in post-communist Eurasia:

1. Facilitate - Alliance partners work with existing and/or emerging indigenous churches in a way that helps them foster and participate in saturation church planting movements. Alliance-related facilitators see themselves as servants and encouragers of nationals who locally own the saturation church planting vision. Alliance facilitators work broadly by promoting all kinds of church multiplication strategies.

2. Multiply - Alliance partners work toward methods and models (for example, cell groups or lay ministry empowerment) that will lead to natural reproduction. Multiplication of disciples, leaders and churches is the engine by which the goal of saturation church planting will be achieved.

3. Work SCP elements - Alliance partners work so that certain elements will feed an SCP movement. These elements include mobilized prayer for church planting, empowering research that fuels SCP, fruitful training and mentoring of national church planters and continually casting vision for church multiplication.

4. Partner - Alliance partners work together whenever possible capitalizing on the strengths of different organizations and the gifting of their people. Alliance partners recognize that working together models the kind of cooperation that helps fuel church planting movements. They focus on what they have in common with other partners while maintaining their distinctives.

5. Resource - Alliance partners actively contribute what is dear to them - people, money, materials, time, credibility and networks for SCP facilitation efforts.

6. Clarify - Alliance partners have clear identity and vision. They know why they exist and know how they can contribute to SCP facilitation. Partners with the clearest understanding of themselves know best how they contribute to and benefit from the partnership.

7. Advocate - Alliance partners identify at least one partnership advocate from within their own ranks that will "champion" the cause and vision of the Alliance within each organization. These advocates are convinced of the value of SCP and promote the Alliance partnership among their colleagues.

<http://www.alliancescp.org/believe.html> (2/05/2007)

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