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This issue examines the Fourth Lausanne Congress on World Evangelization, or “Seoul-Incheon 2024,” that took place last September and marked the fiftieth anniversary of the Lausanne Movement.

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Editorial

Lausanne IV: One More Epilogue

J. Nelson Jennings

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Most readers are well acquainted with the Fourth Lausanne Congress on World Evangelization, held last September 22-28 in Seoul-Incheon, South Korea. Many of you attended physically or participated virtually. Several of you have published blogs or articles about Lausanne IV (L4). Pre-Congress material, including videos, is still available on the Lausanne website (Lausanne Movement 2025a). You can also find an abundance of material through such online searches as "Lausanne Congress" or "Lausanne Congress reflections."

Our *Global Missiology - English* editorial team planned this April 2025 issue on the theme of L4 to encourage further research and study that would supplement the many reflections published immediately after last fall's Congress. We are grateful for the three featured contributions carried here, all composed by L4 participants. Even without other L4-related pieces that had been scheduled for publication but were not completed, you will find a great deal here to encourage further consolidation of the Congress's meaning and impact.

I was grateful to attend L4 physically—my first Lausanne Congress, actually. I have read, studied, and even taught about the previous three Congresses in Lausanne (1974), Manila (1989), and Cape Town (2010). I have known personally for many years several in Lausanne leadership and others who have been involved in Lausanne circles. Attending this Congress, along with several thousand others from around the world and from throughout Korea, was a privilege, encouragement, and inspiration.

Seeing old friends and making new ones was of course a running series of highlights. Also, there was no greater blessing for me personally than watching the Korean hosts sacrificially prepare for L4, then actually welcome and care for all us participants. Some readers know that I served with the lead host megachurch, Onnuri Church, for over six years starting in 2015. To have a front-row seat to both the Congress preparations and on-site activities (including follow-up) was deeply moving. Thank you, thank you, 감사합니다.

As a mission analyst, I couldn't help but notice a number of Congress elements and features that others have already highlighted elsewhere. The sheer scale of the event was astounding. The fellowship and worship were encouraging and inspiring. The emphasis on participant collaboration, both at L4 itself and more importantly in its aftermath, was central. As I continue to access the "State of the Great Commission" report compiled leading up L4, I am impressed with the extraordinary amount of information gathered, collated, and presented there (Lausanne Movement 2025b).

In the remainder of this Epilogue-Editorial, I wish to explore four additional themes that I found striking and worth a bit more analysis.

First, L4 marked another transition point in the Lausanne Movement's ongoing 50+ year history. Financially, non-Western support seems to contribute an ever-growing portion. Linguistically, English remains the foundational and most common language, but other tongues are also being used more than ever, including online. Leadership is coming from throughout the

world, e.g., in the authorship of the State of the Great Commission report. Musically, at the Congress there was a mixture of Western and non-Western styles, enabling the wide range of participants to enter whole-heartedly into worship.

These financial, linguistic, leadership, and artistic transitions reflect not only the Lausanne Movement's historical journey but those of Christian traditions in general. The worldwide Anglican Communion, for example, is on the front-end of exhibiting demographic shifts in their makeup. The same could be said for Roman Catholicism, particularly since Vatican II. The Lausanne Movement, like worldwide Christianity, is more widely distributed than ever before.

Setting the L4 and Lausanne Movement against the backdrop of the worldwide Christian movement helps to put into stark relief a second theme mentioned throughout L4, namely that of "the global church." This catch-all phrase has become common in many evangelical circles, and leading up to and throughout L4 the phrase rang out with regularity in expressions like, "'The global church' has gathered here in Seoul-Incheon," or "Thousands representing 'the global church' are here in Seoul-Incheon." A quick look at the Lausanne Movement's homepage and website shows the phrase's regular usage there as well (Lausanne Movement 2025c).

Shorthand phrases are useful for communicating a general sense of what would otherwise, in the name of accuracy, require cumbersome and verbose repetition. A more precise meaning of Evangelicals' intended meaning of "the global church" is something like, "certain traditions, denominations, local churches, ministries, and individual Christians around the world." Clearly a constant articulation of such a mouthful would quickly become tiresome for everyone involved. "The global church" is much easier to remember and, as its frequent use suggests, gets the basic point across.

The situation has become problematic, however, since "the global church," as shorthand, keeps getting repeated independently from adjoining qualifications. The phrase's unexplained connotation has taken on a life of its own and conveys more than the actual referent in which the catch-all phrase was originally anchored. By itself—which is how the phrase has come to be used—"the global church" has left its moorings and become a comprehensive term that ostensibly encompasses *all* (not just "certain") "traditions, denominations, local churches, ministries, and individual Christians around the world." Such phrases as "God's work through the global church," "How could the global Church [sic] respond," and "sharing inspiring God stories from the global church, with the global church" (Lausanne Movement 2025c) convey a sense that *all* Christians, collectively and individually, are involved.

Clearly, however, in actuality it was *some*, not all, traditions and Christian groups who were represented at L4. Even from a more exclusive viewpoint of who "Christian" groups and individuals are, only parts of worldwide Christianity were represented at L4, but the entire "global church" was not. Anecdotally, most Christian people I know have never even heard of the Lausanne Movement, much less L4, and have a hard time understanding what "Lausanne" is all about.

There is no question, and it is cause for much celebration, that a wide swath of Christian churches, ministries, and people are connected to the Lausanne Movement. It is also true that a noteworthy representation of mission leaders gathered in Seoul-Incheon at L4. At the same time, caution must be exercised so that God-honoring celebration does not slide into unintended exaggeration through an unexamined, continued repetition of Evangelicals' overuse of the

shorthand phrase, "the global church." Simply put, the phrase claims too much and needs clarification.

A third theme that was evident at L4 relates to both the Lausanne Movement's historical evolution and, perhaps, to the Movement leadership's underlying self-perception. That theme is the Movement's organizational and corporate development.

The Lausanne Movement has always walked a tightrope between being an organization with ongoing structures and a network that simply serves to connect others. The label "Movement" connotes both aspects. Organizational structure has necessarily ramped up with the coming and going of each Congress: planning, execution, and follow-up require intentional collaboration and mechanisms for funding, publicity, communication, and a bevy of other logistic matters. Increased use of electronic communication and scheduling demand additional staff with expertise and experience, especially for an international assembly as complex as L4.

The fact that L4 marked the Movement's fiftieth anniversary contributed to an even more noticeable increase in organizational emphasis. Theoretically speaking, one option would have been to make the judgment that as an organization the Lausanne Movement had run its course over 50 years and that its structural existence would end with thanksgiving—again, theoretically speaking. Instead, the Movement reinforced its ongoing role in world evangelization by unveiling a new logo the year prior to L4. Clearly the Lausanne leadership determined there was a need for a "refreshed brand identity" that would be visually displayed in a "a new logo, colour palette, and typography that is more modern, dynamic, and versatile." That the eye-catching new logo was "rolled out across all [the Movement's] touchpoints, including its website, social media channels, marketing collaterals, and gatherings—both online and in-person—" demonstrated further the Movement's reinforced structure.

Moreover, the consistent appeals at the Congress for missions commitment in L4's wake were made in such a way as to entail commitment to involvement in Lausanne networks and activities. Those appeals conveyed a strong message that the Lausanne Movement's leadership sees the Lausanne organizational structures as important as ever for world evangelization.

A final theme I wish to highlight might be the most obvious of all, namely the Congress theme: "Let the Church Declare and Display Christ Together." Speakers regularly circled back to this carefully crafted statement throughout the Congress, drawing participants' attention to word and deed ministry—"declare and display"–-and to unity-–"the Church … Together." Most importantly, the statement's Christ-centered focus, including divine empowerment and direction for mission, also rang out loudly and clearly.

An accompanying emphasis was largely absent, however. That missing area was what the world outside the Church is doing, thinking, and saying. On one hand, what Christians believe the world needs, in particular the good news about Jesus, was a regular Congress feature. The massive, pre-Congress "State of the Great Commission" report includes all sorts of information and analysis about demographics, values, and affiliations. Also, innovative means by which Christians can convey the gospel message were constructively presented at L4, including creative stresses on AI and especially on Workplace Mission. Even so, what are non-Christians, fellow human beings with their own agency as divine image-bearers, actually saying in their own terms? What are they thinking? hoping? feeling? Jesus asked blind Bartimaeus and a fellow blind man, "What do you want me to do for you?" (Matthew 20:32; Mark 10:51; Luke 18:41). While it might have seemed

obvious enough what those two blind men needed and wanted, Jesus still affirmed their dignity, treated them as subjects (not just objects of his compassion), and asked them to articulate what they thought, wanted, and needed. How are we as Jesus's followers to emulate Jesus's approach of asking people, who are not passive objectified research targets but active subjects worthy of respectful inquiry, how *they* understand the world and their own needs and hopes? What can we who are actively involved in the Christian missions movement genuinely learn from others, for example by listening to their assessments of religious traditions (including Christianity), as well as to their ambitions and struggles to achieve them?

To ask a related question, how might we shift our evangelical understanding of who the primary agents of "contextualization" are? The seemingly self-evident assumption is that we Christian communicators are the "contextualizers" who make the good news of Jesus understandable to others. Is it not the case, however, that the *recipients* of the Christian message, guided by the Holy Spirit, are the primary agents of contextualization? *Hearers* are the ones who understand, process, respond to, and incorporate the good news of Jesus Christ. Indeed, over the long-haul it is all people, including me and the group(s) to which I belong, who continually "contextualize" the Christian gospel by how we understand and live out our faith. Those who give witness, who "declare and display" Christ, are indeed responsible to give faithful, appropriate, and relevant witness. At the same time, it is everyone who hears, sees, and responds to gospel witness who are the primary agents involved in contextualizing the Christian message.

What "the global church" does in world evangelization is crucial but not the whole picture. "Let the Church Declare and Display Christ Together"; and, "What and how do people who are not in the Church understand, think, and say about God, the world, Christianity, their needs, and their hopes? How do they, as sin-infected and responsible subjects, hear, understand, and respond to God as their Creator and Redeemer when he brings the gospel to them?" As the Lausanne Movement continues to serve the cause of world evangelization, may its scope of attention expand even further in the wake of L4 and in eager anticipation of Jesus's visible return.

Kyrie eleison. *Maranatha*.

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Developing Leaders of Christ-like Character: Insights from the Fourth Lausanne Congress

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Abstract

The Fourth Lausanne Congress, held in Seoul last September, brought together Christian leaders worldwide to strategize on evangelism, discipleship, and leadership development. One of the key focal points for the week was the track, "Developing Leaders of Character." This article provides an analysis of the track, which spanned four days, each day dedicated to a distinct theme: listening, imagining, creating, and communicating. Drawing from biblical principles, participant insights, and existing theological discourse, this article emphasizes the theological foundations, practical strategies, and systemic changes required to cultivate leaders who embody Christ-like character, integrity, and a commitment to the Great Commission.

Key Words: character formation, integrity, Lausanne Movement, leadership development, discipleship

Introduction

In an era marked by profound social, economic, and moral complexities, the Church faces an urgent need for leaders who exemplify Christ-like character. Leadership deficiencies rooted in moral lapses, accountability failures, and superficial discipleship have hindered the Church's witness in many contexts. The Lausanne Movement—a leading global network of evangelical leaders—has long emphasized the importance of character and discipleship in the development of leadership

Leading up to Seoul 2024, the Lausanne Movement hosted a series of "Listening Calls" to discern key gaps in the advance of the Great Commission. They identified 40 key gaps and chose 25 of them to focus on during the congress. Each afternoon at Seoul 2024, a few hours were set aside for these tracks to address these issues. The number one gap identified was to strengthen Disciple-Making. Furthermore, in that gap developing leaders with Christ-like Character was needing critical attention.

Therefore, the "Developing Leaders of Christ-like Character" track at the Fourth Lausanne Congress sought to address this pressing leadership issue by exploring the theological and practical dimensions of character formation. This article examines the discussions and strategies articulated during the congress track, drawing upon theological frameworks of the *imago Dei*, sanctification, and servant leadership. Additionally, it integrates insights from mission leaders to propose actionable pathways for cultivating Christ-like leaders who can faithfully respond to the challenges in today's everchanging world.

Theological Foundations of Character-Driven Leadership

The Imago Dei *and Leadership*

Christian leadership must be understood in light of the *imago Dei*—the belief that humanity is created in the image of God. As Beck and Demarest assert, "The implications of human persons created in the image of God are immense for theology, psychology, ministry, and Christian living.

Ramifications of the *imago Dei* embrace issues of human dignity and value, personal and social ethics, relations between sexes, the solidarity of the human family ... and racial justice" (Beck & Demarest 2005, 131). The divine image-bearing trait of both leaders and those they serve demands that leaders reflect God's character in their lives and ministries, embodying qualities such as love, justice, humility, and integrity.

The relational aspect of the *imago Dei* further underscores the necessity of Christ-like leadership. Simango et al. argue, "To be created in the image and likeness of God means to be created as God's children…. This relational identity calls leaders to foster unity and community within their spheres of influence" (Simango et al. 2025). Leadership that mirrors the relational nature of God is not authoritarian but collaborative, prioritizing relationships over results (Handley 2022).

Sanctification and the Call to Christ-likeness

The process of sanctification—the believer's journey toward becoming more like Christ—is central to character formation. As Simango et al. note, "Sanctification is the process by which the believer becomes conformed to the image of Christ… the Holy Spirit acts as the transforming agent" (Simango et al. 2025). This character forming adventure challenges leaders to pursue ongoing spiritual growth, marked by humility, self-denial, and dependence on the Holy Spirit.

The ethical implications of sanctification are profound. Leaders are called to exhibit integrity, transparency, and moral courage, standing as "witnesses" to God's transformative power (Kohl et al. 2024). This commitment to moral and spiritual excellence is particularly critical in a world where leadership failures have often undermined the credibility of the Church.

Servant Leadership: The Model of Christ

Jesus Christ's model of servant leadership provides the ultimate paradigm for Christian leaders. As articulated in Matthew 20:25–28, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." This call to servanthood challenges contemporary leadership norms that prioritize power and prestige. Instead, it invites leaders to embody humility, sacrificial love, and a commitment to the flourishing of others (Bennett et al. 2005, 19).

Day 1: Listening to the Current Reality

Identifying the Leadership Gap

The afternoon track began with an honest appraisal of the "current reality" in leadership, emphasizing the disconnect between ideal leadership and lived practice. Participants highlighted several root causes of this gap:

- **Cultural Pressures**: Leaders often face societal temptations such as the pursuit of power, recognition, and wealth, which distort their priorities.
- **Organizational Barriers**: Hierarchical structures frequently inhibit mentorship and accountability, sidelining character formation.
- **Accountability Deficits**: The absence of robust accountability mechanisms leaves leaders vulnerable to moral and ethical failures.

These challenges resonate with broader critiques of leadership within the church. As the Pattaya Occasional Paper observes, "Too often leaders underestimate the power of sin and the strength of sinful tendencies in their own lives" (Bennett et al. 2005, 10).

Consequences of Character Deficiencies

> "Whoever walks in integrity walks securely, but
> he who makes his ways crooked will be found out" (Proverbs 10:9).

The consequences of deficient character formation are far-reaching, resulting in broken relationships, diminished trust, and weakened witness. Participants noted that these failures often stem from a results-oriented culture that prioritizes productivity over relational depth. Salinas critiques this utilitarian mindset, warning that "The church has let the world convince her that the criterion to define the value of life is its utility, its capacity to produce" (Salinas 2010, 86).

This recognition of the damaging effects of character deficiencies is not limited to the spiritual space alone. Even journals like the *Harvard Business Review* share similar perspectives, emphasizing that self-regulation and empathy are among the most critical traits for effective leadership (Goleman 1998).

In light of these reflections, it is clear that addressing the leadership gap requires a holistic reorientation of priorities—one that values character formation as foundational to effective leadership. Participants called for a renewed commitment to cultivating integrity, accountability, and relational depth, recognizing that these are not merely peripheral traits but essential qualities that sustain both individual leaders and the communities they serve. The journey toward Christlike leadership demands courage to resist cultural pressures, intentionality in reshaping organizational norms, and humility to embrace accountability. Only by anchoring leadership in these principles can the church hope to bridge the gap between ideals and lived practice, offering a witness marked by authenticity and faithfulness.

Day 2: Imagining a Vision for Character-Driven Leadership

A Holistic Vision for Leadership

On the second day, participants articulated a vision for leadership rooted in Christ-like character. Key components of this vision included:

- **Relational Discipleship**: Emphasizing the importance of building "communities of disciples" that foster spiritual growth and accountability (Adeleye et al., *Seven Challenges for the Global Evangelical Outreach*).
- **Workplace Ministry**: Encouraging leaders to integrate faith into their daily lives, thereby modeling character-driven leadership in secular contexts.
- **Intergenerational Mentorship**: Recognizing the necessity of "delegating authority to younger leaders" and equipping them for meaningful contributions (Adeleye et al. 2024).

In an article leading up to the congress, De Visser and Handley address this vision, especially for the next generation, noting, "To a generation that is starving for human connection, the greatest gift the church can offer is relationship." They also highlight Jesus's holistic approach to discipleship as key to the process: "Jesus was intentional about providing meaningful relationship

and spiritual guidance to his disciples. Particularly with Peter, James, and John, Jesus invited them to experience his ministry and the power of God at work through him" (De Visser & Handley 2023). By prioritizing relationships and modeling Christ-like character, leaders can inspire others to pursue their spiritual growth and embrace their calling.

In addition to the afternoon session, the plenary on "Servant Leadership" by Philip Ryken laid out the vital importance of relationships and the call to servanthood. This emphasis highlighted the importance of the address by Chris Wright from Cape Town 2010 encouraging leaders to focus on humility, integrity, and simplicity (Wright 2010).

This vision for character-driven leadership calls the Church to embody a transformative model of discipleship and mentorship that reflects the heart of Christ. By prioritizing relationships, fostering intergenerational mentorship, and integrating faith into daily life, leaders can inspire a new generation to embrace their calling with humility and integrity. As Ryken underscored, servant leadership is not a strategy but a posture of the heart—one rooted in humility, simplicity, and a commitment to serve others (Ryken 2024). This vision challenges leaders to resist the allure of power and prestige, instead embracing the call to cultivate communities marked by Christ-like character. In doing so, the church can offer a compelling witness to the world, pointing to the redemptive power of the gospel in every sphere of life.

Day 3: Creating Pathways for Leadership Development

Practical Strategies for Character Formation

Participants identified several pathways for cultivating Christ-like leaders on our third day together:

- **Mentorship and Succession Planning**: Intentional mentorship programs were highlighted as vital for equipping the next generation of leaders. The Congress echoed the call to "bless emerging leaders by calling out their gifts" and providing opportunities for growth (Atallah et al. 2023).
- **Accountability Systems**: Establishing clear structures of accountability ensures that leaders are held to high ethical and spiritual standards. As Kohl et al. emphasize, "A person of integrity… is moral in character, ethical in action, truthful in dealings, and accountable at all times…" (Kohl et al. 2024, 138-139).
- **Spiritual Disciplines**: Leadership formation must prioritize prayer, Scripture engagement, and other disciplines that deepen intimacy with God. "Intimacy with God… must be the primary focus of the leader's life" (Bennett et al. 2005, 18).

Daniel Goleman highlights these reflective approaches in his look at leadership, noting the importance of self-reflection and feedback (Goleman 1998). Asia Williamson has prepared a number of helpful resources in spiritual formation that help provide a roadmap that can enhance the relational dimensions of disciple-making and character formation (Williamson n.d.). By providing practical guidance, these resources equip leaders with frameworks to grow in their walk with Christ and to foster meaningful discipleship relationships. Through these integrated strategies—mentorship, accountability, spiritual disciplines, and resource utilization—leaders can strengthen their Christ-like character and integrity in their lives and ministries.

The development of Christ-like leaders requires intentionality, structure, and spiritual grounding. By prioritizing mentorship and succession planning, leaders can nurture emerging

voices and create a legacy of faithfulness. Robust accountability systems safeguard integrity, ensuring leaders reflect the ethical and spiritual values they proclaim. Spiritual disciplines anchor leaders in their relationship with God, fostering the depth and resilience needed to navigate the complexities of leadership. When combined with practical tools like those highlighted by Asia Williamson, these pathways offer a comprehensive framework for character formation. Together, these strategies not only equip leaders to grow in Christ-like integrity but also empower them to disciple others, creating a ripple effect that strengthens the church and its witness to the world.

Day 4: Communicating the Vision of Character-Driven Leadership

Contextualizing Leadership Formation

The Developing Leaders of Character track concluded with a focus on contextualizing leadership training to diverse cultural and regional settings. Participants emphasized the importance of:

- **Cultural Relevance**: Ensuring that leadership practices resonate with local contexts while remaining faithful to biblical principles. As Adeleye et al. note, "The main point of contextualization is to make the gospel proclamation clear and relevant… while guarding against syncretism" (Adeleye et al. 2024).
- **Collaboration and Innovation**: Partnering with seminaries, community organizations, and other ministries to develop robust leadership programs.
- **Prayerful Action**: Recognizing that spiritual renewal and transformation are foundational to any leadership initiative. "Revival and revitalization come through prayer," as evidenced by movements in Sarawak and beyond (Adeleye et al. 2023).

Gideon Para-Mallam captures this contextuality in his article addressing Adaptive Leadership, "[Adaptive Leaders need] quality character [to] persevere through the storms in a positive and courageous manner. This demands firmness of character… [It also requires] *emotional intelligence***,** leaders who understand and effectively manage their emotions and those of others through building healthy relationships based on trust." (Para-Mallam 2024) By integrating cultural sensitivity, collaborative innovation, prayerful dependence, and emotional intelligence, leaders can create a framework for communicating and embodying the vision of character-based leadership.

Communicating the vision of character-based leadership requires a holistic approach that bridges biblical principles with cultural sensitivity. By contextualizing leadership formation to resonate with diverse settings, leaders can ensure the gospel's relevance without compromising its integrity. Collaborative innovation with seminaries, ministries, and local organizations fosters a unified effort to equip leaders for today's challenges. Rooting these initiatives in prayer underscores the dependence on God's guidance and power for true transformation. As Para-Mallam highlights, adaptive leaders must embody emotional intelligence and perseverance, building trust and navigating complexities with courage and grace. Together, these elements create a compelling framework for leaders to not only articulate their vision but to live it out, inspiring others to follow Christ with integrity and purpose.

Conclusion

The "Developing Leaders of Character" track at the Fourth Lausanne Congress provided a compelling framework for cultivating Christ-like leaders who can navigate the complexities of our society today. By grounding leadership in the imago Dei, sanctification, and servant leadership,

the track affirmed that character formation is not ancillary but central to the Church's mission. We, the content specialists in the track, also know that this is not solely for the Christian or religious sphere. These issues align with critiques like those in business management literature, which underscore the dangers of results-oriented cultures that neglect relational depth (Seidman 2014).

The track highlighted theological foundations, practical strategies, and systemic changes necessary for fostering leaders of integrity, humility, and compassion. As churches and Christian organizations commit to this vision, they will be better positioned to inspire a new generation of leaders who will embody the gospel in every sphere of society. Through prayer, collaboration, and intentional discipleship, churches around the world can rise to meet the challenges of today and tomorrow with faithfulness and courage.

Key to addressing this issue though will be far more than just this one-week intensive and this overview. Several signed up to lead Collaborative Action Teams to address the issue. The Lausanne Movement Leadership Development Issue Network is forming a plan to focus on this issue throughout 2025 with webinars and at least one in-person gathering to help the mission community grow for the mission of God in the world today.

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Note: OpenAI's ChatGPT was used for suggestions on grammar, clarity, and data consolidation during the preparation of this manuscript.

The Lausanne Movement's Missiological Implications for Theological Education in Korea[i]

Bright Myeong Seok Lee

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Abstract

This study seeks to understand how the Lausanne Movement's impact can continue to inform and shape evangelical efforts within the global Church, with a specific focus on missiological implications for theological education in Korea. The study will explore the factors driving the Lausanne Movement's inception and growth through an analysis of the historical, socio-economic, and political contexts that have shaped its development and its impact on the Korean Church. By examining these contexts, this research aims to highlight strategies by which the Korean Church can respond to emerging challenges presented in the Fourth Lausanne Congress, thus ensuring a sustained evangelical impact within theological education and broader Church initiatives.

Key Words: Lausanne Movement, Evangelical Movement, theological education, socio-economic and political contexts, historical influence

Introduction

Prior to the Fourth Lausanne Congress held in September 2024 in Seoul-Incheon, South Korea, the Chair of the Preparatory Committee, Rev. Gi-seong Yu, underscored the significance of hosting the Lausanne Congress in Korea during an interview with *The Korea Daily*:

> For a long time, the Korean Church was preoccupied with external, numerical growth. In our pursuit of church growth, we grew lax in self-reflection and in making concerted efforts to establish a thoroughly biblical church. During turbulent times, the Church then failed to respond wisely to social challenges, remaining confined within its own walls. This has given the younger generation a negative impression. The message that Lausanne theology conveys is crystal clear: it calls the Church to occupy a healthy and constructive place within society. I believe this Congress will have a very positive influence on Korean Christianity (Yu 2023).

In line with Rev. Yu's expectations, this article examines whether the recently convened Fourth Lausanne Congress has, in fact, played a highly beneficial role not only for the global Church but also for the Korean Church. This study seeks to understand how the Lausanne Movement's influence can continue to inform and shape evangelical endeavors within the global Church, with a particular emphasis on the missiological implications for theological education in Korea. To achieve this aim, this study will analyze the contexts that have influenced the rise and development of the Lausanne Movement. By exploring these contexts, the study suggests ways in which the Korean Church may respond to new challenges that have emerged from the Fourth Lausanne Congress, thereby ensuring sustained evangelical impact within theological education and broader Church ministries.

Accordingly, this article first explores the historical background and development of the Lausanne Movement and its impact on the Korean Church. The study then discusses the impact of the Movement on the Korean Church's theological education and considers the challenges that lie

ahead.

For this research, the primary sources are the official declarations published by the Lausanne Movement. Secondary sources include academic papers featured in scholarly journals, newspaper articles, and books.

The Lausanne Movement and Its Impact on the Korean Church

The First Lausanne Congress (Lausanne, 1974) and Its Reception in Korea

Largely due to a broadening focus among the ecumenical World Council of Churches, the evangelical perspective on mission began to crystalize around the time of the 1966 Berlin World Evangelical Congress, becoming more precisely defined through subsequent gatherings in Singapore (1968), Minneapolis and Bogotá (1969), and Australia (1971). Spurred by these developments, Evangelicals recognized the need for a more comprehensive approach, ultimately convening the First International Congress on World Evangelization in Lausanne, Switzerland, in 1974 under the theme "Let the Earth Hear His Voice." Drawing 2,700 Christian leaders from 150 countries, the Lausanne Congress was one of the broadest and most representative events in modern missionary history (Kim 2014, 113).

More than simply a mission conference, the First Lausanne Congress established the theological foundation of evangelical mission through the Lausanne Covenant—arguably the most significant outcome of the Congress. Spanning 15 articles, the Covenant addresses a broad spectrum of theological issues, from God's overarching purposes to the Second Coming of Christ (Stott 2012). The Covenant does not merely restate traditional evangelical beliefs but adapts them to the realities of global evangelization in a contemporary setting (Cho 1989, 46).

The seminal Lausanne Congress and the resulting Lausanne Covenant, however, exerted minimal influence on the Korean Church. According to Seong-hwan Kim, one key factor was that the Lausanne Covenant was neither introduced nor translated into Korean. Consequently, World Council of Churches (WCC) publications, rather than Evangelicals' achievements, dominated the era. A second impediment stemmed from Korea's military dictatorship and its restrictive political climate, which hindered the recognition of the Lausanne Congress. A third reason was that mainstream media paid little attention to Lausanne, further limiting its visibility in Korea (Kim 2014, 112-13).

Nonetheless, the evangelical leaders at the helm of Lausanne did have a noteworthy impact on theological developments within Korea. Among the key figures at the First Lausanne Congress, Billy Graham proved instrumental in founding ACTS (Asian Center for Theological Studies and Mission) University, donating USD 100,000 collected during his 1973 evangelistic rally in Yeouido, Seoul—an event attended by approximately one million people. This contribution was crucial in establishing ACTS in 1974 (Kim 2024, 32-48). Another notable link involved Dr. Samuel H. Moffett—ACTS's inaugural president—and Ruth McCue Bell, Billy Graham's wife, both alumni of Pyongyang Foreign School (Lee 2024, 190-98). Additionally, Carl Henry—leading evangelical theologian and the founding editor of *Christianity Today*—visited ACTS frequently in its early years, offering lectures and instilling in students a robust evangelical consciousness, helping them withstand the surge of liberal theological currents. Although unable to serve as president due to Korea's harsh winters, Henry consistently referred to himself as its "founding lecturer" (Park 2006, 254-57; Lee 2024, 190-98).

The Second Lausanne Congress (Manila, 1989) and the Mobilizing Impact of the 10/40 Window

The Second Lausanne Congress on World Evangelization took place from July 11 to 20, 1989, in Manila, Philippines, where 4,300 participants from 173 countries gathered—making it one of the largest evangelical gatherings to date. Upholding the spirit of the 1974 Lausanne Congress, Lausanne II adopted the Manila Manifesto, a renewed strategic commitment to world evangelization. This declaration emphasized the paramount importance of gospel proclamation and offered practical directives for global mission, thereby contributing significantly to the reorientation of international evangelical outreach (Conard 1989).

One factor that powerfully impacted the Korean Church was the concept of the "10/40 Window" which Luis Bush, an Argentine-born US-American missiologist, presented for the first time during the opening ceremony of Lausanne II. Bush contended that "The core of the unreached people of our world" is concentrated in "a rectangular-shaped window," between 10 and 40 degrees north latitude, explaining that this region was densely populated, suffered from poverty and underdevelopment, and was dominated by non-Christian world religions (Korte and Onnekink 2020, 110-111). Bush advocated for focusing global mission efforts on this area as the new millennium approached. His proposal garnered widespread enthusiasm among global Evangelicals and served as a pivotal framework for mission strategies leading up to the year 2000 (Bush 1989, 58-62).

Nevertheless, Bush's 10/40 Window concept attracted criticism on three main counts. First, some evangelical writers and missionaries argued that it marginalized missions outside the Window, maintained a Western-centric perspective, and exacerbated tensions between Christians and adherents of other religions in that region (Korte and Onnekink 2020, 110-44). Second, some have noted that the 10/40 Window notion overlapped uncomfortably with U.S. foreign policy in the 1990s and 2000s, often singling out the Middle East and Islamic contexts as "problem areas." Anthropologist-theologian Michael Rynkiewich specifically criticized the idea for mirroring a militaristic and organizational rhetoric prevalent in certain streams of US-American Evangelicalism (Rynkiewich 2007, 232). Third, more fundamental critiques concerned the anthropological underpinnings of defining "unreached people groups" according to ethnicity, language, religion, social class, and geography (McAlister 2018, 152). Korean cultural geographer Ju Hui Judy Han, for instance, pointed out that such "racial taxonomies" find scant support in contemporary social science (Han 2010).

Despite the criticisms, Korean churches, seminaries, and Evangelicals—moved by Luis Bush's appeal—committed to sending 2,000 long-term missionaries and 2,000 short-term workers specifically to the 10/40 Window (McAlister 2018, 145). Han notes that, even in some Korean American immigrant churches in the United States, the 10/40 Window idea significantly influenced their missionary momentum (Han 2010, 183-85). Hence, Bush's message arguably shaped Korean mission endeavors more powerfully than did any other aspect of the Lausanne congresses to that point.

In terms of theological education, by the Second Lausanne Congress (1989), only a few Korean seminaries had established mission studies (missiology) departments. As previously noted, in 1974 ACTS University introduced a department akin to missiology, labeled "Asia Department," while Chongshin University followed suit in 1980 by instituting a mission studies track. That same year, Presbyterian College and Theological Seminary (later renamed Presbyterian

University and Theological Seminary) also established a missiology program. In other words, by the time the 1989 Manila Congress was held, mission studies in Korean seminaries were still in their formative stage (Kim 2014, 113-14).

The Third Lausanne Congress (Cape Town, 2010) and Growing Korean Missionary Leadership

From October 16 to 25, 2010, the Third Lausanne Congress on World Evangelization convened in Cape Town, South Africa, drawing approximately 4,000 participants from 198 countries. The gathering also commemorated the centennial of the 1910 Edinburgh World Missionary Conference, establishing the Cape Town Congress as a milestone in the development of the evangelical missionary movement.

In this Third Congress, approximately 200 Korean representatives attended, affording an opportunity to build up the Korean Church's leadership in international missions. Following the Cape Town gathering, the Lausanne Korea Committee facilitated the establishment of the Lausanne Professors Association—comprised of faculty members of 13 seminaries—in May 2012 and hosted the first Lausanne Club Camp for seminary students November 23-24 that same year. By 2020, the student-initiated Lausanne Campus Clubs had expanded to 18 seminaries. The Korean Lausanne Professors Association has focused on systematically articulating and disseminating the theological underpinnings of the Lausanne Movement through scholarly research. Meanwhile, Lausanne Campus Clubs have created vibrant communities within universities and churches where seminary students and laypeople may collaborate to pursue a shared mission vision (Choi 2021, 387-389). Through lectures, seminars, and workshops, these groups continue to promote holistic mission, integrating gospel proclamation with social action. Consequently, between the Third and Fourth Lausanne congresses, the Korean Church's theological foundations for mission and evangelism were strengthened and expanded (Lee 2014, Preface).

The Fourth Lausanne Congress (Seoul–Incheon, 2024) Addressing Global and Local Challenges

The Fourth Lausanne Congress on World Evangelization convened September 22-28, 2024, at the Songdo Convensia in Incheon, South Korea. Building on the legacy of the First Lausanne Congress and the Second Manila Congress, the Fourth Lausanne Congress reaffirmed the core ethos of the Lausanne Movement—"The Whole Church Brings the Whole Gospel to the Whole World"—under the slogan, "Let the Church Declare and Display Christ Together."

Particularly in this Seoul Congress, 222 national delegations grappled with how the Church can maintain its transnational and universal mission amid rising nationalism and hegemonic competition. In a world increasingly shaped by war and conflict, the Church was challenged to resist confinement to the interests of any single nation or region and instead embrace a broader vision of God's Kingdom and global evangelization. Furthermore, with the intensification of economic polarization in the post-pandemic era, the Congress recognized the Church's burden to serve marginalized and vulnerable communities, thereby embodying social justice. The necessity of responding to the climate crisis was also highlighted, emphasizing the Church's responsibility to care for creation as an essential element of faith and a divine mandate to address environmental degradation.

What did the approximately 5000 international delegates encounter in Korea's local Christian context at this Fourth Lausanne Congress? One highlight event was the "Twelve

Stones" performance on Thursday evening, which featured 140 years of Korean Church history. This event illustrated the hardships and struggles the Korean Church has faced against the peninsula's broader socio-historical backdrop. Numerous international participants who shared a small group table with the author commented that only after seeing this performance did they truly comprehend the depth of suffering endured by Korean Christians. "Twelve Stones" vividly showed how the persecution and difficulties experienced by Korean believers were transformed by God's grace into a lasting passion for evangelism and a flourishing mission movement.

The Fourth Lausanne Congress also addressed the dismantling of entrenched spiritual powers that have hindered the Korean Church since its founding. During the closing ceremony, a joint communion officiated by Rev. Lee Jaehoon (Chair of the Fourth Lausanne Congress) and Dr. Masanori Kurasawa (Chair of Japan Lausanne) provided a visible display of unity and reconciliation for the global Church (Goropevsek 2024). Similarly, the protracted hostility and armistice separating North and South Korea—rooted in ideological conflict from more than 70 years ago—was recognized as the critical sphere where Korean Christians today must foster renewed unity in Christ. The call to move beyond generations of animosity highlighted the transformative power of Christ's love and forgiveness—an incomparable force of the gospel. Practically, this focus on North and South Korea offered an opportune moment to spotlight global interest in peace and reunification on the Korean Peninsula and to develop missional responses accounting for the peninsula's distinct geopolitical context and longstanding division. Unfortunately, in the broader program, this issue seemed somewhat peripheral. For many attendees, the more prominent distraction unfolded outside the venue, where certain ultra-conservative Korean Christians protested in opposition to the Lausanne Congress based on misunderstandings. Consequently, the topic of Korean reunification and peace may have received less attention than some initially anticipated.

Missiological Implications of the Lausanne Movement for Theological Education in Korea

Billy Graham strongly desired that the Lausanne Movement remain a *movement* characterized by spontaneity and autonomy, rather than a centralized or institutionalized organization (Choi 2013, 231-232). He envisioned creating a forum where global evangelical leaders could collaborate on world evangelization, cultivating a dynamic movement rather than a single, tightly controlled entity. Similarly, John Stott described the Lausanne Congress as "a movement that continues to ignite, rather than a momentary spark," highlighting that it is far more than a one-time event; it has, in fact, consistently shaped global missions over time (Birdsall 2014).

Because the Lausanne Movement was conceived as a flexible movement—evident in the Fourth Lausanne Congress—it remains open to diverse influences from participating mission agencies and other groups, each pursuing its own objectives. Nevertheless, Lausanne's core priority is to preserve its foundational mission without diluting the dynamic energy contributed by varied stakeholders. Building on the historical trajectory of the Lausanne Congresses, what follows specifically examines the Movement's influence on the Korean Church's theological education, identifying relevant challenges and outlining potential missional applications.

Lausanne Movement's Impact on Korean Theological Institutions

ACTS University, where the author is affiliated, arose in response to Christian mission efforts and the broader evangelical movement in Asia—two key catalysts for the Lausanne Movement. Notably, the institution traces its origins to developments stemming from the 1966 World Congress

on Evangelism (WCE) in Berlin and the 1968 Asia-Pacific Evangelism Conference in Singapore, where international church unity efforts took shape. During the Singapore Conference, Asian leaders resolved to establish a graduate school of theology to foster the growth of the Asian Church and advance missions in the Third World. Concurrently, parts of Africa were undergoing decolonization, occasionally prompting a missionary moratorium in some regions. They also introduced the vision of founding an international institute for advanced theological study in Asia. Following these discussions, the Asia Center for Theological Studies (ACTS) University officially opened in Seodaemun, Seoul, in 1974.

While the Lausanne Movement during its first decade had only a marginal influence on the Korean Church, it was the Second Lausanne Congress (Manila, 1989) that had a more substantial and practical impact. In Korea, 1989 followed a long era of military dictatorship and coincided with overseas travel liberalization after the 1988 Seoul Olympics, allowing the Korean Church to engage more actively in international missions. Domestic organizations such as "Mission Korea" formed during this period. In this context, the Second Lausanne Congress indirectly guided Korea's missional direction, sparking broader interest in cross-cultural outreach and unreached people groups, thus aligning with the sociopolitical realities of the time. Manila's global mission strategies encouraged many Korean churches and mission agencies to prioritize unreached people groups, marking a transformative shift in Korean missions.

The Third Lausanne Congress (Cape Town, 2010) influenced Korean theological institutions more directly. As noted earlier, the Lausanne Korea Committee appointed Lausanne liaisons at various seminaries and founded Lausanne Campus Clubs to impart the Movement's theology and ethos and to train leaders for Korean and global Lausanne endeavors (Choi 2021, 387-389). Regular meetings of the Korean Lausanne Professors Association since Cape Town underscore continuing theological work aimed at safeguarding the essence of the gospel and refining missional approaches.

Nevertheless, although certain academic outcomes have been achieved, the Lausanne Professors Association and Lausanne Campus Clubs have yet to integrate fully their insights into seminary-wide curricula. This shortcoming calls for reflection on how the Korean Church—through the graduates these seminaries have produced—has not adequately fulfilled the whole gospel mandate pursued by the Lausanne Covenant and subsequent Lausanne Congresses in Korean society. Consequently, by the time Korea hosted the Fourth Lausanne Congress, Christian influence on society had visibly declined, revealing the limitations of these initiatives. Hence, a more robust impetus and deeper theological reflection are needed to ensure a lasting impact.

Future Challenges: Contextualizing the Fourth Lausanne Congress for Theological Education in Korea

Korean seminaries now face declining enrollment, and the country's missionary workforce is aging, with fewer new recruits. These twin phenomena parallel increased secularization that has contributed to the rise of the unchurched population, especially among younger age groups. At the same time, extremist factions and ultra-conservative Christian voices have further generated anti-Christian sentiment in the general public, hindering mission and evangelism. Another significant social change that calls for change in the Korean Church's mission is the evolving ethnic composition in Korea. By October 2024, the proportion of immigrants in Korea exceeded 4.8% of the national population, indicating that Korea is no longer ethnically

homogeneous (Ministry of the Interior and Safety 2024). Hence, mission efforts can no longer be confined to overseas outreach; reaching international students, business owners, and laborers within Korea has become increasingly vital. One example of such an effort is by Onnuri Church, led by Rev. Lee Jaehoon, which established the Onnuri M Center to address these growing needs (Onnuri M Center 2024). Similarly, Sooyoungro Church in Busan has proactively ministered to foreign residents (Sooyoungro Church 2024).

In this multifaceted changing context, Korean seminaries are likewise reevaluating their pedagogical approaches and seeking more innovative strategies. Many professors from ACTS University participated in the Fourth Lausanne Congress, and international students from ACTS volunteered. Inspired by a desire to renew their focus on evangelism and mission—consistent with the school's legacy of emerging from the Lausanne vision—ACTS University organized the ACTS Theological Forum after the Congress to discuss how the newly addressed themes and perspectives might be integrated into seminary curricula (ACTS University 2024). At the forum, participants concluded that current seminary course offerings diverge significantly from contemporary needs, with many core subjects reflecting the contexts and dilemmas of 20-30 years ago rather than tackling the urgent issues raised at the Lausanne Congress and by modern society. Armed with these findings, ACTS University and other seminaries seek to restructure their academic frameworks so that future church leaders can address the evolving demands of mission and ministry in today's world.

Conclusion

On the final day of the Congress, in a concise but impactful address, Chair Michael Oh reaffirmed the Lausanne Movement's primary concern by stressing that approximately 1.5 billion people in unreached communities have yet to hear the gospel. In so doing, he redirected attention to the gospel's centrality—an emphasis that appeared to wane amid a variety of issues following the Third Lausanne Congress.

Within this context, the Korean Church now faces the task of placing the "new wine" received from the global Church at the Fourth Lausanne Congress into its own theological and ecclesial wineskin. For those who participated in the Seoul Congress, and for all Korean churches, an urgent question emerges: Can they effectively mature this new wine, allowing it to ferment into a new taste worthy of the Lord's banquet? Or will certain elements remain unfermented and—like a sharp awl—burst the wineskin from within?

Hence, the Korean Church stands at a decisive crossroads: whether it will abandon its old wineskin and adopt a new one to contain the contemporary mission conferred through the Fourth Lausanne Congress or preserve traditional structures at the expense of meaningful transformation. In the same vein, seminaries and other institutions of theological education must consider ways to adapt curricula and nurture future leaders who can foster a missional ethos in step with the Lausanne Movement's global vision. Only by choosing renewal—through both ecclesial and educational reform—can the Korean Church faithfully respond to the Lord's Great Commission and fully integrate the lessons gleaned from the Fourth Lausanne Congress.

Endnote

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The "Ralph Winter Moment" of Lausanne IV: Workplace Mission

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Abstract

At the First Lausanne Congress on World Evangelization in 1974, Ralph Winter introduced the concept of "unreached people groups" and reshaped 50 years of missions. At the Fourth Lausanne Congress in Seoul-Incheon, the concept of "workplace mission," as presented by Julia Garschagen, has the potential to reshape the next 50 years of missions. As significant as this "Ralph Winter moment" may be, there are also barriers that could cause the Church to miss it. This article will discuss the strategic value of workplace mission and the main barriers that need to be overcome to implement it.

Key Words: faith and work, holistic mission, Lausanne, workplace mission

Introduction

At the 1974 Lausanne Congress on World Evangelization, Ralph Winter drew the evangelical world's attention to "Unreached People Groups" and reshaped foreign missions for the next 50 years. I came to the Fourth Lausanne Congress in Seoul-Incheon in September 2024 listening with eager expectation to hear the next "Ralph Winter moment" that could shape the next 50 years of missions, and I believe I heard it. While there were multiple themes that were worthy of global attention at Lausanne, there was one that has the potential to push forward the Great Commission for decades to come: workplace mission.

Julia Garschagen, German theologian and director of the Pontes Institute for Science, Culture and Faith, presented the plenary session entitled, "Holy Ground: Living Out Faith in the Workplace." Garschagen's presentation used an exposition of Acts to draw the evangelical world's attention to the need to engage in workplace mission. This article will go through the main points of Garschagen's arguments with my own analysis. It will then look at a few barriers that could potentially cause us to miss this significant moment in global mission along with points of application to overcome these barriers and better engage in workplace mission moving forward.

Julia Garschagen's Workplace Mission

Jerusalem: Mobilizing the 99%

Garschagen's overall approach was to go through an exposition of the Book of Acts from the lens of workplace mission (Garschagen 2024). She began in Jerusalem, pointing out that it was not just apostles, missionaries, and church planters who spread the gospel throughout the ancient world. Rather, it was everyday Christians in their everyday workplaces who, as she put it, "gossiped the gospel" (Garschagen 2024) everywhere they went. The vast majority of these witnesses of Jesus were not pastors and evangelists but were bankers, fishermen, traders, soldiers, jailors, government workers, and social activists. Through the power of the Holy Spirit, they had become the new Temple of God, and their new faith had a powerful impact on their workplace (Garschagen 2024).

It seems like a very basic point, but the idea that the Early Church grew and spread not only by apostles and missionaries but by regular everyday workplace Christians is especially important in the broader context of the Great Commission today. For example, Lausanne Movement CEO

Michael Oh stated in his opening night speech at the Congress, "Year after year, there are more people in the world who have never heard the gospel than the year before" (Oh 2024). Despite all the efforts in the past 50 years to send out more missionaries and reach more unreached people groups, despite the more than 9000 unreached people groups that have been reached with the gospel, and despite the incredible growth of the Church in Africa, Asia, and Latin America, it still remains that "…with the explosion of population growth in many of these same areas of the world, the trajectory is not an *acceleration* of the sharing of the gospel, but a *deceleration*" (Oh 2024).

If we, the followers of Jesus Christ, are ever to have any hope of finishing the task of the Great Commission, it is not going to happen by foreign missionaries alone. Garschagen pointed out that it is only one percent of the Christian population that are full-time pastors and missionaries. These facts point to the reality that if we who talk about about evangelizing the world truly are serious about it, we need to mobilize the rest of the 99% of everyday Christians to engage in workplace mission (Garschagen 2024). Garschagen's effort to draw mission leaders' attention to the 99% builds upon Michael Oh's own shift in attention to the 99%, as he has stated, "You [the 99%] don't exist to help professional ministry leaders [the 1%] fulfill the Great Commission. We exist to help you do it" (Oh 2019).

Philippi: Workplace as Holy Ground

The next stop on Garschagen's journey through the Book of Acts was Philippi, from Acts 16, where she referred to the workplace as "holy ground." Through the story of the jailor at Philippi who was transformed by his encounter with Paul and Silas, Garschagen portrayed the workplace as a place of priestly presence, where those who are the Temple of God can work in integrity, where they minister God's grace and love to those around them simply by doing the best job that they can in a way that is glorifying to God and that will bless all those who are around them (Garschagen 2024).

This reimagining of the workplace as holy ground removes the sacred-secular divide. That dichotomy has been a major characteristic of Western culture that has lifted up the role of professional ministers and missionaries. But this priority on the "sacred" professions has had the effect of disengaging workplace Christians from mission. So, understanding the workplace also as a sacred calling can empower workplace Christians to make a holy impact for God's Kingdom in this world, not only on Sundays at church, but every day of the week in their workplace.

Garschagen's desire to break down the sacred-secular divide joins Leslie Newbigin's exhortation to reinstate the priestly role of every believer and avoid a clericalized church that only recognizes the service of professional ministers (Newbigin 1960, 97). Furthermore, Newbigin calls for every believer to embrace their missional calling to engage their faith in the workplace (Newbigin 1986, 143).

Corinth: Workplace as Mission

Garschagen then went on to Corinth to talk about working in the workplace as mission service. From Acts 18, Paul joined Aquila and Priscilla, who were leatherworkers like Paul, also known as tentmakers. Garschagen painted a picture of Paul, not just the apostle and missionary, but the tradesman, who would gossip the gospel to his customers, and invite his work colleagues to the synagogue to hear more about Jesus. She emphasized the idea of "the priesthood of all believers"

not as Luther's idea but as God's idea, that every believer has a holy calling to do ministry at their workplace.

This point is particularly important for the sake of global evangelization. If workplace Christians can really engage in ministry where they are, then they can do it all over the world as well. This shift in mission is so important, because it is so far from what the current reality is.

Ralph Winter and Bruce Koch, in their 2009 version of "Finishing the Task," point out that about 40% of non-Christians live in reached areas of the world (Winter & Koch 2009, 543). Imagine, for example, a Pakistani living in New York. That individual and associated community bring Halal restaurants, South Asian supermarkets, mosques, and even Islamic education centers for their children. They are not full-time missionaries, but they are certainly bringing Islam to the United States. The rest of the 40% similarly import their cultural and religious practices. By comparison, how are Christians influencing primarily non-Christian contexts? What percentage of Christians are living in unreached areas of the world?

One percent (Winter & Koch 2009, 543). Of course, there is the opportunity for those Christians to build churches, grocery stores, restaurants and even Christian education centers for their children in those unreached parts of the world where they live. But because they make up only one percent of the world's Christians, it is unlikely that they will build any of those things. And they are such a small minority where they are living, it is difficult for them to have an impact in those parts of the world. If the workplace really is a place of mission and ministry, mission-minded Christians need to be sending out workplace missionaries all over the world. The need is to send out not just full-time evangelists and church planters, although that is definitely still a necessity. But there is also a need to send out full-time doctors and engineers and musicians and teachers to unreached areas of the world, simply to work there and live there and become workplace missionaries to those areas.

Supporting and Training the 99%

Garschagen also stressed the importance of the Church's role in supporting workplace missionaries. While pastors and evangelists are only one percent of the Church, they have the role of supporting and training the 99 percent who are in the workplace. Garschagen made the comparison of the recognition that Christians and churches give to the one percent of professional ministers and missionaries, calling them, training them in seminary, and faithfully praying for them. But churches do none of that for workplace missionaries. Garschagen offered the imaginary example of churches interviewing workplace Christians during the Sunday service in the same way they interview visiting missionaries. Imagine churches organizing prayer networks for workplace missionaries in the same way they do for professional missionaries. Imagine commissioning people to be sent out to specific industry fields to engage in workplace mission in the same way that foreign missionaries are commissioned and sent out to specific mission fields (Garschagen 2024). And I would add, imagine prioritizing training for those workplace missionaries in a similar way that training for professional ministers and missionaries is prioritized.

This idea of recognizing and providing training for the ministry of workplace missionaries during the Sunday worship is also supported by Matthew Kaemingk and Cory Wilson in their volume *Work and Worship*. Kaemingk and Wilson propose that the Sunday worship should recognize the priesthood of all believers and that it should prepare them for the "active worship" of engaging their ministries at their workplaces (Kaemingk & Wilson 2020, 31).

If churches do not recognize and train Christians in the workplace as professional ministers and missionaries are recognized and trained, of course, not only are workplace Christians not going to know *how* to engage in workplace mission, but they are not even going to know that they *should* engage in workplace mission. But of course, that is not normally what churches do. And there are reasons why they do not do it.

Barriers to Workplace Mission

Workplace mission can be a powerful way to refocus global missions in order to make major advances in the Great Commission in the coming decades. For mission leaders of this generation, this could be our "Ralph Winter moment." But as important as this moment could potentially be, honestly, I think we are going to miss it. Specifically, there are three barriers that will likely cause us to miss it. But as I describe these three barriers, I will also suggest some practical ways we can overcome them.

Sacred-Secular Barrier

The first barrier is the sacred-secular barrier. Ever since the rise of secularity in the modern West, Western Christians have divided their existence into the sacred realm and the secular realm. The Church in the West has also exported that way of thinking to the rest of the world.

Because of this sacred-secular divide, church leaders and pastors focus most of their attention on the sacred realm, that is, the activities that go on in their churches. Within this framework, it does not occur to many pastors and church leaders (nor is it in their self-interest) to draw the attention of church members to the workplace. It is hard enough to get church members to come out for an event or even to give consistently in their offerings, but that could all be compromised if pastors start preaching that their workplaces are sacred as well.

Herein lies the nature of the barrier. The one percent who are professional ministers and missionaries are the ones who need to mobilize and train and send out the 99% of Christians as workplace missionaries. However, because all their experience and training and the priorities of their self-interest are centered on the sacred realm, it is counter-intuitive to draw the Church's attention away from the sacred realm in order to focus on what has come to be known as the secular realm.

In order for workplace mission to have any chance at success, professional ministers and missionaries need to break down this sacred-secular divide altogether. Garschagen's model of workplace mission was built on the theological foundation of concepts such as the priesthood of all believers and the people of God as the new Temple. There were also biblical concepts that Garschagen did not refer to, such as Michael Goheen's "kingdom mission" (2014) and Christopher Wright's "missional people of God" (2006). These biblical concepts underpin the idea that all these spaces and occupations that are traditionally considered "secular" are actually devoted to God and are themselves sacred as well.

In fact, Garschagen's efforts to break down the sacred-secular barrier is building on already existing efforts in the "Faith and Work" movement. Ministries like Redeemer Presbyterian Church's Center for Faith & Work (2021), and The Gospel Coalition's teaching and training on Faith and Work (2024), and Michael Goheen's Surge Network (n.d.) have been promoting and training Christians to impact their workplaces with the gospel and use their workplaces to impact the world for God's Kingdom.

While Garschagen's proposal of Workplace Mission may be seen as a continuation of this Faith and Work movement, it goes beyond local gospel impact in the workplace, or even regional impact in major cities. Rather, Workplace Mission is a means of global evangelization.

Cultural Barrier

The second barrier is the cultural barrier. The vast majority of workplace mission will take place in a culture that is unfamiliar to many professional ministers and missionaries. Imagine the culture of a software company where the Christian computer programmer works, or the culture of the hospital where a Christian nurse works, or the culture of a trading firm where a Christian investor works.

These are cultures that would be very familiar to those Christians in the workplace, but they would be very foreign to most pastors. And since it is the pastor who is supposed to be training the workplace missionary, this cultural barrier between the pastor and the workplace would be a significant hindrance to workplace mission.

For workplace Christians, if they are very involved in their church and are devoted to Christ, they may learn all the right theology, and they may be trained in all the right habits and lifestyles, but they may not know what Jesus has to do with engineering, or medicine, or programing, or investing. If that is the case, the gospel will not have relevance, and workplace mission will not go forward.

Furthermore, there are also the cultural differences between different ethnicities and different nationalities. Workplaces are not just diverse in their work environments; they are also diverse in the demographics of their workers. Therefore, workplace missionaries also need training in cross-cultural skills—an area that is better recognized and understood by the Church. Even so, it is still an area in which many pastors and even some missionaries are untrained and under-equipped.

In order to eliminate all types of cultural barriers, then, the pastor needs to learn the workplace culture. Think of what a typical foreign missionary would do to learn the culture of their mission field. They would spend time with the people, listen to their stories, build relationships, and live life together. That is what the pastor must do to learn the culture of the workplace. Pastors regularly ask their workplace church members to spend a week in a foreign mission field, or spend a weekend at a church retreat. Pastors should be willing to do the same, to spend an evening at a church member's company party, or visit a church member's office, or join a workplace basketball game or pub night. In order to understand how Jesus is relevant in the workplace, pastors must get to know that workplace. Only then can they begin to know how to properly train the workplace missionaries in their congregations.

International Barrier

In addition to the sacred-secular barrier and the cultural barrier, there is the international barrier. Can you imagine what a game-changer it would be if the Church could mobilize the 99% of Christians who are in the workplace to be engaged in workplace mission? But even if the 99% of workplace Christians could be re-discipled to have Jesus impact their lives, and then re-educated to see the workplace as the holy ground of their own ministry, and then re-trained to know how to analyze their own workplace culture and apply Jesus to the needs of that culture, that still leaves the billions of people in unreached areas of the world who would have no access to the gospel in their language and culture. That is why the Church needs to overcome the international barrier.

Of course, it is still necessary to send foreign missionaries, both to unreached areas and reached areas of the world. But it is also necessary to send workplace missionaries; the Church needs to send Christian engineers, teachers, programmers, nurses, bankers, and whatever else, to all the unreached areas of the world.

There are actually some organizations that are already working on this challenge. There is the entire movement of Business as Mission which promotes Christian entrepreneurs to start businesses internationally for the sake of mission (BAM Global 2025). But there are also newer organizations that are sending out Christian professionals to be employed in other countries. For example, the 18.26 Network is an organization of the Presbyterian Church in America (n.d.). They focus on mobilizing what they call "vocational missionaries," making connections, providing training, and overseeing member care to place Christians in professional jobs all over the world. But just like in the beginning of the unreached people group movement, the number of organizations and mission agencies who are focused on international workplace mission is far too small.

One idea to increase the numbers of workplace missionaries who would go internationally is to recruit them the same way that long-term foreign missionaries are recruited, by first recruiting them to go short-term. But what would a short-term workplace missions trip look like? Imagine a long-term foreign missionary who has connections with locals in the mission field who work at a hospital or an investment firm or a software company. That person could invite a Christian doctor, or Christian investor or a Christian programmer, to come and teach a seminar, or do a short-term project for a couple weeks. The initial impact would be just to help that local company with their work, which in itself is enough. But it could also help strengthen the relationship between the foreign missionary and the local friend, and it could provide greater inroads of relationship and impact into that company. For the short-term workplace missionary, the experience would give a taste of what it is like to cross that international barrier, and they may gain an interest in coming long-term as well.

There are also greater possibilities in term length with international workplace missions. It does not have to be just short-term or long-term, but a new category of "medium-term" could be created. As a foreign missionary, one could either go short-term, for a week, or a few months at most, so that it would not be too disruptive to the rest of that person's life and career. Or, a workplace missionary could go long-term (four years or more), so that the mission becomes that person's actual life and career. However, taking two or three years out to spend in another country as a missionary (as heretofore understood) would be too disruptive to most people's actual career, so most would only do it as a stepping stone to go long-term. But for workplace missions, a person could go for one, two or three years, and it would not disrupt their career. Rather, it would actually contribute to it. Imagine if someone had a few years of experience working at an investment firm in Dubai, or at a bank in Jakarta, or at a software company in Bangalore. It would not hold back that person's career, but it would push it forward. Moreover, one would not have to commit one's whole life to it up front, but just like any other work internship or temporary work placement that person could work a few years and then come back to their regular job. Workplace missionaries would have this medium-term option to make a real impact in another country and then come home.

Conclusion

In thinking back to the 1974 Lausanne Congress, there must have been many Christians at the time who heard Ralph Winter's call to unreached people groups and thought, "That's just crazy. That's way too hard, there's no way we can do it." But now at this moment, 50 years later, the Church has come a long way. This movement has resulted in more than 9000 unreached people groups being reached with the gospel. Today, Christians may look around and see how entrenched the workplace is in a secular environment, where the gospel is seen not only as irrelevant but as unwelcome. The Church today can also hear the call to workplace mission and think, "That's just crazy, there's no way we can do that." But we can. It will be difficult, and it will take changing the way we think about mission, train for mission, and engage in mission. And honestly, when I look at the barriers, it seems more likely that we will just let this moment pass us by. But what the Fourth Lausanne Congress has given us is the chance to look to the future, see the barriers ahead, and navigate a way around them. If we have the vision and the faith to do it, this could be our Ralph Winter moment.

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Call for Papers:

Diaspora Communities:
Relationships, Identities, Challenges, and Opportunities

For Publication in *Global Missiology*, www.globalmissiology.org, October 2025

The October 2025 issue of *Global Missiology* - *English* will examine an array of topics related to diaspora communities. The important roles played by diaspora peoples in Christian mission are recognized today more than ever. Much study of diaspora phenomena has been conducted, but more is needed in specific relation to communities of people living in diaspora. For example, relations between diaspora churches and local indigenous churches and communities is a topic ripe for further research. Diaspora communities face challenges with respect to their changing identities, including those associated with language and generational differences. Many diaspora communities have experienced stirring revivals and desire further theological and leadership training. The possibilities for research topics expand rapidly upon exploring connected themes.

The following topics—in particular case studies—are examples of requested articles:

- Case Studies of Diaspora-Indigenous Relations
- Case Studies of Changing Diaspora Identities
- Case Studies of Generational Adjustments in Diaspora Communities
- Case Studies of Revivals in Diaspora Communities
- Case Studies of Diaspora Theological and Leadership Training
- Other topics related to Diaspora Communities

Proposed titles with approximately 100-word abstracts are due May 31, 2025. Full manuscripts of approved paper proposals will be due July 31, 2025. Manuscript guidelines, including a template for formatting, can be found on the *Global Missiology* website at

http://ojs.globalmissiology.org/index.php/english/about/submissions#authorGuidelines.

Please address all submissions and questions to globalmissiologyenglish@gmail.com.

Call for Papers:

Witness Amidst Confessional Plurality and Nationalism

For Publication in *Global Missiology*, www.globalmissiology.org, April 2026

The April 2026 issue of *Global Missiology - English* will take up the vexing reality of multiple Christian traditions co-existing amidst nationalistic contexts. The fact that there are myriad Christian traditions has been explored, explained, and both justified and criticized. Even so, many Christians can be perplexed as to why numerous traditions not only persist but seemingly keep multiplying. Moreover—and arguably more importantly—people outside the Christian faith cannot help but ask why Christian groups cannot seem to agree with each other, further inhibiting their interest in the Christian gospel.

In addition, Christian traditions relate differently to the state(s) within which they exist. Some offer unwavering support, others criticize, some resist, others begrudgingly comply, and many try to ignore. Governments also differ in how they expect or demand loyalty from religious groups—but all states require some measure of compliance. Given today's seemingly rising number of nationalistic settings with autocratic leaders that both demand ultimate loyalty and do not wish for antagonistic religious groups, how churches can best give appropriate witness to Jesus Christ within settings of confessional plurality and nationalism is a widespread and practical challenge.

The following topics—in particular case studies—are examples of requested articles:

- Historical examples
- Earlier studies, e.g., the WCC's 1997 "Towards common witness"
- Current Contexts
- New Proposals
- Co-authored, cross-tradition studies

Proposed titles with approximately 100-word abstracts are due May 31, 2025. Full manuscripts of approved paper proposals will be due January 31, 2026. Manuscript guidelines, including a template for formatting, can be found on the *Global Missiology* website at:

http://ojs.globalmissiology.org/index.php/english/about/submissions#authorGuidelines

Please address all submissions and questions to globalmissiologyenglish@gmail.com.

Book Review

Joseph W. Handley, Jr., *Polycentric Mission Leadership: Toward a New Theoretical Model for Global Leadership*

Reviewed by Tianji Ma

Published in *Global Missiology*, www.globalmissiology.org, April 2025

Joseph W. Handley Jr. (2022). *Polycentric Mission Leadership: Toward a New Theoretical Model for Global Leadership*. Oxford, UK: Regnum Books, ISBN: 978-1-914454-56-1 (paperback) pp. 132. $15.39.

Joseph W. Handley Jr.'s *Polycentric Mission Leadership: Toward a New Theoretical Model for Global Leadership* is a timely and thought-provoking exploration of leadership in a rapidly evolving, interconnected world. Handley, a seasoned leader in mission contexts and the current president of A3 (formerly Asian Access), draws from his rich practical experience and academic research to propose a polycentric leadership model. This approach challenges traditional hierarchical structures, advocating instead for collaborative, decentralized, and contextually adaptive leadership styles. Handley's work seeks to equip readers with a fresh framework that resonates with the complexities of global mission leadership today.

The book, structured into six chapters, unfolds with an introduction to the concept of polycentric leadership, emphasizing its necessity in addressing contemporary challenges. Handley critiques centralized models that struggle to adapt to the nuanced demands of different cultural and situational contexts. In contrast, polycentric leadership operates from multiple centers of influence, fostering a dynamic and participatory approach to decision-making. Chapter Two delves into the historical foundations of polycentrism, referencing Allen Yeh's polycentric missiology and the contributions of the Munich School of World Christianity (12, 16ff.). Handley highlights that missions historically has in fact followed a pattern of "everywhere to everywhere," challenging the misconception of a unidirectional flow from "the West to the rest." He further explores how polycentrism reshapes how to understand mission history, including movement from sub-Saharan Africa to Korea, underscoring the collaborative and multidirectional nature of mission efforts. Furthermore, Handley underscores that the model's roots are neither novel nor utopian but historically grounded and theologically resonant, particularly with the trinitarian concept of shared authority and interdependence (p. 22-25).

In Chapter Three, Handley bridges secular leadership studies with missiological applications. Drawing on Elinor Ostrom's work on polycentric governance and findings from the GLOBE study of effective leadership, he builds a robust case for decentralized models. J. R. Woodward's missional frameworks and Kirk Franklin's leadership approach within the Wycliffe Global Alliance further illustrate how polycentric leadership principles can be practically implemented. Handley identifies these contributions as critical stepping stones towards a new theoretical model for mission leadership. Chapter Four synthesizes these insights, unveiling the theoretical framework of Polycentric Mission Leadership. This model is characterized by six key themes: collaborative, communal, diverse, entrepreneurial, relational, and charismatic leadership (52). Each theme is explored in depth, connecting theoretical underpinnings to practical examples. For instance, entrepreneurial freedom empowers leaders to innovate locally, while relational dynamics foster trust and collective wisdom. The emphasis on diversity ensures that leadership reflects the rich mosaic of global Christianity, strengthening decision-making processes through varied perspectives.

Handley's research transitions into application in Chapter Five, where he evaluates these principles through qualitative interviews with 33 Lausanne Movement leaders. These interviews reveal a significant alignment between polycentric values and contemporary mission practices, affirming the relevance of the model in addressing global challenges. Notably, the themes of collaboration and community emerge as particularly impactful, highlighting the necessity of inclusive and participatory leadership structures. The final chapter consolidates these findings, presenting Polycentric Mission Leadership as both a theoretical construct and a practical roadmap for global mission contexts. Handley recognizes that polycentrism requires further research and underscores its potential to transform mission leadership by fostering decentralized, adaptive, and inclusive practices.

Handley's work excels in its interdisciplinary rigor and theological grounding. The integration of historical, sociological, and theological perspectives provides a robust foundation for his argument. His trinitarian analogy, emphasizing mutuality and co-participation, enriches the theoretical underpinnings of polycentric leadership. Additionally, qualitative research adds depth, grounding abstract concepts in tangible experiences. The book's greatest strength lies in its call to decentralize leadership, empowering marginalized voices and fostering collective wisdom—a much-needed shift in global mission dynamics.

However, the work is not without its limitations. The abstract nature of the polycentric model, while intellectually stimulating, can make it challenging for readers to translate theory into practice. Handley's focus on the Lausanne Movement, while insightful, may narrow the scope of his findings, leaving readers curious about applications in other contexts, such as local churches or smaller organizations. Furthermore, the model's adaptability in high-power-distance societies remains underexplored, raising questions about its universal applicability.

Despite these weaknesses, the book makes a significant contribution to the discourse on mission leadership. By emphasizing collaboration, contextual adaptability, and inclusivity, Handley's study aligns with contemporary shifts in global Christianity, where leadership is increasingly polycentric and grassroots-driven. The model's emphasis on shared authority resonates deeply with the biblical ethos of servant leadership, challenging leaders to reflect Christ's humility and openness to others.

Polycentric Mission Leadership is particularly suited for mission leaders, theological educators, and students seeking to navigate the complexities of globalized ministry. Its interdisciplinary approach and practical insights make it a valuable resource for those aiming to foster inclusive, adaptive, and context-sensitive leadership within diverse cultural and organizational settings. As churches and agencies continue to grapple with the challenges of leadership in a poly-crisis world, Handley's work serves as both a roadmap and a challenge to embrace a more participatory and collaborative future.