



LAUSANNE EUROPE 20/21

Jim Memory

In November of 2021, the Lausanne Movement held their first major conference on European soil since the original 1974 Congress on World Evangelisation. The overall theme of the Lausanne Europe 20/21 Conversation and Gathering was “Dynamic Gospel - New Europe” with its double focus on bringing to bear the power of the eternal Gospel in today’s changing Europe.

Eight hundred delegates from each of the forty Lausanne Europe countries had been invited according to a strict quota system to ensure a fair representation of age, gender, and area of ministry, but also an important quota for Majority

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Who is missing? Whose perspectives, input,
and voice, is missing from the deliberations?**

World leaders. Alongside that, delegates and others were encouraged to join the Lausanne Europe Conversation, a monthly engagement in groups with the key themes that would be dealt with in the Gathering.

Sadly, the Covid pandemic led to the postponement of the original Gathering from October 2020 to November 2021, and ultimately the decision was made to move the



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whole gathering online. Nevertheless, six hundred of the original delegates, together with six hundred others who were able to participate as a result of the event going online, met together virtually with a small team hosting the event from Southampton International Lighthouse Church in the UK.

Jeff Fountain, Director of the Schuman Centre for European Studies, summed up his experience of the Lausanne Europe Gathering: “Whether following alone from one’s home or office, or in national gatherings such as the one I joined in Almere just outside of Amsterdam, we were all drawn into a broad, multi-ethnic, multi-lingual, multi-national ‘communion of saints’ blanketing Europe and far beyond. We became more conscious of our own cultural blind-spots, nationalistic limitations, linguistic differences, and perhaps even racial prejudices. We were confronted with needs and challenges in today’s needy mission field of Europe. The four days of online conversations, video reports, exchanges through chat boxes, interactive seminars and bible expositions have created a landmark event which will impact the evangelical landscape of Europe for decades to come”.

This edition of Vista is not an evaluation of the Lausanne Europe 20/21 Conversation and Gathering. However, the Vista editors did want to specifically consider one theme of the conference which, in a small way, we had helped to develop: the theme of muted voices.

Muted Voices

Three years ago, in January 2019, the organising committee of the Lausanne Europe 20/21 Conversation and Gathering, held a one-day thinktank in Amsterdam. The eighty or so who took part were leaders of churches, denominations and church planting movements, youth and student ministry leaders, diaspora church leaders, and mission agency leaders from across the continent. They were challenged to discuss what benefit a Lausanne Europe gathering might bring, what objectives we should set for the gathering, but also to look around the room and ask the question: who is missing? Whose perspectives, input, and voice, is missing from the deliberations?

We became more conscious of our own cultural blind-spots, nationalistic limitations, linguistic differences, and perhaps even racial prejudices.

A few months later, the Vista editors decided to explore this issue more deeply. We surveyed a group of church, mission, and network leaders from across Europe and found that four voices were often muted in conversations about mission: the voice of women, the voice of the young, the voice of Central and Eastern Europe, and the voice of Majority World Christians (“Who speaks for Europe?” Vista 33, June 2019). In the next issue, we featured articles written by someone from each of those groups giving their perspective on what needed to change (“Reimagining Europe” Vista 34, Oct 2019).

As the programme for the Gathering developed, the issue of muted voices became more and more prominent, and ultimately the decision was made that one of the morning plenaries should be entitled: “Welcoming Diversity: Listening to “Muted” and Marginalised Voices”.

Inviting the four voices

The quota system sought not just to ensure a balanced representation across the whole gathering, but also within each of the national delegations. However, the table overleaf shows just the global figures, not the country breakdowns. In each case there are three percentages: the goal or target representation that the organisers were aiming for, the percentage of that collective that signed up as delegates, and the actual percentage of that collective that participated online in the November 2021 Gathering.

It is evident that in the case of women and the young, the quota system was generally successful in ensuring a balanced representation, though in the case of women, as Amanda Jackson notes in her article, surely a target of at least 40% would seem appropriate given that (more than) one in every two European Christians is a woman.

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The efforts to ensure an appropriate number of delegates from Central and Eastern Europe and from a Majority World background were less successful. The number of delegates from Southern and Central and Eastern Europe was below target, mainly because so many of the speakers were from North and Western Europe. However, whilst more Southern Europeans actually joined online than were signed up as delegates, the number of Central and Eastern Europeans joining online actually went down further. This may well reflect the provision of simultaneous translation into French, Spanish and German, but not into any Central and Eastern European languages.

In the case of Majority World participation, the numbers are even more stark. The 20% target was very ambitious and in some countries, this would be an overrepresentation of the diaspora Christian population, but overall it was rather disappointing that only 6% of the delegates were from a Majority World background. However, with Lausanne Europe 20/21 moving online, there was a 50% increase in diaspora Christian engagement, and much of the feedback indicated how ethnic diversity amongst speakers and presenters was highly valued by all delegates.

	Target Quota %	Delegates Signed up %	Online participants %
Men	65	69	68
Women	35	31	32
Age 20-35	20	21	19
Age 35-45	20	25	25
Age over 45	60	54	56
North & Western Europe	38	43	45
Central & Eastern Europe	32	27	24
Southern Europe	30	24	26
Majority World Delegate	20	6	9

Hearing the four voices

One thing is being invited to join a conversation. Another thing is actually being invited to speak. Yet another thing again is to feel that you have been heard. The organisers certainly made efforts to ensure that among the speakers were women, younger leaders, speakers from Central and Eastern Europe and diaspora leaders too.

So, did the Lausanne Europe 20/21 Conversation and Gathering serve to amplify the voices of women, the young, Central and Eastern European leaders, and the voices of diaspora Christians in Europe? The short answer is yes, but there is so much more that needs to be done, as the four articles in this issue of Vista will show.

Amanda Jackson, Director of the Women's Commission of the World Evangelical Alliance, celebrates the focus on unmuting the voices of half the Church, but also challenges Lausanne Europe, and evangelicals more broadly, to go further in facilitating and equipping women to use their gifts for the benefit of the church and mission in Europe.

Henriette and Alexander Engberg Vinkel are young leaders from Denmark. They were encouraged by the representation of young people, of young speakers, and mission to the younger generation, but observed that "we did not hear much about how the young people are a muted and marginalised voice in church". They make an impassioned plea to not just talk about or to younger leaders, but to talk with them. There is a longing for mentors and role models who are willing to walk alongside younger leaders.

Slavko Hadžić and Peter Pristiak are church leaders from Bosnia and Slovakia respectively. They make a number of observations in their article, not least that the number of speakers from Central and Eastern Europe did not reflect the number of participants. Nevertheless, they were challenged to think more deeply about how they might partner with diaspora churches in their countries and saw this as one way in which the influence of unhealthy nationalism might be countered.

Finally, Vista co-editor Harvey Kwiyani assesses Lausanne Europe 20/21 from a diaspora perspective. Whilst celebrating that nearly one in ten participants was a Majority World Christian, he noted the absence of some of the diaspora leaders from the large Pentecostal churches in Europe. “I have become more hopeful just as much as I have become more concerned. I have become hopeful because I see a great possibility that the voices and perspectives of diaspora Christians will continue to be heard in Europe. There is a growing general willingness to engage and listen to diaspora Christians. I was concerned because, as the challenge of getting 20 per cent diaspora participation at this conference showed, there is a huge chasm between diaspora and European Christians ... The chasm that exists between us needs to be bridged, and both sides need to figure out how to reach out and be hospitable to one another.”

The muted voices of the church in Europe were heard more prominently in Lausanne Europe 20/21. However, there is still much to be done.

In my opinion, the muted voices of the church in Europe were heard more prominently in Lausanne Europe 20/21 than at any other European evangelical gathering in recent years. However, as this collection of articles shows, we still have more work to do

The four keywords for Lausanne Europe 20/21 were *See, Meet, Talk, Act*. We did see new perspectives, meet new people, and enter into a genuine conversation. Yet ultimately that conversation must turn to action, to collaboration in the re-evangelisation of Europe.

Jim Memory

Vista editor Jim Memory was part of the organising committee for Lausanne Europe 20/21 Conversation and Gathering and led the Process Team which put together the monthly Conversation materials. He has been recently named as the new Regional Director for Lausanne Europe (see pg 17)



Recordings of the Bible Expositions, Plenaries and Seminars from the Lausanne Europe 20/21 Gathering

are now available on the website at

[Lausanne Europe 20/21 - Lausanne Europe](#)

WOMEN'S VOICES MAKING A VALUABLE CONTRIBUTION

Amanda Jackson

Three years ago, the Lausanne Network in Europe identified four muted voices in the Church across the region – young people, women, Central & Eastern Europeans, and the diaspora. They worked hard to have these voices involved during the recent online conference, and many participants were encouraged by the range, ages and backgrounds of women. It was a great start to un-muting the voices of half the Church.

Organisers aimed to have women make up 35% of attendees. The actual figure was 32%, which is encouraging, but hardly revolutionary.

When you remember that all anecdotal evidence (there is very little hard data) says that women make up over 50% of the Church (and probably much higher if you look at active involvement), having just under one third female attendees across all European nations should be only the first step.

I understand organisers spent many hours finding suitable women, young people and people from diverse backgrounds to be involved in Lausanne Europe. Part of the issue is that we all tend to go to our usual circle of friends and colleagues when we are looking for speakers and facilitators, or even national representatives. This 'unconscious bias' is simply choosing people "like us" because that is safer.

The European Commission has said for over four years that all boards of companies should have 40% women¹. That proportion allows women to be more than token members and gives them confidence to speak up. This must also be true for church and NGO boards. Women and men do approach issues differently: this may be a combination of nature and nurture but whatever the cause, men tend to be better at quick transactional decisions while women are more likely to negotiate, consider relationships and to compromise.

We can learn from these regulations but we do not want to hear women's perspectives because politicians and bureaucrats think it is a good idea.

The Cape Town Commitment of Lausanne, written eleven years ago, affirms that women and men are "equal in creation, in sin, in salvation and in the Spirit."

We think it's a good idea because God made men and women equal and equally gifted. The Cape Town Commitment of Lausanne, written eleven years ago, affirms that women and men are "equal in creation, in sin, in salvation and in the Spirit." (p67)². No one is more blessed or more to blame, and all God's people should exercise all the gifts in all areas of service.

Janet Sewell, on the co-ordinating team of Lausanne, had this response to unmuting voices at last year's conference, "I never once felt put down or not listened to by the team due to my age or gender (I was the youngest person on the team). I was made to feel welcome and I quickly found my voice and place within the team. It was one of the most rewarding experiences of my life."

Growing the base of women at the Lausanne conference this year will help the pool of female talent to grow next time and will overcome doubts amongst some men. It certainly helps to get women's names and gifting more known, so that when Christian organisations are looking for contributors to boards, conferences and teaching roles, they can draw up lists that are much more diverse in terms of gender, age, ethnic background and church tradition.



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Evi Rodemann, a respected leader and mentor from Germany, was encouraged by the 'feel' of the online meetings, "I felt it was a really balanced men/women ratio. It was not dominated by anyone. I was also glad as a 'white European' to listen to voices from outside Europe or new Europeans who raised concerns I might not have been able to. I was personally thrilled to hear Dr. Kate Coleman about God telling us to leave the upper room. That, as churches, we need to be the ones to leave our safe spaces and dare and innovate what church should look like today and addressing issues instead of avoiding them."

Different voices open our hearts and help us overcome little biases that might be lodged in our experience and church traditions. Women might read the Bible through a different lens, just as single people might, or indigenous communities. Mary Evans, a well-respected OT scholar in the UK, put it this way in a chapter she wrote recently on men and women in partnership, "I'm convinced that one of the reasons for any overlooking [women's voices in the Bible] is the fact that almost all theologians and biblical commentators have in the past been white, western, male and classically educated. The background of Greek philosophy has led to a, largely unargued, assumption that what we really need to concentrate on, particularly when looking at the Old Testament, is the conceptual material found in the law and the prophets, with a second emphasis on poetic works."

She says that the majority of references to particular women come in the narrative material, which is overlooked or oversimplified into children's stories, and we miss the richness of women's voices and experience.³

So, did Lausanne give us women's perspectives?

There was one woman, Anne Zaki, who gave Bible teaching in a plenary setting - one out of four. On the 'main stage' 27% of all the plenary contributors were women – as part of various panels on a range of topics.

Elke Werner, from Germany, former member of the Board of Lausanne International and former Catalyst for Women in Evangelism said, "I was very encouraged to see how men and women shared in all that took place during the meetings: men and women facilitating together, female Bible expositors, workshops led by women, female voices from different countries. I was glad to see the planning committee working together as men and women, and making sure that this was reflected in the conference. The input of the female speakers was fantastic - just to mention two of them: Dr Kate Coleman and Dr Anne Zaki. They certainly reached the hearts and minds of men and women alike."

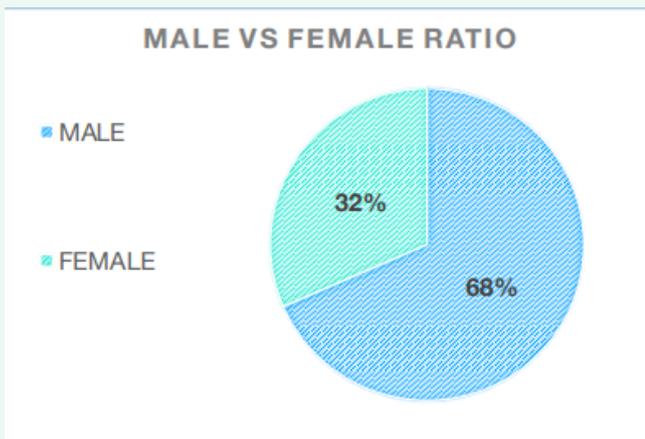
In the 66 seminars, there were 96 presenters, from a great variety of nations and ages. 34% of the presenters were women.

Behind the statistics were the comments and stories aired in the seminars. In many contexts, women still struggle to be heard and included in church ministry, in leadership roles that go beyond children's work, hospitality or prayer. Elke Werner led a workshop with Pastor Igor Feldy (Serbia) and Amanda Jackson (UK) on 'Do men and women lead differently?' She commented, "Patriarchy and a theology of submission of women to their husbands - or even more, to all men - is still common in European churches, which are strongly influenced by the surrounding cultures."

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So male voices still dominate but there was obviously a genuine effort to include women's perspectives and to include topics that particularly impact women, like domestic abuse and women in leadership.

On the opening evening it was hard not to notice that all the speakers were men - what sort of message did that send? Does it sound grumpy to point this out?



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Dr Michael Oh, CEO of the Lausanne Movement, wrote recently in a foreword to a book on men and women partnering for the Gospel, "Ephesians 4:12⁴ exhorts (and rebukes) the church today to more actively and whole-heartedly embrace the equipping and activation of ALL the saints for the work of ministry. Any failure to do so leaves the body of Christ less than fully built up."⁵

Three networks linked with Lausanne deserve mention. *Hope for Europe-Women in Leadership*, has been promoting women's leadership and equipping in all spheres of life for over 25 years; *Lead Now* encourages young women and men in mission; and *Rise in Strength* is a network for women involved in international leadership who have a heart for the global Church⁶

Lausanne Europe demonstrated, what was expressed in the "Rise in Strength - Call to all Christians": "We commit to discerning the spiritual gifts of all women and girls, so as to draw upon resources God has given for the full health and strength of the whole Church, wherever it manifests across every sector of our society." and " We call on men and women of the global Church to act so that women, men, girls and boys can all embrace their spiritual giftings to strengthen the work of the Church, and Her witness to the glory of God".⁷

It is a huge credit to Lausanne that they want to assess how they are un-muting the muffled voices of young people, women and believers from all ethnic backgrounds and church traditions. Clearly there is still room for respectful, humble and compassionate discussion; and if we fail, we fail the body of Christ and God.

End notes

1. The Guardian newspaper (20 Nov 2021), EU to push for 40% quota for women on company boards <https://www.theguardian.com/world/2017/nov/20/eu-to-push-for-40-quota-for-women-on-company-boards>
2. The Lausanne Movement: The Cape Town Commitment <https://lausanne.org/content/ctc/ctccommitment>
3. Mary Evans, 'Overlooked Women in the Bible', in *Co-Workers and Co-Leaders: Women and Men Partnering for God's Work*, edited by Amanda Jackson and Peirong Lin, 2021
4. Ephesians 4: 11-13a: "God gave some apostles, some prophets, some evangelists, and some pastors and teachers. His purpose was to equip God's people for the work of serving and building up the body of Christ until we all reach the unity of faith and knowledge of God's Son"
5. See *Co-Workers and Co-Leaders: Women and Men Partnering for God's Work*, edited by Amanda Jackson and Peirong Lin, 2021, P7-8
6. Contact Hannelore Illgen for more details of *Hope for Europe-Women in Leadership*; and Evi Rodemann for *Lead Now*; See www.riseinstrength.net for information about the network and *The Call to All Christians*
7. www.riseinstrength.net/download-the-call

Amanda Jackson is the Director of the Women's Commission of the World Evangelical Alliance and is one of the pioneers of Rise in Strength, a network of international Christian women leaders. She founded the global Christian network to end domestic abuse (CNEDA) in 2020. She also works with a mission agency developing female church planters in the majority Muslim world. Amanda trains and serves women in leadership – teaching on Biblical equality and strengthening regional networks of women. She helps men and women to work together more effectively.

LAUSANNE EUROPE 20/21 AND THE VOICE OF YOUNGER LEADERS

Henriette and Alexander Engberg Winkel



Being among the younger leaders in the church, it was a privilege for us to be able to participate in the conversation on mission in today's Europe at Lausanne Europe 20/21 (LE 20/21) in November. In this article, we will first share our assessment on the ability of LE 20/21 to include the voice and perspectives of younger leaders. Afterwards we will share our perspective on the role of younger leaders in the mission of the Church.

Younger Leaders at LE 20/21

Firstly, we were glad to see that the younger generation was intentionally invited and included at the LE 20/21 gathering, since it had been decided by the coordination team that at least 20 % of the delegates should be between 20 and 35 years old. Had the gathering taken place at a physical venue as originally

planned, every table group would have had at least one person under the age of 35 present to contribute to the voice and perspectives from younger leaders. When the gathering took place as an online event, we were delighted to know that younger leaders were present in the conversations on the platform and to listen to and learn from other younger leaders ourselves.

Secondly, it was encouraging to see younger leaders among the speakers at the plenary sessions and seminars. We cherished the way younger leaders not only were invited to speak about being young in the 21st century Europe, but they contributed with their perspectives on the crucial issues concerning Church and mission in Europe today.

Thirdly, some of the seminars addressed issues concerning young people such as the seminars 'Anxiety Among the Young', 'Dynamic Gospel for Europe's Secular Young Adults', 'Equipping the Now Generation for Lifelong Resilient Discipleship' and 'Reaching and Discipling Secular Youth'. These seminars especially presented important and insightful data from different research concerning youth in general. The seminars highlighted important insights concerning the mission of the church to the younger generation.

Even though younger leaders were present as delegates and speakers, and this presence indicates a high degree of younger leaders participating in the programme, it is important to ponder whether the voice could have been heard to a higher degree. For example, Vista 33 presented young people as one of the marginalized groups in the conversation about Church and mission in Europe, but at the gathering we did not hear much about, *how* the young people are a muted and marginalized voice in church.

From our point of view, LE 20/21 succeeded in 1) inviting younger leaders to present their perspectives on crucial issues, 2) talking *about* younger people, as youth in general was the subject for a couple of seminars, and to some degree succeeded in 3) talking *with* the younger leaders, as they were among the delegates. To a lesser degree LE 20/21 succeeded in addressing the question about, *why* younger people are among the "muted" and marginalized voices, and *what* the Church can do about it. A young leader's perspective on these questions was most wanted. In general, we think that Lausanne Europe has been breaking new ground concerning the participation of younger leaders in the conversation on

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church and mission. At the same time, there is still new ground to be broken regarding the role of younger leaders in the Church.

Younger Leaders in the Church?

It is of great importance that we look to the next generation in our Churches, as Barnabas looked for Paul and invited and included him in reaching new people with the Gospel (Acts 9,27; 11,25-26). In Denmark we tend to arrange very segmented programmes divided in different age groups, where we have no or a low chance to get to know one another, and when we do meet across, we act like we do not have a whole lot in common. It often happens that we get to talk more *about* or *to* the young people than *with* them. There is a high risk, when we only talk *about* or *to* others and not *with* them, that we automatically silence their voices. The Church becomes poorer when we mute the diverse voices, and this is also the case when we fail to build relationships and have conversations between generations.

We need the Church to speak *with* the younger generation and the younger leaders. Every new generation asks new questions. This is true of the young people who do not know the gospel and the Church needs to deal with those

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questions to be able to reach the younger generation with the gospel. But it is also true of the younger people and leaders, who are already a part of the Church. As a new generation, they also ask new questions.

These questions might sound odd, irrelevant, or even rebellious to older generations, who have been a part of the Church and mission for decades. Maybe they will ask why the Church needs to pay attention to those kinds of questions that younger leaders are raising concerning, for example, the mission of the Church in today's Europe. But if the older generations of church leaders are not paying attention to and listening to these questions and perspectives raised by the younger generations, we should then not be surprised to see young Christians burning out and even leaving the Church and their faith. Many younger leaders are alone and disconnected from the invaluable experience and wisdom from an older generation. They are longing for older and more experienced generations that are willing to involve themselves in the next generation.

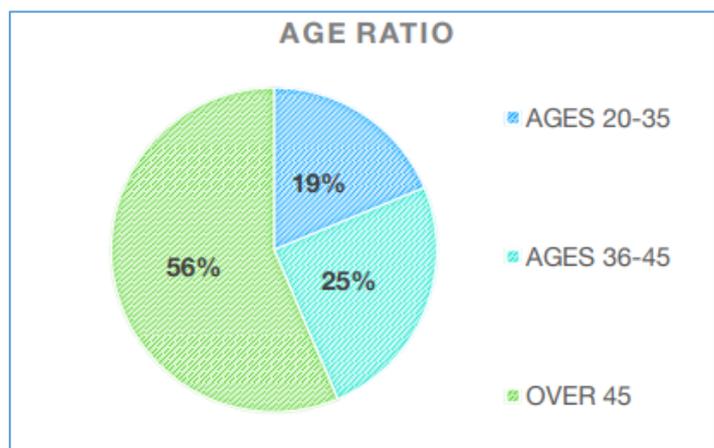
We are a part of the next generation in the Church, and we see leaders from our generation being raised full of integrity and driven to take part in the Kingdom of God. But we need attentive and listening church leaders, who are engaged in the concerns of and questions from a new generation of leaders.

We want to be co-workers in the mission of the church, and we believe that we have a lot to learn from one another. Therefore younger leaders are at the same time longing for mentors and mature Christians who will train and help them to reach the

new Europe with the Dynamic Gospel. Often we can feel alone, and there is a great lack of mentors and role models who are willing to walk alongside younger leaders. There is a longing for experienced leaders who make themselves available and who want to help raise a next generation.

A respectful dialogue and partnership between experienced leaders and younger leaders, where new questions can be raised, and hard-won experiences can be shared, is of crucial importance for the ministry of the Church going forward.

Henriette and Alexander Engberg Vinkel are married and live in Odense in Denmark. Henriette is working in Kristeligt Forbund for Studerende (KFS, IFES in Denmark). Alexander is working in a local church and in Evangelical Alliance Denmark. They share a passion for theology and missiology and are both a part of the YLG network.



EASTERN EUROPEAN PERSPECTIVES

Slavko Hadžić and Peter Pristiak

To what degree did you hear the voices of Eastern Europeans, and how prominent were they?



SH: Just under 1/3 of all participants at the Lausanne 20/21 gathering were from Central and Eastern Europe. As the percentage of born-again Christians across Eastern Europe is much smaller than in Western or Northern European countries, this shows that the organising committee put effort in to mobilising participants from Eastern Europe. It was good, encouraging and refreshing that their voices and perspectives could be heard in all the parts of the programme.

However, the number of speakers from Central and Eastern Europe did not reflect the percentage of participants. We do not have many Christians in Eastern Europe with higher academic education but we do have many practitioners with a lot of experience. It was good that we heard some of the practitioners beside academics from Eastern Europe (and other parts as well). Perhaps we can have even more in the future, as we need both academic knowledge and practical skills. From the other side, if we want the voice of

church in Eastern Europe to be heard, we have to recognise the need to encourage and help to increase the number of academics among Christians in the region.

PP: As delegates from Slovakia, we watched the whole event together (although from the comfort of our living rooms), so we could evaluate the Gathering together and apply what was of particular benefit to our country. The Gathering encouraged us!

Since Eastern Europe is still a younger brother of democratic Europe, we are in the process of learning many new things. Over the last 30 years, we have received a lot of help from democratic European and other world countries. However, as in a regular family, the Eastern European church is taking more responsibility for global mission and a lot of leaders are growing up. We are thankful for those who were partners in preparation of the Gathering and involved in preaching and teaching. However, if by the expression “Eastern Europe” we understand all the satellites of the former Soviet Union plus some other countries of Eastern and Central Europe (as Austria), then this voice was not very strong.



Perhaps it would be good to focus not only on specific mission projects, activities, or individuals in Eastern Europe, but also on how mission movements are becoming a matter of cooperation between various denominations in these countries. In the post-communist countries, there is still a tradition of good relations between the churches. We remember the cooperation of Christians in former Czechoslovakia (before 1989). Believers knew one another, and this special “networking” may still exist in some form.

What voices and perspectives did you hear that surprised you, and what was missing?

PP: The voice of the young generation was both a surprise and an encouragement to us and confirmed Jim Memory's statement in his Europe 2021¹ report “re-evangelisation of Europe depends on this next generation. We must release them into leadership.” There was an interesting talk about the church planting movement in Europe (including Eastern European countries), especially the dream “where reproduction and multiplication become the norm in the language of the church in Europe”. The challenge of the same importance for many churches in Eastern Europe is a church revitalisation.

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The idea of 'muted voices' was also new to us. One of the Slovak delegates wrote: "It was nice to hear the voice of Jews in Church. We realise that we need to be more and more one in Christ - Jews and Gentiles as well. We need to be grateful for salvation coming from Jews, pray for them and involve ourselves in any capacity to serve Jews, and be one with those that have received The Messiah, despite our differences."

We found the testimonies of 'diaspora church' very interesting, as this is a new expression for us. Asian and African migrants are only very slowly coming to Eastern Europe, but, this may change in future decades. We were challenged to create partnerships with "diaspora churches". In Slovakia this means to cooperate with Korean, Serbian, Ukrainian churches and above all the growing church planting movement among the Roma people, who, although they have lived in Europe for centuries and are one of the largest minority ethnic groups, are still considered foreigners.

There was a good seminar at the Gathering called "Alongside Roma Christians: Working together for Holistic Change in Roma Communities" (Radko Kratsov and Melody J. Wachsmuth). This idea of "working together" could help develop the level of cooperation among native and Roma church fellowships and it would have been good to have heard more about church planting among the Roma in Europe.

Finally while there were some seminars about using the Media to communicate the Gospel, we expected more information about presentation and style of communication.

SH: Some seminars addressed issues we do not often hear about, like responding to the challenge of nominal Christianity, winning second generation diaspora for Christ or addressing human trafficking.

Some issues facing us (i.e. Orthodoxy, Catholicism, Islam, migrants...) were well addressed at the seminars, however it would have been good to have had some seminars on topics such as working in post-communist contexts and the challenges of small national churches.

How was your perspective of the role of Eastern European leaders in the mission of the church changed by the gathering?

SH: In most cases the missionaries from outside Eastern Europe are a great help to local churches and believers, however, at the Gathering we saw that we also have a lot of indigenous resources in Eastern Europe.

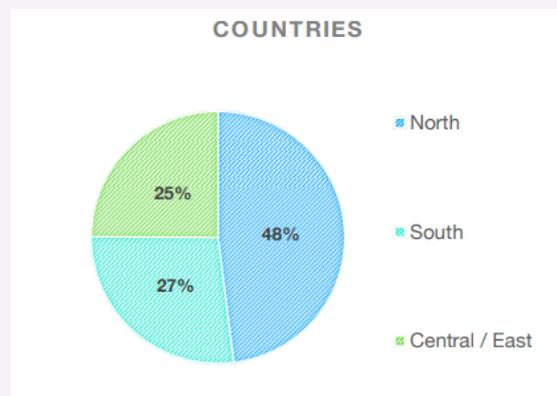
These have the benefit that there is no need to learn the language and/or culture, but the challenge is that they often lack financial resources and depend on help from other countries. Local churches and organisations therefore often invite organisations and leaders from the West to help them in training, outreach, and the running of public and church events.

We need to find ways to better support indigenous mission work, and how to encourage churches and organisations to use more indigenous resources.

PP: As one of the Slovak delegates said: "We could lift our heads and see the reality from a broader perspective". The Gathering encouraged us in our determination to preach the Gospel – by words and ministry – and to contextualise its message without changing its truth.

We were challenged to preach very plainly about our new identity in Christ in order to counter the influence of unhealthy nationalism that divides the society into "us and them". In this sense, it was enriching to see how many people of non-European nations and cultures are involved in the mission in Europe. To look at people of other ethnic groups as our true brothers and sisters in Christ can be a challenge for Eastern European Christians.

**All our expressions of Christianity are culturally shaped.
We need to understand that.**



EASTERN EUROPEAN PERSPECTIVES ctd

We were also encouraged by testimonies of Eastern Europeans involved in the public sphere (business, culture, science, politics ...). It is a challenge for us to pray and look for ways to be actively involved in society around us. We are “not of the world, but are sent to the world” (John 17:16,18).

How will the insights from the gathering impact your ministry going forward and what will you do differently?

PP: The Gathering informed, encouraged and inspired us, in particular:

Focus on diaspora churches in Slovakia; The expression “diaspora churches” inevitably leads us to re-evaluate our attitude towards immigrants and refugees, but also towards people from other ethnic groups living in our country - especially towards the Roma people.

Invest more in the younger generation: To communicate and cooperate with the younger generation takes time and energy. Are we ready to do it?

Trust the power of the Gospel: Is the Gospel at the centre of our lives and our churches, or do we need a revitalisation - to bring the Gospel back to the centre? Are we ready to share the Gospel with people around and do we plant new churches and support church planting movements?

SH: It was educational to hear new perspectives, encouraging to meet new leaders, inspiring to hear from each other and we are being challenged to act. I am encouraged to strengthen existing and find new connections and partnerships throughout the region and Europe; and to use resources from the Conversation and the Gathering for equipping the church and spreading the Gospel.

Peter Pristiak is a pastor of a small Evangelical fellowship (Brethren Church) in east Slovakia. His pastoral ministry was influenced by one year study at All Nations Christians College (1991/92) and although he never planned to be a missionary, he tried to be a “missional” pastor. For several years he was helping with the Roma church planting ministry. Peter and Renata have three adult children, and one of their biggest enjoyment is spending time with their two grandsons - Jonas and Benjamin.

Slavko Hadžić is an evangelist and preacher. He lives in Sarajevo, Bosnia and Herzegovina, where he was pastoring an Evangelical church for 15 years. His ministry is focused on evangelism (with FEUER - Fellowship of Evangelists at Universities of Europe), training of evangelists in the region (with association Good News) and training of preachers (he is Langham Preaching regional coordinator for Southern Europe). Slavko is married to Sanja and they have two grown children Jovana and David. He is co-author of the evangelistic book “Cross on a hill”.

Endnotes

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DIASPORA VOICES AT LAUSANNE EUROPE 20/21

Harvey Kwiyani

The organisers of the Lausanne Europe Conference 20/21 had an intentional focus on including diaspora voices from the early days of its organisation. They committed themselves to a target of at least 20 per cent of the delegates as diaspora people from the Majority World, (both terms were used, often interchangeably). Several key diaspora mission leaders were engaged in the process. In the end, the 20 per cent target proved to be too high (bearing the fact that this was 2021 when COVID-19 was wreaking havoc in the world, and that here in Europe, diaspora communities were disproportionately affected). Of course, 9 per cent of the delegates who attended the conference were indeed diaspora people from other parts of the world. That we got 9 per cent diaspora engagement is definitely a great achievement. Indeed, it is cause for celebration.



Voices and Perspectives of the Diaspora

The conference engaged diverse speakers from various racial and ethnic backgrounds and thus reflected a whole-hearted attempt to embrace diversity, including those of the diaspora. This included some key voices, such as Samuel Escobar, Samuel Cueva, Israel Olofinjana, Kate Coleman, Wonu Adefala, and Usha Reifsnider. However, in the context of contemporary European Christianity, we could expect a little more diaspora representation, in both voices and perspectives, and more opportunities to speak. For instance, it would be good to have some of the numerous diaspora leaders of large Pentecostal Churches in Europe and their churches engaged with the conference – they bring some vitality and vibrancy to Europe.

There were several very helpful seminars on such topics as “*Welcoming Diversity*,” presented by Connie Duarte, Israel Olofinjana, and Maia Inbar and focusing on the need for gender, race, and ethno-religious inclusion from a female, black, and Jewish perspective, respectively. They argued that God works with diversity, and the foundation of God’s Kingdom in the world is unity in diversity. It was good to be assured by them that the gift of diversity in European Christianity would be put to good use.

I believe that second-generation migrants in Europe will play a critical role in the re-evangelisation of the continent.

Wonu Adefala and I presented a seminar on discipling second-generation migrants in Europe – a generation that, we believe, will play a critical role in the re-evangelisation of Europe. This issue is most likely the most pressing issue in diaspora communities, and having the opportunity to talk about it at the conference was very welcome. Still, it appeared that only a small percentage of the presentations addressed issues of concern to diaspora Christians. Of course, Israel’s talk was spot on regarding the subject of race, and our talk on the faith of the second-generation migrants addressed a very important topic. However, the life of an average diaspora Christian is full of challenges – most of them arising from Europe’s general cold reception to migrants – and a conference like this should address at least a few of those.

What fresh voices or perspectives did you hear that surprised you?

This was the first Lausanne Europe event that I ever attended and so I was a happy stranger. I found myself among people who spoke my language and immediately felt at home. I was grateful for the many voices that were fresh or new to me and learnt a great deal about what God is doing in Europe that I was previously unaware of. And young voices – Wonuola Adefala, the Vinkels and many others – deeply moved me.

DIASPORA VOICES ctd

From your perspective, what was lacking in this respect?

I have already mentioned the missing voices of diaspora church leaders, who have perspectives that could offer new insights on the spiritual and religious state of Europe today. Some of them are leading Europe's fastest church planting movements or have Europe's most enthusiastic prayer movements. They would all do well to share some of their wisdom in this regard.

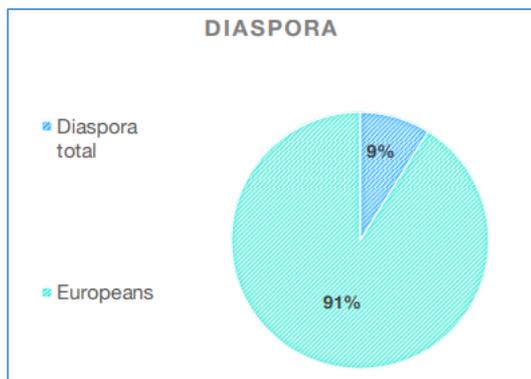
In addition, we need to engage younger generation of migrant Christians more. Wonuola stood out as a young British-Nigerian reaching other diaspora young people. Her generation forms the majority of African Christians in Europe and will bear a significant part of the burden of re-evangelising Europe. As such, they also have to be able to engage in conferences like these.

Furthermore, diaspora Christianity itself is also marked by the characteristics that shape European Christianity and is diverse in all manners. Within it, we find various expressions of diversity; ethnic, cultural, lingual, gender and age, etc. While Britain is home to many Anglophone

Africans and West Indians, in addition to Indian and Pakistan Christians, France and Belgium have many Francophone Africans, Portugal will be home to many Lusophone Africans in addition to others from Brazil. They bring a multiplicity of gifts – a variety of colours – that accentuate the beauty of God's work in Europe. Let us not settle for engaging parts of the diaspora church in Europe. We need to seek to engage the whole of the diaspora Christian body in Europe. As Lausanne Europe sets the targets for future conferences, it will be good to attend to the diversities of the diaspora Christians in Europe. In addition to setting percentages for, say, Africans, Latin Americans, West Indians, South Asians and many others, it will be great to also make sure that those targets include both men, women and young people from all those diaspora communities.

Let us not settle for engaging parts of the diaspora church in Europe. We need to seek to engage the whole of the diaspora Christian body in Europe.

How was your perspective of the role of the diaspora church in the mission of the church changed in any way by the Gathering?



I have become more hopeful just as much as I have become more concerned. I have become hopeful because I see a great possibility that the voices and perspectives of diaspora Christians will continue to be heard in Europe. There is a growing general willingness to engage and listen to diaspora Christians. I was concerned because, as the challenge of getting 20 per cent diaspora participation at this conference showed, there is a huge chasm between diaspora and European Christians. Speaking as a diaspora Christian myself, I realised that the work before us is immense. Yes, we bring gifts that, at least in my opinion, are desperately needed in Europe (even though many European Christians may not realise this) such as theological gifts that will be helpful in evangelising and prayer for the European mission field. Yet, we have to knock hard before the doors are opened. The chasm that exists between us needs to be bridged, and both sides need to figure out how to reach out and be hospitable to one another.

How will the insights from the Gathering impact your ministry going forward? What are you going to do differently?

As someone who has spent almost 10 years in working across the spaces between diaspora and European Christian communities, I am happy to see the early fruits. However, this conference convinced me of the need to intensify the efforts. The gift of Christian cultural diversity is too precious for us not to take advantage. Both communities need to understand that they need one another, and that the Kingdom of God requires that they work together.

DIASPORA VOICES ctd

I also celebrated that I managed to bring Wonuola to the conference. This reflects a positive outcome of my deliberate effort to engage the younger generation in ministry in Europe. I will focus some more of my energy to this work to continue mentoring diaspora youth. In addition, I will seek to promote them and give them access to networks and conferences like these.

Some more good news for the diaspora community

A few weeks after the conference, it emerges that Usha Reifsnider has been appointed Co-Director of Lausanne Europe. This is one of the most significant appointments in diaspora mission in Europe. It makes possible a solid connection between diaspora Christians in Europe and Lausanne Europe. It also assures us that we are represented in all matters to do with Lausanne Europe. For this reason, we are grateful and we commit to continue praying for her and for Lausanne Europe as a whole.

Harvey Kwiyani is co-editor of Vista and chief executive officer of Global Connections in the UK. He is a Malawian mission theologian with twenty years of mission and theological education experience in Europe and the United States. He is passionate about mission in the West, including a conversation around non-Western missionary movements. His two books Sent Forth: African Missionary Work in the West (Orbis, 2014) and Multicultural Kingdom (SCM, 2020) reflect this. He has also founded and is general editor of Missio Africanus: The Journal of African Missiological, and leads a Masters Programme focused on African Christianity in Britain at the Church Mission Society (CMS).

BIBLE EXPOSITIONS AT LAUSANNE 20/21

Philippians 1	Philippi, the first city in Europe to hear the gospel, was a proud Roman colony - a city where the laws and privileges of Rome applied and the worship of emperor Caesar as Lord was required. The small community of believers there love and support Paul and he loves them back. They are distressed to hear that Paul is in prison. But he insists that God can make even bad things work for the furtherance of the gospel. So he prays for them and encourages them, from his own example, to live as citizens of God's gospel kingdom, even if it means suffering in Caesar's kingdom - as it did for Paul himself.	Chris Wright
Philippians 2	Paul challenges the young church in Philippi to live out their unity in Christ. What's the path to such an expression of unity? Humility, says Paul. The apostle calls his readers to follow Christ's radical and extraordinary humility. Because they were united with Christ, they should also imitate Christ. Such a Christ-like attitude will result in greater impact in the world—as they shine like stars—and is exemplified by two dear men: Timothy and Epaphroditus.	Hélder Favarin
Philippians 3	What is it that Paul found to be of surpassing value compared to his impressive resume? What kind of prize is worth leaving behind everything, even the good things? And even if Paul was right, could he not use words that were more gentle in describing his fellow believers? In this part of the letter Paul, recognizing the danger of false teaching that was compromising the sufficiency of grace, warns the Philippian believers against robbing the cross of its power.	Anne Zaki
Philippians 4	We live in times of earthquakes as we witness our world shaking badly in various ways. The apostle Paul was no stranger to the land of earthquakes. In the final chapter of his Epistle to Philippians, he reminds the Philippians that experiencing peace and joy is possible even in the worst times. Therefore, he calls them to manifest their Christlike thinking while facing conflicts, adversity, and life difficulties. He also gives thanks for their generous partnering in his mission while giving them an example of contentment in ministry in every circumstance.	Adam Szumorek

PLENARY SESSIONS AT LAUSANNE 20/21

Morning Plenaries		
ISSUES OF THE NEW EUROPE <i>Trends for Mission Today</i>	This plenary will provide an overview of the crucial issues and trends which are shaping our continent and their implications for Christian mission in Europe today.	<i>Jim Memory</i>
WELCOMING DIVERSITY <i>Listening to "Muted" and Marginalized Voices</i>	In this plenary, we will listen to three speakers who share their experiences of being included without being listened to as they are perceived as subordinate	<i>Connie Duarte Israel Olofinjana Maia Inbar</i>
Evening Plenaries		
DYNAMIC GOSPEL <i>How the Dynamic Gospel Came to Europe</i>	Beginning in Acts 16 on the first night, which will set the frame for our expositions we will see how the Gospel impacted Europe from the beginning. Then we will look at the history of the church and see how lessons of the past can inspire us to reach Europe today.	<i>Steve Osei Mensah Thomas Schirrmacher Roland Werner Michael Oh</i>
DYNAMIC GOSPEL <i>How the Dynamic Gospel is Impacting Europe Today</i>	An extraordinary re-evangelisation of Europe is happening around us. Diaspora churches full of Majority World Christians can be found in towns and cities across Europe. National church planting platforms and movements are emerging. And the young are innovating mission and discipleship for the next generation.	<i>Øivind Augland David Yeghnazar Sarah Breuel</i>
DYNAMIC GOSPEL <i>How the Dynamic Gospel will Change Europe Tomorrow</i>	On the last night of the programme, we will turn to the future, pray and dream about what the Gospel can do in the future of our continent. We will look at how the Spirit wants to change our hearts to look at the future with faith and hope.	<i>Raphael Azenberger Kate Coleman</i>
Saturday Plenaries		
LEARNING FROM THE PAST - FACING THE FUTURE	We need fresh insights and perspectives from the European past in order to face our missional tasks in the future with wisdom and courage. Lindsay Brown identifies key lessons from our evangelical heritage, whereas Samuel Escobar and Os Guinness offer reflections on our Lausanne story. The session ends with Michael Oh introducing Lausanne 4 as a global polycentric process.	<i>Lindsay Brown Os Guinness Michael Oh Samuel Escobar</i>
CONTINUING THE CONVERSATION	An extraordinary re-evangelisation of Europe is happening around us. Diaspora churches full of Majority World Christians can be found in towns and cities across Europe. National church planting platforms and movements are emerging. And the young are innovating mission and discipleship for the next generation.	<i>Jim Memory Brenda Jones Jay Eastman Kristian Lande Joke Haaijer Janet Sewell</i>
COMMISSIONING SERVICE	The final session of our Gathering is a time of praising God together, listening to and reflecting on his Word. We are sent out to serve Him in today's Europe with our time, talents, and treasures. The Commissioning Service is led by Lars Dahle and Usha Reifsneider and features speakers Zefjan Nikolla, Anca Cocos and Luke Greenwood	<i>Lars Dahle Luke Greenwood Anca & Lonel Cocos Zefjan Nikolla</i>

A NEW LEADERSHIP TEAM FOR LAUSANNE EUROPE

With Jim Memory and Usha Reifsnider at the helm, Lausanne Europe gets a dynamic leadership team, as diverse as the continent itself.

As the new Regional Director for Lausanne Europe, Jim Memory brings to the role a lifetime of experience as a missionary, mission leader, and church planter in Spain with the European Christian Mission (ECM). He is a postgraduate lecturer at All Nations Christian College (UK), a conference speaker and a writer on mission in Europe. He is the author of *Europe 2021*, a report on the context for mission in Europe today which has been translated into six languages.

The new Co-Regional Director, Usha Reifsnider, a British Gujarati, has ministered to migrants and refugees from Muslim, Hindu and Sikh backgrounds for decades. She is one of the directors of the Centre for Missionaries from the Majority World. She will complete her PhD with the Oxford Centre for Mission Studies this year. Her thesis is entitled: *Transcultural Aspects of Gujarati Christian Conversion*.

Jim and Usha will take on the baton from Jean-Paul Rempp who has faithfully served as Regional Director for Lausanne Europe for the past nine years. He comments: "They will work together with a regional team, which will initially be the same team which organized the LE20/21 Conversation and Gathering (Lars Dahle (chair), Ole-Magnus Olafsrud (vice-chair), Jim Memory, Usha Reifsnider, Janet Sewell, and Bodil Skjøtt)."

One of the main topics discussed at the November Gathering was how immigration from the Majority World is contributing to the new evangelization of Europe. Usha Reifsnider's post-doctoral plans include research on how members of the Majority World are working alongside the European churches to reach out to refugee and immigrant communities, as well as how Majority World missionaries contribute to reaching traditional Europeans who no longer relate to the church. Usha's ministry and research have focused on worldwide relationship networks. She hopes to bring this aspect into her role at Lausanne Europe. "I eagerly anticipate the opportunities to work with globally distinct cultures to unite as a body," says Usha Reifsnider.

See, Meet, Talk, Act has been the motto for Lausanne Europe activities over the last four to five years. Jim Memory believes this motto is relevant for all Christians in Europe: "We need to see different perspectives and hear different voices. We need to meet to make new connections. We need to talk and to hear one another. And we need to act in getting the Gospel out to this generation of Europeans. Lausanne Europe is about helping churches, ministries and individual Christians, to spread the Gospel in every sphere of European society."

Read the full press release here: <https://www.lausanneeurope.org/wp-content/uploads/2022/01/Press-Release-A-new-leadership-team-for-Lausanne-Europe.pdf>



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