

The Evangelical Church Interacting
between the Global and the Local:

Analysis of Lausanne 4 Listening Calls

Global Listening Team



Lausanne Movement

Table of Contents

EXECUTIVE SUMMARY.....	5
INTRODUCTION.....	10
OVERVIEW OF REGIONAL REPORTS	11
ANALYSIS OF WORD FREQUENCY	11
ANALYSIS OF THEMES AND PATTERNS	12
<i>Discussion Question 1: Gaps and Opportunities</i>	13
Need for discipleship	13
Reaching younger generations.....	14
Love and unity	14
Diversity in leadership.....	15
Churches not engaging with the outside world	15
The remaining unreached people groups (UPGs)	16
Advance of Islam and need for Muslim evangelism	16
Environmental crisis and creation care.....	16
Lack of cross-cultural missions.....	17
Lack of contextualization	17
Need for marketplace and workplace ministries	17
Other important themes	17
<i>Discussion Question 2: Breakthroughs and innovations</i>	18
Using new technologies and media for ministries.....	18
Indigenous mission movements	19
Breakthroughs and innovations in ministry	20
Other important themes	20
<i>Discussion Question 3: Collaboration needed</i>	21
Need for collaboration.....	21
Lausanne Movement as a platform	21
Other important themes	22
<i>Discussion Question 4: Research needs</i>	22
Diaspora and immigrants.....	22
Sociocultural context of ministry	23
The impact of the COVID-19 pandemic on ministry	23
Unreached people groups (UPGs)	24
Contextualization of theology.....	24
Church growth.....	24
Collaboration of churches	25
Gen Z and younger generations	25
Leadership	25
Other research needs	26
Other important themes	26
<i>Discussion Question 5: Whom else?</i>	26
Gen Zers and younger people	27
The Holy Spirit	27

People on the ground	27
Pastors and church leaders	28
Unbelievers and people of other religions	28
Each other	28
Women.....	28
Academic voices.....	29
Indigenous people	29
Political leaders.....	29
Other important themes	29
OVERVIEW OF ISSUE NETWORK REPORTS	30
ANALYSIS OF WORD FREQUENCY	30
ANALYSIS OF THEMES AND PATTERNS	31
<i>Discussion Question 1: Gaps and opportunities</i>	32
Need for discipleship	32
Involving young people	33
Love, unity, and partnership.....	34
Acceptance of ministry in the church	35
Lack of holistic perspective	35
Lack of contextualization	36
Churches not engaging with the outside world	37
Training of workers and leaders.....	38
Gap in resources	39
Churches not using contemporary technologies and media	39
Gap in vision and trust	39
Unreached people groups (UPGs)	40
Language barriers and Bible translation	40
Anti-Christian legislation and politics	41
Other important themes	41
<i>Discussion Question 2: Breakthroughs and innovations</i>	41
New technologies for ministries	41
Breakthroughs in ministry	43
Churches awakening more	44
Churches and leaders more united.....	44
Indigenous mission movements	45
New leaders are emerging.....	45
<i>Discussion Question 3: Collaboration needed</i>	46
Need for collaboration.....	46
Lausanne as platform	47
Need to share information	48
<i>Discussion Question 4: Research needs</i>	48
Research on best practices	48
More empirical research	49
Research on evangelistic ministries	49
Research on unreached people groups (UPGs).....	49
Research on fundraising and funding sources	50
Research on Gen Z and younger generations.....	50
Research on the sociocultural context of ministry	50
Research on the impact of the COVID-19 pandemic.....	51
Research on biblical understanding of current issues	51
Research on contextualization of theology	51
Other important themes	52

<i>Discussion Question 5: Whom else?</i>	52
Gen Zers and younger people	52
Majority World leaders	53
People on the ground	53
Indigenous people	54
Pastors and church leaders	54
Women.....	54
The Holy Spirit	55
Unbelievers and people of other religions	55
Each other	55
Business leaders	56
Diasporas and immigrants.....	56
Other important themes	56
GLOBAL SYNTHESIS AND THEORETICAL ARGUMENTATION	57
ANALYSIS OF WORD FREQUENCY	57
ANALYSIS OF THEMES AND PATTERNS	59
<i>Discussion Question 1: Gaps and opportunities</i>	59
<i>Discussion Question 2: Breakthroughs and innovations</i>	60
<i>Discussion Question 3: Collaboration needed</i>	60
<i>Discussion Question 4: Research needs</i>	60
<i>Discussion Question 5: Whom else?</i>	61
GENERATIVE SYNTHESIS AND THEORETICAL ARGUMENTATION	61
<i>Discussion Question 1: Gaps and remaining opportunities</i>	62
<i>Discussion Question 2: Breakthroughs and innovations</i>	62
<i>Discussion Question 3: Collaboration needed</i>	63
<i>Discussion Question 4: Research needs</i>	63
<i>Discussion Question 5: Whom else?</i>	64
CONCLUSION	66
REFERENCE	67

Executive Summary

Introduction

The leadership team of the Lausanne Movement took the initiative to hold listening calls, inviting evangelical leaders of the world by region and issue network, in preparation for the Fourth Lausanne Congress (Lausanne 4) to be held in Seoul, South Korea in 2024. A total of 12 regional meetings were held with evangelical leaders from each region, and another 24 meetings comprising 23 issue networks and the Younger Leaders Generation (YLGen) network were also held. The meetings took place between September 2020 and July 2021, when churches and organizations were heavily influenced by the COVID-19 pandemic. The leaders of each group provided the notes from the meetings that amounted to 104,187 words.

The qualitative data of the notes was analysed by the Global Listening Team in accordance with the procedures of grounded theory. The inductive analytical process was carried out in the three steps following Kathy Charmaz's coding strategy: initial coding (line-by-line coding), focused coding, and theoretical coding. The coding and analysis were conducted using a QDA (qualitative data analysis) software called NVivo for Windows, a product of QSR International.

The notes were based around five discussion questions that guided the course of the listening calls. The questions were 1) *What are the most significant gaps or remaining opportunities towards the fulfilment of the Great Commission?* 2) *What promising breakthroughs and innovations do you see that can accelerate the fulfilment of the Great Commission?* 3) *In what areas is greater collaboration most critical in order to see the fulfilment of the Great Commission?* 4) *Where is further research needed?* 5) *To whom else should we be listening as part of this process?*

The thematic analysis of the meeting notes used these five categories in order. First the regional notes and then the issue network notes, including those of YLGen, were analysed before the synthesis of the two at the end.

Overview of Regional Reports

A total of 42,171 words were used in the notes of the regional listening calls. The analysis through a line-by-line coding of the 12 reports came up with a total of 285 thematic codes. A subsequent focused coding and analysis were directed to the 56 codes commonly addressed in four or more listening calls.

The dominant themes that emerged within the category of the first question on the remaining gaps were 'need for discipleship', 'reaching younger generations', 'love and unity', 'diversity in leadership', 'churches not engaging with the outside world', 'the remaining unreached people groups (UPGs)', 'advance of Islam and need for Muslim evangelism', 'environmental crisis and creation care', 'lack of cross-cultural missions', 'lack of contextualization', and 'need for marketplace and workplace ministries'.

The dominant themes analysed within the category of the second question on the breakthroughs and innovations were 'using new technologies and media for ministries', 'indigenous mission movements', and 'breakthroughs and innovations in ministry'.

The dominant themes belonging to the category of the third question on collaboration were 'need for collaboration' and 'Lausanne Movement as a platform'.

The important themes that emerged in relation to the category of the fourth question on research were 'diaspora and immigrants', 'sociocultural context of ministry', 'the impact of the COVID-19 pandemic on ministry', 'unreached people groups (UPGs)', 'contextualization of theology', 'church growth', 'collaboration of churches', 'Gen Z and younger generations', and 'leadership'.

The important themes belonging to the category of the fifth question on whom else to listen to were 'Gen Zers and younger people', 'the Holy Spirit', 'people on the ground', 'pastors and church leaders', 'unbelievers and people of other religions', 'each other', 'women', 'academic voices', 'indigenous people', and 'political leaders'.

Overview of Issue Network Reports

A total of 62,016 words were used in the notes of the issue network meetings. The analysis through a line-by-line coding of the 24 reports came up with a total of 247 thematic codes. A focused coding and analysis were directed to the 59 codes commonly addressed in four or more issue network listening calls.

The dominant themes that emerged relating to the category of the first question on the remaining gaps were 'need for discipleship', 'involving young people', 'love, unity, and partnership', 'acceptance of ministry in the church', 'lack of holistic perspective', 'lack of contextualization', 'churches not engaging with the outside world', 'training of workers and leaders', 'gap in resources', 'churches not using contemporary technologies and media', 'gap in vision and trust', 'unreached people groups (UPGs)', 'language barriers and Bible translation', and 'anti-Christian legislation and politics'.

The important themes in the category of the second question on the breakthroughs and innovations were 'new technologies for ministries', 'breakthroughs in ministry', 'churches awakening more', 'churches and leaders more united', 'indigenous mission movements', and 'new leaders are emerging'.

The dominant themes that emerged in the category of the third question on collaboration were 'need for collaboration', 'Lausanne as platform', and 'need to share information'.

The important themes belonging to the category of the fourth question on research were 'research on best practices', 'more empirical research', 'research on evangelistic ministries', 'research on unreached people groups (UPGs)', 'research on fundraising and funding sources', 'research on Gen Z and younger generations', 'research on the sociocultural context of ministry', 'research on the impact of the COVID-19 pandemic', 'research on biblical understanding of current issues', and 'research on contextualization of theology'.

The emerged important themes that fall in the category of the fifth question on whom else to listen to were 'Gen Zers and younger people', 'Majority World leaders', 'people on the ground', 'indigenous people', 'pastors and church leaders', 'women', 'the Holy Spirit',

‘unbelievers and people of other religions’, ‘each other’, ‘business leaders’, and ‘diasporas and immigrants’.

Global Synthesis and Theoretical Argumentation

All the notes of the regional and issue networks were analysed together. A total of 104,187 words were used and 391 thematic codes emerged in the notes of the whole group. From among the thematic codes, 115 came up repeatedly in four or more meeting notes.

A total of 38 codes emerged in ten or more meetings, and six codes in 20 or more meetings. The six codes were as follows: ‘need for collaboration’ (36 meetings); ‘using new technologies for ministries’ (29 meetings); ‘listening to Gen Z and younger generations’ (27 meetings); ‘need for discipleship’ (25 meetings); ‘love, unity, and partnership’ (20 meetings); and ‘breakthroughs in ministries’ (20 meetings). It can be noted that the need for collaboration was emphasized in all 36 listening calls. A total of 102 focused codes (four or more groups addressing the issue) emerged in both regional and issue network meetings.

Gaps and Remaining Opportunities

In approaching the theme of how to address the challenges facing the evangelical church, evangelical leaders emphasized the importance of discipleship and training for workers and leaders in ministry. This emphasis is also a call back to the basics. The foundational approaches of discipleship and ministry training were considered critical in facilitating ministry innovation.

Another emphasis basic to the Christian teaching was on love, unity, and partnership. The evangelical leaders recognized the importance of unity that transcends denominational backgrounds and organizational boundaries, calling for orchestrated efforts based on Christian love and unity in addressing the diverse challenges facing evangelical churches.

The answers to the question on the gaps or remaining opportunities contain a conservative perspective on the current task of the evangelical church. The traditional emphasis on the foundational ministries showed a belief in the accumulative aspect of a paradigm shift. The evangelical leaders wanted to see accumulated ministry knowledge bring about changes in the way ministry programs and activities are carried out, instead of pursuing a paradigmatic and rapid change in ministerial approaches.

Breakthroughs and Innovations

The introduction of new technologies creates more possibilities to engage with the external world on the part of evangelical churches. There was a consensus on the usefulness of advanced technologies and media in ministry, backed by ample evidence of the new possibilities of ministry innovation that could be attributed to the use of new technologies and media. A positive observation shared among many evangelical leaders was that there are noticeable internal changes within the evangelical church. Churches are

awakening more, and churches and their leaders are more united, which could be attributed to the emergence of new leaders.

The ministry of evangelical churches and Christian organizations is witnessing breakthroughs, as shared by the evangelical leaders in diverse ministries. To continuously move the innovative process forward, it is critical to involve young people, which was emphasized in different ways but commonly expressed in the discussions on breakthrough and innovation.

The issue of innovating ministry approaches is an effort to increase relevancy in ministry, which is none other than part of the task of contextualization. Innovation as a creative process could facilitate contextualization in this everchanging world. The overall conversations of the evangelical leaders, however, seem to remain adaptive to the changes in the ministry environment rather than proactively promoting ground-breaking innovations in a radical way.

Collaboration Needed

The need for collaboration was talked about at length in many groups. The view on the use of the Lausanne Movement as a platform for global collaboration is convincing enough. The evangelical leaders expressed a high level of confidence in the Lausanne Movement and made suggestions to further its role at different levels.

The emphasis on information sharing is noteworthy because it is the basis for mutual efforts for collaboration. By sharing information, stakeholders or partners can understand each other and move forward to maximize synergistic relationships. Such expectations seem to be highly constructive in positioning the Lausanne Movement both as a facilitator and a platform for ministry collaborations.

Research Needs

The evangelical leaders made suggestions for future research that vastly reflected their interests and concerns related to their ministries. The theme of lack of research reveals an area of weakness in the evangelical missions circle. There have been efforts in this area of ministry, but the evangelical churches and organizations were not unified and systematic in addressing the research needs.

Overall, the discussions on and suggestions for future research bring to light the importance of empirical research. More attempts should be made to conduct empirical research to address such real issues suggested by the evangelical leaders. The specific suggestions for future research as well as the request for more research remind us of the need for a down-to-earth approach in doing missional theology that would involve empirical research on human contexts. Pursuing an effective way of sharing research results would be an expression of servanthood.

Whom else?

It takes an out-of-the-box thinking to listen well to such people listed in the meetings. The idea of listening to the Holy Spirit is normative in the evangelical faith, but liable to negligence if people are too busy listening to other people. At the same time, listening to the Holy Spirit could happen as a communal exercise.

Many of the suggestions require an interdisciplinary approach to listening. Different fields of knowledge need to be considered. In many cases, listening could take the form of research because research is a systematic way of listening. A holistic understanding of knowledge would pursue an interdisciplinary study in a systematic way rather than a compartmentalized or stratified approach. Listening through interdisciplinary empirical research could be effective considering the diversity and complexity of the groups of people to listen to.

Conclusion

The gaps and challenges before the evangelical church are diverse and complex. The evangelical leaders, however, are well aware of the current issues and challenges to be addressed in their ministries. Regardless of the gaps and challenges, the evangelical leaders are not overly pessimistic in their outlook of their ministry. They are witnessing breakthroughs with innovative approaches in ministry in many contexts.

Overall, glocalization is taking place both widely and deeply in the Christian ministry. Much has been discussed on this over the years, but glocalization is rapidly becoming a reality with practical implications in many ministerial contexts. There are dynamic interactions already taking place between the global and the local, which must be furthered continuously.

There was a serious call for unity in the evangelical community, as often shared in the listening calls. A high sense of unity was felt amidst diversity in regional, denominational, and generational backgrounds. At the same time, there was also a strong desire to see a higher level of love and unity across different ministerial boundaries.

The Fourth Lausanne Congress planned to be held in Seoul in 2024 must be used as a global platform both for the ongoing strategic alliance of ministries and for the special orchestration of innovation in ministries. A multi-year polycentric approach is reasonable considering the complexity of the issues facing the evangelical church. The effort to listen was a good step forward, and the corporate wisdom shared in the listening calls remind us of the promise in the Holy Spirit who works for creative approaches in ministry.

Introduction

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The Global Listening Team is one of the three teams formed to prepare for the Lausanne 4 Congress. One of the team's immediate tasks was to analyse the notes of the listening calls. As a co-leader of the team, Steve Sang-Cheol Moon prepared the first draft of the analytical report, and the team members participated in the further analysis and reflection to revise it.

The qualitative data of the notes was analysed in accordance with the procedures of grounded theory, particularly the suggestions of the constructivist approach by Kathy Charmaz^[1]. The inductive analytical process proceeded in the three steps following Charmaz's coding strategy: initial coding (line-by-line coding), focused coding, and theoretical coding. The coding and analysis were conducted using a QDA (qualitative data analysis) software called NVivo for Windows, a product of QSR International.

The notes were based around five discussion questions that guided the course of the listening calls. The questions are as follows:

- 1). *What are the most significant gaps or remaining opportunities towards the fulfilment of the Great Commission?*
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- 5). *To whom else should we be listening as part of this process?*

The thematic analysis of the meeting notes used these five categories in order. First the regional notes and then the issue network notes, including those of YlGen, were analysed before the synthesis of the two at the end.

Overview of Regional Reports

The analysis of the listening call notes begins with the data from the regional meetings. An analysis of the word frequency is applied to the regional data, followed by an analysis of the thematic codes based on their frequency and meaning.

Analysis of Word Frequency

A total of 42,171 words were used in the notes of the regional listening calls. The North American report was the lengthiest, composed of 7,758 words. The shortest was the report from the South Pacific written with 957 words.

One set of the most frequently used words in the 12 regional reports was 'church' (777 counts) and 'churches' (345 counts). Together, the words appear 1,122 times, taking 3.41 weighted percentage of the used words in total. An important part of the discussions was surrounding the issues related to churches in general. Participants of the regional listening calls reflected on the various issues facing Christian churches globally.

Another set of important words was 'mission' (270 counts), 'missions' (48 counts), 'missionaries' (78 counts), and 'missionary' (21 counts). Taken together, these words comprise a weighted percentage of 1.27 of the total used words. The term 'mission' was mostly used in its singular form, connoting a wide and overarching concept of missions rather than a concrete and specific operational concept. This reflects the theological and missiological standpoint of the Lausanne Movement to some degree. Moreover, a corporate mission mind was evinced in the regional meetings, linked to the issues and challenges facing the evangelical churches globally and often associated with missional tasks and issues.

A third set of important words was 'need' (526 counts), 'needs' (161 counts), and 'needed' (189 counts), totalling a weighted percentage of 2.66. Various suggestions were made in terms of meeting the needs of the churches and mission works. These are pivotal words that were combined with others to specify certain needs or suggest certain approaches.

The word 'need' (526 counts) combined with the words 'needs' (161 counts), 'issues' (104 counts), 'world' (181 counts), 'global' (113 counts), 'social' (150 counts), 'society' (113 counts), 'culture' (117 counts), and 'cultures' (27) indicate the need to understand the needs of the world and also the specific needs in many societies. Endeavouring to meet the needs of the world was an important issue in the regional meetings.

The words 'need', 'needs', and 'needed' were also associated with the words 'collaboration' (185 counts), 'Christian' (214 counts), 'Christians' (157 counts), and 'leaders' (196 counts), suggesting the need for Christian leaders to collaborate with one another. This perspective was commonly and repeatedly shared among participants of the regional meetings. A central message was expressed through the combination of these words.

The words 'need', 'needs', and 'needed' were also used to point out the need to 'listen to' (66 counts), 'understand' (62 counts), 'reach' with the gospel (77 counts), 'mobilize' (12) and

explained and analysed one by one, considering their relation to one another as shown below. Information on the less commonly emerged themes can be found in the regional reports that comprehensively address region-specific issues and agendas. The themes in the focused coding will be explained and analysed according to the order of discussion questions and again in the order of the repetition rate across the regions.

Discussion Question 1: Gaps and Opportunities

From among the 82 thematic codes related to the first discussion question, 17 were repeated in four or more regional meetings. These codes will be analysed one by one in the order of decreasing commonality across regions.

Need for discipleship

In ten regional listening calls, discipleship was emphasized repeatedly through 19 references.

The need for discipleship that goes beyond evangelism was reaffirmed. The Caribbean meeting pointed out the need for discipleship training as a follow-up after large evangelistic events. The South Pacific group spoke of needing a pattern of evangelism that leads to discipleship that, in turn, leads to evangelism, and so on. The Eurasia meeting posited that we tend to emphasize church planting, but not making disciples as much. It was claimed that the church should train laypeople in the following areas: marketplace ministries, social movements, inter-racial initiatives, cross-border peace initiatives, infiltrating media, judicial and administrative services, and Christian businesses. The regional meetings of South East Asia, East Asia, and Middle East and North Africa (MENA) affirmed the importance of strengthening and deepening the faith of those who come to the Lord and enabling them to stand firm in their faith. In many countries, discipleship seems to be missing in the community and the family in the context of the COVID-19 pandemic, as emphasized in the regional discussions of North America and South East Asia.

In the South Pacific meeting, the notion of whole-life discipleship was suggested to address diverse human needs, including mental health and creation care. The English, Portuguese, and Spanish-speaking Africa (EPSA) meeting addressed the gap in faith and anti-corruption to stress the importance of integral mission in bringing together word and action. Faith needs to be expressed in lifestyle for there to be no corruption in the church. In the South Asia meeting, the leadership crisis was attributed to the lack of discipleship in many churches.

The Latin America meeting addressed the issue of being intentional in discipling younger generations. The North America meeting also stressed the big and significant need for the discipleship of American youth, adding that advanced technologies should be used in creating context for discipleship. The meaning of sacrifice for the sake of the gospel from a place of weakness and from the margins needs to be shared more.

Reaching younger generations

The need to reach younger generations with the gospel was repeatedly emphasized through 15 references in nine regional meetings.

The North America meeting highlighted the fact that younger generations are missing in churches and their conversations. Therefore, there is a gap in leadership development and mentoring among churches and Christian organizations. It was emphatically stated that people born in the 21st century are leaving churches that were created in the 20th century.

The MENA meeting shared a similar view with the North America group, but also commented that young people still want to keep the channel to the church open, especially in their times of need. So new channels need to be set up to reach them. On the other hand, the younger generations need more opportunities to lead and to be listened to. One observation from the MENA region was that the younger generations have lost trust in the traditional role models, having been effectively discipled by the media.

The Europe meeting suggested that a new mission movement is needed to reach the new generations in the cities of Europe that are heavily influenced by postmodernism and a culture of narcissism. One observation was that the younger generations are open to the gospel but don't know about it enough.

The EPSA meeting discussed the importance of understanding the global youth culture for evangelism and discipleship. The Francophone Africa meeting talked about young people's overall interest in jobs and economies that lead to involvement in secret societies as the only way to get a job. The Asia meetings discussed the barriers in reaching the younger generations with the gospel, and the East Asia group talked about reaching them in a more organized way. The Caribbean meeting reserved judgment on whether the younger generations are not religious or simply ignoring religious structures. Nevertheless, they called for earnest evangelism among young people because many of them leave the church when entering university.

Personal one-to-one mentoring is important in reaching younger generations because it is through individuals that the gospel and the Great Commission are meant to be promulgated. The listening calls of North America, South Asia, and the Caribbean emphasized the need to mentor the younger generations.

Love and unity

The Caribbean meeting expressed their concerns about the shallowness of relationships in churches and posited that love and unity are needed within the church. Unity is also needed in churches working together. The South Asia group also talked about the need for inter-denominational unity among the churches in their region. The churches need to be relevant in showing love towards their neighbors. In India, due to escalated persecution, unity initiatives among churches and mission organizations have grown. Overall, unity needs to be deepened, focusing on kingdom issues as suggested in this regional meeting.

The Europe meeting recognized that unity and collaboration in their region have been increasing in recent years but not enough among European evangelicals. The need for

relational approaches and friendship-building is important in understanding people of a different generation, gender, or background.

In the MENA region, where the Israeli-Palestinian situation makes a unified stand difficult, the cause of love and unity needs to be emphasized across cultural and historical backgrounds. Bridging generational gaps is considered important in this regional context.

Participants of the North America meeting commented on the rising tension between various racial and ethnic groups in the region. It was observed that social gaps in some cases have widened to create tensions and conflicts surrounding justice and other social issues. There were also discussions on racism in the regional meetings of the Caribbean, South East Asia, and Europe.

When it comes to generational gaps, intentionally passing down leadership from aging baby boomers to millennials and Gen Zers is important in terms of intergenerational harmony in many regional contexts. Participants of the South East Asia meeting shared the concern that senior church leaders hold on to their positions for too long and are not intentional in understanding the next generation.

Diversity in leadership

The thematic code of diversity in leadership was discussed in six references in six regional meetings. It was an important perspective shared among some participants of the Caribbean, South Asia, South Pacific, EPSA, MENA, and North America meetings.

The main point of this theme is that diversity is needed in leadership positions. The six regional meetings commonly claimed that there should be more women in leadership positions. There were also comments that there should be more leaders from the Majority World and indigenous people in many missional contexts.

Churches not engaging with the outside world

This theme is about the tendency of churches to not engage with the external world. This thematic code could be found in 11 references in six regional meetings.

The participants in the North America listening call observed how churches are not responding to issues of poverty, social justice, health care, climate change, food insecurities, and other important social issues. Leaders are not aware of movements that come against the gospel. The same kind of concern was shared among the participants of the MENA region, referring to the disconnection of churches from social and political matters. One Latin American participant even expressed that the church finds itself in prison. The development of 'integral mission' in Latin America is a contextual response to this gap that encourages church members to 'break out of the prison' to bring the gospel to bear on the many social problems that are so evident, instead of cowering in fear in our 'bunkers'.

The Europe meeting developed this further to pay attention to the issue of ministering to immigrants. The tendency of churches to be confined within the Christian community

distances them from the world. Therefore, there is a need for renewal based on spiritual hunger, taking an organic approach beyond dealing with issues of structure and event. The South Asia listening call also highlighted the importance of deeper engagement with civil society that could be a fresh expression of re-evangelizing traditional churches. The South Pacific call spoke of the need for the church to be engaged with reality in order to identify what the good news is for this generation.

The remaining unreached people groups (UPGs)

The gap in reaching unreached people groups (UPGs) was an issue in 11 references in six regional meetings.

The regional meeting of South East Asia raised a question about the progress of reaching UPGs with the gospel. How much has been done for unengaged unreached people groups (UUPGs) was a reasonable question to ask. The participants also raised a fundamental question on the legitimacy of the focus on UPGs, considering that many of the unreached have moved to the big cities. The EPSA participants thought that accurate figures on UPGs were needed.

The participants of the Latin America meeting shared that it is important to reach UPGs in the region without depending so much on missionaries coming from other parts of the world. In the South Asia meeting, the issue of socially isolated Christian converts among UPGs was addressed. When Christians convert and belong to the church, they are isolated from their original culture, which hinders the evangelization of the people group.

The North American participants paid attention to the LGBTQ+ and deaf communities, who do not have sufficient access to the gospel and Scripture. One observation is that the number of unreached individuals is increasing even though more and more people groups are being reached, justifying the challenge that concepts like UPGs and the 10/40 window are still valid in our times.

Advance of Islam and need for Muslim evangelism

Five regional meetings addressed this issue in six references. Besides the MENA region, where Muslims are the majority population, the South Asia, South East Asia, Francophone Africa, and Latin America meetings discussed the expansion of Islam and the need to evangelize Muslims. Participants of the Francophone Africa meeting suggested a holistic presentation of the gospel, counteracting the holistic approach of Muslims. The South East Asia meeting also paid attention to Muslim groups who are a minority in non-Muslim countries.

Environmental crisis and creation care

This issue was addressed in five references in five regional meetings: North America, MENA, Europe, the South Pacific, and the Caribbean. In the regional conversation of

Europe, it was suggested that creation care should be theologized more considering the concerns for the young people who need to know the strong Christian basis for it. The North America meeting noted the large amount of environmental risk between now and 2050, not forgetting to highlight the possible opportunities when the global church is willing to step in. It is considered important to help the church become aware of the many advocates already in the workplace and equip and support those involved to be effective in ministry.

Lack of cross-cultural missions

This theme was discussed in seven references in five regional meetings. EPSA was more concrete, asserting that churches are inward-looking, not outward-looking, and thus not involved in global missions. They specifically highlighted the need to improve teaching and equipping in evangelism for the people in Africa. The Francophone Africa meeting warned against the dependency on Western churches and missionaries.

Lack of contextualization

This theme came out of five regional meetings through nine references. The South Asia group posited the need for contextualization, distinguishing between urban and rural approaches. The regional meeting of South East Asia questioned the relevance of the current methods in evangelism and discipleship that are largely confrontational and individualistic. They observed that there is a need to rethink mission strategy from a cultural perspective and to transform old methods and strategies in missions. In the regional conversation of North America, equipping local pastors with skills for contextualization was discussed.

Need for marketplace and workplace ministries

The need for ministries in marketplaces and workplaces was addressed in seven references in five regional meetings. The Latin America conversation commented on the great divide between the sacred and the secular. The presence of the church in the place of work and study was considered valuable. Francophone African participants considered workplace ministries and business as mission as weapons to fight the prosperity gospel. Workplaces and marketplaces are huge mission fields. In the Europe meeting, participants wondered if younger generations were being given a compartmentalized view of life and not the whole gospel. Participants of the EPSA meeting stated well that workplace ministry is the new 'Roman Road' that opens access between countries.

Other important themes

The problem of anti-Christian legislation and politics was discussed in four regional conversations: the Caribbean, Eurasia, Europe, and MENA. It was observed that even in

Europe, religious freedom is shrinking across the continent. The pressure from government authorities on churches was still severe in the MENA region.

In the four regions of the South Pacific, Eurasia, Europe, and Francophone Africa, it was commonly shared that churches need to involve young people more. A great gap in Central Asia regarding youth ministry was noted in the Eurasia meeting. European participants called for a new mission movement to reach the next generation in the cities.

There were comments on the need for Christian counselling services to address growing mental health crises, at least in the regional meetings of the Caribbean, South Asia, the South Pacific, and North America. To help people to experience Jesus as the healer was at the heart of this concern. The North America conversation requested the Lausanne Movement to actively address the important issue of mental health.

Four regional meetings addressed the need for diaspora and immigrant ministries. The Europe, Francophone Africa, Latin America, and North America groups commonly dealt with the question of how to engage with migrant communities for fruitful ministry. There was hope that migrant churches could revitalize the churches in Europe and other regions.

The need for leadership development was emphasized in South Asia, South East Asia, the South Pacific, and Eurasia. It is important to be intentional in developing mature and accountable leadership at different levels. A Eurasian participant lamented that churches do not know how to bring up new leaders.

There was a shared concern about nominalism and the secularization of churches. The North America meeting expressed concerns about churched Christians leaving the faith, thus churches experiencing an identity crisis. A similar concern was shared in the South East Asia conversation regarding nominal Christians who need to be re-evangelized.

Discussion Question 2: Breakthroughs and innovations

From among the 22 thematic codes related to the second discussion question, three were repeated in four or more regional meetings. These codes will be analysed one by one in the order of decreasing commonality across regions.

Using new technologies and media for ministries

This theme was commonly reiterated in each of the 12 regional meetings, with a total of 27 references made. The challenge is relevant and urgent in the era of the COVID-19 pandemic. The real situations demand using advanced digital technologies and media and indicate this to be a real felt need that can lead to further development in related areas.

In the South Asia meeting, harnessing the power of technology to reach people was underlined, although it was not considered as effective as person-to-person engagement. Over 50% of the population in India lack Internet access, but they still value the power of technological innovation in ministry, including the use of social media. The South East Asia meeting shared a similar view with the South Asia group, but also identified the need for training to use advanced media and technologies. They believed that advanced technologies

and media can be useful in reaching people in remote areas, such as islanders, with the gospel. It is also true that government restrictions can be overcome through technology. Participants of the South Pacific meeting even asserted that COVID-19 was a blessing in disguise for the advancement of using social media and digital forms of interpersonal communication. The regional meeting of Francophone Africa shared this line of thinking about the pandemic's impact on ministry innovation.

The East Asia meeting highlighted the use of Internet and social media for coaching. By combining online with in-person modes, a synergistic effect can be achieved in coaching and other kinds of educational ministries. The EPISA meeting discussed leveraging technology for discipleship, also raising the question of how to develop theology to take advantage of digital tools. They did not forget to add that technology alone does not address many communication barriers and gaps. They proposed that intentional efforts be made to engage in virtual spaces in the next 10-15 years.

The Eurasia group shared a case of using the Internet in an unreached area to know the real needs of isolated people. In some underground churches in the MENA region, virtual means of communication created new ministry possibilities. The participants observed that there is increasing freedom with the use of new technologies and media in MENA. For such a breakthrough, local churches need to be equipped with new technologies and train their members accordingly.

The issue of shared identity that transcends geography was talked about in the MENA meeting, where it was asserted that borders are like old wineskins that must be made into the new wineskins of cross-cultural communities. Churches and Christian organizations need to address this issue theologically in a serious way. Innovation cannot be a substitute for personal, humanized connections, with people providing ultimate answers to life questions.

The North America group discussed both sides of innovation—the risks and opportunities of technology. They posed an important question on how churches will respond to the growing opportunities and global crises caused by new technologies. They also highlighted the importance of engaging with the younger generations who are looking for a deeper connection.

There was another similar theme related to this theme—the use of new technologies for mentoring and training. The regional meetings of the Caribbean, Francophone Africa, and North America discussed this issue. The new possibilities of online communication technologies could facilitate mentoring much more effectively by using advanced technologies and media more tangibly.

Indigenous mission movements

The rise of indigenous mission movements was considered a breakthrough in global missions. This theme was talked about in six references in six regional meetings. The North America meeting noted the growing diversity of mission movements, in which global missions are not driven by Western evangelical congregations and mission agencies alone.

The Europe conversation also paid attention to the development of different missions movements as a result of church growth in many parts of the world. COMIBAM is an

excellent example of such a network and movement that functions at the regional level to facilitate collaboration between different denominations in Latin America. It is an important sign of increasing unity within the church in this region. Mission China Movement is a good example of a national mission movement, as introduced in the East Asia meeting. The regional meetings of Eurasia and Francophone Africa also talked about similar phenomena.

Breakthroughs and innovations in ministry

There were other cases of breakthroughs and innovations in Christian ministry. A total of ten references were made in four regional meetings to illustrate cases of breakthroughs and innovations.

Cases of business as mission, marketplace ministry, interfaith dialogues, and ministries for displaced peoples and refugees were explained as breakthroughs. Christian Apologetics, a YouTube channel, was brought up as a good innovative ministry focused on reaching Muslims who ask questions about Christianity. There are cases of breakthroughs and openness in Islamic areas. Growth in Bible translation is certainly a good breakthrough that enables unreached peoples to read the gospel in their own heart languages.

The North America meeting saw momentum in getting back to making disciples as part of making churches. Participants also appreciated generosity movements as a breakthrough in the giving and mobilization of resources. The need to restore the humanity of the church through the arts as part of our witness was also considered important. The missional church movement was viewed to be making great strides and contributing to the revitalization of evangelical churches. Nevertheless, participants also thought that the evangelical circle should encourage and inspire more innovations, because they are not seeing as many breakthroughs happening as are needed.

Other important themes

Churches and leaders are more united than before, according to some participants of the Francophone Africa, Latin America, and MENA meetings. They see more churches willing to work together as the body of Christ. One result is the development of multi-cultural opportunities and increasing sensitivity toward one another. Churches and leaders are collaborating, even crossing barriers of regions and nations, through increased networking, interaction, and sharing of resources, as the MENA meeting noted. Such progress in networking and collaborating is perceived as a recent phenomenon that has happened in the last five years.

Another important theme shared in three regional meetings was prayer movements. In the Eurasia meeting, there was a statement that prayer is the key to breakthroughs. The Europe conversation noted that the emergence of collaborative prayer movements in the last ten years is revitalizing churches. They anticipated a wave of repentance and prayer that could renew the continent in their generation. In the East Asia meeting, a vision for a year-round national prayer movement was shared.

Discussion Question 3: Collaboration needed

Out of the 14 codes related to the third discussion question, two were repeated in four or more regional meetings. These codes will be analysed one by one in the order of decreasing frequency across regions.

Need for collaboration

The need for collaboration among evangelical leaders was repeatedly asserted in each of the 12 regional meetings through 36 references. Collaborative efforts overcoming differences in background, identity, and vision of ministry were considered necessary. The Caribbean meeting posited that collaboration was emphasized to facilitate evangelism, research, training, discipleship, mentoring, and other ministries among churches, denominations, parachurches, NGOs, and other Christian organizations within the region. This idea of greater collaboration between church and parachurch organizations was also discussed by the South Pacific group, with particular mention of collaboration in the commonalities of work in big cities across the globe.

The Latin America meeting called for collaboration between men and women. Collaboration with younger generations was also emphasized. The South Asia meeting posited the importance of reaching young people and intentionally developing younger leaders. The Eurasia meeting also pointed out the importance of collaboration between generations. Sharing resources and inviting others were also stressed in the South East Asian listening call. Collaborating with non-evangelicals was considered important in the MENA region and others. Dialogue with other religions was also considered important. It is important to collaborate with non-Christians who are engaged in issues that impact society, according to the MENA meeting. The Europe and EPSA meetings suggested research and training to advance ministerial collaboration. Many of the themes were about collaboration within the region, but collaboration between the East and West that crosses regional boundaries was also emphasized in the MENA listening call and others.

The notion of polycentrism was also highlighted in the North America meeting. The meeting started by recognizing a gap in proficiency of collaboration as North Americans. Partnership and collaboration with Majority World churches and organizations was deemed necessary, especially in retaining younger people. One important question raised was: What does polycentrism mean in practical organization life? The meeting called for mutual understanding to advance partnership and collaboration.

Lausanne Movement as a platform

A number of participants in five regional meetings through eight references suggested that the Lausanne Movement should be used as a platform for global collaboration.

The North American participants saw the opportunity to re-center the conversation

globally for the next Lausanne Congress and the global church. One important statement was that Lausanne can help catalyse the equipping and empowering of Christians in every walk of life for the work of the Great Commission. There was an expectation for polycentric leadership, with people from the Majority World participating more as leaders.

The Europe meeting saw the significance of the Lausanne Movement in bringing people together for partnership and collaboration. The participants of the EPSA meeting talked about Lausanne's platform for connecting theological schools and thought with the African worldview. In the Europe conversation, using this platform was considered more strategic than building a new organization. The MENA region talked about a huge gap in communication between leaders of denominations, cultures, and countries, expecting the Lausanne Movement to bridge this gap and help unite leaders with one vision for the whole gospel. The South East Asia meeting also saw in the Lausanne Movement a synergistic factor that helps bring people together.

Other important themes

Suggestions were made for collaboration for discipleship training, building a common national vision, compassion ministries, Muslim evangelism, human rights issues, the missional life movement, persecuted churches and Christians, solving complex urban crises, ministries in the public sphere, sports ministries, and others. It was also noted that indigenous churches should be included in the conversation for collaboration. Sharing information was considered necessary to facilitate collaboration.

Discussion Question 4: Research needs

A total of 118 thematic codes are related to the fourth discussion question on research needs. Among them, 16 codes were repeated in four or more regional meetings. These codes show how the participants of the regional meetings were active in making suggestions for research. The majority of the contributors to the regional discussions were leaders, including network leaders, leaders of Christian organizations, and higher-level church leaders, which explains in part why there was so much emphasis on research. These codes will be analysed one by one in the order of decreasing frequency across regions.

Diaspora and immigrants

Suggestions for research concerning diaspora and immigrants were made in nine regional meetings through ten references.

The Europe meeting discussed the changing make-up of society with the influx of immigrants in the region, which was changing the make-up of churches and thus the target audience as well. One important question was how Muslim culture was affecting the church,

including the issue of women.

The South East Asia meeting talked about mobilizing the diaspora to go back to their own land as missionaries. The Caribbean meeting was also concerned about researching the Caribbean diaspora as a vehicle for global evangelism. The EPSA regional conversation also saw the opportunity for mission breakthrough through the African diaspora. The East Asian participants also had the vision of reaching the diaspora populations in Taiwan, Hong Kong, Japan, and other countries in the region. They saw the opportunity of cooperating with diaspora networks to connect with immigrant churches in the region such as the network of Filipino churches in Japan.

A specific suggestion was made for research on the Maldivian diaspora in India, Malaysia, Singapore, Sri Lanka, Australia, UK, US, and New Zealand.

Sociocultural context of ministry

This theme was referred to in nine references in seven regional meetings. The main point is the need to research the sociocultural context of ministry that is changing rapidly in many parts of the world. The notions of culture, worldview, politics, and social structures are related to this suggestion, as the Caribbean meeting specified.

The South East Asia meeting raised the issue of addressing racism, xenophobia, creation care, and climate change in research. The EPSA discussion centred on Christ and culture in the African context. The Eurasia conversation posited that this kind of research would be helpful in overcoming the stereotypes of the church. The MENA meeting also emphasized the importance of directing research to cultural trends in the region. The North American discussion specified the need to research the global youth culture. The East Asia conversation also emphasized the lordship of Christ in the areas of society and culture that need our missional understanding.

The impact of the COVID-19 pandemic on ministry

It was assumed that many participants would be concerned about the impact of the COVID-19 pandemic on Christian ministries in general, but there were only ten explicit references made in seven regional meetings.

Both North America and the Caribbean asked what the post-COVID church would really look like. They were concerned about the impact of COVID-19 on the world and technology. Both the regional meetings of Eurasia and Latin America also asked how a post-COVID world will be different. The South East Asian participants were concerned about how to lead the church after the pandemic. Their other questions included the following: How much is the switch from a physical church to a virtual church desirable? What will happen to the institutional church when we finally reopen? Will the members be existing or will they have gone virtually missing? In the case of the Philippines and Malaysia, the churches were led to be together virtually, but neglected face-to-face interactions during the pandemic period.

Both the Latin America and MENA meetings questioned the psychological impact of the pandemic. Its impact on children and youth must be considered in preparing for the future

ministry of churches.

Unreached people groups (UPGs)

This theme was reiterated in seven regional conversations through eight references. The regional meetings talked about reaching UPGs in their respective regions as well as other parts of the world. The Europe conversation had a discussion on the need to research UPGs in different professions in the big cities.

Participants of the South Asia and South East Asia groups explained about this need with specific information on the least reached peoples in their region, and there was a suggestion for field-based research on the people groups. The Eurasia group proposed doing the research through mobile teams. The Latin America meeting was interested to know about the realities of least-reached people groups such as North Korea.

Contextualization of theology

All together six regional meetings made seven references on the need to research the contextualization of theology.

The participants of the Europe conversation emphasized the need to research the contextualization of theology that is necessary in creating effective programs based on a proper understanding of the culture. One specific question was how to engage cultures that are deeply saturated by nominalism. The Eurasia group also talked about contextualizing Christianity in everyday life. In the EPSA meeting, the issue was about the context of theological education. In the East Asia meeting, a specific question was directed to what it means to be a Christian in marriage and at funerals in the context of Mongolia.

The South East Asia gathering emphasized an Asian lens in reading the Scriptures and developing theologies to be relevant to society, especially for young people. The application of marketplace spirituality and theology in the Asian context was also underlined. The South Asia conversation emphasized that such research on contextualization should not be based on a one-size-fits-all approach but designed diversely, considering different ministerial contexts.

Church growth

Church growth was suggested as a topic for research in six references in five regional meetings. The North America group questioned why Asian and Hispanic churches were growing so much when others seem stagnant or declining.

The South East Asia meeting raised a question on the types of churches and evangelistic efforts that are effective. The EPSA conversation wanted to know the true state of churches in Africa with real numbers. The Eurasia group was curious about how the church was growing now and what was contributing to its growth. The Latin America meeting had the same concern.

Collaboration of churches

This theme was about how to work together as churches, organizations, and leaders. It was raised in five regional meetings through seven references.

The meeting of South East Asia was interested to know good practices for collaboration. Models of collaboration among Christians need to be introduced through research. In the Cambodian context, there was a recognition that few partnerships are working among the many Christian organizations, thus there was a desire to know the similarities and differences of those organizations to figure out how they could collaborate to advance the gospel.

The regional meetings of South Asia, the South Pacific, East Asia, and Europe had suggestions for this kind of research topic. The European discussion also had a specific question on the collaboration of multicultural and multid denominational churches.

Gen Z and younger generations

The need for research on Gen Z and younger generations was raised in five regional meetings through eight references.

The regional meetings of South East Asia, MENA, and Eurasia were concerned about how to reach Gen Z and the new generations. More specifically, it was important to know who the Gen Zers coming to church were. The participants of the MENA meeting felt the need to research how to address the issues and satisfy the needs of Gen Z and make new channels to reach them.

The North America conversation suggested a wider and deeper research on the younger generations to know their religious perspectives and to come up with new models and approaches to reach them. The South Asia group considered technology-driven solutions to training, marketing, tracking, communicating, and alerting.

Leadership

Leadership issues were also considered a research problem in seven references in five regional meetings. Diverse topics related to leadership were addressed.

The South Asia conversation talked about effective leadership in light of its context and ecclesiology in an effort to redefine the church. In the South East Asia meeting, the issue was how to grow and mature the next generation of leadership, especially with a focus on how to equip them. The EPSA conversation was specifically concerned about how to empower the next generation and hand over leadership to them, adding that the lack of training was a serious problem for African pastors. The Francophone Africa meeting also expressed a concern about leadership training, especially in terms of equipping to adapt to the real issues facing African churches. The Europe meeting was interested to know more about the reciprocal collaboration model of leadership that could help prevent moral failures.

Other research needs

Other research needs included research on cities, discipleship, Muslim ministries, and engaging young people in leadership. These themes emerged in four regional meetings in different ways.

Other important themes

There were other important themes that were not directly suggested as research topics but were important guidelines related to research.

The lack of research was discussed in four regional meetings: MENA, Latin America, Europe, and East Asia. The main point of this theme is that churches and Christian organizations needed more research to advance their ministries effectively. There are many areas unknown to the leaders due to rapid and deep changes in ministerial environments.

The need for regionally informed research was also noted. The regions of the Caribbean, South Asia, South East Asia, and the South Pacific shared a similar concern on the kind of research that is desirable in the future. The participants emphasized the indigeneity of research efforts to ensure contextual relevance. The South East Asia meeting highlighted the need to contextualize and hear the views of local leaders and churches when conducting research. The participants of the South Pacific meeting shared that they needed more data from the region, particularly from the Pacific Islands, by way of a polycentric approach.

There were suggestions for particular research approaches in addressing the issues facing the global church. Empirical research methods, including grounded theory and ethnographic research, were specified as relevant for certain research topics.

The theme of easy utilization of research results emerged in four regional conversations. The participants emphasized that research must lead to action and research findings should be utilized easily. The EPSA meeting asserted that research findings should be simplified and organized in such a way to be convenient to implement. The regional meetings of the South Pacific, Europe, and North America also emphasized the need for effective dissemination of research findings.

Training for research methodology was another real need among the participants. South Asian participants underlined the need to equip people to carry out reliable and valid research using the appropriate tools. The regional meetings of South East Asia and Latin America also had conversations on this theme.

Discussion Question 5: Whom else?

Out of the 50 codes related to the fifth discussion question, 18 were repeated in four or more regional meetings. These codes will be analysed one by one in the order of highest to

lowest frequency across regions. The answers to this question tended to be shorter than others for its practical purpose, so the analytical remarks will be concise as well.

Gen Zers and younger people

Participants of ten regional meetings made 12 references, pointing out the need to listen to the voices of Gen Z and younger people. This point was emphasized because the voices of these people are not heard much in cultural settings of the church. It is important for evangelical leaders to pay attention to what they say because it is the young people who will form the church in 2050.

The South East Asian participants observed that there is a huge gap in leaders aged between 20 and 35. Another observation from this group was that young people have no voice in such countries as Cambodia. Young people subscribe more to liberal theologies, so we need to understand why they lean towards such trends. Older generations need to show the art of listening instead of talking down to younger people.

One South Pacific participant remarked that what is needed of the older leaders is not just listening to the voices of younger leaders, but also getting out of the way in proper timing. One observation was that evangelical leaders did not pass on the baton well.

The Holy Spirit

This theme of listening to the Holy Spirit or God might be presupposed in many people's perceptions but was explicated by 11 references in nine regional meetings. In some cases, participants of the regional meetings preferred to use the expression of 'listening to God' over 'listening to the Holy Spirit', which carries the same meaning, but the large majority preferred to use the latter phrase.

People who asserted this point were not excluding the value of research and planning but gave due emphasis to the need for listening efforts. The MENA meeting was clear on this balance. The regional meetings of the Caribbean and South Asia underlined the importance of praying and fasting. The other meetings were also brief but clear in making this point.

People on the ground

This theme addresses the need to listen to people who are practitioners, in the workplace or marketplace, sometimes suffering or marginalized, and homemakers. Local leaders could also belong to this category, as the East Asia group explained. The Caribbean meeting specified this kind of people as those who are already in position but need to be equipped. Evangelical leaders need to pay attention to what the people on the ground say as ordinary practitioners of life and ministry.

Pastors and church leaders

South East Asia and six other regional meetings shared a common view on the need to listen more to local pastors and church leaders. Their voices are important but not heard in many cases. The regional meeting of EPSA posited that evangelical leaders need to go to where they are, not just inviting them to where we are.

Unbelievers and people of other religions

The theme of listening to unbelievers and people of other religions emerged in 12 references in six regional meetings. This point recognized the value of pursuing ecumenical dialogue rather than being in silos.

The East Asia meeting suggested this point, considering both the Buddhist and Islamic cultural contexts. It is important to understand how unbelievers perceive the church and Christians in their society. The Europe conversation went further to say that unbelievers will be more open to listen to us if we listen to them. According to this conversation, it is important to understand how unbelievers think and work and how we can have meaningful conversations with them.

Each other

Listening to each other was a repeated theme in seven references in six regional meetings. This theme was not just conceptual, but also had practical implications.

The regional meeting of North America emphasized the importance of listening to the voices of different races and non-English speakers. The Europe conversation valued people from different parts of the region listening to each other. Their participants made a recommendation to continue listening to each other, strengthening unity and cooperation by learning from each other. The regional conversations of EPSA, South East Asia, and East Asia shared a similar view, adding that there are language barriers to be considered. The participants of the Caribbean conversation emphasized that by listening to each other, Christian leaders could avoid duplication and be better stewards of resources.

Women

The theme of listening to women was reiterated in five references in five regional meetings. It was recognized that in many churches, women are not allowed to speak, but the voices of women should be heard. This is also related to having women, including younger women, in leadership.

Academic voices

Academic voices need to be considered, according to five references in five regional meetings. The voices of scientists and secular research organizations are important. This category of people includes sociologists and anthropologists as well as medical researchers.

Indigenous people

Listening to indigenous voices was valued in the five regional meetings through eight references. Sometimes indigenous voices are marginalized and not heard. It is important that their opinions are understood and appreciated at different levels.

Political leaders

This theme emerged in five regional meetings where five references were made. The main point is that the voices of political leaders need to be heard. It is important that evangelical churches listen to their voices with humility. Not only Christian leaders but also secular leaders need to be heard in many cases. Churches should have a closer relationship with political leaders whenever possible. This would be easier to do in a country where Christianity is the majority religion, but requires more effort and sensitivity in countries where Christianity is a minority religion.

Other important themes

Other important themes emerged in four regional meetings: listening to new believers, other networks and their leaders, people with disabilities, professionals, IT and digital specialists, researchers, secular societies, and the vulnerable.

Overview of Issue Network Reports

The meeting notes of 23 issue networks and the Younger Leaders Generation (YGen) will be analysed together below. The word frequency and thematic patterns were analysed using NVivo software.

Analysis of Word Frequency

A total of 62,016 words were used in the notes of the issue network meetings. The Media Engagement report was the lengthiest, composed of 10,906 words. The shortest report was from the Worldwide International Student Ministry Network, written with 459 words.

As a single word, 'church' was used most frequently, appearing 475 times. Its plural form 'churches' appears another 176 times. Together, the total count is 651 words with a weighted 1.93%, which is the highest among the used words. An important thing to note is that the singular form was used much more than the plural.

The second most frequent word was 'people'. The total count was 465 with a weighted 1.38%. These numbers show that there was a lot of discussion at the network listening calls related to issues surrounding people. Specific points were made concerning people in many contexts.

Another important word was 'need', counted 346 times with a weighted 1.03%. This word was used both as a noun and a verb. In either case, the word was used in specifying the actual needs of Christian ministry. It was also used in making suggestions for advancing the gospel. Specific recommendations were made considering real ministerial needs in different contexts.

The high count of the word 'media' (340 with a 1.01 weighted percentage) shows how much media is considered important in Christian ministries. Not only the Media Engagement Network, but also other issue networks commented on the media addressing diverse issues and challenges. The repeated use of the word expressed the increasing significance of media in this world to some degree.

'Collaboration' was another main word used in the network meetings. The total count was 226 and the weighted percentage was 0.67. The participants of the meetings heavily emphasized the need for collaboration and discussed it in concrete terms. The third discussion question directly addressed this topic, so the answers covered issues related to this word. The word was used more commonly than other related words such as partnership, cooperation, or networking.

'Research' was another word frequently used by the participants, with the word count being 226 (0.67 weighted percentage). The fourth discussion question was about issues related to research, so it was natural that the word was used so frequently. This also shows how willing the participants, who were leaders in many cases, were to talk about the issues related to research. There were a lot of consultations directed to this end, which was expressed in the frequent use of the word.

The count of the word 'world' was 213 with a 0.63 weighted percentage, but another

addressed in four or more issue network meetings, 29 in seven or more meetings, and 13 in ten or more meetings.

A focused coding and analysis will be directed to the 59 codes that were commonly addressed in four or more issue network listening calls. The important thematic codes will be explained and analysed one by one, considering their dynamics in different issue networks. The less commonly emerged themes can be referred to in the issue network reports that also explain the network-specific issues and agendas. The themes will be analysed and explicated according to the order of discussion questions 1-5, and again in the order of decreasing repetition across issue networks.

Discussion Question 1: Gaps and opportunities

From among the 88 thematic codes related to the first discussion question, 17 were repeated in four or more meetings. These codes will be analysed one by one in the order of decreasing commonality across issue networks.

Need for discipleship

The need for discipleship was most talked about in the network meetings. A total of 15 issue networks discussed it from various aspects with a total of 42 references made.

The Integral Mission Network discussed the need for discipleship with a recognition of the problem in modern churches. One participant asserted that the biggest gap many people talked about was within the church itself. It was recognized that there are many converts, but not many true disciples in the church. Therefore, it is important to ask what it means to truly follow Christ in a broken world. Deep theological questions are needed to address this in various contexts.

The YLGen meeting highlighted the multidimensional aspect of disciple-making. The Arts network noted the challenges of going deep into discipleship for artists when there are so many competing worldviews and values. The Global Integrity Network emphasized the importance of focusing on the word of God for evangelism and outreach of the Great Commission, warning against nominalism.

The Lausanne Consultation on Jewish Evangelism (LCJE) suggested a relational approach to discipleship and creating nurturing communities where discipleship can take place. To this end, it is critical to create environments for spiritual growth. The importance of family as a base for discipleship was emphasized especially in the Health for All Nations Network, although the general importance of family was talked about in several other meetings. The Health for All Nations Network emphasized that the coming generation does not have the same concept of family as the previous generations, and it is important to help them live true to their confession in all arenas of life, bringing their faith into their everyday life. The Integrity and Anti-Corruption Network also emphasized the importance of families as evangelistic centres, and the Men and Women in Partnering in the Gospel Network pointed out that all levels of life begin with the family.

The Media Engagement Network addressed the issue of discipleship training on biblical worldview that is foundational to engaging with people who have different worldviews and beliefs. The Lausanne/WEA Generosity Network (GGN) discussed unleashing generous disciples who practice ‘whole-life generosity’ based on their understanding of the generosity of God. The Research and Strategic Information Network also emphasized the need to make disciples, because to serve as mission researchers and information workers, being a faithful follower of Christ is foundational. The Children and Evangelism Network and the Children-at-Risk Network emphasized the importance of one-on-one discipleship for resilient life-long disciples. One-to-one mentoring is necessary for the growth of individuals who are brought to Christ.

The Scripture Engagement Network discussed discipleship extensively. One good question was ‘How are we living out the Word?’ It was also emphasized that discipleship that does not help someone share their faith is not discipleship, noting that one test of discipleship is whether a person is able to share his or her faith with someone else. It was also said that we need to break out of thinking of discipleship as a fad, and instead have it move into our DNA.

The Tentmaking Ministries Network criticized the tendency of churches to build their own kingdoms instead of making disciples. The Workplace Ministry Network also stated that the church has failed in its mission of equipping the saints, teaching the believers, and nurturing disciples who make other disciples. There was a recognition that we have been bringing people to faith but have been unable to provide much guidance for the journey.

The Church Planting Network, Disability Concerns Network, and Health for All Nations Network also emphasized the importance of discipleship in common, even if the individual ministerial contexts may be very different.

Involving young people

This theme is about the need to involve young people in the church and its ministry. The need to work cross-generationally was emphasized in 23 references in 13 issue network conversations.

The Scripture Engagement Network was concerned about the exodus of younger people from the church. The Cities Network also expressed concern about the trend of Christianity becoming an aging movement in many parts of the world. A participant in the Integral Mission Network asserted that we have fallen back in this area compared to a generation ago.

The LCJE (Lausanne Committee for Jewish Evangelism) posited the need to adjust our mission models to fit the next generation. The Proclamation Evangelism Network was also concerned about the generational gap between emerging evangelists and experienced evangelists. Intentionally mentoring emerging young evangelists and creating collaboration among evangelists across generations were considered critical in this listening call. GGN noted a generation gap in their ministerial context as well.

The Media Engagement Network articulated their ministry vision with the generational gap in mind and asked, ‘Can we give the Christian message in a format that is suitable for the next generations?’ Their conversation then noted that we need to support and foster

young media influencers. Building collaborative networks of people in the media and culture makers, with intergenerational mentoring, would be very helpful.

Even though they are in a different field, the Scripture Engagement Network effectively adjusted their ministry vision to the changing realities of the younger generations. They posited that providing illustrations from biblically drawn parallels is helpful in engaging with young people and connecting with them where they are.

YlGen also had a comment on this theme. They raised an important question on how to understand and reach the native digital generations and help them to understand and dialogue with the older generations and thus work together. They emphasized efforts for mutual understanding and dialogue prior to working together.

The issue networks of Men and Women in Partnership for the Gospel, Ministry Collaboration, Global Diaspora Network, Freedom and Justice, and Health for All Nations made a similar point on the need to involve young people in the church and its ministries.

Love, unity, and partnership

The thematic code of love, unity, and partnership was talked about in 27 references in 12 issue network meetings. This point was about the need for love, unity, and partnership among churches and Christian organizations.

The YlGen meeting commented on the tendency towards disunity in the church and different domains of ministry. They called for unity in the body of Christ. The Global Integrity Network highlighted the need for leaders from the South and North to come and operate together. The Media Engagement Network highlighted the online fragmentation of groups of people into segments that are hostile towards each other both outside and within the Christian community, which need true healing and restoration in love and unity in Christ. The Men and Women in Partnership for the Gospel Network understood that partnership is key and recognized that there are many gaps in the partnership between women and men.

The Ministry Collaboration Network also called for unity and partnership to overcome barriers preventing understanding and collaboration. The participants talked about the collaboration between the Global South and the Majority World, between sending and receiving churches, and between different networks. The Media Engagement Network called for collaboration between people with different specialties and skills. Engagement with people both within and outside the church was also encouraged for greatest impact. The Proclamation Evangelism Network had a discussion on networking evangelists to enhance synergy that overcomes generational gaps.

In their joint meeting, the issue networks of Children and Evangelism and Children-at-Risk commented on overcoming racial differences to work together. The issue networks of ISM-WIN, Freedom and Justice, and Diaspora also addressed the issue of racism in their discussions and called for racial reconciliation.

The Scripture Engagement Network saw the opportunity for Scripture engagement to unite the polarized world and church. The participants also shared the need to get away from silos and partner with local groups. One important question they raised was, 'How can Scripture engagement foster unity?' Interestingly, there was a comment on the unity between

Pentecostal and evangelical circles.

The Tentmaking Network asserted the need to help generations to work together. The importance of sharing information on evangelism and other ministries was also recognized. The Global Diaspora Network emphasized the importance of showing compassion and neighbourly love to immigrants in line with the network's vision. The Arts Network emphasized the importance of sharing for many groups that are hidden behind a wall of nomenclature.

Acceptance of ministry in the church

A total of ten issue networks talked about the problem of acceptance of their ministry area by the church. A total of 21 references were made on this specific theme. This issue has to do with churches' support for the special areas of ministry.

This was a real issue among the participants of the networks. The Arts Network talked about the acceptance of the arts in the church and Christian arts in the world and called for collaboration between churches and artists. LCJE emphasized viewing the Jewish people as a paradigm for missions in the evangelical church. The Media Engagement Network highlighted that the church doesn't teach about the media, from Sunday school to seminaries. The lack of missionary encounters with Christian media was considered a big gap.

Interestingly, the Proclamation Evangelism Network also talked about the isolation of their ministry from the church, making a point about the need for the church to rediscover and embrace the ministry of the evangelist in the church. The networks of Children and Evangelism and Children-at-Risk posited that the lack of integration of children and youth into the church sometimes results in their exclusion by adults in the main worship and mission work. The Global Diaspora Network also addressed the issue of lacking relationships between diaspora groups and host nation churches, underlining the need for national churches to support diaspora churches.

The Disability Concerns Network stressed that the single greatest obstruction to their mission was the lack of disability accessibility in the church, in the fullest sense and lack of inclusion in it. The Health for All Nations Network emphasized the need to build the capacity of the local church as an agent of holistic health within communities. In this area, the participants saw the lack of vision for workplace ministry in local churches. They also observed that the church is no longer leading in the area of health care as it used to. GGN emphasized the view that fundraising is an essential ministry that should be mainstream. The Freedom and Justice Network also highlighted the pursuit of justice as part of our calling and the Great Commission.

These statements remind us of the need for a holistic perspective on diverse Christian ministries. The church needs to be holistic in its outlook on the needs of the world and also in its approach to meet these needs.

Lack of holistic perspective

The lack of holistic perspective was directly discussed in nine issue networks with 17 references. There were diverse ministerial contexts reflecting this perspective, but the main point was the same across issue networks.

One participant of the Media Engagement Network suggested truth, goodness, and beauty in specifying the desired holism and communication. The Ministry Collaboration Network called for holistic strategies in bringing together partners from different sectors of society to bridge the gap. GGN viewed 'whole life generosity' as a definition of the Great Commission and emphasized the importance of stewardship.

The International Orality Network (ION) emphasized the whole church taking the whole gospel to the whole world, for which an open mind and heart is needed to follow God into something entirely new, forgetting the discoveries and innovations introduced in the past. The Scripture Engagement Network called for collaboration for holistic ministry in all spheres of influence in society. The Tentmaking Network talked about overcoming the dichotomy between work and ministry. The Workplace Ministry listening call had a conversation on the place of work as the most strategic venue for evangelism and discipleship, where a daily living out of faith is a powerful witness to many people.

The listening call of the Health for All Nations Network commented on the lack of vision for a holistic lifestyle and integral ministry. Local churches need to be considered as whole-person care centres because people need holistic care, not just segmented approaches. Missional efforts should take advantage of health outreach even to UPGs. The perspective of holistic health needs to be integrated with those of discipleship and church planting. Mission agencies and seminaries must understand health from a biblical perspective.

Mission thinkers and practitioners should view those living with disabilities as an important mission field and devise inclusive and holistic strategies in reaching them. One billion people globally have disabilities. They are not an unreached people group, but rather are a cross-sectoral population in every reached or unreached people group. What this cross-sectoral group shares in common is that they are comparatively unreached in all sectors. For a variety of reasons, the gospel has not reached them and they have not found accessibility or inclusion in local churches, thereby leading to feeling excluded from discipleship and engagement in local church fellowship and ministry.

YlGen discussed the divide between the secular and the sacred, calling for integration towards fulfilling the Great Commission. They generally emphasized the role of the church in fostering unity based on a kingdom perspective that incorporates politics, marketplace ministries, education, and other without overemphasizing evangelism and discipleship at the expense of other ministries.

Lack of contextualization

Lack of contextualization was another issue addressed in nine listening calls with 17 references. The conversations covered a range of ministerial contexts but reflected a similar line of thinking.

The Global Diaspora Network emphasized the importance of diasporas doing things differently, not imposed upon by Western models of church and church planting. The

listening call of the Church Planting Network discussed elevating the relevance of the gospel and Scripture in church planting and disciple-making. The Tentmaking Network listening call mentioned the need to address sociocultural differences in churches so that they do not get in the way of spreading the gospel. The Ministry Collaboration Network also discussed the issue of contextualization in ministry collaboration.

The Scripture Engagement Network pointed out the importance of reflecting the changes in lifestyle and marketplace in gospel presentations by way of contextualization or localization. The Media Engagement Network discussed how to penetrate society with a new message of what the Christian faith is about for the benefit of both believers and unbelievers. The message needs to be newly contextualized in this ever-changing world.

The Arts Network seriously discussed the need for contextualization. There was a recognition that even though the gospel message is a message of redemption for all peoples in all places and times, the way the message is conveyed must be adapted to the particular situation of each person or culture. There was also a discussion on the tension between the globalization of artistic influences and the expression of local art forms. Musical contextualization was addressed in the contexts of Sri Lanka, India, France, and other countries.

The YLGen meeting included consultations on the need for translations into different languages, which is an issue related to contextualization. There is much value in many expressions of Christian faith and ministries that are unavailable in international languages. Translating those resources will enrich the contextual understanding and knowledge of the gospel and gospel ministry enormously.

Churches not engaging with the outside world

Many of the above gaps have to do with the state of churches not engaging with the outside world. This theme was talked about in 14 references in eight issue network conversations.

The YLGen listening call pointed out a communication gap between Christians and unbelievers and challenged Christian workers to dialogue with those of other faiths. The listening call of the Media Engagement Network mentioned the need to engage with the world from the middle ground, acknowledging the gap between the media industry and the church. A neglected area was addressing the issues of xenophobia, racial injustice, and inequality from a Christian perspective according to the Media Engagement Network meeting.

The Research and Strategic Information Network raised the question of how to facilitate understanding and engagement among churches about the remaining task of world evangelization. Such engagement should lead to genuine discipleship. The networks of Children and Evangelism and Children-at-Risk, in their joint listening call, called for attention to such dire issues as child sexual abuse, physical and emotional abuse, and other issues related to children. There was also a suggestion in the listening call of engaging children and youth in the community through sports ministry. The Scripture Engagement Network also shared a concern that churches are not engaging well in helping other people engage with Scripture in a way that is relevant and timely for them.

The Tentmaking Network emphasized that churches should encourage their members to have non-Christian friends and empower them to relate well with people who do not know Jesus. The listening call of the Freedom and Justice Network noted the importance of collaborating with secular organizations, the government, and other social organizations. The importance of empowering Christians to engage socially in line with what God has put on their hearts was underlined in their conversation. The Integral Mission Network was concerned about the tendency of some churches to become exclusive in whom they reach out to, contrary to what Jesus taught. This is related to why young people increasingly find the church to be irrelevant. In the conversation, it was deemed necessary to actively reach out to our non-believing friends and care about their lives, so that we will see opportunities to share the gospel with them.

Training of workers and leaders

Another important gap in the ministry is the lack of training for Christian workers and leaders. A total of nine issue networks had conversations on this topic in 23 references. Different ministry areas had different needs for training, but they shared the same burden for training people.

The Media Engagement Network posited the need to equip people in Christian media, motivating them to step up into the gaps in spite of the challenges. Bringing a biblical worldview to journalism is at the heart of the issue. It is especially important to train young Christians on professional careers and the Christian faith, envisioning their influence on society through their career. Sometimes collaborating with secular media is helpful to the training. There was an important comment that we need to train people in apologetics and media literacy since Christians are being ridiculed in the public sphere.

The Ministry Collaboration Network explicated the need for training in network building skills for effective collaboration. Empathetic listening is the key skill for collaborative leadership. GGN addressed the issue of limited training resources and opportunities. The participants saw the need to translate teaching materials and other resources into local languages and the importance of helping leaders to develop their own materials on generosity and stewardship. These materials should be appropriate for various contexts.

The Proclamation Evangelism Network pointed out the need for the formal and informal training of evangelists. Training is lacking in local churches due to the incredible lack of trainers, so there should be more educational efforts for the capacity building of evangelists, including female evangelists. In partnering with seminaries, evangelism courses should be offered as part of the formal academic curriculum. The Freedom and Justice Network also asserted that seminaries and other educational institutions should develop more coursework to help future leaders develop a theology around justice as discipleship.

The networks of Children and Evangelism, Children-at-Risk, Tentmaking, and Health for All Nations shared a similar concern for the lack of training of workers and leaders in their respective fields. The YLGen group also talked about the lack of marketplace training in various fields.

Gap in resources

The lack of resources was viewed as a gap in ministry. A total of eight networks addressed the issue with nine references. Linked to this theme, the lack of information and resource materials was also addressed in three issue networks.

The International Orality Network (ION) had a balancing perspective that encouraged a collaborative spirit of making Western resources available for local initiatives while local resources are being developed, mobilized, and released, rather than an either-or approach. More resources are needed to support Christian ministries effectively do the work assigned to them. GGN highlighted the need to teach the link between generosity and the Great Commission and to research and listen to donors.

The YLGen meeting observed that funding models from the West do not line up with realities in the field and are therefore restrictive to a one-off ministry. The networks of Arts, Ministry Collaboration, Proclamation Evangelism, Children and Evangelism, and Children-at-Risk commented on the lack of resources for ministry. The conversations of YLGen and the Research and Strategic Information Network also mentioned the lack of resource materials.

Churches not using contemporary technologies and media

This theme was commented on in 15 references made in eight issue network meetings. The general idea is that churches are not proactive in using advanced technologies and media for their ministries, therefore lagging in their effectiveness.

From among the seven issue networks, the Media Engagement Network makes this point in detail. According to this network, we have a long way to go in terms of media creation. Churches overall are slow in adapting new tools for media evangelism, and there are challenges such as social media and their algorithms working against us. Churches need to develop platforms and the means to share positive experiences of faith. On the other hand, they also need to equip young people to leverage and harness media to become media influencers.

The need to maximize the use of digital delivery for training, prayer, worship, and discipleship was shared as an urgent task among the issue networks of Freedom and Justice, Integral Mission, Scripture Engagement, Proclamation Evangelism, Global Generosity Network, and Worldwide International Student Ministry Network.

Gap in vision and trust

The gap in vision and trust was an issue in seven meetings with 12 references made. The networks shared a similar perspective on the need for leaders to cast vision and build trust based on the covenantal relationship with God.

Both the issue networks of Global Integrity and Worldwide International Student Ministry are very clear about this. The vision is also needed to cover the global realities in perspective and scope, as the Media Engagement Network put it.

The Scripture Engagement Network posited that we need to rethink how we live together as a church and how we share with others as a result, although it is harder to model life for others in a digital world. Lack of trust is a barrier to overcome.

GGN was more direct in raising the issue of the credibility gap, talking about a lack of financial and work accountability in ministry. It was also noted that the givers should be able to know where to give. ION indicated the importance of cultivating relationships and seeking to orient, educate, and maximize the influence of key people. The Tentmaking Network also explicitly stated that people want to know the messenger before they accept the message.

Unreached people groups (UPGs)

The remaining UPGs are considered a gap in world evangelization. A total of seven issue networks addressed this with ten references. This is about prioritizing reaching UPGs, as the YLGen conversation put it. Linked to this point is the recognition that the 10/40 window is still a big gap in world evangelization.

This theme included an emphasis on the need for church planting among UPGs. According to the Research and Strategic Information Network, the basic view is that the whole people-group discussion needs to be ongoing among mobilizers, strategists, researchers, and others related. One observation in the Global Diaspora Network was that the decline of the Western church coincides with the influx of immigrants and refugees from unreached parts of the world. The Media Engagement Network had a view that the reallocation of some resources used in the Western world could be used towards a strengthened focus for outreach to UPGs.

The Proclamation Evangelism Network saw a great opportunity in UPGs migrating to cities where there is relatively more freedom of religion and evangelism.

Language barriers and Bible translation

The issue of language barriers and the need for Bible translation was dealt with in ten references in seven issue network meetings.

The Media Engagement Network talked about language barriers in ministry. The participants saw the need to make many brilliant people heard to influence the wider church. The Ministry Collaboration Network also considered the limitations of many non-English speakers in multi-national collaborations.

The gap in Bible translation is huge considering the many UPGs without Scripture, so there are many people working for Bible translation in many parts of the world. There is the issue of language in transition, but a significant need for translation work still remains. The Scripture Engagement Network was most succinct in making this point.

Other issue networks also made comments on this gap in Bible translation. The networks of Children and Evangelism, Children-at-Risk, Research and Strategic Information, and ION noted the lack of the Bible in local languages.

One important issue related to language barriers is the orality of some cultures

completely untouched by any knowledge of writing or print. Oral cultures tend to think and use speech rather than writing in their regular communication. That is, the mental processes of their people are chiefly influenced by spoken rather than textual forms of communication so that they learn primarily or exclusively by speech, song, etc. Understanding orality as a discipline and coming to grips with its dynamics in teaching/learning contexts and communication processes are strategic for the missionary enterprise and vital for the competition of the Great Commission, according to the International Orality Network.

Anti-Christian legislation and politics

There was shared concern about the increase of anti-Christian legislation and politics that oppress the activities of churches and Christian organizations. Both local workers and missionaries are affected by this restriction. A total of six issue networks shared this concern through nine references.

The growth of nationalism and radicalized politics was a factor working towards this trend, according to a comment from the Research and Strategic Information Network. Sometimes pastors are forced to sign statements that they will never speak the name of Jesus. The global church needs to track the cases of persecution against churches and Christians by extremists and authoritarians, as the Scripture Engagement Network and GGN noted. LCJE also addressed this issue in the context of their ministry.

Other important themes

There were other important themes such as the gap in ethical accountability of leaders, the gap in leadership development, and the vacuum of ministries in certain areas and fields. These themes were mentioned in four issue network meetings, respectively.

Discussion Question 2: Breakthroughs and innovations

Out of the 11 thematic codes related to the second discussion question, six were repeated in four or more meetings. These codes will be analysed one by one in the order of decreasing commonality across issue networks.

New technologies for ministries

The main point of this theme is that breakthroughs are being made in ministry with the use of new technologies, although there are both positive and negative sides to this. A total of 17 issue networks talked about this through 52 references.

The Integral Mission Network recognized that technology can do more for us than we previously thought, so we need to embrace and harness it for the kingdom. The Workplace

Ministry Network had an observation that the COVID-19 pandemic expanded our ability to deal with connective technology and provided broad-scale access to disciple-making and building resources. The Global Diaspora Network also illustrated cases of breakthrough due to the use of Internet-based sites and applications. One example was language apps for refugees and immigrants. The Church Planting Network saw an opportunity in the online delivery of all that is needed to implement church planting and disciple-making.

The Scripture Engagement Network emphasized that we need to be more than print-oriented and use digital media for the ministries of Scripture engagement. Churches and ministries are adopting new ways of reaching the world, such as social media platforms, according to the networks of Children and Evangelism and Children-at-Risk. The Proclamation Evangelism Network also noted that the use of technology and digital spaces is accelerating the proclamation of the gospel. What is needed most is to create culturally relevant content engaging curious people with the Christian worldview and the gospel.

The Research and Strategic Information Network observed that there are opportunities with new technologies in conducting research projects such as online interviews for a qualitative research approach. The increased use of virtual collaboration is an advantage in doing research and other related activities. The Ministry Collaboration Network also shared that collaboration software, platforms, and tools are facilitating cross-sector and cross-global collaboration.

The Media Engagement Network conversation included a point about the democratization of media in terms of more affordable resources and platforms for publishing. They also challenged church media to be equipped to produce programs other than preaching, like short documentary films addressing the social evils in communities and sharing the gospel. The growth in communicating apologetics materials is certainly a breakthrough case.

The Arts Network saw an opportunity in the development of the arts produced for online and digital dissemination. The participants of this listening call also recognized that through online arts and media, the church has far greater visibility as one body around the world. The collaboration that has come from this does away with former barriers to sharing across cultural and economic divides.

The specific technologies used in ministry were exemplified by some issue networks. The cases of audio Bibles, refugee and immigrant language apps, websites and videos, social media and chat forums for online engagements, transnational networks of Christians, bilingual and multilingual Scripture apps, virtual coaching and training, and digital libraries are only part of the actual use of advanced technologies and media for ministry. The YLGen conversation emphasized the greater mobility and travel opportunities due to cross-cultural exposure through media.

The Media Engagement Network reminded us of the importance of continuing to make use of old media such as local and international radios. Old media forms need to be used continuously as an appropriate technology in many contexts.

The Integral Mission Network participants did not forget to mention that the most important breakthroughs come through prayer, caring for the needs of people, interpersonal evangelism, teaching the Bible, and discipleship. We need to use technology but also need to enhance relationships, as GGN shared in their listening call. LCJE observed that there is a craving for real human interaction, and people are open for small gatherings such as book clubs and other open events. The Media Engagement Network was also cognizant of the

dangers and limitations of social media and new technologies with respect to children and young people.

Another important point was that care is recommended so as not to inadvertently contribute to the further marginalization of those caught in the digital divide, according to the networks of ION and Ministry Collaboration. Although it was shared that Cantonese elderly had a high participation rate in online interaction because of Zoom and other online services, senior populations should be considered more cautiously in approaching them online due to their slowness in digital connectivity.

Breakthroughs in ministry

This theme contains important ideas about ministry breakthroughs that have been shared from different perspectives of ministry. Actual cases were included as well. A total of 16 issue networks expressed their perspectives on breakthrough in ministry, reflecting their particular purpose and approach in ministry. A total of 50 references were made on this theme.

According to one participant in the Scripture Engagement Network listening call, an important point in understanding breakthrough is that the growth of people as multipliers who know how to build others up is what matters most. Along the same line, the ability to live life with others so that discipleship is seen and felt was emphasized. That is living out Scripture engagement, according to this issue network.

The listening call of the Tentmaking Network shared that the recent focus of churches in the tentmaking and Business as Mission (BAM) movements is a breakthrough in the sense that it could mobilize more people from the church to engage in sharing the gospel. The Church Planting Network saw an increase of church planting and disciple-making movements as breakthroughs. The Cities Network reported that significant breakthroughs are happening in cities within Muslim and Hindu contexts such as in India. Not only cases of city movements but also important signs of collaboration were shared in this group.

The Global Diaspora Network shared breakthrough cases such as people-group tracking within Western countries; Christian tentmakers among the Chinese, Filipino, Indian, and Korean migrants; conversion among refugees in Germany, Greece, and Denmark; numerous mission networks related to diaspora ministries; immigrant churches reaching other immigrants and the host nation; growing literature on diaspora mission; many seminaries offering programs to teach diaspora missions; more contextualized evangelism and discipleship; and Theological Education by Extension becoming more popular.

The Health for All Nations Network has been making ongoing efforts to develop a Christian global health leadership centre based on an adaptive leadership model, which explains the foundation of many breakthroughs in the health care network and collaboration in different parts of the world. The offering of workshops on essential topics such as parenting, health consultation, and COVID-19 is part of the efforts made by the Integral Mission Network.

The Arts Network discussed developing hybrid models of training, where the content is delivered online but carried out in person and in the community. Radio drama based on people's testimonies is a fully oral participatory tool, according to the Media Engagement Network. The development of new training curriculum is another breakthrough case using

new technologies. Regional Bible commentaries is an exciting case of breakthrough in terms of self-theologizing. Some cases of church planting were enhanced through partnerships and connections, according to the Research and Strategic Information Network. The development of materials and tools for children and youth as open sources was an example of breakthrough in ministry shared in the issue networks of Children and Evangelism and Children-at-Risk. These two networks also reported that churches are preparing more pastoral workers and children's ministry workers on specialized ministry for the care of children-at-risk. The YLGen discussion recognized that the effectiveness of oral-based theological and biblical training is helpful, but more is needed.

Churches awakening more

This theme was discussed in ten issue network listening calls with a total of 16 references made. The main point is that churches are awakening more to do the work of the kingdom of God.

The YLGen meeting noted the renovation of the old methods of churches and Christian organizations. The Worldwide International Student Ministry Network also noted the culture of shared innovation, and that leaders and workers are trained to be innovative because the dynamic environment demands new ideas, ways of thinking, and paradigms. In countries like Pakistan, the women workers are awakening and becoming involved in Christian ministry and decision-making in churches and organizations. There is also a rethinking of evangelism strategies in the midst of the pandemic, according to the Proclamation Evangelism Network.

The Research and Strategic Information Network noted the convergence of missions, prayer, and research as an expression of awakening. According to the networks of Children and Evangelism and Children-at-Risk, there is a growing recognition that children are especially open to the gospel, which leads to the prioritization of children and youth for evangelism, and also an increasing desire and awareness of the church on the importance of children in gospel work.

The Tentmaking Network saw that many churches have shifted their focus from church planting to disciple-making, expressing their growing awareness of discipleship. In the Church Planting Network, there was a comment that the understanding and use of contextual church planting has increased.

Churches and leaders more united

Another important theme that has emerged in the data analysis is that churches and leaders are more united than before. A total of 18 references were made in nine issue network meetings.

The YLGen group viewed leaders of churches and big organizations as more collaborative and expressed that this could accelerate the fulfilment of the Great Commission. A similar view was shared by several specific areas of ministry. LCJE recognized that there are good examples of networking and cooperation between organizations, such as the joint effort to reach a particular Jewish community. The same was

true in the Proclamation Evangelism Network, where different movements are joining together to have greater impact.

The Research and Strategic Information Network also observed the increase of collaboration between different groups such as churches and mission agencies. The interaction with non-evangelicals is also growing. The same kind of unity and collaboration could be found in the networks of Children and Evangelism and Children-at-Risk, where sharing of high-quality training was noteworthy. The networks of Scripture Engagement, Church Planting, Freedom and Justice, and Integral Mission also saw a similar trend.

Indigenous mission movements

This theme is about the growth of indigenous mission movements in different parts of the world. A total of ten references were made in six issue networks.

The Health for All Nations Network listed breakthrough cases in various contexts, but noted especially the increasing number of workers coming from new sending countries outside of the Western world. The network observed that the number of people and places that have not been involved in missions before, but now are, is now rising. The Freedom and Justice Network also saw new missionary-sending churches in the Global South connecting their mission to justice more.

There was an emphasis on local initiatives of fundraising ministries in the listening call of GGN. ION also recognized the value of regional networks and indigenous strategies and affirmed the initiatives of local churches in missional outreach. The Research and Strategic Information Network also noticed the importance of kingdom movements in different parts of the world. More training for indigenous pastors and leaders was emphasized by the Integral Mission Network.

New leaders are emerging

This theme has to do with the fact that new leaders are emerging in various ministry situations. The theme was talked about in four issue networks through five references.

The Research and Strategic Information Network explicated that more global leadership is coming from the Global South. The Freedom and Justice Network observed that new leaders are creating their own conferences, networks, and podcasts to empower especially younger leaders of colour to pursue justice in their communities. With millennials and Gen Zers joining, there has been a breakthrough in leadership. The Proclamation Evangelism Network also noted the importance of equipping emerging younger leaders in Africa and other parts of the Global South.

YLGen talked about the need for English language training for those in leadership positions, especially among young leaders.

Discussion Question 3: Collaboration needed

A total of 11 thematic codes were related to the third discussion question, and three of them were repeated in four or more regional meetings. These codes will be analysed one by one in the order of decreasing commonality across issue networks.

Need for collaboration

The call for collaboration was most widely talked about in the listening calls. A total of 24 issue networks addressed this in 75 references.

YlGen extensively discussed the need for collaboration crossing organizational boundaries. Churches and Christian organizations need to work together and learn from one another. The conversation also emphasized the need for collaboration across generations.

The Integral Mission Network understood that competition between mission organizations is a problem and must be eliminated, and multi-sectoral collaboration and consultation is essential for success. There needs to be greater connection between emerging young leaders and older experienced leaders. The Health for All Nations Network emphasized the need for integration and collaboration among Christian health ministries and networks. They also called for local churches to collaborate with local health authorities and providers. The Disability Concerns Network emphasized working with groups who focus on empowering people with disabilities, actively including the disabled in ministry as part of the body.

The Global Diaspora Network dealt with many issues but language-related collaboration was a significant one. There are language-related barriers in promoting networking and collaboration across cultures and backgrounds. The Creation Care Network called for collaboration with scientists, other experts, and other issue networks.

The Cities Network was interested in the transference of investment from the Northern Hemisphere to emerging and accelerating movements in the Global South, overcoming the economic divide. It is a necessary New Testament model to leverage resources in order to foster unity across the horizon of diverse circumstances, according to a participant of the network. The Church Planting Network saw the need to facilitate the development of national, regional, and local collaboration strategies. It is important for leaders to identify and implement areas of collaboration, holding roundtables at various levels to help bridge denominational divides.

The Workplace Ministry Network saw the biggest opportunity in believers working alongside each other in the day-to-day world throughout the week and realizing 'communities on mission'. The Tentmaking Network noted the importance of helping one another to share the gospel in the marketplace. The Scripture Engagement Network saw leadership collaboration both at the local and national levels as vital for Bible translation and related ministries. The basic understanding of this is that when we work together, we not only make a much bigger impact but also show a better example of what Christians can be.

The networks of Children and Evangelism and Children-at-Risk recognized the lack of partnership with caregivers, parents, and families around discipleship. This group saw that in addition to the church, collaboration is needed in seminaries and other Christian educational

institutions. These two networks also called for collaboration in producing audio-visual resources that can be shared with everyone. The Research and Strategic Information Network noted the importance of collaboration between mobilizers and social science missiologists especially on the issue of adopting UUPGs. In the counting of missionaries, there needs to be greater collaboration as well.

The Proclamation Evangelism Network emphasized the need for collaboration in the strategic mobilization of human resources, finances, and materials. This kind of collaboration would be much needed in other common areas of ministry.

The Ministry Collaboration Network emphasized a bottom-up approach rather than a top-down approach in collaboration. The Men and Women in Partnership for the Gospel Network stressed that building trust comes first, before working together. The Media Engagement Network drew attention to the need to collaborate with theologians, artists, journalists, secular media specialists, and other culture makers related to media. They also prioritized working with the communication staff of mission agencies.

Other networks that had comments on the need for collaboration were Freedom and Justice, Proclamation Evangelism, ION, GGN, LCJE, Worldwide International Student Ministry, Global Integrity, and Arts. These issue networks approached the matter from the perspective of their ministries.

Lausanne as platform

This theme is about the idea that the Lausanne Movement needs to be used as a platform for collaboration. A total of eight issue networks made nine references on this issue.

The YLGen group challenged the Lausanne Movement to clarify and establish what its distinctives are while affirming the value of the polycentric process of listening calls. Because things are changing so fast, we need to work out and articulate well what our significance and place is. The aim of Lausanne, the network of networks, is to do what can only be accomplished together.

The Arts Network expressed hope for Lausanne to have a role in speaking into other organizations. The Media Engagement Network discussed the possibility of Lausanne running training opportunities for media creation for script writers, directors, producers, presenters, and others. The Scripture Engagement Network also considered Lausanne to be a collaborative platform. The Workplace Ministry Network saw the need to have conversations with other issue networks to discover where interests overlap and to see where they could enhance their initiatives. LCJE made a similar point of using Lausanne as a platform for a unified voice for Jewish evangelism.

On the other hand, the Creation Care Network talked about Lausanne using creation care as a platform to address the imminent environmental hardships ahead. This suggests that the relationship between Lausanne and its issue networks could be dynamically reciprocal. The Freedom and Justice Network suggested encouraging and supporting churches in practical ways to form teams that work on justice issues. It is also important to build strong bridges of connection and relationship between the different parts of the global church that are involved in justice work.

Need to share information

This theme was talked about in four issue networks making seven references. The main point is the need to share information between organizations.

The Ministry Collaboration Network emphasized that efforts for data sharing could make research on UPGs/UUPGs widely accessible. The enormous work of research on least evangelized people groups could be enhanced through information sharing. The Tentmaking Network also requested that churches share information to reach children and young people. The participants also saw the need to have a platform where people can freely share their testimonies.

The Church Planting Network expressed that we need to look for and develop opportunities for research that will lead to greater collaboration. The Global Diaspora Network asserted the need for churches and mission agencies to collaborate to share resources and tools and to do an inventory of what is available and who needs what.

Discussion Question 4: Research needs

Out of the 78 thematic codes related to the fourth discussion question, 17 were repeated in four or more regional meetings. These codes will be analysed one by one in the order of decreasing commonality across issue networks.

Research on best practices

This theme was reiterated most by different participants in different issue networks. A total of 14 issue networks addressed the issue in 28 references. The main point of this theme is that evangelical churches and organizations need to research best practices of ministry for organizational learning facilitated by benchmarking.

The Tentmaking Network raised questions about common factors in successful missional companies and tentmakers. There is also the need to identify common success factors in church ministries and missional use of technologies. The Church Planting Network also saw the need to identify models of discipleship and church member engagement in church planting. It is important to define and determine contextually effective gospel engagement.

The Cities Network addressed the need to create and enhance platforms to tell stories of breakthrough in city movements. Their recommendation was to teach and publish the best practices of outcome engagement, including decadal planning. It is, in other words, outcome-based research rather than activity-based research. This kind of approach would take the form of case studies, so it is important to document and analyse cases of positive contribution. The Health for All Nations Network emphasized the importance of reliable outcome measures at the community level.

The Integral Mission Network pointed out that the Western church needs to listen to the Global South church to see if they have developed new approaches for ministry that are not

a clone of Western models.

The networks of Freedom and Justice, Research and Strategic Information, GGN, Ministry Collaboration, LCJE, Worldwide International Student Ministry, Global Integrity, and YLGen highlighted this aspect of research needs.

More empirical research

The expectations on research from ten issue networks were related to the need for empirical research with 26 references. The requests and suggestions could be summarized as the need for empirical research and, in some cases, qualitative research.

LCJE saw that more cross-cultural research was necessary. The Media Engagement Network saw the need to research more practical issues by way of case studies. GGN raised a question on how to measure effectiveness and stewardship when there are no external compliance requirements such as government regulation.

The Research and Strategic Information Network recognized the gap between strategies and field realities, although current communication technologies are providing greater opportunities for conversation and accountability. It is also noteworthy that the Disability Concerns Network suggested researching people's general attitudes towards disabled people involved in ministry. How to break fear among certain tribes was a question that came out of the discussion in the Integral Mission Network.

The issue networks of Global Diaspora, Men and Women in Partnership for the Gospel, Worldwide International Student Ministry, Scripture Engagement, and YLGen had suggestions for empirical research in their ministerial contexts.

Research on evangelistic ministries

The need for research on evangelistic ministries was talked about in seven issue networks through 11 references. Central to this need is researching the journeys and pathways that help people follow Jesus, as the Media Engagement Network put it.

The Proclamation Evangelism Network made a direct point on the need for research on evangelism. The Research and Strategic Information Network had a similar suggestion to research how people become Christians and how to help them become believers. The Tentmaking Network discussed the factors that work well in sharing the gospel today.

The issue networks of Integral Mission, Workplace, Children and Evangelism, and Children-at-Risk also had comments on this issue.

Research on unreached people groups (UPGs)

A total of seven issue networks made 11 references on the need to research UPGs. YLGen had a clear point on this, and the issue networks of Media Engagement, GGN, Proclamation Evangelism, Scripture Engagement, and Tentmaking also had suggestions for

research directed to that end.

The Research and Strategic Information Network discussed this issue in more detail, including a question on how to define the remaining task. It has to do with developing a database of languages and people groups by province. There is the Joshua Project, but questions remain on how to extend, substantiate, and use it.

Research on fundraising and funding sources

A total of six issue networks talked about this theme in eight references. The main concerns here were how to identify new sources of funding and what the new collaborative funding models for missions are, as the issue networks of Arts and Ministry Collaboration specified.

GGN also emphasized moving beyond anecdotal understanding to obtaining measurable and empirical data. Research on generosity, not financial giving, was given priority. How to appeal more cogently to local church mission boards and committees, mission agencies, and supporting organizations was a real issue among the Disability Concerns Network.

The issue networks of Research and Strategic Information, Proclamation Evangelism, and Ministry Collaboration also addressed the issue directly.

Research on Gen Z and younger generations

The need for research on Gen Z and younger generations was raised in six issue network meetings making eight references.

The YLGen meeting questioned how we could have a generational lens as we approach ministry in various cultures. The Media Engagement Network talked about the huge change in demographics, especially among Generation Z. Their spirituality was an area of special concern. GGN had a question on how to inspire the younger generations to be involved in and live out their whole lives in a missional way.

The distinctiveness of Gen Zers was talked about in terms of individualism in different contexts by the Research and Strategic Information Network. The issue networks of Children and Evangelism and Children-at-Risk considered understanding the world of children and youth to be critical in reaching them according to their needs and challenges. The Cities Network was concerned about distributing the best available research on Gen Z, especially in the southern and eastern parts of the world.

Research on the sociocultural context of ministry

It is important to do research on what is happening in the sociocultural context of ministry. Five issue networks made a total of six references on this theme.

The Integral Mission Network raised the issue of researching the needs of communities and cultures. The Global Diaspora Network saw the need to research hospitality and

welcoming cultures as a sociocultural background of ministry. The network went further to discuss reflecting on the biblical mandate for various social issues, integrating biblical and sociocultural approaches. The Proclamation Evangelism Network made a point on researching the global youth culture, and YLGen talked about researching post-Christian societies.

Research on the impact of the COVID-19 pandemic

Participants of five issue network meetings were curious to know the impact of the COVID-19 pandemic on churches and Christian ministries. A total of five references were made on this point.

The YLGen group asked if the pandemic was an opportunity to make disciples. The Worldwide International Student Ministry Network was also concerned about how the pandemic would impact the movement around international students. The Media Engagement Network had a similar concern, as did the issue networks of Proclamation Evangelism and Diasporas.

Research on biblical understanding of current issues

There were shared concerns about understanding current issues from a biblical perspective. A total of five issue networks had seven references on this.

The Worldwide International Student Ministry Network talked about in-depth reflection on the theology of presence in the actual context of international student ministry. The Media Engagement Network discussed the need for theological reflection and biblical understanding on media issues. The Creation Care Network addressed the issue of balancing economic, social, and ecological needs and demands from a biblical perspective. The issue networks of Research and Strategic Information and Men and Women in Partnership for the Gospel also discussed this theme.

Research on contextualization of theology

Theological contextualization for research was talked about in six networks making nine references. Different issue networks covered different ministerial contexts.

The main point is the contextualized communication of the gospel, as in the ION discussion. The participants of ION were also curious to know how leadership models would encourage diversifying pathways of power. The Scripture Engagement Network also highlighted the importance of hearing theological views from diverse perspectives and theological lenses.

The Proclamation Evangelism Network was also concerned about the relevance of the currently used methods of evangelism and training. Their basic perspective was that evangelistic approaches should be contextualized. The Research and Strategic Information

Network asserted the need for data on sound theology that works in a post-colonial and postmodern world.

The issue networks of Freedom and Justice, Workplace Ministry, and Arts had meaningful conversations surrounding the theme of theological contextualization.

Other important themes

Other important suggestions were made for future research on discipleship, innovative ministries, leadership, and outcomes assessment or evaluation research. These themes were addressed in four issue networks, respectively.

Five issue networks also commented on the lack of research. Altogether, six references were made on this. The main point is that churches need to make better use of the abundant resources within our grasp to engage in research. The Health for All Nations Network especially emphasized that there was insufficient effort for research in the area of Christian health. The issue networks of Scripture Engagement, GGN, and Ministry Collaboration talked about this significant need in a similar way.

Four issue networks pointed out the need for not just academic research, but more practical applied research to address real ministry issues. According to the Global Integrity Network, research should be done for practical application. ION emphasized that research for research's sake is lethal for the spirit of the church. The Research and Strategic Information Network also posited that development of research is necessary as part of the process to prepare the church to reach out to target audiences in communities, areas, and countries. The Media Engagement Network also warned against the old divorce of the academy from the church.

Related to the previous view is the emphasis on the easy utilization of research results. A total of four issue networks talked about this in four references. The YLGen group had a question on how much of the research findings were going to the people involved in missions. The Media Engagement Network also pointed out that research should lead to action and not be put on a shelf. ION made a similar emphasis. The Research and Strategic Information Network also recognized the gap in knowing how to use data among the leaders of churches and organizations.

Discussion Question 5: Whom else?

Out of the 59 thematic codes related to the fifth discussion question, 15 codes were repeated in four or more regional meetings. The main point of this question was to whom else the Lausanne leadership should listen. The codes will be analysed one by one in the order of decreasing frequency across issue networks.

Gen Zers and younger people

There were opinions that Gen Zers and younger people need to be heard. A total of 17

issue networks emphasized the need for this effort with a total of 22 references made.

The Global Integrity Network expressed that it is important to know what world these young people live in. The problem is that Christian workers do not know how to communicate with one another across generations, as LCJE explained. The Media Engagement Network also observed that the workers lose touch with the next generations.

It is important to listen to younger leaders because they might be catalysts for their generations, as GGN sees it. According to the Proclamation Evangelism Network, younger people are important because they will be around in 2050. There is a need to develop quality intergenerational leadership in the church that listens well to the young, as the issue networks of Children and Evangelism and Children-at-Risk highlighted.

The Scripture Engagement Network emphasized that we need to listen to the unchurched young people and try to find out what connects with them. The Tentmaking Network asked what makes Jesus and the church relevant to them. The Creation Care Network recommended listening to young people both within the Christian family and outside.

The issue networks of Diaspora, Church Planting, Freedom and Justice, Research and Strategic Information, Ministry Collaboration, Men and Women in Partnership for the Gospel, and Arts also talked about listening to young people.

Majority World leaders

The Christian leaders of the Majority World are also the priority people to listen to. A total of 12 issue networks made 17 references on this point.

The YLGen group emphasized listening to the voices of the non-Western church, especially those who are in non-English speaking areas and regions. The Arts Network emphasized listening to the indigenous arts practitioners from the Global South. This is because, as mentioned by the Media Engagement Network, in many cases Christians of colour have evangelism opportunities that many white Christians may not.

Some participants specified the leaders of Korean and Chinese mission movements as mobilizing missionaries for cross-cultural service. ION recommended cultivating listening exercises to Majority World partners and learning from them. The Global Diaspora Network also recommended listening to the voices of Majority World diaspora leaders.

The issue networks of Freedom and Justice, Integral Mission, Cities, Church Planting, Scripture Engagement, and Men and Women in Partnership for the Gospel had similar suggestions.

People on the ground

A total of ten issue networks made 15 references on listening to the people on the ground.

The kind of people mentioned here included frontline people (YLGen), general members of Christian communities (Arts), those gaining experience in ministry (Worldwide International Student Ministry), marketplace leaders (Ministry Collaboration), and people in

the grassroots of where we are reaching to (Proclamation Evangelism).

The Research and Strategic Information Network also gave attention to listening more at the grassroots level so that people on the ground could do research and gain new understanding. The issue networks of Children and Evangelism, Children-at-Risk, Church Planting, and Global Diaspora had similar views.

Indigenous people

Indigenous people were also considered for listening efforts. A total of eight issue networks made eight references on this point. The need for the voices of national believers and leaders to be heard was noted by the networks of Arts, Worldwide International Student Ministry, Men and Women in Partnership for the Gospel, Research and Strategic Information, Children and Evangelism, Children-at-Risk, Creation Care, Health for All Nations, and Integral Mission.

Pastors and church leaders

The voices of pastors and church leaders are also important, which was emphasized in 11 references in eight issue networks.

The Arts Network wanted more dialogue with pastors and church leaders. The participants emphasized that the dialogue should be sincere and open, and the attitude of the people who come for dialogue should be humble. The Media Engagement Network also talked about connecting with pastors and church leaders, and ION emphasized the priority of listening to the local church.

The Research and Strategic Information Network was interested in asking leaders of growing churches what was helping their churches to grow. This question was considered important because church leaders have a huge impact on the perception of Christianity and evangelicalism.

The other issue networks that had comments were Church Planting, Children and Evangelism, Children-at-Risk, and Proclamation Evangelism.

Women

Listening to women was emphasized in seven issue network meetings making eight references. The networks mostly made a point on listening to women in general, but the Men and Women in Partnership for the Gospel Network emphasized biblical women. The Ministry Collaboration Network emphasized listening to women leaders. Others, including YLGen, the Research and Strategic Information Network, Scripture Engagement Network, Church Planting Network, and Global Diaspora Network, simply commented on listening to women.

The Holy Spirit

Listening to the voice of the Holy Spirit was emphasized in six issue networks through eight references.

The members of the Arts Network emphatically stated the importance of listening to the Holy Spirit. They believe that listening to the Holy Spirit leads to arts and collaborations that would not have happened otherwise. Listening to the Holy Spirit can help take art from the merely pragmatic and change it into worship.

The Research and Strategic Information Network talked about listening to God through his church. The Tentmaking Network believes that the Holy Spirit should determine what the church must look like in each culture and when it should be formed. Other groups that addressed this issue were Workplace Ministry, Children and Evangelism, Children-at-Risk, and YLGen.

Unbelievers and people of other religions

Listening to unbelievers and people of other religions was considered important in six issue networks through ten references. The main point is that there should be efforts for listening and conversing with unbelievers, some of whom are believers of other religions.

The Integral Mission Network saw the importance of listening to non-Christians by way of open-ended discussions. The Global Diaspora Network emphasized the importance of understanding how diasporas of other faiths perceive Christians in their host nations. The Scripture Engagement Network stated that we need to listen to unchurched young people who have no Judeo-Christian foundations. The Arts Network valued dialogue with people from other faiths to be essential.

The issue networks of Men and Women in Partnership for the Gospel and Tentmaking also affirmed the importance of listening to unbelievers.

Each other

Listening to each other was emphasized in six issue networks through seven references.

This theme was approached slightly differently by networks. LCJE emphasized the strategic importance of listening to successful groups and ministries and learning from those in 'cutting edge' ministry all around the world. ION highlighted mutual learning alongside Majority World churches and organizations.

The Global Diaspora Network talked about listening to others among us. The participants emphasized humility and the willingness to learn as well as listening skills and training for them. The issue networks of Health for All Nations, Cities, Children and Evangelism, and Children-at-Risk also shared similar views on this issue.

Business leaders

The point that business leaders should be heard was shared in five issue networks through five references.

According to the Media Engagement Network, the reason behind this point is that business leaders are strategic and can give us insights into how to communicate to the public as well as to church members. The Tentmaking Network saw that business leaders are also interested in the current needs of the world. The Cities Network also expressed that marketplace leaders can provide a necessary set of skills and perspectives for impacting cities. The issue networks of Creation Care and GGN also had similar views on this issue.

Diasporas and immigrants

The need to listen to diasporas and immigrants was emphasized in five issue networks through 11 references.

The Global Diaspora Network was more specific in making this point. The participants recognized the need to talk with diaspora groups, especially the leaders, because the leaders understand their communities and opportunities for outreach. The perspectives of 1.5- and second-generation leaders are especially important.

Other groups that emphasized listening to diasporas and immigrants were the Arts, Scripture Engagement, Church Planting, and YLGen.

Other important themes

Other important themes that emerged were listening to other networks and their leaders, academic voices, marginalized people, and ordinary Christians. Each of the themes had four networks address the issue.

Global Synthesis and Theoretical Argumentation

All the notes of both regional and issue networks are analysed together below. A check of the word frequency was conducted, followed by an analysis and synthesis of themes and patterns, comparing the data from regional and issue network meetings. Finally, a theoretical argumentation was made based on a theoretical coding that develops on the initial coding and focused coding done previously.

Analysis of Word Frequency

A total of 104,187 words were used in the 12 regional reports, 23 issue network reports, and the YLGen report. The lengthiest report was the Media Engagement report, composed of 10,906 words. The shortest was the report by the Worldwide International Student Ministry Network, composed of 459 words.

The most frequently used word was 'church' in the notes of all 36 groups. Its count was 1,623, taking a weighted percentage of 1.86. The word 'churches' was also used 654 times, taking another weighted percentage of 0.75. Together, the total count was 2,277 and the weighted percentage 2.61. These figures show how the discussions were related to issues of the church.

The word 'people' was used frequently as well. The total count was 1,400, and the weighted percentage was 1.61. Many discussions and comments were directed to the issues of people, and many suggestions were made in relation to real people. These word counts show that the participants of the listening calls were people-oriented.

The participants were also concerned about the needs of the world, the people they are ministering to, and their ministries. The word 'need' was used 1,112 times with a 1.28 weighted percentage. The word 'needs' was counted 340 times with its weighted percentage 0.39. The word 'needed' was used 318 times, and its weighted percentage was 0.36. The combined total count was 1,770 and weighted percentage 2.03.

The word 'media' was also used frequently. The total count was 685 with the weighted percentage 0.79. A lot of questions, comments, discussions, and suggestions were made relating to this issue. The issues of using new media, change of media, missional use of media, and others were included in the conversation.

The word 'research' was also in great use. The total count was 627, and its weighted percentage was 0.72. Research was one of the five discussion questions, and it would be fair to say that the participants were serious in dealing with research issues and made many suggestions for future research. The echoing of the participants resulted in making suggestions for various research topics and sharing important ideas in doing research.

The words 'world' and 'global' were used in high frequency. The count of 'world' was 511, taking a 0.59 weighted percentage. The count of 'global' was 361, and its weighted percentage was 0.41. Together, the total count was 872 and weighted percentage 1. The counts of these words show how the scope of the conversation was broad enough to cover the issues of the world and the global church.

'Collaboration' was also in high use, with a word count of 527 and weighted percentage of

Analysis of Themes and Patterns

The themes and their patterns will be analysed and synthesized by combining the data from the regional and issue network meetings.

A total of 391 thematic codes emerged in the notes of the whole group. A subtotal of 116 thematic codes were associated with the first discussion question that focused on the gaps or remaining opportunities for ministry. A subtotal of 23 thematic codes were associated with the second question on current breakthroughs and innovations. A subtotal of 20 thematic codes were related to the third question on collaboration. A subtotal of 156 thematic codes addressed the fourth question on research. A subtotal of 76 thematic codes were related to the fifth question on to whom else to listen to.

From among the 391 thematic codes, 115 repeatedly emerged in four or more meeting notes. A total of 38 emerged in ten or more meetings, and six codes in 20 or more meetings. The six codes were 'need for collaboration' (36 meetings); 'using new technologies for ministries' (29 meetings); 'listening to Gen Z and younger generations' (27 meetings); 'need for discipleship' (25 meetings); 'love, unity, and partnership' (20 meetings); and 'breakthroughs in ministries' (20 meetings). It can be noted that the theme on the need for collaboration was emphasized in all 36 listening calls.

A total of 102 focused codes (four or more groups addressing the issue) emerged in both regional and issue network meetings. The first discussion question ended up with 40 focused codes that emerged in both meetings. The second question led to nine focused codes, and the third question led to three focused codes. The fourth question facilitated the emergence of 25 focused codes, and the fifth question had 25 focused codes.

Of the 115 focused codes that appear in four or more meetings, the most important thematic codes are listed below per discussion question for a synthetic argumentation.

Discussion Question 1: Gaps and opportunities

Order	Thematic code	No. of groups
1	Need for discipleship	25
2	Love, unity, and partnership	20
3	Churches' need to involve young people	17
4	Churches not engaging with the outside world	14
5	Lack of contextualization	14
6	Unreached people groups (UPGs)	13
7	Reaching younger generations with the gospel	12
8	Gap in resources	11
9	Training for workers and leaders	11

10	Anti-Christian legislation and politics	10
11	Language barriers and Bible translation	10

Discussion Question 2: Breakthroughs and innovations

Order	Thematic code	No of groups
1	Using new technologies for ministries	29
2	Cases of breakthroughs in ministries	20
3	Churches awakening more	12
4	Churches and leaders more united	12
5	Indigenous mission movement	12
6	More openings	5
7	Prayer movement	5
8	New leaders are emerging	5
9	Recruiting young people	4

Discussion Question 3: Collaboration needed

Order	Thematic code	No. of groups
1	Need for collaboration	36
2	Lausanne as platform	13
3	Need to share information	6

Discussion Question 4: Research needs

Order	Thematic code	No. of groups
1	Research on unreached people groups (UPGs)	14
2	Research on best practices	14
3	More empirical research	13

4	Research on sociocultural context of ministry	12
5	Research on the impact of COVID-19 pandemic on ministry	12
6	Research on contextualization of theology	12
7	Research on Gen Z and younger generations	11
8	Research on evangelistic ministries	10
9	Research on leadership	9
10	Lack of research	9
11	Easy utilization of research results	8

Discussion Question 5: Whom else?

Order	Thematic code	No. of groups
1	Listening to Gen Z and younger people	27
2	Listening to people on the ground	18
3	Listening to the Holy Spirit	15
4	Listening to pastors and church leaders	15
5	Listening to Majority World leaders	15
6	Listening to indigenous people	13
7	Listening to each other	12
8	Listening to unbelievers and people of other religions	12
9	Listening to academic voices	9
10	Listening to diasporas and immigrants	8
11	Listening to other networks	8
12	Listening to political leaders	8

The individual meaning of these codes has been explicated before, so the codes will only be considered for another process of theoretical coding to be followed.

Generative synthesis and theoretical argumentation

The theoretical coding as the third and final stage of coding in the grounded theory approach will move to a generative synthesis of thematic codes based on the previous analysis. The process will proceed in the order of discussion questions that drove the analysis as well as the whole process of data gathering through listening calls.

Discussion Question 1: Gaps and remaining opportunities

The evangelical church is facing diverse issues and challenges in this everchanging world. Many of the challenges are caused by changes in the ministerial environment. The COVID-19 pandemic is a threat to the stability of ministry in many contexts. Anti-Christian legislation and politics are another serious threat, and the gap in resources is also a grave problem hindering ministry development.

The remaining task of reaching UPGs is a priority of the evangelical church. The language barriers and need for Bible translation are realities to be overcome in the evangelical missions circle. Contextualization is a real issue not only in frontier missions, but also in various fields of regular missions. How to reach the younger generations such as Gen Z is an urgent task. But the internal problems of churches are more in the way of ministry development, in that many churches are not engaging with the outside world and rather focusing on their internal issues and concerns.

In approaching the theme of how to address the challenges facing the evangelical church, evangelical leaders emphasized the importance of discipleship and training for workers and leaders in ministry. This emphasis is also a call back to the basics. The foundational approaches of discipleship and ministry training were considered critical in facilitating ministry innovation. What is needed is to return to a focus on a lived gospel of love, compassion, and integrity, and a strong biblical base. A faith-based holistic lifestyle that is contextualized is called for.

Another emphasis that is basic to the Christian teaching is the one on love, unity, and partnership. The evangelical leaders recognized the importance of unity that transcends denominational backgrounds and organizational boundaries, calling for orchestrated efforts based on Christian love and unity in addressing the diverse challenges facing evangelical churches.

The answers to the discussion question on the gaps or remaining opportunities contain a conservative perspective on the current task of the evangelical church. The traditional emphasis on foundational ministries showed a belief in the accumulative aspect of a paradigm shift. The gradualist perspective, in the words of Larry Laudan, explains that 'many seemingly radical conceptual innovations often amount to little more than a subtle juxtaposition or realignment of traditional elements' [2]. The evangelical leaders wanted to see accumulated ministry knowledge bring about changes in the way ministry programs and activities are carried out, instead of pursuing a paradigmatic and rapid change in ministerial approaches.

Discussion Question 2: Breakthroughs and innovations

In addressing the question on breakthroughs and innovations, the evangelical leaders paid attention to the changes in ministerial environments and conditions. The introduction of new technologies creates more possibilities for engaging with the external world on the part of evangelical churches. There was a consensus on the usefulness of advanced technologies and media in ministry backed by ample evidence of the new possibilities of ministry innovation that could be attributed to the use of new technologies and media.

A positive observation shared among many evangelical leaders is that there are noticeable internal changes within the evangelical church. Churches are awakening more, and churches and their leaders are more united, which could be attributed to the emergence of new leaders. The rise of prayer movements in many parts of the world is also an encouraging sign of vitality of the evangelical church.

The changes in sending forces are noticeable as well. The rise of indigenous mission movements in many parts of the world is certainly promising. The composition of the evangelical population is changing dramatically through this change, and the missionary endeavours are led by different kinds of people in different ways. This could facilitate mission innovation to create more room for breakthroughs and openings.

With these factors combined, the ministry of evangelical churches and Christian organizations is witnessing breakthroughs, as shared by the evangelical leaders in diverse ministries. To continuously move the innovative process forward, it is critical to involve young people, which was emphasized in different ways but commonly expressed in the discussions on breakthrough and innovation.

The issue of innovating ministry approaches is an effort to increase relevancy in ministry, which is none other than part of the task of contextualization. Innovation as a creative process could facilitate contextualization in this everchanging world. The overall conversations of the evangelical leaders, however, seem to remain adaptive to changes in the ministry environment rather than proactively promoting ground-breaking innovations in a radical way. Market-creating innovation is as much in need as sustaining innovation or efficiency innovation [3]. There are both positive and negative sides to the somewhat cautious standpoint of the evangelical leaders.

Discussion Question 3: Collaboration needed

The need for collaboration was talked about at length in many groups. A consensus seems to have formed on this norm, and the rationale taken for granted by many. A unified voice is natural and easy to accept on this hard-to-disagree standpoint.

The view on the use of the Lausanne Movement as a platform for global collaboration is convincing enough. The evangelical leaders expressed a high level of confidence in the Lausanne Movement and made suggestions to further its role at different levels.

The emphasis on information sharing is noteworthy because it is the basis for mutual efforts for collaboration. By sharing information, stakeholders or partners can understand each other and move forward to maximize synergistic relationships. Such expectations seem to be highly constructive in positioning the Lausanne Movement both as a facilitator and a platform for ministry collaborations. Lausanne's efforts for orchestrating evangelical ministries globally can find a basis in this kind of confidence.

Discussion Question 4: Research needs

The evangelical leaders made suggestions for future research that predominantly reflected their interests and concerns related to their ministries. The research needs in

understanding UPGs, the sociocultural contexts of ministry, contextualization of theology, evangelistic ministry, and leadership are well grounded in their prior understanding of the nature of ministry. These basics are important and hard to overemphasize, but there should be ongoing efforts to embark on the related tasks of doing research in a sustainable way.

Researching the impact of the COVID-19 pandemic on ministry and researching younger generations, including Gen Z, are relatively new suggestions based on an updated environmental scan of ministries. These topics are timely and important in their impact on ministry, so immediate responses are desirable.

The theme of lack of research reveals an area of weakness in the evangelical missions circle. There have been efforts in this area of ministry, but the evangelical churches and organizations were not unified and systematic in addressing the research needs. An orchestrated effort is required to coordinate various attempts and endeavours in missions research in the years ahead.

The point about easy utilization of research results also has to do with orchestrated efforts for missions research. More unified efforts are necessary to share research findings effectively. Maintaining a knowledge base was not prioritized over the years, so the way to disseminate the research results was not optimized either.

Overall, the discussions on and suggestions for future research bring to light the importance of empirical research. More attempts should be made to conduct empirical research to address such real issues suggested by the evangelical leaders. Most of the suggested topics demand empirical research approaches, which may require field-based research. Questionnaire surveys are also a kind of empirical research method to be applied in addressing some of the suggested topics.

The specific suggestions for future research as well as the request for more research remind us of the need for a down-to-earth approach in doing missional theology that would involve empirical research on human contexts, as stated by Paul G. Hiebert ^[4]. Pursuing an effective way of sharing research results would be an expression of servanthood. These actions would characterize an incarnational approach in doing research, which is much needed and would be appreciated by many.

Discussion Question 5: Whom else?

The discussion question of whom else to listen to prompted a lot of suggestions, and the list goes on to include diverse kinds of people who might otherwise be easily ignored.

It takes out-of-the-box thinking to listen well to such people listed in the meetings. It is certainly worthwhile to pay attention to Gen Zers and younger people, pastors and church leaders, indigenous people, Majority World leaders, people on the ground, unbelievers and people of other religions, diasporas and immigrants, other networks, political leaders, academic voices, and each other. On the other hand, it takes stepping out of the comfort zone to approach people who are beyond our immediate reach. We also need to consider barriers of understanding and communication.

The idea of listening to the Holy Spirit is normative in the evangelical faith, but liable to negligence if people are too busy listening to other people. How to listen to the Holy Spirit is an important question. From an evangelical perspective, it certainly involves integrating

human wisdom and knowledge with biblical teachings. This is because human findings are insufficient to fathom the transcendental dimension that is unknown to us unless fully revealed through biblical revelation. In listening to God, the development of the individual's relationship with God through prayer is important. The relational aspect of prayer for personal growth as a Christian in communication with God needs to be emphasized. A deep personal prayer life is essential for the health and growth of the individual and the church. At the same time, listening to the Holy Spirit could happen as a communal exercise, as in the notion of a hermeneutical community suggested by Paul G. Hiebert [5].

Many of the suggestions require an interdisciplinary approach to listening. Different fields of knowledge need to be considered. In many cases, listening could take the form of research because research is a systematic way of listening. A holistic understanding of knowledge would pursue an interdisciplinary study in a systematic way rather than a compartmentalized or stratified approach. Listening through interdisciplinary empirical research could be effective considering the diversity and complexity of the groups of people to listen to.

Conclusion

The gaps and challenges before the evangelical church are diverse and complex. The churches and organizations face many issues and challenges in different regions and areas of ministry. The changes in ministerial environment challenge evangelical leaders to adapt to new givens in ministry. It is observed that the evangelical leaders are well aware of the current issues and challenges to be addressed in their ministries.

Regardless of the gaps and challenges, the evangelical leaders are not overly pessimistic in their outlook of their ministry. Breakthroughs are happening amid turmoil and crises partly caused by the COVID-19 pandemic. The evangelical leaders are witnessing breakthroughs with innovative approaches in ministry in many contexts.

Overall, glocalization is taking place both widely and deeply in the Christian ministry. Much has been discussed on this over the years, but glocalization is rapidly becoming a reality with practical implications in many ministerial contexts. The evangelical church needs to adapt to and promote glocalism, integrating globalism and localism through harmonious synthesis. There are dynamic interactions already taking place between the global and the local, which must be furthered continuously. The evangelical churches and organizations need to overcome a silo mentality and integrate into their ministry what is going on in the outside world.

There was a serious call for unity in the evangelical community, as often shared in the listening calls. A high sense of unity was felt amidst diversity in regional, denominational, and generational backgrounds. At the same time, there was also a strong desire to see a higher level of love and unity across different ministerial boundaries. The evangelical church needs to exhibit this unity as an important biblical value and virtue in diverse areas of ministry in the years ahead.

The Fourth Lausanne Congress planned to be held in Seoul in 2024 must be used as a global platform both for the ongoing strategic alliance of ministries and for the special orchestration of innovation in ministries. A multi-year polycentric approach is reasonable considering the complexity of the issues facing the evangelical church. The effort to listen was a good step forward, and the corporate wisdom shared in the listening calls reminded us of the promise in the Holy Spirit who works for creative approaches in ministry.

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