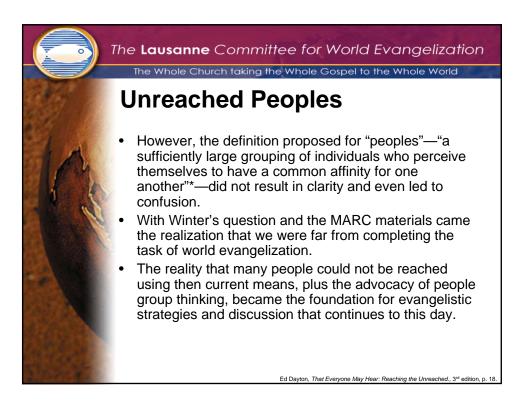
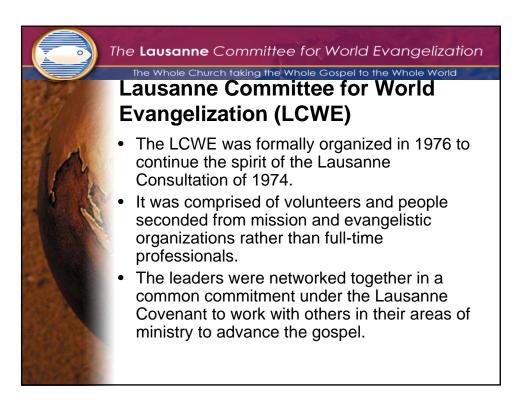


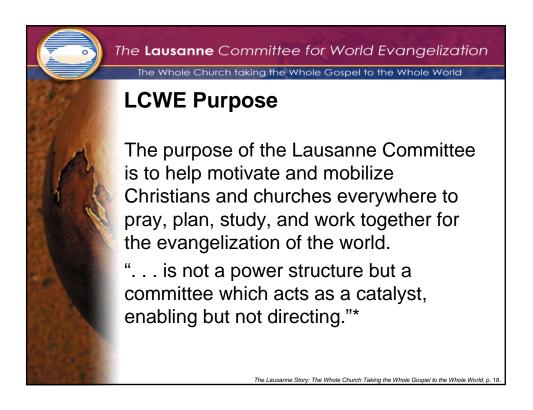
The Whole Church taking the Whole Gospel to the Whole World

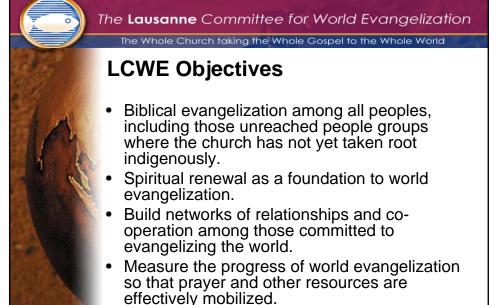
Unreached Peoples

- At a Congress devoted to world evangelization, Ralph Winter asked perhaps the most stimulation question of the Congress, "What about the 2.7 billion who are still unreached?"
- Under Donald McGavran's influence, strategists had started to divide the task into peoples rather than nations as geo-political units.
- The Missions Advanced Research and Communications Center (MARC) had prepared a *Directory of Unreached Peoples* for distribution at the Congress; it clearly demonstrated that the vast bulk of the people in the world were unreached and would not be reached given methods and strategies in use at that time.

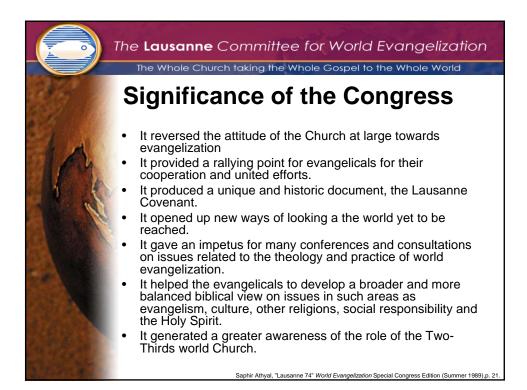


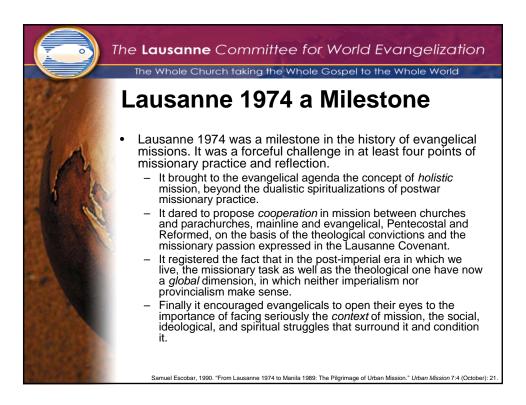


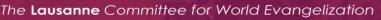












The Whole Church taking the Whole Gospel to the Whole World

Lausanne in Perspective

In the final analysis, the greatest accomplishment of the Congress was to clarify the meaning and nature of the Christian mission. Over against an unbiblical isolation of the proclamation of the Gospel from the total mission of the Church, there emerged a concept of evangelism in which the proclamation was seen as inextricably connected with social responsibility, discipleship and church renewal.

The Lausanne meeting turned out to be an updating of the evangelical agenda, made possible by a renunciation of fierce pragmatism and a return to biblical theology. Evangelism remained intact, but was no longer understood as ecclesiocentric activism, but rather as God's means of placing the totality of life under the lordship of Jesus Christ.

C. Rene Padilla, "Introduction" The New Face of Evangelicalism: An International Symposium on the Lausanne Covenant, p. 14





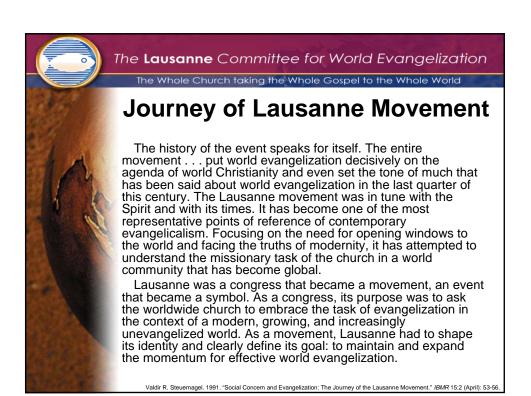
The Lausanne Committee for World Evangelization

The Whole Church taking the Whole Gospel to the Whole World

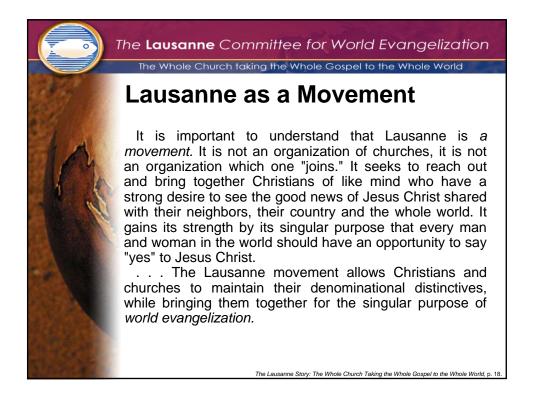
From Lausanne 1974 . . .

Out of that [Lausanne] Congress grew the Lausanne movement—a fellowship of leaders from all parts of the world committed to further biblical evangelization. Out of the spirit of Lausanne, literally hundreds of evangelistic movements and organizations have been born. The movement has given birth to many other movements and this is why we still call it "Lausanne."

Leighton Ford, "Proclaim Christ" in Proclaim Christ Until He Comes, p. 49







The Whole Church taking the Whole Gospel to the Whole World

The Lausanne "Spirit"

It is always difficult to express a mood in words. Yet "the spirit of Lausanne" was more tangible than are most spirits.

Its first element comes out in the phrase we are deeply stirred by what God is doing in our day. For we are convinced that he is on the move, and we have been excited by the evidence laid before us in stories and statistics.

Secondly, we are *moved to penitence by our failures*. Several speakers voiced the hope that the Congress would be marked more by evangelical penitence than by evangelical triumphalism. "Triumphalism" is an attitude of self-confidence and self congratulation, which is never appropriate in God's children. But the spirit of Lausanne was a spirit of humility and a spirit of penitence.

Thirdly, a sense of our past failures and of God's present action leads inevitably to a purposeful look into the future: we are *challenged by the unfinished task of evangelization,* and the challenge has not fallen on deaf ears.

John Stott, 1975. The Lausanne Covenant: An Exposition and Commentary (http://community.gospelcom.net/Brix?pageID=14323)