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PUBLISHER'S MEMO

Lausanne since Cape Town
By Doug Birdsall

The year since Cape Town 2010 has been an exciting one for The Lausanne Movement. The world came to Cape Town last October and a world of good has come as a result. We have seen new partnerships formed, consultations held, leaders emerge, and *The Cape Town Commitment* studied and embraced by individuals and institutions around the world.

I like to use the imagery of a bow and arrow to describe the relationship between the moment that was Cape Town and the movement that is Lausanne. The Congress was the bow, the movement is the arrow. Drawing its strength from participants around the world and the energy of the Congress program, Cape Town 2010 propelled the movement forward with new vigor.

The tip of that arrow is now *The Cape Town Commitment*, a penetrating document of Christian mission and conviction that provides clear focus for the global Church. The arrow's shaft is comprised of Lausanne's working groups, senior associates, special interest committees, and national and regional committees. The feathers on the back of the arrow represent the board, giving balance and guidance. In all of this, we trust God is ultimately the archer, keeping us on target to fulfill his purposes.

The most tangible product of last year's congress was the *Commitment*, the culmination of several years of international consultation. The story began in 2007 in Budapest, where three hundred Christian leaders from sixty countries gathered to discuss issues of importance to Christian mission. With a framework in place, Lindsay Brown, Lausanne's international director, led a team in reviewing the great ecumenical creeds as well as other major theological statements produced by historic councils throughout church history. These included *The Lausanne Covenant* and *The Manila Manifesto*.

The responsibility for drafting the *Commitment* was given to a team chaired by Chris Wright, at that time chair of Lausanne's Theology Working Group and long-time protégé of Dr. John Stott. Wright's team received input from all twelve of Lausanne's international deputy directors, many theologians, hundreds of leaders involved in pre-Cape Town consultations, and those who participated in Cape Town onsite and online. A "data mining team" culled input from the web-based Lausanne Global Conversation and from 643 GlobalLink sights around the world. The resulting *Commitment* is the most globally representative Christian statement ever produced.

In prose that is precise, substantive, and elegant, the *Commitment* relates historic evangelical convictions to a twenty-first-century context. Framed entirely in the language of covenantal love, the *Commitment* echoes the congress theme of reconciliation and speaks directly to a world that knows pain and brokenness.

With the *Commitment* pointing the way, The Lausanne Movement presses forward in its work of equipping and uniting the Church in the task of world evangelization. Several new initiatives bear mentioning:

- **Global Executive Leadership Forum (GELF):** The emergence of GELF may prove to be one of the most significant developments from Cape Town 2010. Under the leadership of Bob and Leslie Doll, along with GELF chairman and former Citibank executive, Atul Tandon, GELF will connect and resource business leaders of global influence who share a commitment to Christ and his mission in the world.
- **Younger Leaders Gathering:** As an expression of Lausanne's commitment to the development of younger leaders, we have begun planning the next Younger Leaders Gathering to be held in 2015. In the years leading up to that gathering, emerging leaders will be identified, developed, and connected to mentors and to one another in each of the twelve Lausanne regions. Many of the participants at Cape Town 2010 were brought into the Movement at the 1987 or 2006 Younger Leaders gatherings.
- **Pew Forum Report on Lausanne:** The Pew Forum on Religion & Public Life has published its survey of Cape Town 2010 participants. This report reveals the dynamism, complexity, and maturity of global evangelicalism, as well as our diversity across geographic regions. The report has generated significant media attention and has raised the visibility of Lausanne among scholars and journalists.
- **Lausanne/Cape Town 2010 Curriculum:** We are developing curricula for use in colleges and seminaries, as well as course material carefully developed for adult study groups, Sunday School classes, and mission committees. The curricula will include course outlines, video clips of Cape Town 2010 presentations, and papers prepared for the Lausanne Global Conversation and the congress.

In addition to launching these new efforts, Lausanne has revamped its organizational structure in order to maximize our strategic impact. We restructured our board and expanded it to include leaders from every region and a wider variety of vocations. I am delighted that Ram Gidoomal has agreed to serve as board chairman. Ram is the embodiment of a global Christian leader. A Hindu convert to Christianity, he was raised in Africa and has built a successful global enterprise while based in Geneva and London. He has served with distinction in business, government, higher education, and mission. He now brings his wealth of talent and experience to the position.

We have also strengthened and reconfigured one the main organizational distinctives of The Lausanne Movement: our team of international deputy directors (IDDs). This year, we welcomed seven new IDD's. Working under the leadership of Brown, the IDD's provide regional advice, access, and advocacy for the Movement. They plan to convene regional consultations in the next eighteen months, with the next two major consultations in Moscow (Eurasia) and in Cairo (Middle East/North Africa region).

Lausanne's basis for full participation has always been the evangelical *Lausanne Covenant*, but we continue to actively engage leaders from Catholic, Orthodox, and mainline Protestant traditions. Several leaders and representatives from these traditions attended Cape Town 2010 and were impressed by the intellectual vigor, compelling stories of sacrifice and reconciliation, and vibrancy of the fellowship and worship.

It is still far too soon to assess the full impact of Cape Town 2010, but even in this first year we can see God answering our prayers.

Lausanne has broadened to include more young leaders, more women, more leaders from more denominations and from the fields of government, business, the arts, and academia.

As we broaden, we also seek to deepen our friendships, our partnerships, and our impact. Lausanne is a movement. We don't seek to build a large staff or a large budget. We seek only to resource, unite, and catalyze. We are a network of networks. The fruit of Lausanne always grows on someone else's tree. As we begin this post-Cape Town era, we also reflect on the end of an era. John Stott, the architect of The Lausanne Covenant and long-time honorary chair of the Movement, went to be with the Lord on 27 July.

When I talked with "Uncle John" for what was to be the last time, I found him sitting with a friend who was carefully reading the *Commitment* aloud to him. Uncle John said to me "You seem to have achieved an astonishing degree of unity with this new Lausanne document."

It is my prayer that God will use the *Commitment* and the movement as a continuing source of unity, direction, and inspiration for the whole Church as we take the whole gospel to the whole world.

Doug Birdsall is executive chair of the [Lausanne Committee for World Evangelization](#). He served as president of [Asian Access](#) from 1991 to 2007 and continues to serve on their board of directors. Birdsall is a graduate of Wheaton College, Gordon-Conwell Theological Seminary and Harvard University. He is co-publisher of Lausanne World Pulse.

NEWS BRIEFS

October/November News from around the World

CHINA: Church Leaders Released after Two Years

After serving two years in Chinese labor camps, five leaders of the Linfen house church have been released. Although each experienced physical and psychological torment, all feel strong, experiencing "glory in the midst of trials and tribulations," reported ChinaAid Association. The Christians were arrested in the aftermath of a September 2009 attack, when over four hundred local police, government officials, and hired thugs attacked one of the church branches. "We sincerely urge all brothers and sisters around the world to pray for Linfen church...[and for] the Linfen leaders who are still suffering in jail," the five told ChinaAid. Police still occupy the site where the main Linfen church building stands. The church's members are scattered, but they continue to meet and worship in private homes. (Voice of the Martyrs)

EAST AFRICA: Effects of Famine Stretch Farther than Hunger

The East Africa famine has already cost hundreds of thousands of people their lives. Another twelve to

thirteen million have been affected by the disaster. But the consequences of such a wide-scale crisis go much deeper. "The side effects are just astronomical, and they don't go away once people have food in their stomachs," says Pat Melancon, managing director of disaster response and training for Baptist Global Response (BGR). The list is long: massive migration of people within the affected nations, land seized by others, loss of livelihood, loss of livestock, loss of opportunity for education, increase in human trafficking and other child abuses, etc. BGR, along with other organizations and ministries, is working hard to combat these issues. (Mission Network News)

GREENLAND: Ice-cold Hearts Start to Melt

Historically, the Greenlandic people have been Inuit emigrants from Canada who have held shamanistic or animistic beliefs. Today, much has changed; however, many remain hostile to the truth of the gospel. Operation Mobilization reports that Hans, from the Faroe Islands, and his family have served as independent missionaries in Nuuk for over forty years, but have only seen breakthroughs recently. During a recent family camp, many non-believers said they understood the Christian message and knew they needed God. (Mission Network News)

INDONESIA: Church Can't Open on Street with Islamic Name

An Indonesian mayor is refusing to allow an embattled church to open, saying that churches should not be built on a street with an Islamic name. This is the latest attempt by Bogor Mayor Diani Budiarto to block GKI Yasmin Church, in defiance of rulings from the Indonesian Supreme Court and Ombudsman Commission. The congregation has been holding services in front of its half-constructed church since its building permit was revoked in 2008. Bogor city chiefs, spearheaded by the mayor, have refused to comply with a Supreme Court order issued in December 2010 that the church be reopened. A church spokesman said that the mayor's reasoning was unacceptable given that a number of churches were built on streets with Islamic names and mosques were built on streets with Christian names. Local cleric Muhammad Mustofa, after whose father the street was named, said that he has no objection to the church. But the congregation's outdoor services have been opposed by local Muslims, who have disrupted their worship with demonstrations. (Barnabas Fund)

KAZAKHSTAN: Government Bids to Tighten Grip on Religious Freedom

The government of Kazakhstan is renewing its efforts to restrict religious freedom under proposed changes to legislation that would require all religious groups to re-register with the state. On 1 September 2011, amendments to the religion law were adopted. Details have not yet been made public, but the head of the new state Agency of Religious Affairs said that the law will require all currently registered religious organizations to re-register. The government previously tried to amend the religion law in 2008, increasing the harshness of penalties for unregistered religious activities, but the move was blocked by the Constitutional Council the following year. Christians and other religious minority groups are concerned that the move is a further attempt by the government to restrict their activities. The Kazakh population is around seventy percent Muslim and twenty-six percent Christian. (Barnabas Fund)

UNITED STATES: American Christians Don't Know Their Bible

According to an American Bible Society survey, sixty-three percent of participants could not attribute a quote to scripture. In fact, the study indicated that the majority of the people attributed 2 Corinthians 4:8 to Martin Luther King, Jr. A 2005 study by the Barna Group asked American Christians to rate their spiritual maturity based on activities such as worship, service, and evangelism. Christians offered the harshest evaluation of their Bible knowledge, with twenty-five percent admitting immaturity in their understanding of scripture. Faith Comes By Hearing spokesman Bill Lohr says, "You need to understand your faith. The only way you're going to understand your faith is to get into God's Word so that when

somebody uses these phrases, or somebody uses a bit of Scripture out of context, you're able to come alongside them and work with them and help them." FCBH has recorded the complete New Testament in 573 languages. (Mission Network News)

THEMED ARTICLES: Cape Town 2010: One Year Following

The Lausanne Movement: Celebrating God's Faithfulness

By Lindsay Brown

As we approach the first anniversary of the Third Lausanne Congress on World Evangelization, which was held in Cape Town in October 2010, it seems appropriate to look back, celebrate, reflect, and pray regarding the fruit of the congress globally.

The **goal** of the congress was "to bring a fresh challenge to the global Church to bear witness to Jesus Christ and all his teaching in every area of the world geographically, as well as in every sphere of society and in the realm of ideas."

But what actually **happened**?

It is interesting to read the responses of participants with the benefit of hindsight. Many indicated that what they appreciated most was the opportunity for many leaders in the **global Church** to meet together. It was wonderful to be part of a body of 4,200 people representing 197 countries and to hear stories of what God is doing across the globe.

Unquestionably, the period between the second Lausanne Congress, which took place in 1989, and the third in 2010 was a period of unparalleled growth and expansion of the evangelical Church, with many countries experiencing birth and expansion. This includes Mongolia, Mauretania, Albania, and the rapid expansion of the Church in countries such as Nepal, Ethiopia, Algeria, India, China, Brazil, and Nigeria.

Furthermore, many appreciated the opportunity to meet in **small groups** and determined to copy this in other national conferences.

The congress was also characterised by a large number of **young leaders**—1,000 under age 40. Many appreciated the use of **modern technology** as exemplified in the creation of 650 GlobalLink sites in 122 countries, and the online Lausanne Global Conversation, where many of the presentations could be heard around the world.

Furthermore, who can forget the **joyful and powerful testimonies** from Korea, India, Afghanistan, and elsewhere, alongside high-quality challenging teaching? The focus on **partnership** as one of the key elements of the congress was also much appreciated, especially attempts to collaborate with the **World Evangelical Alliance** (WEA). Our prayer is that many more national evangelical alliances will come into existence as a consequence of friendships which began at the congress.

The 1989 congress led to the creation of more than three hundred partnerships in mission around the world. There is already evidence that many new partnerships are being forged in attempts to strengthen our global witness and reduce competition. Many working in the field of media ministry are in

consultation, for example, so that this form of ministry might be more effective in different regions of the world.

A surprising number of people made fresh commitments to engage in different expressions of Christian ministry in the days following the congress. For those who are interested, a summary of these responses can be viewed [here](#).

Evidence of God at Work

We can already see evidence of three consequences which we trust under God will prove to be useful in bringing honour to his name around the world.

1. **Evangelistic missions** (Mission Africa) were held in over a dozen African countries in the lead-up to the congress. Lausanne partnered with African Enterprise (AE) and other ministries to create opportunities of the proclamation of the gospel in major urban centres throughout Africa. This was the vision of AE founder Michael Cassidy. These efforts had several distinctive characteristics: (1) they brought together evangelists from different parts of the world to work in partnership; (2) they focussed on major urban centres; and (3) they engaged both in proclamation and in ministries of compassion.

There was an overwhelmingly positive response in Cape Town to this effort and a request from across Africa and worldwide that this type of activity would continue. Further discussions have already taken place for follow-up evangelistic efforts throughout Africa. Other efforts are being planned in other countries, especially in Russia.

Blair Carlson, director of the Cape Town Congress, will concentrate on working with others to make the most of these opportunities. With the help of the Lausanne international deputy directors (IDDs), he is seeking to identify between fifty and one hundred evangelists who will be invited at regular intervals for fellowship, to share news and mutual encouragement, and to help create opportunities to work in evangelistic teams in different countries. For more information, contact Blair at bcarlson@lausanne.org.

2. **The Global Executive Leadership Forum (GELF)** took place alongside the main major plenary sessions in the congress. Over 150 business and other leaders met in this group. Under the leadership of Bob and Leslie Doll, along with GELF chairman Atul Tandon, GELF will connect and resource business leaders of global influence who have a profound commitment to Christ and the mission of the Church in the world.

3. There has been increasing appreciation for the framing of [The Cape Town Commitment](#), which sought to bring together a series of historically-accepted convictions held by evangelicals and a call to action. This *Commitment* is available in more than twenty languages online and in print. For more information, contact Julia Cameron, jcameron@lausanne.org.

Several regional consultations have already taken place in different areas of the world, including Eurasia (November 2010), North America (April 2011), and Asia (Mongolia; June 2011). These have included discussion on how to use the *Commitment* in that region of the world. Further events are planned for Africa (Nigeria; September 2011), Caribbean (October 2011), Eurasia (Russia; December 2011), and the Middle East (Egypt; March 2012). In addition to these regional events, there have been many national consultations.

The *Commitment's* hallmarks are its:

- **Biblicism** (including quotations from twenty-two of the thirty-nine Old Testament books and twenty-one of the twenty-seven New Testament books)
- **Clarity of definition**, especially related to evangelism and mission
- **Balanced statements** on proclamation and compassion, other faiths, and truth
- **Comprehensiveness** as it seeks to challenge the global Church to bear witness to Christ in every area of the world geographically and in every sphere of society
- **Call to action and partnership**

There are already plans to use material from the *Commitment* and the plenary sessions and multiplexes to form the basis for a course to be made available to theological institutions, mission training centres, and churches. We want to make use of both the visual and written material coming out of the congress to educate and inspire believers to bear witness to Christ in the years to come. For more information, contact Evvy Campbell at info@lausanne.org.

Future of Lausanne

What will be the focus of The Lausanne Movement in the years to come? More than 150 leaders met in Boston in June 2011 to reflect over the past year and plan for the future. Executive chairman Doug Birdsall [wrote about the commitments](#) which came out of this gathering.

Lausanne will have the following focus in the next decade:

1. The provision of **human resources** as servants to the Church in seeking to encourage the application of the *Commitment*. This will be done through our team of IDD's:

Tom Lin (North America)
 Las Newman (Caribbean)
 Marcos Amado (South America)
 Nana Yaw (EPSA)
 Emmanuel Ndikumana (Francophone Africa)
 Andrea Zaki (Middle East)
 Anatole Glukhovski (Eurasia)
 Ivan Satyavrata (South Asia)
 David Ro (China/Northeast Asia)
 Philip Chang (Southeast Asia)
 Daniel Willis (South Pacific)
 Europe (to be appointed)

Alongside the IDD's we hope to appoint a team of senior associates who have recognised gifts as servants and ministers to help in different spheres of Christian ministry.

2. The formation of **Lausanne Global Analysis**, a team under the leadership of Darrell Jackson, will provide regular global analysis for those interested in global trends and reflection on the state of the Church and its witness globally. Learn more at www.lausanne.org/briefing.

3. We will continue to focus on the identification and equipping of **young leaders**, with the provision of an international congress for young leaders in 2015.

4. We will provide **occasional regional and international gatherings** over the next ten years, including two international gatherings for leaders in mid-2013 and 2017, with the purpose of reflecting on progress relating to the *Commitment* and provision of an update regarding the state of the Church globally.

5. In the next five years we will hold a number of **international consultations** on key issues coming out of Cape Town. We are consulting with WEA and others about the issues to be addressed. The gatherings, for up to seventy people, will include topics such as media and the gospel; bearing witness to Christ in secularized and nominal Christian cultures; the challenge of bearing witness to Christ in Islamic contexts; the need to encourage the defence and articulation of biblical truth in the public sphere, including the world of academia, politics, and business; and a critique of prosperity theology. Further information on these consultations will be forthcoming.

6. We hope to provide a series of books arising out of these consultations that will lead to the **provision of a library** which will serve churches and biblical, missiological, and theological institutions. We will also provide resources on the [Lausanne website](#) and the [Lausanne Global Conversation](#), which will be coordinated by Naomi Frizzell, chief communications officer, and her team.

Principles & Guidelines

We will be guided by several principles as we engage in these areas of ministry:

- Avoid duplication of effort by others
- Where possible, seek to partner with others
- Focus on cutting-edge issues and provide a platform for evangelicals while endorsing the good work of others
- Function as an “honest broker,” providing space for evangelical leaders to reflect and serve the global Church by providing creative and critical perspectives on the challenges facing us, in the belief that Lausanne fruit grows best on other peoples’ trees
- Listen to and reflect convictions and concerns expressed by evangelical leaders from across the globe, avoiding domination of any one perspective
- Live under the authority of scripture and commit ourselves to the task of passionately and effectively encouraging the Church to bear witness to Christ in every area of the world, which includes the expansion of the Church, as well as seeking a deeper penetration of the gospel and teaching of scripture in every sphere of society, including the realm of ideas
- Work for depth through networking, rather than in isolation

Thank you for your prayers and encouragement as Lausanne moves forward into the future as we seek to be faithful to God’s calling and blessings.

Lindsay Brown is evangelist-at-large for the [International Fellowship of Evangelical Students](#) (IFES) and international director of the [Lausanne Committee for World Evangelization](#). He has been involved in student ministry for twenty-six years, as a staff worker in Wales, IFES regional secretary for Europe, and general secretary of IFES from 1991-2007.

Cape Town 2010, One Year Following: A Report from Africa

By Michael Cassidy

Given that Africa is one-fifth of the landmass of the world, plus the fact that participants came to the Third Lausanne Congress on World Evangelisation from all over this vast continent, it is impossible to accurately measure the impact the congress made throughout the continent.

However, one can make an educated guess from the number of African participants that the congress made an enormous impact around the continent.

Lausanne III gave African Christians a new sense of pride in not only what our continent has already achieved, but what is still to come. Many believe that in the twenty-first century Africa could become the major fulcrum of world mission, such is the zeal of the Lord's people across this continent.

Below are key outcomes of Lausanne III from an African perspective.

Global fellowship. "The congress brought people together," said Archbishop Henry Orombi, chair of the African Host Committee.

According to John Kalenzi of Uganda,

The fact of so many attending nationals from all over the world helped me to develop and appreciate a global perspective on my little corner of the world, and bring me to a new level of awareness of the need to pray for many political and social issues that are pertinent to the work of the Kingdom of God around the world.

John Kalenzi of Rwanda shared that Lausanne III brought him many "connections with new friends, thereby enhancing the sense of global connectedness and belonging."

Many African participants were encouraged through discussion tables during the congress and have continued to stay in touch with new friends around the world. This is producing a significant cross-pollination of ideas as well as inspirational fellowship.

In South Africa, for example, Peter Tarantal (executive director of Operation Mobilisation), Moss Nthla (general secretary of the Evangelical Association of South Africa), and Miles Giljam, the new team leader of African Enterprise, decided to host workshops in five major cities around South Africa. Cape Town 2010 participants shared their impressions with a cross-section of hundreds of leaders.

The group then worked through what *The Cape Town Commitment* would mean for the Church in South Africa. These workshops were called "Beyond Cape Town 2010." To make the workshops more effective, the deputy principal of the South African Theological Seminary condensed the *Commitment* into a few pages. Participants were then encouraged to read and study the *Commitment* as a whole.

Organizers had three objectives: (1) to encourage those present to implement what was relevant to them in their particular contexts, (2) to plan for cooperation in their cities, and (3) to come up with pointers for what should be dealt with nationally.

This was followed by a Christian Leaders Consultation held 19-21 July in Johannesburg. Here, the outcomes identified in the workshops received further attention and focus.

Methodology and strategy. Many, such as Enoch Phiri of Malawi, found that the congress impacted how they do evangelism. Phiri's experience deepened his understanding of evangelism as he was involved in preaching in schools, home cells, colleges, churches, funerals, and marketplaces through Mission Africa. The congress not only had a strong theological and intellectual component, but included vigorous teaching about new methodologies and strategies for effective evangelistic outreach.

The Cape Town Commitment. The *Commitment* is an historic statement of faith in the tradition of the 1974 *Lausanne Covenant* and the 1989 *Manila Manifesto*. Many people are reading the *Commitment*, studying it, and sharing it with others. In my own monthly email news/prayer letter, I have been sharing extracts from the *Commitment*. As people get bite-sized sections, they can study them, absorb them, and then apply them.

Partnership. Leonard Kiswangi of Congo shared that "more and more church leaders are realising the paradigm shift from individualism and isolation into partnership in the work of mission."

He believes the matchmaking experience under Mission Africa "remains one of the major legacies of the congress....This approach is continuing to create more and more openings for ministry synergy." For example, the work in Burkina Faso with brothers and sisters from the Francophone network is now opening doors in other French-speaking countries as well.

In African Enterprise, we have found this kind of partnership very encouraging. Our team in Rwanda was recently joined by others from Kenya, England, the USA, and Niue for an evangelistic outreach in the needy area of Gisenyi.

Many Africans are excited about not only receiving and experiencing such partnerships from people overseas, but are looking forward to African evangelists experiencing further cross-pollination by ministering in Europe or North America. This gives both credence and reality to one of the key recommendations of Lausanne that "mission is from everywhere to everywhere by everyone." This mutual interdependence and developing worldwide synergy for evangelism is has significant potential for long-term impact.

We have also been encouraged by the report from Songe Chibambo, who (with Scott Lenning, Eliot Winks, Blair Carlson, and others) was instrumental in bringing forth the Mission to Africa programme. When the group recently met in Boston for the Lausanne Biennial Leadership Meeting, they spoke with leaders from Russia, the Caribbean, Africa, Europe, USA, China, Australia, and South America who expressed an interest in the Mission Africa model.

These snippets of news from around Africa indicate that Lausanne III was not just an insignificant little blip on the radar screen of African Christianity, but a major historical happening which will impact this continent and its Church for decades to come.

Michael Cassidy is the founder of [African Enterprise](#). Author of a number of books, he has also played a key role as a Christian leader involved in reconciliation in South Africa.

Cape Town 2010: Eurasia One Year Following

By Anatoliy Glukhovskyy

God was on the move at Cape Town 2010! It was obvious through messages, testimonies, prayers, and fellowships.

Participants from Eurasia brought many photos home with them. However, pictures cannot reflect what for me was the most important dimension—the depth of relationship the Church in South Africa has with the Lord. Christians opened their hearts and homes to the rest of the world. Participants from Eurasia have shared a number of highlights from the congress.

Broader view of the global Church. Statements such as Psalm 76:1 (“In Judah God is known, His Name is great in Israel.”) can be rewritten for the Church in many parts of the world today. Vyacheslav Nesteruk, senior pastor of the Baptist denomination in Ukraine, said that his view of the Body of Christ has extended so much that he still has stories to tell in both his denomination and to unbelievers. One senior leader from Central Asia brought a challenge to his nation, reminding believers that despite much persecution, even the Church in China (which was prevented from attending Cape Town) gave money sacrificially to help their neighbors go to Cape Town.

During a visit to a church in the west of Ukraine, an elder told us about their pastor who went to Cape Town. He was very focused on his nation and could not imagine God using different people in such different ways. The Cape Town 2010 table group fellowship humbled and changed him. He learned how to love different people of different cultures. He was not sure if he should participate in the communion, but during the time of worship and confession, he knew that it was his holy moment with the Lord.

Deeper passion for world evangelism. Seeing and hearing about what God was doing globally prompted the question: “What more can I do for God in the world?” The Eurasia regional gathering during the congress was a time to celebrate God’s goodness, but also a challenge to be more active in spreading the gospel. Pastor Pavel Kolesnikov from Moscow is thankful that twenty years ago he helped his father and other leaders to organize evangelistic crusades and training schools with leaders from Billy Graham’s ministry. Today, Kolesnikov has the same passion to see unreached people groups in Russia covered with prayer and evangelism.

Greater vision for local mission. The congress helped the Church in Eurasia to see their own towns and regions as mission fields. Church leaders from the Carpathian region, Ternopil, and Lviv areas of Ukraine were surprised to realize how many towns in their regions are without even one evangelical church. Senior leaders of the Russian Church expressed gratefulness to missionaries from Ukraine who took the gospel to unreached people groups of their nation. The forthcoming Eurasian Consultation in Moscow (4-6 December 2011) will unite those who want to continue reaching the unsaved in post-soviet/communistic environments.

Deeper appreciation for spiritual leaders. There is no doubt that Billy Graham is a hero of the faith for leaders in Eurasia. Pastor Alexander from Moldova, as well as leaders from other countries of Eurasia, concluded that we need to honor our spiritual fathers and learn from them how to remain humble.

The current leadership team of The Lausanne Movement has a deep reverence for leaders like Graham, John Stott, Leighton Ford, and others. Doug Birdsall and Lindsay Brown have strong support from the Eurasian region because of their capability to build a movement that does not challenge national and denominational groups of churches and ministries.

Wider appreciation for younger leaders. The post-Congress consultation in Kiev earlier this year helped to clarify that Lausanne is a network of ministries that needs to be treasured and built on. For Pastor Vasiliy Raychinets, senior bishop of the Pentecostal denomination in Ukraine, it is a testimony of how God is building his Church from one generation to another.

Eurasia is rich with younger leaders. Twenty years of freedom has helped churches and seminaries to raise up a new generation of evangelists and prophets, pastors and teachers, preachers and workers. Russian and Ukrainian churches, as well as other national evangelical ministries, need to help younger men and women to fulfill the truly prophetic calling for their lives.

Both the protection of the family according to biblical criteria and the protection of the younger generation from negative influences of the prosperity gospel were taken as important challenges for the majority of participants from Eurasia.

Denis Gorenkov, deputy director for IFES-UA, was able to build stronger national and international partnerships in order to see universities as mission fields which hold almost 1.5 million students in Ukraine alone. As a younger leader, Ivan Rusin was challenged to bring and train at least seventy younger leaders (particularly from Central Asia countries) each year to campuses.

Eurasia is a seemingly new region, born between the two last congresses. Rediscovery of The Lausanne Movement has not been in vain. We can learn much from the success of the last congress and move forward in order for God's name to be great and well-known among both Slavic and Islamic nations of Eurasia.

Anatoliy Glukhovskyy (DMin) is the Eurasia international deputy director for [Lausanne](#). He is also president of the Ukrainian Evangelical Theological Seminary in Kiev, Ukraine.

The Cape Town Commitment's Relevancy: A Danish Perspective

By Morten Hørning Jensen

Yesterday it was time for the annual dust-off of my office. In the corner, I stumbled across a pile of memories that immediately struck a deep and sentimental chord in my heart: my papers from the Cape Town 2010 gathering.

Cape Town 2010 was an experience of a lifetime. But is it more? Is Cape Town 2010 something for *today*? And does it have an impact on our local region?

These are by far the most vital questions to ask in the aftermath of the congress. In our Danish delegation we initially did what many others did: created as much hype about the meeting as possible through interviews, articles, photo reports, etc. And it worked—for a month or so. But it soon slipped away in the stream of news. After all, who wants to hear tales and anecdotes from a past meeting? How

do we transform the Cape Town 2010 “was” to an “is” with enduring impact on our country and congregations?

We believe *The Cape Town Commitment* to be the best answer. Through the gracious help of a translator and publisher, we have put the full text into Danish and published it in both a free e-version and as an inexpensive booklet. Church leaders from across our region are blogging through the *Commitment* bit by bit on our [Cape Town blog](#). The feedback we’re getting from church leaders is amazement over the profoundness of this document.

But in what way is the *Commitment* able to address our country, churches, and ways of life?

Here is a mental picture which came to mind during Cape Town 2010: Imagine that the world is not round, but is instead a triangle with a horizontal baseline and long legs meeting in the skies. At the bottom you have the worst living conditions—endemic poverty, slavery, death by minor disease, etc. As you move to the top, all this fades away. Here (almost out of the triangle), you find the kind of living conditions I was born into in Denmark. I cannot even begin to imagine how unbelievably protected a life I am living as a white, middle-class, thoroughly churchd and family-secured person.

This kind of life shapes my Christianity. It shapes my reading of the Bible.

The *Commitment* forces me to deal with my blind spots. It draws a picture of our beliefs from the entire Bible and a picture of our churches from the entire world. It is like a mirror that provides no safe haven for any of us, but instead strongly urges us into reformation of our heads, hearts, and hands on the basis of God’s love for us.

A Robust Gospel

The *Commitment* calls us to let go of a small and selective gospel and be embraced by the all-encompassing robust gospel Jesus taught us—the one that not only calls us to *believe*, but also to *be*, *obey*, *share*, and *go* (from the *Commitment* Preamble).

This emphasis is not new. It has been heard before and occasionally stirred some dust into the air. But for three reasons I think the *Commitment* will have a long-lasting impact:

1. **It has Christ at the centre.** A robust gospel with strong emphases on the horizontal applications needs all the more to be thoroughly and squarely grounded on the atoning death and life-giving resurrection of Jesus Christ. Christ’s death and resurrection is like a chorus throughout the *Commitment*.
2. **It has the full Bible as its base.** The way in which the *Commitment* quotes and alludes to the grand story of the Bible from the Old Testament through the New Testament is amazing. The *Commitment* is intoxicated by the Bible—not with just a few verses here and there, but the full story.
3. **It looks reality in the eyes—that of the world as well as the church.** Try and count the acute crises the *Commitment* mentions by name and you will find the list very long. The *Commitment* refuses to hide behind pious preaching and detached truths.

A New World Arising

This combination is exactly what is needed, not least in the West, which might very well be in the midst of one of the biggest turnarounds and downfalls in modern history. A new world is arising in which Europe will no longer be prosperous and protected beyond measure.

We who have been living in a protected glass house will soon face realities that have been familiar to the rest of the world and to history.

The question is as simple as it is all-encompassing: Will we—will our churches—step into the robust gospel of the Bible—the “both/and” gospel—the vertically-based and horizontally-applied gospel?

It is *not* the *Commitment* that gives us this call. It is the love of God.

Morten Hørning Jensen is associate professor at the Lutheran School of Theology in Aarhus and part-time pastor in the church, Aarhus Valgmenighed.

The Contribution of Women to Lausanne’s Ministry

By Robyn Claydon

Over the years there has been increasing participation by women at Lausanne Movement gatherings.

- Lausanne I in Switzerland (1974): about 100 women participants; very little involvement at the leadership level
- Lausanne II in Manila (1989): about 900 women participants; some presented workshops, gave the Bible studies, and preached at the communion service
- Lausanne III in Cape Town (2010): over one-third of the 4,200 participants were women; contribution was significant at every level—presenting plenary papers, giving the Bible studies, leading multiplexes and dialogue sessions, chairing table discussions, sharing in the opening and closing ceremonies, and playing a vital part in the planning of the whole congress

One of the special aspects of Lausanne III was the onsite café, which provided opportunities for women and men to meet, discuss, share, and reflect on the conference while being ministered to by women from around the world. Presentations (through spoken word, music, and drama) each afternoon by women leaders from particular regions contributed a creative vitality to the event.

As the Lausanne senior associate for women, I spent years traveling to countries meeting women leaders and gaining insight into their special ministries. One of my great joys at Lausanne 3 was to meet up with many of them, hear how their ministries have expanded, and see them making significant contributions to Lausanne and to gospel ministries around the world.

Three years ago I had the privilege of handing over the role of senior associate for women to Elke Werner from Germany. Elke, a plenary speaker at the congress, has been alongside me in Lausanne ministry for a number of years and has many gifts the Lord is using for the kingdom. If you would like more information on the Lausanne women’s network, Wings, go to www.wingshomepage.com.

Robyn Claydon is vice chair of the [Lausanne Committee for World Evangelization](#). She is also Lausanne senior associate for women. She can be reached at robyncaydon@lausanne.org. Claydon served as program chair of the 2004 Lausanne Forum in Thailand.

PERSPECTIVES

No Christians, No Scripture, No Missionaries: Update to the List

By Ted Bergman and Bill Morrison

It is imperative for those of us who follow Christ to disciple all peoples. Of the many peoples that need missionaries, which are highest priority? We believe it is the groups which, so far as we know, have no Christ-followers among them, no books of the Bible, and no missionaries with the intent of bringing the gospel to them.

In an [earlier article](#) we listed languages some missionaries must learn in order to witness to these highest priority peoples.

This article is an update of that list based on further research. The result is a reduction of the number to only 112 languages! These peoples are found in 21 countries.

The largest number, 25, are in China; 16 are in Nepal, and 15 in Iran. The previous list was a combination of data from the World Christian Database (WCD) and SIL's *Ethnologue*. The WCD was chosen because it could be consistently correlated with SIL information about scripture availability for nearly every people group in its database. The WCD gives corroborating information about data that a people group has no Christians (though we don't know for certain how accurate and current this is).

But other databases have information and sources we can use to improve our list. For instance, [Joshua Project](#) data often relies on Paul Hattaway (author of *Operation China*), Patrick Johnstone (former editor of *Operation World*), Omid (for data on South Asia)¹, and others. The IMB's [Church Planting Progress Indicators](#) (CPPI) is informed by IMB field workers. In fact, researchers from all four of the global databases work together. There is value in having these different perspectives on the situation.

In addition to comparing data from other databases, we sought to confirm the findings by contacting field personnel who were close to the unreached peoples on the list. In a few cases, we learned of previously unreported missionaries working with a group or some believers.

Another much larger list has been promoted by Paul Eshleman through the [Finishing the Task](#) (FTT) partnership. This is also being updated, but as of July 2011, FTT lists 1,015 Unengaged, Unreached People Groups (UUPG) with populations greater than 50,000. To note yet another popular website, [Call2All](#) refers to 3,400 UUPG by including all groups, not just those over 50,000. Both of these begin from the IMB's CPPI data. At first glance, these might seem to target the same groups as those on our list.

The biggest difference is in whether a list includes only those with fewer than 2% evangelicals, or no Christians of which we know. The "evangelical or Christian" distinction is important to understand. Joshua Project takes both into consideration. To be designated "unreached," the group must be less

than 2% evangelical Christian *and* less than 5% Christian adherents. An evangelical is a subset of Christian adherents and is defined on their [website](#).

IMB has a similar definition for evangelical. As pointed out in *Operation World*, not all evangelicals are born again. The FTT and Call2All lists count only evangelicals, while we list only those groups without any Christian adherents. Again, both perspectives are valuable.

As Johnstone points out, there ought to be some distinction made between those who have no witness readily available to them and those who, if they sought it, could find scripture in a language they understand and a church that preaches elements of the gospel. For example, Japanese people in Argentina number an estimated 50,000 and have less than 2% evangelicals, so they make the larger list. But the gospel is generally available to them if they sought it out.

Another difference is that on our list, if individuals of a people group live on both sides of a national border, the language is still only listed once. The question we are asking is *how many languages will a missionary have to learn in order to reach the groups who have no Christians or scripture?* We learned, for instance, that the Runga of Chad have no scripture and few, if any, Christians; however, across the border in the Central African Republic, there are a number of Runga believers. So we removed this people group from our earlier list.

The final difference with the FTT list has to do with the population. Nowhere in the hundreds of places where God speaks of “all nations” and “all peoples” does he command going to larger groups first. If that were his strategy, Christ might have been born a Roman instead of a Jew.

Let’s advocate for *all* the unreached peoples as the Bible does, without distinction on size. It is true that the smallest people groups are usually more bilingual and bicultural and may not need a separate witness, but that is a tendency (not a fact) based solely on a low population figure.

The List

So [click here to view the new list](#). Although we asked researchers and field missionaries to review it, it undoubtedly still has errors. There may be peoples that are not on the list and should be, and others that could be removed.²

The JP and CPPI lists do not show data for some languages, but as the two right-hand columns show, there are no longer any of the disagreements that were in the earlier list. There is wide agreement on these very neediest people groups. We offer it with the prayer to the Almighty that he will send out workers to the harvest.

The authors would appreciate feedback on the accuracy of the list.

Endnotes

1. Data coming from Omid is reflected in the South Asian “country” pages in Joshua Project if a state (division/zone/province) is chosen or if a smaller administrative division of the state is chosen.

2. Hattaway noted in an email, for example, that there have been significant advancements among the Qiangic groups in China that are on the list, especially since the Sichuan earthquake. These groups may now have a few believers.

Ted Bergman (PhD) has lived many years in Africa and coordinated language survey work internationally from 1983 to 2006. He is editor of [SIL Electronic Survey Reports](#), is involved in sociolinguistic research in Asia, and is a research editor for [Ethnologue](#). **Bill Morrison** (MBA) has compiled the [Joshua Project](#) database of people groups over the past eleven years. He was systems and programming manager at Campus Crusade for Christ and The Navigators for more than twenty years.

International Orality Network's Declaration on Making Disciples of the World's Oral Learners through Audio Scripture Engagement

There are 4.35 billion people in our world who are oral learners. They are found in many cultural groups in the villages and in global cities around the world. We recognize that sixty percent of the world's population can't, won't, or don't hear the gospel when we share it simply because it's often coming through literate means they don't understand and to which they do not relate. We are grieved that there are...

- 2.7 billion unreached people resulting in approximately 3,500 unengaged, unreached people groups
- approximately two billion people without the Old Testament
- 2,252 unengaged, unreached people groups consisting of 350 million people without a single verse of scripture in their heart language
- too few strategies and resources committed to oral learners

The word of God is unchangeable, but the manner or method in which it is communicated does change. We celebrate that God has worked intentionally throughout history to bring his word to the peoples of the world utilizing various media formats, including oral communication, scribe and hand written text, the printed page, and digital means.

The Gutenberg Press enabled a print revolution and unprecedented spread of the word of God. Oral means were available prior to Gutenberg, but a scripture literacy revolution was empowered by means of making the full Bible available to every person who could read. We stand today at another seminal point in history in which digital technology makes it possible for every oral learner to engage with God's word in audio and audio/visual formats.

The [International Orality Network](#)'s vision and mission is to influence the Body of Christ to make disciples of all oral learners. We believe that the foundation of discipleship is the shaping by, and obedience to, the word of God. It is the inalienable right and privilege of every person to have access to the word of God in his or her own heart language and in a media format he or she understands.

- We call upon the Body of Christ to expand the reach of this revolution by making the entire word of God available to every person who can hear.
- We call upon the Church to embrace engagement of the audio scripture among oral learners with great urgency.

- We call upon the Church to engage all unengaged, unreached people groups and to place into their hands any and every available audio portion of God’s word in their heart language.
- We call upon the Body of Christ to devote energies, strategies, and resources to provide access for all oral learners to engage the entire word of God through audio/digital means, so that every tribe, tongue, and people group may hear, understand, and have the opportunity to respond!

LEADERSHIP PROFILE

Leadership Profile: Elke Werner, Evangelist, Mentor, Church Leader, Germany

Q. Tell us about your family.

A. I am married to the man whom I have loved since I was 17. His name is Roland. He is general secretary of the German YMCA, linguist, author, evangelist, and Bible translator.

Q. Give us a brief overview of your work and ministry.

A. I am the leader of **Christus-Treff**, a local church in Marburg, Germany. We have over seven hundred people attending every week, plus a church plant in Berlin and a guesthouse in Jerusalem. I am involved in several national ministries for and with women (Prisca, Filia, book projects, etc.). I am also the senior associate for **women in the Lausanne Movement** and lead a mentoring group of eight women from Austria, Germany, and Latvia through Leighton Ford Ministries. I am an author and evangelist among women.

Q. What is your favorite quote?

A. "There are two things that I have learned. The first one: there is a God. The second one: it is not me!"

Q. Who has been the most influential person in your life/ministry, and why?

A. The most influential person is my husband, Roland. He has helped me to develop my natural and spiritual gifts, challenged me to grow in many areas of life, and accompanied me on my journey of faith.

Evangelism. On Point.

Q. Describe a time in which you shared your faith in Christ with someone who didn’t know him, and then saw God clearly work in that situation.

A. I was speaking at an evangelistic women's breakfast meeting in a small town. The only male person in the room with three hundred women was a man who looked very critical and took a lot of notes while I was speaking. I was a bit afraid of a theological discussion with him when he approached me at the end of my talk. He looked me in the eye and said, "I have heard and understood all you said. For the first time I believe this is the truth. What shall I do now?"

I was amazed. He was working for the local

Q. What is the best piece of advice you've received?

A. No matter what you do, work at it with all your might (Ecclesiastes 9:10).

Q. What one issue do you believe is the greatest barrier to evangelism, and why?

A. In my cultural and spiritual context, it is materialism and post-modernity. People are indifferent and not interested in evangelism. This includes both non-Christians and Christians.

Q. What book do you most often recommend to others to read, and why?

A. I recommend a book by Lynn Smith called *Gender or Giftedness* and one by David Hamilton and Loren Cunningham called *Why Not Women?* The time has come to encourage and empower women to use all the spiritual gifts that God has given them for the sake of the gospel. These two books provide us with good theological research and answers to many questions regarding the ministry of women.

newspaper and also studying theology because he was trying to find God. He had come to the women's meeting in order to write a report on it. He had come as a seeker and a skeptic, but God had opened his ears and for the first time he was able to grasp the good news of what Christ had done for him.

"Why did no one tell me this in my theology studies?" he asked. I wasn't able to answer this, but I was happy to show him the way to Jesus! When I received a copy of the article he had written, I found many of my words printed for all to read. He had not only received Jesus, but was willing to share him with everyone.

Q. What would you like to be doing in five years?

A. Encourage more women to do what God has called them to do. Write more books and preach at evangelistic outreaches so that many will hear the gospel.

Q. How can people be praying for you?

A. Please pray for our Lausanne Penpals Program. Since Cape Town 2010, about one hundred women from around the world have stayed connected and kept in touch, encouraging each other and praying for each other.

INTERNATIONAL PUBLISHING

Beyond the Printed Book: Redefining Publishing in the Twenty-first Century

By Renato Fleischner

Like never before, Christian publishers are blessed. God has allowed us to live in the midst of the most important changes since the invention of the Gutenberg Press. For hundreds of years publishers had just one way to communicate—printed paper. Today, we have a plethora of platforms for reaching readers: printed books, magazines, and newspapers, Twitter, Facebook, blogs, ebooks, and Apple applications. We must be tech savvy and highly skilled.

Sometimes, the breakneck pace of change scares us. It can seem more like a threat than an opportunity. But the fact is we can't continue to publish books the way we used to.

We also can't ignore the variety of ways we now have to communicate. In a sense, it doesn't matter which particular medium we are talking about. More and more, we realize that, as publishers, our role is to provide content, regardless of which media we use to communicate it.

Perhaps our real problem is how to monetize the new media in order to survive and thrive. Most readers are not willing to pay for online content. But online media demand high investment from publishers. In this unknown frontier, spending too much money can put businesses at risk. Yet, more and more readers are becoming Internet users.

Recently, we investigated how our publishing house could take advantage of online trends.

A Case Study from Brazil

Editora Mundo Cristão is an independent Christian publishing house in one of the world's most dynamic markets. Brazil has experienced five successive years of significant economic growth. Due to government measures, the spending power of the poorest layers of society has increased. Approximately thirty million people have become "consumers" during this period; before, they could barely afford to cover basic needs.

Meanwhile, the Evangelical Church in Brazil has been rapidly expanding. It has grown nearly ten times larger since 1970—from 4.8 million in 1970 to 46 million in 2010 (see chart). Projections indicate that evangelicals could represent fifty percent of Brazil's population by 2020. (In 2010, Brazil had nearly 200 million inhabitants.)

Brazilian evangelicals mostly belong to the poorest layers of our society. A low-cost printed title is the only way to motivate them to purchase a book. For these readers, it is cheaper and easier to have a printed book than an e-book.

Such a dynamic economy challenges us to reach a broader audience. The Internet has become more popular and the number of households with Internet access has grown more than seventy percent in the last four years. With online access at work, cybercafés, and more, an estimated seventy-six million Brazilians may now be connected online.

At Mundo Cristão, we are testing new technologies to reach a larger audience and, ultimately, to fulfill our mission. So far, new media have boosted our effectiveness.

Creating Communities

One lesson we have learned is that we have to create and sustain reader communities with frequent interaction. Some call it a "business to community" strategy. It requires rethinking the *business as usual* strategy. Sometimes, publishers release a book with the assumption that it will reach all kinds of readers. That's a mistake. A book for everybody is a book for nobody. We need to define the reader's profile and use social networking tools to reduce the distance between us.

Twitter, Facebook, Websites

In terms of Twitter followers, we are the third largest Brazilian publisher. Every day, we send tweets with campaigns, news, and book launch announcements. In August, twenty-two thousand followers were interacting with us. It's amazing how fast our twitter posts are replicated.

Recently, we launched a new edition of The New Living Bible in Portuguese. In order to spread the new translation's concept, every day a Bible verse is tweeted. The uniqueness of this new translation has been shared in an unprecedented way.

We are also on Facebook. There, we post copies of the messages we send via Twitter and insert links to our website updates.

The [website](#) is also a fundamental tool to our publishing strategy. Besides the company website, we have created sites for some of our new releases. A good example is a [site](#) designed for young girls. For this audience, we publish a devotional [Bible](#), fiction, nonfiction, and devotionals.

Secular magazines for girls have given us several good reviews. There is no quality difference between our books and similar books published by Brazil's largest general publishers.

These young readers' responses and feedback have given us insights for future publications. Girls are sending us questions on faith issues, behavior, and health. They are listening to songs, reviewing our series, and more. Their desire to interact online has exceeded our dreams.

Mundo Cristão also publishes a magazine, [Seu Mundo](#) (*Your World* in English), that provides details of new book releases, author interviews, and articles. It's free and can be read [online](#).

Our website also offers free book chapters and allows reader to share their reviews.

Paper Is Not Dead

Despite predictions of the death of the printed book, we don't believe it will happen any time soon. We have been distributing printed books as never before and believe that digital and paperback can live in harmony. For those who publish printed books, printing technologies for small quantity and larger print runs have opened new possibilities.

Despite the economic crisis facing many printing companies, some are still investing in new equipment. Advances in software such as InDesign and Adobe Acrobat and the spread of broadband networks reduce a book's production time. In the early 1980s it took ten years to develop a Bible translation; now it takes five years.

Collaborative solutions exist today that eliminate geographic barriers. In many countries, it's possible to print abroad and harness the most innovative solutions available. *The New Living Bible* was edited in Brazil, paginated in Denmark, and printed in China.

POD

Mundo Cristão sells more than 3.2 million copies annually. However, we (like all publishers) do not have the budget to keep copies of all our titles stored in a warehouse.

Print on demand (POD) enables readers to purchase older titles at a reasonable cost. A typical print run for a reprinted book requires at least one thousand copies to be cost effective. However, this title may typically remain for a year or more in the warehouse. When publishers have up to three hundred titles in their backlists, they barely have funds to reprint a few titles.

Using a POD solution means printing as few copies as you like. The individual book cost is higher, but the total amount invested is much less. This means the title would cost fifty percent more than a current bestseller, but we have found that many readers are willing to pay more for it.

We are also considering a partnership with a print-on-demand supplier in the U.S. to serve the Portuguese-speaking market there. We intend to give these readers a better and faster service with reasonable prices. If this works, we will include bestsellers as well.

Ebooks

We have started to convert our titles to digital. The ebook market is still small in Brazil, but we are testing its viability. In the United States ebooks comprise four to seven percent of titles among the largest publishers. There are approximately one million ebook titles available in English, but just four thousand in Portuguese. Conversion costs from print to ebooks are steep, and we are trying to find cheaper methods. The Brazilian government is about to reduce taxes on e-readers and we expect to have new users soon.

The ebook is also an alternative for reaching Portuguese-speaking readers throughout the world. Ebook prices are generally twenty-five to thirty percent less than print titles. Regardless of the uncertainty of the size of the ebook market, we should not exclude ourselves from it.

We have also developed an application for the iPad, although we haven't launched it yet. Again, the idea is try the technology and test the market. We would use a public domain title and price it as low as possible. The ebook would have video, audio, and interactive tools.

Using a smart combination of these new technologies is the only way for publishers to survive and grow in such uncertain scenarios.

We should not dismiss nor blame the changing technologies. Instead, we must thank God for additional tools to broadcast the good news.

Renato Fleischner is editorial and production director at [Mundo Cristão Publishers](#), Brazil's largest independent Christian publishing house. He studied journalism and has an MBA in marketing. He has worked in the publishing industry for twenty-two years, nine of those at Mundo Cristão.

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