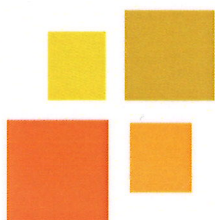




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A Range of Perspectives



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and Knud Jørgensen



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HISTORY OF THE PARTNERSHIP OF MEN AND WOMEN IN THE LAUSANNE MOVEMENT

Jane L. Crane

The contributions to world evangelization by the Lausanne Movement are well known, but its modelling of the partnership of men and women in ministry has also been significant. This essay provides a historical account of actions taken by leadership in the Lausanne Movement toward this partnership. Reviewed are Lausanne's three major congresses, resulting formal documents, and one of its forums that specifically addressed this partnership. The essay is organized according to acts before, during, and after the Cape Town Congress. I write as Lausanne's first Senior Associate for the Partnership of Men and Women, and Special Interest Committee Chair for the same topic (2007-12).

Women in Lausanne Prior to the Cape Town Congress

Lausanne, Switzerland

For the first World Congress in 1974, writes sociologist William Martin, Billy Graham suggested in a goal ahead of its time that 10% of the participants be women.¹ Reportedly, 7% of the actual participants were indeed women.² Vonette Bright, wife of Bill Bright, the founder of Campus

¹ William Martin, *A Prophet with Honor: the Billy Graham Story* (New York: William Morrow and Company, 1991), 442. He writes that this was a 'significant departure from the common evangelical practice of barring women from public roles.'

² Robyn Claydon cites a figure of about 100 women in 'The Contribution of Women to Lausanne's Ministry,' *Lausanne World Pulse*, Oct/Nov 2011. www.lausanneworldpulse.com/page_print.php. Accessed 22 Oct 2011. Douglas Birdsall provided the figure of 7% in an email communication to the author, 12th April 2013. If the final list of participants was 2,400, as Martin reports, then 7% would have been 168 women.

Crusade for Christ, was the only woman on the board for the gathering, and her responsibility was prayer.³

The *Lausanne Covenant* gave only brief but significant comments regarding women. These foreshadowed the later, fuller comments to come about women in future Lausanne documents:

We should share God's 'concern for justice and reconciliation throughout human society and for the liberation of men and women from every kind of injustice. Because men and women are made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he or she should be respected and served, not exploited.'⁴

Manila, Philippines

When the second Congress took place in Manila, in 1989, far more women were in attendance, participated from the platform, and were addressed in substance in the Congress document. Out of 4,300 delegates, nearly a quarter were women.⁵ In addition, women gave about 10% of the plenary sessions and presented workshops and some of the Bible studies.⁶ Robyn Claydon of Australia presented a plenary Bible exposition, the first time this was done by a woman at a Lausanne Congress.⁷ A man presided over the communion service, but a woman preached at the service, which did garner some complaints because she was a woman.

Many of the women participants requested a women's network in Lausanne, so Leighton Ford, who was very involved with the leadership of the Manila Congress, asked Robyn Claydon to start one. For the next 25 years, she travelled around the world encouraging women leaders, including younger ones, and eventually became Vice-Chair of the Lausanne board. I had the privilege of learning from her sterling and joyful example when I reported to her as chair of a Lausanne Special Interest Committee.

The official document that came from the Manila Congress, the *Manila Manifesto*, addresses gender issues in two of its 21 Affirmations. Together, the two Affirmations build toward a call for the partnership of women and men in evangelization:

³ Email communication from Robyn Claydon and Elke Werner, current Lausanne board member and overseer of the Lausanne Women's Network, to the author, 18th Feb 2013.

⁴ *Lausanne Covenant*, '5. Christian Social Responsibility'. www.lausanne.org/en/documents/lausanne-covenant.html.

⁵ Alan Nichols (ed), 'Gifts of Women,' in *The Whole Gospel for the Whole World* (Charlotte, NC and Ventura, CA: Regal Books/LCWE, 1989), 66.

⁶ Alan Nichols, *The Whole Gospel for the Whole World*, 67.

⁷ Email communication from Robyn Claydon to Jane Crane, 18th Feb 2013.

Affirmation 13: We affirm that we who claim to be members of the Body of Christ must transcend within our fellowship the barriers of race, gender and class.

Affirmation 14: We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good.⁸

The *Manila Manifesto* also states that while there is not full agreement as to what forms the leadership of women should take, they must be given opportunities to exercise their gifts and callings for suitable training for both men and women.⁹ The *Manila Manifesto* deplored 'the failures in Christian consistency', including sexual discrimination,¹⁰ and affirmed that 'co-operation in evangelism is indispensable', with both sexes working together.¹¹ What the partnership between men and women would look like, however, was not fully defined. That partnership, within and outside the Lausanne Movement, would have to emerge in future events.

Pattaya, Thailand

In addition to the three major Congresses, Lausanne organized dozens of smaller gatherings through the years, and one of these specifically addressed the partnership of women. Lausanne's 2004 Forum for World Evangelization in Pattaya, Thailand, drew together 1,530 delegates from 130 countries.¹² It was organized into 31 'issue groups' for study and preparation of a *Lausanne Occasional Paper*, with the set eventually being published in three volumes.¹³

One of these issue groups was entitled 'Empowering Men and Women to Use their Gifts Together in Advancing the Gospel'. Nearly fifty men and women from a dozen countries participated in it. The issue group's presentation to the Forum and the *Lausanne Occasional Paper* declared:

For the whole church to take the whole gospel to the whole world, more labourers, both men and women, must be released to exercise their God-given gifts for ministry and leadership. More than half of the body of Christ are

⁸ *Manila Manifesto*, www.lausanne.org/en/documents/manila-manifesto.html.

⁹ *Manila Manifesto*, 6, The Human Witness.'

¹⁰ *Manila Manifesto*, 7, The Integrity of the Witness.'

¹¹ *Manila Manifesto*, 9, Cooperating in Evangelism.'

¹² David Claydon (ed), *A New Vision, A New Heart, A Renewed Call, Lausanne Occasional Papers from the 2004 Forum for World Evangelization hosted by the LCWE in Pattaya, Thailand, Sept 29-Oct 5, 2004*. Copyright © 2005 LCWE (Pasadena, CA: William Carey Library, 2005), Volume One, x.

¹³ David Claydon, *A New Vision, A New Heart, A Renewed Call*, Volumes One-Three.

women, who are the most undervalued and under-utilized resource of the Church.¹⁴

Summary Affirmations produced by the leadership of the Forum included the following:

In this Forum we have experienced the partnership of men and women working together. We call on the church around the world to work towards full partnership of men and women in the work of world evangelization by maximizing the gifts of all.¹⁵

The Cape Town Congress

Lausanne's World Congress in Cape Town in 2010 was called 'the most representative gathering of Christians to date',¹⁶ with more than 4,000 leaders from 198 countries. This section examines women's participation in that Congress.

Women as Delegates and in Leadership

Delegates for the Congress were proposed by national selection committees, and Congress leadership requested that these committees include at least 35% women among their delegates. Under the leadership of Bishop Hwa Yung of Malaysia, the International Participant Selection Committee for the Congress developed this figure to exceed participation by women at the two earlier Lausanne Congresses, as well as at many smaller gatherings of Christian leaders at that time.¹⁷

Also recommended to selection committees was a certain percentage of young men and women delegates under the age of 40. A 10% variance was allowed within the categories of women and younger leaders for the national selection committees to reach their total numbers. Most countries complied with the guidelines. National nominating committees who did not comply were respectfully asked to go back to the drawing board to nominate more women and youth, and most of them did.

¹⁴ David Claydon, *A New Vision, A New Heart, A Renewed Call*, Volume Two, 636. The content referenced is also available online as *Lausanne Occasional Paper 53*, 'Empowering Men and Women to Use their Gifts Together in Advancing the Gospel,' at www.lausanne.org/en/documents/lops/869-lop-53.html.

¹⁵ David Claydon, *A New Vision, A New Heart, A Renewed Call*, Volume One, xii.

¹⁶ ChristianityToday.com, daily online missive from the Cape Town Congress, 20th Oct 2010. Also referenced in www.lausanne.org.

¹⁷ According to an email from Douglas Birdsall to the author on 12th April 2013, the percentage of women's involvement in the third Congress was much higher than at most of the dozens of gatherings of Christian leaders from around the world that he attended between 2007 and 2010, though these would have been smaller than the third Congress.

Women were also in some of the central leadership positions for the Congress. Two women were officers of the board. Robyn Claydon, the founder of the women's network, was Vice-Chair, and Esme Bowers from South Africa was Secretary. Other female board members included Judy Mbugua of Kenya, also on the Congress Advisory Council; Elke Werner of Germany, who then headed up Lausanne's women's network; Sarah Plummer from Australia, Chair of the Intercessory Working Group; and Grace Mathews of India, Congress Programme Director. Lindsay Olesberg, author of *The Bible Study Handbook*,¹⁸ was co-ordinator of the team of Congress plenary Bible expositors. Some of the Senior Associates and Special Interest Committee chairs for Lausanne were also women. In addition, women held several of the key administrative positions, including Julia Cameron as Director of External Relations, Naomi Frizzell as Director of Communications, and Kimberly Iannelli as Co-Director of Participant Selection.

Women were also some of the table leaders at the Congress when discussions took place each day among the 4,000 delegates seated at tables of six, with generally a mix of men, women, and of nationalities.

Women Speakers and Partnership Themes

At platform levels, women gave some of the main plenary talks at the Congress. They also delivered numerous briefer presentations at the plenary level, spoke in most of the workshops, and led some of them. Glenn Smith oversaw the workshops, called multiplexes and dialogues, and aimed for at least 35% women speakers in all of them. Some of the main workshops were also led by women, such as one on leadership with Jane Overstreet with an overflow crowd of men and women.¹⁹

A woman gave one of the six plenary Bible expositions. Ruth Padilla DeBorst, a theologian from Latin America and General Secretary for the Latin American Theological Fraternity, expounded on Ephesians 2 to the entire Congress. In examining the question, 'Where does God live?' she included a few mentions of women. She pointed out that Jesus affirmed the dignity of women, spoke to them, and called men to account regarding their treatment of them. She said Paul 'daringly preached mutual submission to all', particularly to the powerful of that day – men and fathers. She said Paul acknowledged 'the anointed leadership of women'.²⁰ She also

¹⁸ Lindsay Olesberg, *The Bible Study Handbook: A Comprehensive Guide to an Essential Practice* (Downer's Grove, IL: InterVarsity Press, 2012).

¹⁹ Jane Overstreet, 'How to Build A New Generation of Christ-Like Leaders', in multiplex, 22nd Oct 2010, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11000>.

²⁰ Ruth Padilla DeBorst, Ephesians 2, Plenary Biblical Exposition. Cape Town 2010: The Third World Congress, 19th Oct 2010. <http://conversation.lausanne.org/en/resources/detail/11324>. Her speech is also available in J. E. M. Cameron,

included the interaction of men and women in her answer to the question of where God lives:

God lives in the new humanity created by God, reconciled by Christ, and indwelt and diversely gifted by the Holy Spirit for the building up of that community and for works of peace and justice far outside its bounds. God lives wherever women and men together allow the Community-of-love to imprint God's image on them, to speak reconciliation into being in their midst, to tear down all humanly constructed walls and spiritually bolstered exclusions so that unity becomes visible, to remind them that once we were all together in death and that our lives, our value and our purpose depend entirely on God's unmerited grace. God yearns to build the world church today into his earthly dwelling place!²¹

On the partnership-themed day of the Congress, husband and wife Ramez and Rebecca Atallah spoke together for the plenary Bible exposition on Ephesians 6.²² Ramez was Programme Chair for the Congress and is General Secretary of the Bible Society of Egypt. Rebecca has been called 'Mother Theresa' to the untouchables of a garbage city outside Cairo, where she has worked since 1982.²³ Rebecca shared how God's power has overcome the forces of evil in that garbage city, including the discovery of a cave there that has become the largest church in the Middle East.

In another plenary session, Elke Werner from Germany spoke on the topic of men and women in ministry. "When Christ died on the cross," she said, "he brought full redemption to men and women. Women are not second-class citizens in God's kingdom."²⁴ "God has created us," she said, "men and women, to work side by side." She also voiced these key statements:

We have to admit that we have failed to voice our concern for justice for women.

God calls us to be a prophetic voice, an advocate for the oppressed and weak.

God calls us to release women into the full use of their spiritual gifts.

God calls us to reach out to women around the world.

God calls us to be reconciled to one another as men and women.

Let us determine today to partner together for Christ's sake.²⁵

Christ Our Reconciler (Nottingham, UK and Downers Grove, IL: IVP/Lausanne Library, 2012).

²¹ Ruth Padilla DeBorst, Ephesians 2, Plenary Biblical Exposition.

²² Ramez and Rebecca Atallah, Ephesians 6, Plenary Biblical Exposition. Cape Town 2010: The Third World Congress, 24th Oct 2010. <http://conversation.lausanne.org/en/resources/detail/11643>.

²³ Glenn Smith, 'Transforming Lives in Cairo's Garbage Villages' in *Lausanne World Pulse*, Feb 2008. www.lausanneworldpulse.com/urban.php/903?pg=all, accessed 12th Sept 2013.

²⁴ Elke Werner, 'Men and Women in Ministry', Plenary Presentation, Cape Town 2010: The Third World Congress, 23rd Oct 2010. <http://conversation.lausanne.org/en/resources/detail/11560>.

²⁵ Elke Werner, 'Men and Women in Ministry'.

Leslie and Chad Segraves, a thirty-something husband-and-wife team who co-founded and lead an international ministry together, delivered a plenary session on the partnership of men and women in ministry. Both hold doctorates in Missiology from Fuller Seminary, but unfortunately only Chad's doctorate was identified in their biographies in the Congress programme. Chad tried admirably on-stage to rectify the omission, and with humour, by referring to the fact that Leslie received her doctoral degree a whole two hours before he did! Leslie shared that she has been discriminated against at times as a woman, with people wanting to know just about Chad's spiritual gifts. Their ministry trains and empowers both women and men. As a result, they said, 41,000 people from forty different unreached people groups have come to Christ through women church planters trained by the Segraves in collaboration with some of the churches in Asia.²⁶

Chad and Leslie each shared how they 'fight against the Fall'. Chad said he does this as a man when he seeks to empower his sisters in the body of Christ to use every gift they have been given – requiring him to be humble, teachable, and willing to die to self. Leslie shared that, as a woman, she works against the Fall when she uses every gift that God has given her, including the gift of leadership – requiring her to be humble and willing to step up in a church culture that often prefers her brothers.²⁷ The Segraves' presentation to the Congress was interrupted repeatedly by applause.

On the last evening of the Congress, communion was led by Archbishop Henry Orombi of Uganda, Chair of the Africa Host Committee for the Congress, and the Revd Douglas Birdsall, Executive Chair of the Congress, with Grace Mathews of India, the Congress Programme Director.²⁸

Multiplex and Dialogues

One of the major multiplex workshops was called 'Men and Women – A Powerful Team for the Completion of the Great Commission'. It was organized by the global team that I chaired, Alliance 2.29,²⁹ and included multiple speakers. David Hamilton, co-author of a book about women in ministry leadership with the founder of Youth With A Mission,³⁰ explored Scripture regarding men and women working together as a team, the inclusive treatment of women by Jesus and Paul, and the main idea of

²⁶ Leslie and Chad Segraves, 'Partnership of Men and Women', Plenary Presentation, Cape Town 2010: The Third World Congress, 24th Oct 2010. <http://conversation.lausanne.org/en/resources/detail/11609>.

²⁷ Leslie and Chad Segraves, 'Partnership of Men and Women'.

²⁸ 'Cape Town 2010 Closing Ceremony,' 24th Oct, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11010>.

²⁹ Alliance 2.29 is based on Joel 2.29, where both men and women prophesy.

³⁰ Loren Cunningham and David Hamilton, *Why Not Women: A Biblical Study on Women in Missions, Ministry and Leadership* (Seattle: YWAM Publishing, 2000).

passages sometimes used to limit women's ministry.³¹ Edwin Fillies, who grew up during apartheid in a small, male-dominated village in South Africa, shared how impactful Christian women were in his life and likened the pain of apartheid to gender discrimination.³² A couple from Australia and another from Croatia spoke about their teamwork in ministry and equality in marriage.³³ A professor of New Testament at the Assemblies of God Seminary in the USA, Deborah Gill, spoke on the inclusion of women in the early church and making room for female leaders today.³⁴ Maureen Menard of South Africa facilitated the multiplex and shared some of her experiences as a single woman missionary.

The partnership of men and women was also addressed in three dialogue sessions.³⁵ In one, the former chair of the Asia Theological Association, Ivan Satyavrata, spoke with Deborah Gill on integrity in male-female ministry interactions. Another dialogue addressed men and women in evangelization, but one of the scheduled female speakers, a top leader in China, was in the delegation held back from the Congress by her government.

In a third dialogue, I presented facts and theories regarding the three main debated Scriptures about women.³⁶ In 1 Corinthians 11:3-12, does man as the 'head' of woman imply 'authority' or 'source' in the Greek and context of the passage? In 1 Corinthians 14:34-36, is Paul silencing women in the churches, or correcting a misapplication of Jewish 'law' to the early church? In 1 Timothy 2:11-15, is Paul setting up a prohibition that women

³¹ David Hamilton delivered two presentations (due to the illness of one speaker) in the multiplex on 'Men and Women – A Powerful Team for the Completion of the Great Commission,' 23rd Oct 2010, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11632> and <http://conversation.lausanne.org/en/resources/detail/11634>. Hamilton did his Master's thesis on the three main scriptures sometimes used to limit the ministry of women.

³² Edwin Fillies' talk can be found after David Hamilton's first presentation and may be viewed at <http://conversation.lausanne.org/en/resources/detail/11632>.

³³ Robyn and David Claydon and Eva and Danijel Mrcic 'Men and Women, Husband Wife Partnership,' in the multiplex on 'Men and Women – A Powerful Team for the Completion of the Great Commission', 23rd Oct 2010, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11633>.

³⁴ Deborah Gill, 'Men and Women: Making Room for Female Leaders in the Broader Body of Christ', in the multiplex on 'Men and Women – A Powerful Team for the Completion of the Great Commission,' 23 Oct 2010, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11635>.

³⁵ The Dialogues were facilitated by Ellen Duffield of Canada. Due to the extensive number of Dialogues at the Congress, these were not videotaped.

³⁶ The Dialogues were not recorded, but this teaching was from Jane L. Crane, 'Map for Gender Reconciliation'. Published in part in *A New Vision, A New Heart, A Renewed Call*, David Claydon (ed) (Pasadena, CA: William Carey Library, 2005), Volume Two, 659-669. The complete Map, DVD, and CD of 100+ Power Points for teaching the Map can be found at www.gendemap.org.

should not teach or have authority over men, or correcting a particular woman or a pagan teaching then prominent in Ephesus? Examined were key Greek words and idioms, cultural practices of the day, Paul's other statements about women, and theories about each passage from both sides of the argument. A conclusion was left to the listeners.

Testimonies

Two additional talks by women merit special mention here. Though neither discussed the partnership of men and women in ministry, nor advocated women as individuals in ministry, the words and role model of these two women resulted in perhaps the most inspirational moments of the Congress. Many attendees, including Doug Birdsall, the Executive Chair, cited these talks as among the most impactful.³⁷

The first was by a young woman of 18 originally from North Korea, whose name was withheld for reasons that will become obvious. She told how her father, once a political leader in her native country, had escaped but then went back to share the Gospel of Jesus Christ. He never returned and was probably shot publicly, she said. Now she too wants to help the North Korean people and, through tears, asked her brothers and sisters in the Congress to pray for them. When she had finished, a strong applause continued unabated for quite a while, probably the longest of any at the Congress.³⁸

Libby Little, the recent widow of a medical missionary in a very dangerous place in the world, also gave one of the most moving talks of the Congress. As part of what she shared, she read from blood-stained notes recovered from her husband's body that were apparently for his last talk on the mission field before he was killed.³⁹

In the end, the balance of speakers at the Congress between male and female seemed good to me, and apparently to others. I heard of no complaints from women enquiring where the women speakers were. I heard of no complaints from men that there were too many women speakers, though there may have been some. It seemed that the Congress leadership had struck a good balance for the times.

A Place to Gather

As with any minority, the women delegates needed a place to gather to encourage one another. The Congress leadership gave place in the

³⁷ Mass email by Doug Birdsall, 22nd Nov 2010.

³⁸ Testimony by unnamed young woman from North Korea, 23rd Oct 2010, Cape Town 2010: The Third World Congress. <http://conversation.lausanne.org/en/resources/detail/11671>.

³⁹ For security reasons, this testimony has not been made available for viewing.

convention hall for women to gather at board member Elke Werner's brainchild, the 'Women's Café'. Here women, and some men, congregated to talk, relax, network, and take some of their meals. Each afternoon, women leaders from various regions around the world made presentations that included the spoken word, music and drama, giving more opportunity for women leaders to share their work for the Gospel.

The Cape Town Commitment

The *Cape Town Commitment*, the Movement's formal document from the Congress, includes a Section specifically on 'Men and Women in Partnership'.⁴⁰

Contrary to much of Christian history when the extensive work of women has been marginalised, or even credited to men, this Section of the *Commitment* acknowledges:

The enormous and sacrificial contribution that women have made to world mission, ministering to both men and women, from biblical times to the present.⁴¹

The *Commitment* affirms that:

Women and men are ... equal in creation, in sin, in salvation, and in the Spirit. All of us, women and men, married and single, are responsible to employ God's gifts for the benefit of others, as stewards of God's grace, and for the praise and glory of Christ ... We should not quench the Spirit by despising the ministry of any.⁴²

Further, the *Commitment* encourages churches to:

Acknowledge godly women who teach and model what is good ... and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions.⁴³

The *Commitment* also recognizes that different views exist regarding women in ministry and calls for a careful study of Scripture together on this issue, with due regard for the context and culture of the original authors, and without condemnation toward one another.⁴⁴ Further:

Where there is resistance to the manifest work of the Holy Spirit in any sister or brother we must repent [and] commit ourselves to a pattern of ministry, male and female, that reflects the servanthood of Jesus Christ, not worldly striving for power and status.⁴⁵

⁴⁰ *The Cape Town Commitment: A Confession of Faith and a Call to Action*. The Lausanne Movement (Great Britain: 2011), IIF, 3.

⁴¹ *Cape Town Commitment*, IIF, 3A.

⁴² *Cape Town Commitment*, IIF, 3.

⁴³ *Cape Town Commitment*, IIF, 3C.

⁴⁴ *Cape Town Commitment*, IIF, 3B (1), (2).

⁴⁵ *Cape Town Commitment*, IIF, 3B (3), (4).

This Section in the *Commitment* concludes with the following strong statement:

We long that women should not be hindered from exercising God's gifts or following God's call on their lives.⁴⁶

Though not under the partnership Section, another part of the *Commitment* calls the church of Christ to humility, integrity, and simplicity. It raises a topic that can be applicable to the subject of men and women in partnership for the Gospel. Here, the *Commitment* encourages pastors to

... help believers understand, honestly discuss, and practise the mutual submission that God requires of his children towards one another. In a world of greed, power and abuse, God is calling his Church to be the place of gentle humility and selfless love among its members.⁴⁷

Apparently a good balance was struck overall in the *Commitment* on the language of the partnership of men and women. I received reports that both sides of the debate at this time are pleased with it.

Beyond the Congress

Since the third World Congress and the release of the *Cape Town Commitment*, various follow-up resources have been developed with reference to the partnership of men and women. These include curricula for teaching the *Commitment* in churches and seminaries,⁴⁸ an extensive annotated bibliography of topics covered in the *Commitment*,⁴⁹ and a book of selected talks from the Congress, with Ruth Padilla DeBorst's biblical exposition.⁵⁰ In addition, many of the talks from the Congress, including most referenced in this essay, can be found online.⁵¹ The bibliography, published as a follow-on to the *Cape Town Commitment* lists sources for

⁴⁶ *Cape Town Commitment*, IIF, 3C.

⁴⁷ *Cape Town Commitment*, IIE, 3B.

⁴⁸ Rose Dowsett, *The Cape Town Commitment Study Edition* (Peabody, MA: Hendrickson/Lausanne Library, 2012). Provides study questions suitable for personal or group use.

Sara Singleton and Matt Ristuccia, *The Cape Town Commitment Study Pack DVD and Study Guide* (Peabody, MA: Hendrickson/Lausanne Library, 2013). Provides video clips of Congress teachings and testimonials, targeted spiritual practices related to Congress topics, and study questions.

⁴⁹ Darrell Bock, ed., *The Cape Town Commitment: A Confession of Faith, A Call to Action, Bibliographic Resources* (Eugene, OR: Wipf & Stock, 2013).

⁵⁰ J. E. M. Cameron (ed), *Christ Our Reconciler* (Nottingham, UK and Downers Grove, IL: IVP/Lausanne Library, 2012). Compilation of selected Congress addresses.

⁵¹ Libby Little's talk is not available for security reasons. Dialogues were not recorded. Recorded Congress talks are available at www.lausanne.org/en/multimedia/videos/ct2010-session-videos.html.

study on both sides of the debate about the ministry of women, but also includes the following statement:

The third Lausanne Congress itself was produced with women in some of the central leadership and platform roles.⁵²

After the Congress, Lausanne board chair Ram Gimoodal championed an increase of the percentage of women on the board, which would help it grow toward the 35% women who were delegates to Cape Town.

Another significant gathering of Christians from around the world, Edinburgh 2010, in which the Lausanne Movement participated, had many women attendees in addition to men. Women were also some of the speakers and were on the leadership team.⁵³ In addition, the influential World Evangelical Alliance, founded in 1846, currently has significant participation by women on its main leadership structures.⁵⁴

Further, more people are studying the pertinent Scriptures about women, as the *Cape Town Commitment* encourages, and gaining more understanding. A recent book chronicles this shift in leaders from various ethnicities as they have studied the Scriptures in more depth.⁵⁵

Conclusion

Undoubtedly, the blessing of God has been on the Lausanne Movement, and as the participation of women has increased since the first World Congress, that blessing has remained strong. Key factors in women's growing participation in the Movement have evidently been:

- the advocacy of women's participation by many men from around the world,
- the involvement of many godly and gifted women leaders, and
- a fuller understanding of the relevant passages in Scripture.

While further progress can be made to empower women more fully for the spread of the Gospel, both on their own and in partnership with men, I believe the sum total of the related actions by the Lausanne Movement thus far can be seen as progressive for the cause of Christ, and for the men and women who proclaim it.

⁵² Darrell Bock (ed), *The Cape Town Commitment: A Confession of Faith, A Call to Action, Bibliographic Resources*, 108.

⁵³ Julie C. Ma, Council Member and Executive Member for Edinburgh 2010. Phone conversation with the author, 5th June 2013. Also see Kirsteen Kim and Andrew Anderson (eds), *Edinburgh 2010: Mission Today and Tomorrow* (Oxford, UK: Regnum, 2011).

⁵⁴ WEA Central has three women out of a total of 10, while the International Council has four women out of a total of 12. www.worlddea.org/whoweare/governance. Accessed 5 June 2013.

⁵⁵ Alan F. Johnson (ed), *How I Changed My Mind about Women in Leadership: Compelling Stories from Prominent Evangelicals* (Grand Rapids, MI: Zondervan, 2010).

Lessons for the future are:

- Include women on leadership teams in sufficient numbers for a representative voice,
- Plan and advocate for sufficient delegate and speaker invitations to women, and
- Shape conference themes, where appropriate, and formal documents to include references to the ministry of women and the partnership of men and women for the Gospel.

The 'Spirit of Lausanne' includes partnership.⁵⁶ This historical account has reviewed the actions of Lausanne leadership regarding the partnership of men and women in Lausanne's three major Congresses, one pertinent Forum, and accompanying documents, toward the goal of the *whole Church* taking the whole Gospel to the whole world.

⁵⁶ The 'Spirit of Lausanne' is defined as exemplified by prayer, study, partnership and hope, in a spirit of humility. www.lausanne.org/en/about.html, accessed 10th Sept 2013.