Christians around the world today find themselves in contexts that are very different from those of 40 years ago: challenging Christians to think differently about the people among whom they live and work, the ways in which they interact with them, and the potential for future cooperation.


Key findings are arranged in relation to the Edinburgh 1910/Lausanne Movement motto: “The Whole Church taking the Whole Gospel to the Whole World”

**THE WHOLE CHURCH**

1. **Traditions**
   The whole church includes all Christian traditions such as Roman Catholics, Orthodox, Independents and others totaling 2.3 billion people in 2010. There were 18,800 Christian denominations in 1970, rising to 41,000 by 2010, expected to rise to 50,000 by 2020. Fragmentation continues to be a major challenge for Evangelicals and other Christians.

2. **Shift to the Global South**
   In 1970, 41.3% of all Christians were from Africa, Asia, or Latin America. By 2020, this figure is expected to be 64.7%. Between 1970 and 2020, each of the six major Christian traditions is expected to grow more rapidly than the general population in the global South. The significance of this shift was recently demonstrated in the election of Cardinal Jorge Mario Bergoglio of Buenos Aires, Argentina, as Pope Francis, the first Latin American head of the Roman Catholic Church.

3. **Renewalist and Evangelical movements**
   Pentecostals, Charismatics, and Independent Charismatics have grown at nearly four times the growth rate of global Christianity. In 1970, Renewalists were 5.1% of all Christians, but by 2010 they had grown to 25.8% (averaging 4.1% growth per year between 1970 and 2010). Evangelicals have also grown from 98 million in 1970 to 300 million in 2010.

**THE WHOLE GOSPEL**

1. **Preaching the Gospel**
   The number of unevangelized individuals has remained high but is falling as a
percentage of the world’s population. The number of unevangelized individuals is estimated to have been 1.8 billion in 1970 (44.3% of the world’s population) rising in number to 2.0 billion by 2010 (but dropping to 29.3%), and expected to reach 2.2 billion by 2020 (29.0%). Thus, even though population growth is increasingly outpacing evangelistic efforts, the percentage of unevangelized individuals worldwide is slowly dropping.

2. Serving the Poor
Among key social issues, the poorest children have made the slowest progress in terms of improved nutrition, and hunger remains a global challenge. Between 2006 and 2009, 850 million people around the world still lived in hunger, 15.5% of the world’s population. Even though extreme poverty has decreased, progress has been slow in reducing child malnutrition. In 2010, nearly one in five children globally was underweight, including one third of children in Southern Asia.

3. Working in Slums
The Christian presence in slums is disproportionately small. Although 1 in 6 people globally lives in slums, it is estimated less than 1 out of 500 Christian missionaries works in slums. In addition, only a tiny fraction (perhaps 1 in 10,000) of national workers (such as pastors) work in slums in their own countries.

THE WHOLE WORLD
1. Religious Resurgence
The percentage of the world that is religious continues to increase. In 1970, nearly 80% of the world’s population was religious. By 2010 this had grown to around 88%, with a projected increase to almost 90% by 2020. Religious adherence is growing largely due to the continuing resurgence of religion in China. In addition, in 1970 Christianity and Islam represented 48.8% of the global population; by 2020 they will likely represent 57.2%.

2. Religious Diversity
Religious diversity is increasing in many countries and regions in the global North. Most countries are becoming home to a greater number of religions. The Baha’i have a greater global spread than any major world religion except Christianity. Overall religious diversity is decreasing in many countries in the Global South, however, given the growth of mainly one religion, most commonly Christianity or Islam.

3. Lack of Personal Contact
81% of all non-Christians do not personally know a Christian. The countries in which there is least personal contact between non-Christians and Christians are overwhelmingly Muslim-majority countries. On a regional basis, only 10% of non-Christians in Western Asia are thought to have personal contact with a Christian.
SUGGESTED RESPONSES

WHOLE CHURCH
Provide training in civility.
Seeing others as equally made in God’s image and worthy of love and respect is integral to Christianity. Civility to those inside of the church should be valued. The Christian message is strengthened by the civility that is practiced toward adherents of other denominations.

WHOLE GOSPEL
Promote evangelism and social action, both locally and globally.
There is no lack of opportunity for Christians to share their faith and be involved in social action, both locally and globally. Local ministries and organizations are knowledgeable about the needs of their own communities, and generally have resources to connect volunteers.

WHOLE WORLD
Deepen knowledge of and interaction with people of other world religions.
Reaching out to adherents of other faiths is strengthened when both those who are sending and those who are sent better understand the religions of the world, including their histories, significant figures, sacred writings, and beliefs and practices. Foundational to such an understanding is theological perspective on both the similarities and differences between Christianity and other religions.

Feedback on the report is welcomed by the authors, and can be directed to Gina Bellofatto (gbello@bu.edu).