

The Highest Priority: Cross-Cultural Evangelism by Ralph D. Winter¹

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In recent years a serious misunderstanding has crept into the thinking of many evangelicals. Curiously, it is based on a number of wonderful facts: the Gospel has now gone to the ends of the earth. Christians have now fulfilled the Great Commission in at least a geographical sense. At this moment of history, we can acknowledge with great respect and pride those evangelists of every nation who have gone before us and whose sacrificial efforts and heroic accomplishments have made Christianity by far the world’s largest and most widespread religion, with a Christian church on every continent and in practically every country. This is no hollow victory. Now more than at any time since Jesus walked the shores of Galilee, we know with complete confidence that the Gospel is for all men, that it makes sense in any language, and that it is not merely a religion of the Mediterranean or of the West.

All that is true. On the other hand, many Christians as a result have the impression that the job is not nearly done and that to finish it we need only to forge ahead in local evangelism on the part of the now worldwide church, reaching out wherever it has already been planted. Many Christian organizations,

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ranging widely from the World Council of Churches to many U.S. denominations, even some evangelical groups, have rushed to the conclusion that we may now abandon traditional missionary strategy and count on local Christians everywhere to finish the job.

This is why *evangelism* is the one great password to evangelical unity today. Not everyone can agree on foreign mission strategies, but more people than ever agree on *evangelism*, because that seems to be the one obvious job that remains to be done. All right! There is nothing wrong with evangelism. Most conversions must inevitably take place as the result of some Christian witnessing to a near neighbor, and that is evangelism. The awesome problem is the additional truth that most non-Christians in the world today are not culturally near neighbors of any Christians, and that it will take a special kind of "cross-cultural" evangelism to reach them.

Cross-cultural evangelism: The crucial need

Let us approach this subject with some graphic illustrations. I am thinking, for example, of the hundreds of thousands of Christians in Pakistan. Almost all of them are people who have never been Muslims and do not have the kind of relationship with the Muslim community that encourages witnessing. Yet they live in a country that is 97 per cent Muslim! The Muslims, on their part, have bad attitudes toward the stratum of society represented by the Christians. One group of Christians has boldly called itself *The Church of Pakistan*. Another group of Christians goes by the name, *The Presbyterian Church of Pakistan*. While these are "national" churches in the sense that they are part of the nation, they can hardly be called national church if this phrase implies that

they are culturally related to that vast block of people who constitute the other 97 percent of the country, namely, the Muslims. Thus, although the Muslims are geographically near neighbors of these Christians, normal evangelism will not do the job.

Or take the Church of South India, a large church which has brought together the significant missionary efforts of many churches over the last century. But while it is called The Church of South India, 95 per cent of its members come from only five out of the more than 100 social classes (castes) in South India. Ordinary evangelism on the part of existing Christians will persuade men and women of those same five social classes. It would be much more difficult — it is in fact another kind of evangelism — for this church to make great gains within the 95 other social classes, which make up the vast bulk of the population.

Or take the great Batak church in Northern Sumatra. Here is one of the famous churches of Indonesia. Its members have been doing much evangelism among fellow Bataks, of whom there are still many thousands whom they can reach without learning a foreign language, and among whom they can work with maximum efficiency of direct contact and understanding. But at the same time, the vast majority of all the people in Indonesia speak other languages, and are of other ethnic units. For the Batak Christians of Northern Sumatra to win people to Christ from other parts of Indonesia will be a distinctly different kind of task. It is another kind of evangelism.

Or take the great church of Nagaland in Northeast India. Years ago, American missionaries from the plains of Assam reached up into the Naga hills and won some of the Ao

Nagas. Then these Ao Nagas won practically their whole tribe to Christ. Next thing, Ao Nagas won members of the nearby Santdam Naga tribe, that spoke a sister language. These new Santdam Naga Christians then proceeded to win almost the whole of their tribe. This process went on until the majority of all fourteen Naga tribes became Christian. Now that most of Nagaland is Christian — even the officials of the state government are Christian — there is the desire to witness elsewhere in India. But for these Nagaland Christians to win other people in India is as much a foreign mission task as it is for Englishmen, Koreans, or Brazilians to evangelize in India. This is one reason why so far the Nagas have made no significant attempt to evangelize the rest of India. Indian citizenship is one advantage the Naga Christians have as compared to people from other countries, but citizenship does not make it easier for them to learn any of the hundreds of totally foreign languages in the rest of India.

In other words, for Nagas to evangelize other peoples in India, they will need to employ a radically different kind of evangelism. The easiest kind of evangelism, when they used their own language to win their own people, is now mainly in the past. The second kind of evangelism was not a great deal more difficult — where they won people of neighboring Naga tribes, whose languages were sister languages. The third kind of evangelism, needed to win people in far-off parts of India, will be much more difficult.

Let's give labels to these different kinds of evangelism. Where an Ao Naga won another Ao, let us call that E-1 evangelism. Where an Ao went across a tribal language boundary to a sister language and won the Santdam, we'll call it E-2 evangelism. (The E-2 task is not as easy and requires different

techniques.) But then if an A0 Naga goes to another region of India, to a totally strange language, for example, Telegu, Korhu or Bhili, his task will be considerably more difficult than E-1 or even E-2 evangelism. We will call it E-3 evangelism.

Let us try out this terminology in another country. Take Taiwan. There also there are different kinds of people. The majority are Minnans, who were there before a flood of Mandarin-speaking people came across from the mainland. Then there is the huge bloc of Hakka-speaking people who came from the mainland much earlier. Up in the mountains, however a few hundred thousand aboriginal peoples speak Malayo-Polynesian dialects entirely different from Chinese.

Now if a Mainlander Chinese Christian wins others from the mainland, that's E-1 evangelism. If he wins a Minnan Taiwanese or a Hakka, that's E-2 evangelism. If he wins someone from the hill tribes, that's E-3 evangelism, and remember, E-3 is a much more complex task, performed at a greater cultural distance.

Thus far we have only referred to language differences, but for the purpose of defining evangelistic strategy, any kind of obstacle, any kind of communication barrier affecting evangelism is significant. In Japan, for example, practically everybody speaks Japanese, and there aren't radically different dialects of Japanese comparable to the different dialects of Chinese. But there are social differences which make it very difficult for people from one group to win others of a different social class. In Japan, as in India, social differences often turn out to be more important in evangelism than language differences. Japanese Christians thus have not

only an E-1 sphere of contact, but also E-2 spheres that are harder to reach. Missionaries going from Japan to other parts of the world to work with non-Japanese with totally different languages are doing an evangelistic task on the E-3 basis. Lastly, let me give an example from my own experience. I speak English as a native language. For ten years, I lived and worked in Central America for most of the time in Guatemala, where Spanish is the official language, but where a majority of the people speak some dialect of the Mayan family of aboriginal languages. I had two languages to learn. Spanish has a 60 per cent overlap in vocabulary with English, so I had no trouble learning that language. Along with the learning of Spanish I became familiar with the extension of European culture into the New World, and it was not particularly difficult to understand the life-ways of the kind of people who spoke Spanish. However, because Spanish was so easy by comparison, learning the Mayan language in our area was, I found, enormously more difficult. In our daily work, switching from English to Spanish to a Mayan language made me quite aware of the three different "cultural distances." When I spoke of Christ to a Peace Corpsman in English, I was doing E-1 evangelism. When I spoke to a Guatemalan in Spanish, it was E-2 evangelism. When I spoke to an Indian in the Mayan language, it was the much more difficult E-3 evangelism.

Now where I live in Southern California, most of my contacts are in the E-1 sphere, but if I evangelize among the million who speak Spanish, I must use E-2 evangelism. Were I to learn the Navajo language and speak of Christ to some of the 30,000 Navajo Indians who live in Los Angeles, I would be doing E-3 evangelism. Reaching Cantonese-speaking refugees from Hong Kong with the Good News of Christ Would also be, for

me, an E-3 task. Note, however, that what for me is E-3 could be only E-2 for someone else. American-born Chinese would find Hong Kong refugees only an E-2 task.

Everyone who is here in this Congress has his own E-1 sphere in which he speaks his own language and builds on all the intuition which derives from his experience within his own culture. Then perhaps for almost all of us there is an E-2 sphere — groups of people who speak languages that are a little different, or who are involved in culture patterns sufficiently in contrast with our own as to make communication more difficult. Such people can 'be reached with a little extra trouble and with sincere attempts, but it will take us out of our way to reach them. More important, they are people who, once converted, will not feel at home in the church which we attend. In fact, they may grow faster spiritually if they can find Christian fellowship among people of their own kind. More significant to evangelism: it is quite possible that with their own fellowship, they are more likely to win others of their own social grouping. Finally, each of us here in Lausanne has an E-3 sphere: most languages and cultures of the world are totally strange to us; they are at the maximum cultural distance. If we attempt to evangelize at this E-3 distance, we have a long uphill climb in order to be able to make sense to anyone.

In summary, the master pattern of the expansion of the Christian movement is first for special E-2 and E-3 efforts to cross cultural barriers into new communities and to establish strong, on-going, vigorously evangelizing denominations, and then for that national church to carry the work forward on the really high-powered E-1 level. We are thus forced to believe that until every tribe and tongue has a strong, powerfully evangelizing church in it, and thus, an E-1 witness within it, E-

2 and E-3 efforts coming from outside are still essential and highly urgent.

Cross-cultural evangelism: The Biblical mandate

At this point, let us ask what the Bible says about all this. Are these cultural differences something the Bible takes note of? Is this something which ought to occupy our time and attention? Is this matter of cultural distance something which is so important that it fits into a Congress like this. Let us turn to the Bible and see what it has to say.

Let us go to that vital passage in the first chapter of Acts, so central to this whole Congress, where Jesus refers his disciples to the worldwide scope of God's concern — "in Jerusalem, in all Judea, and in Samaria and into the uttermost part of the earth." If it were not for this passage (and all the other passages in the Bible which support it) we would not even be gathered here today. Without this biblical mandate, there could not have been a Congress on World Evangelization. It is precisely this task — the task of discipling all the nations — which includes all of us and unifies all of us in a single, common endeavor. Notice, however, that Jesus does not merely include the whole world. He distinguishes between different parts of that world and does so according to the relative distance of those people from his hearers. On another occasion he simply said, "Go ye into all the world," but in this passage he has divided that task into significant components. At first glance you might think that he is merely speaking geographically, but with more careful study, it seems clear that he is not talking merely about geographical distance, but about cultural distance. The clue is the appearance of the word Samaria in this sequence. Fortunately, we have special insight into what Jesus meant by Samaria, since the New Testament

records in an extended passage the precise nature of the evangelistic problem Jews faced in trying to reach the Samaritans. I speak of the well-known story of Jesus and the woman at the well. Samaria was not far away in the geographical sense. Jesus had to pass there whenever he went from Galilee to Jerusalem. Yet when Jesus spoke to this Samaritan woman, it was immediately obvious that he faced a special cultural obstacle. While she was apparently close enough linguistically for him to be able to understand her speech, her very first reply focused on the significant difference between the Jews and the Samaritans — they worshiped in different places. Jesus did not deny this profound difference, but accepted it and transcended it by pointing out the human, cultural limitations of both the Jewish and the Samaritan modes of worship. He spoke to her heart and by-passed the cultural differences.

Meanwhile, the disciples looking on were mystified and troubled. Even had they understood that God was interested in Samaritans, they probably would have had difficulty grappling with the cultural differences. Even if they had tried to do so, they might not have been sensitive enough to by-pass certain differences and go directly to the heart of the matter — which was the heart of the woman.

Paul acted on the same principle when he sought to evangelize the Greeks, who were at an even greater cultural distance. Just imagine how shocked some of the faithful Jewish Christians were when they heard rumors that Paul by-passed circumcision, one of the most important cultural differences to the Jews, even Christian Jews, and went to the heart of the matter. He was reported to them as saying, “Neither circumcision nor uncircumcision is worth anything in comparison to being in Christ, believing in him, being baptized in his name, being filled with his

Spirit, belonging to his body.”

At this point we must pause long enough to distinguish between cultural distance and walls of prejudice. There may have been *high walls of prejudice* involved where Jews encountered Samaritans, but it is obvious that the Greeks, who did not even worship the same God, were at far a greater *cultural distance* from the Jews than were the Samaritans, who were close cousins by comparison. It is curious to note that sometimes those who are closest to us are hardest to reach. For example, a Jewish Christian trying to evangelize would understand a Samaritan more easily than he would understand a Greek, but he would be more likely to be hated or detested by a Samaritan than by a Greek. In Belfast today, example, the problem is not so much cultural distance as prejudice. Suppose a Protestant who had grown up in Belfast were to witness for Christ to a nominal Belfast Catholic and an East Indian. He would more easily understand his Catholic compatriot, but would face less prejudice from the East Indian. Generally speaking, then, cultural distance is more readily traversed than high walls of prejudice are climbed. But, returning to our central passage, it is clear that Jesus is referring primarily neither to geography nor walls of prejudice when he lists Judea, Samaria, and the ends of the earth. Had he been talking about prejudice, Samaria would have come -last. He would have said, “in Judea, in all the world, and even in Samaria.” It seems likely he is taking into account cultural distance as the primary factor. Thus, as we today endeavor to fulfill Jesus’ ancient command, we do well to be sensitive to cultural distance. His distinctions must underlie our strategic thinking about the evangelization of the whole world.

Evangelism in the Jerusalem and Judea sphere would seem to be what we have called *E-1 evangelism*, where the only barrier his listeners had to cross in their proposed evangelistic efforts was the boundary between the Christian community and the world immediately outside, involving the same language and culture. This is “near neighbor” evangelism. Whoever we are, wherever we live in the world, we all have some near neighbors to whom we can witness without learning any foreign language or taking into account any special cultural differences. This is the kind of evangelism we usually talk about. This is the kind of evangelism most meetings on evangelism talk about. One of the great differences between this Congress and all previous congresses on evangelism is its determined stress on *crossing cultural frontiers where necessary* in order to evangelize the whole earth. The mandate of this Congress does not allow us to focus merely on Jerusalem and Judea.

The second sphere to which Jesus referred is that of the Samaritan. The Bible account shows that although it was relatively easy for Jesus and his disciples to make themselves understood to the Samaritans, the Jew and the Samaritan were divided from each other by a frontier consisting of dialectal distinctions and some other very significant cultural differences. This was *E-2 evangelism*, because it involved crossing a second frontier. First, it involved crossing the frontier we have referred to in describing *E-1 evangelism*, the frontier between the church and the world. Secondly, it involved crossing a frontier constituted by significant (but not monumental) differences of language and culture. Thus we call it *E-2 evangelism*.

E-3 evangelism, as we have used the phrase, involves even greater cultural distance. This is the kind of evangelism that is necessary in the third sphere of Jesus' statement, "to the uttermost part of the earth." The people needing to be reached in this third sphere live, work, talk, and think in languages and cultural patterns utterly different from those native to the evangelist. The average Jewish Christian, for example, would have had no head start at all in dealing with people beyond Samaria. If reaching Samaritans seemed like crossing two frontiers (thus called E-2 evangelism), reaching totally different people must have seemed like crossing three, and it is reasonable to call such a task *E-3 evangelism*.

It is very important to understand the full significance of the distinctions Jesus is making. Since he was not talking about geographical, but cultural distance, the general value of what he said has striking strategic application today. Jesus did not mean that all down through history Samaria specifically would be an object of special attention. One Christian's Judea might be another Christian's Samaria. Take Paul, for example. Although he was basically a Jew, he no doubt found it much easier to traverse the cultural distance to the Greeks than did Peter, because unlike Peter, Paul was much better acquainted with the Greek world. Using the terminology we have employed, where an E-1 task is near, E-2 is close, and E-3 is far (in *cultural*, not geographical distance), we can say that reaching Greeks meant working at an E-2 distance for Paul; but for Peter it meant working at an E3 distance. For Luke, who was himself a Greek, reaching Greeks was to work only at an E-1 distance. Thus what was distant for Peter was near for Luke. And vice versa: reaching Jews would have been E-1 for Peter, but more likely E-3 for Luke. It may well be that God sent Paul rather than Peter to the Gentiles partially because

Paul was closer culturally. By the same token, Paul, working among the Greeks at an E-2 distance, was handicapped by comparison with E-1 “nationals” like Luke, Titus, and Epaphroditus; and, as a matter of evangelistic strategy, he wisely turned things over to “national” workers as soon as he possibly could. Paul himself, being a Jew, often began his work in a new city in the Jewish synagogue where he himself was on an E-1 basis and where, with the maximum power of E-1 communication, he was able to speak, forcefully without any non-Jewish accent.

Let us straightforwardly concede right here, that, all other things being equal, the national leader always has a communication advantage over the foreigner. When the evangelists went from the plains of Assam up into the Naga hills, it must have been very much harder for them to win Ao Nagas than it was for Ao Naga Christians to do so, once a start had been made. When the first German missionaries preached to the Bataks, they must have had a far greater problem than when the faith, once planted, was transmitted from Batak to Batak. E-1 evangelism — where a person communicates to his own people — is obviously the most potent kind of evangelism. People need to hear the Gospel in their own language. Can we believe God intends for them to hear it from people who speak without a trace of accent? The foreign missionary communicator may be good, but he is not good enough. If it is so important for Americans to have thirty translations of the New Testament to choose from, and even a “Living Bible,” which allows the Bible to speak in colloquial English, then why must many peoples around the world suffer along with a Bible that was translated for them by a foreigner, and thus almost inevitably speaks to them in halting phrases?

This is why the easiest, most obvious surge forward in evangelism in the world today will come if Christian believers in every part of the world are moved to reach outside their churches and win their cultural near neighbors to Christ. They are better able to do that than any foreign missionary. It is tragic perversion of Jesus' strategy if we continue to send missionaries to do the job that local Christians can do better. There is no excuse for a missionary in the pulpit when a national can do the job better. There is no excuse for a missionary to be doing evangelism on an E-3 basis, at an E-3 distance from people, when there are local Christians who are effectively winning the same people as part of their E-1 sphere.

In view of the profound truth that (other things being equal) E-1 evangelism is more powerful than E-2 or E-3 evangelism, it is easy to see how some people have erroneously concluded that E-3 evangelism is therefore out-of-date, due to the wonderful fact that there are now Christians throughout the whole world. It is with this perspective that major denominations in the U.S. have at some points acted on the premise that there is no more need for missionaries of the kind who leave home to go to a foreign country and struggle with a totally strange language and culture. Their premise is that "there are Christians over there already." With the drastic fall-off in the value of the U.S. dollar and the tragic shrinking of U.S. church budgets, some U.S. denominations have had to curtail their missionary activity to an unbelievable extent, and they have in part tried to console themselves by saying that it is time for the national church to take over. In our response to this situation, we must happily agree that wherever there are

local Christians effectively evangelizing, there is nothing more potent than E-1 evangelism.

However, the truth about the superior power of E-1 evangelism must not obscure the obvious fact that E-1 evangelism is literally *impossible* where there are no witnesses within a given language or cultural group. Jesus, as a Jew, would not have had to witness directly to that Samaritan woman had there been a local Samaritan Christian who had already reached her. In the case of the Ethiopian eunuch, we can conjecture that it might have been better for an Ethiopian Christian than for Philip to do the witnessing, but there had to be an initial contact by a non-Ethiopian in order for the E-1 process to be set in motion. This kind of initial, multiplying work is the primary task of the missionary when he rightly understands his job. He must decrease and the national leader must increase. Hopefully Jesus' E-2 witness set in motion E-1 witnessing in that Samaritan town. Hopefully Philip's E-2 witness to the Ethiopian set in motion E-1 witnessing back in Ethiopia. If that Ethiopian was an Ethiopian Jew, the E-1 community back in Ethiopia might not have been very large, and might not have effectively reached the non-Jewish Ethiopians. As a matter of fact, scholars believe that the Ethiopian church today is the result of a much later missionary thrust that reached, by E-3 evangelism, clear through to the ethnic Ethiopians.

Thus, in the Bible as in our earlier illustrations from modern mission history, we arrive at the same summary: The master pattern of the expansion of the Christian movement is first for special E-2 and E-3 efforts to cross cultural barriers into new communities and to establish strong, on-going, vigorously evangelizing denominations, and

then for that national church to carry the work forward on the really high-powered E-1 level. We are thus forced to believe that until every tribe and tongue has a strong, powerfully evangelizing church in it, and thus an E-1 witness within it, E-2 and E-3 efforts coming from outside are still essential and highly urgent. From this perspective, how big is the remaining task?

Cross-cultural evangelism: The immensity of the task

Unfortunately, most Christians have only a very foggy idea of just how many peoples there are in the world among whom there is no E-1 witness. But fortunately, preparatory studies for this Congress have seriously raised this question: Are there any tribal tongues and linguistic units which have not yet been penetrated by the Gospel? If so, where? How many? Who can reach them? Even these preliminary studies indicate that cross-cultural evangelism must still be the highest priority. Far from being a task that is now out-of-date, the shattering truth is that at least four out of five non-Christians in the world today are beyond the reach of any Christian's E-1 evangelism.

Why is this fact not more widely known? I'm afraid that all our exultation about the fact that every *country* of the world has been penetrated has allowed many to suppose that every *culture* has by now been penetrated. This misunderstanding is a malady so widespread that it deserves a special name. Let us call it "people blindness" that is, blindness to the existence of separate *peoples* within *countries*; a blindness, I might add, which seems more prevalent in the U.S. and among U.S. missionaries than anywhere else. The Bible rightly translated could have made this plain to us. The "nations" to which Jesus often referred were mainly ethnic groups within the single

political structure of the Roman government. The various nations represented on the day of Pentecost were for the most part not *countries* but *peoples*. In the Great Commission as it is found in Matthew, the phrase “make disciples of all *ethne* (peoples)” does not let us off the hook once we have a church in every country — God wants a strong church within every people!

“People blindness” is what prevents us from noticing the sub-groups within a country which are significant to development of effective evangelistic strategy. Society will be seen as a complex mosaic, to use McGavran’s phrase, once we recover from “people blindness.” But until we all recover from this kind of blindness, we may confuse the legitimate desire for church or national unity with the illegitimate goal of uniformity. God apparently loves diversity of certain kinds. But in any case this diversity means evangelists have to work harder. The little ethnic and cultural pieces of the complex mosaic which is human society are the very sub-divisions which isolate four out of five non-Christians in the world today from an E-1 contact by existing Christians. The immensity of the cross-cultural task is thus seen in the fact that in Africa and Asia alone, one calculation has it that there are 1,993 million people virtually without a witness. The immensity of the task, however, lies not only in its bigness. The problem is more serious than retranslating the Great Commission in such a way that the peoples, not the countries, become the targets for evangelism. The immensity of the task is further underscored by the far greater complexity of the E-2 and E-3 task. Are we in America, for example, prepared for the fact that most non-Christians yet to be won to Christ (even in our country) will not fit readily into the kinds of churches we now have? The bulk of American churches in the North

are middle-class, and the blue-collar worker won't go near them. Evangelistic crusades may attract thousands to big auditoriums and win people in their homes through television, but a large proportion of the newly converted, unless already familiar with the church, may drift away simply because there is no church where they will feel at home. Present-day American Christians can wait forever in their cozy, middle-class pews for the world to come to Christ and join them. But unless they adopt E-2 methods and both *go out after these people and help them found their own churches*, evangelism in America will face, and is already facing, steadily diminishing returns. You may say that there are still plenty of people who don't go to church who are of the same cultural background as those in church. This is true. But there are many, many more people of differing cultural backgrounds who, even if they were to become fervent Christians, would not feel comfortable in existing churches. If the U.S. — where you can drive 3,000 miles and still speak the same language — is nevertheless a veritable cultural mosaic viewed evangelistically, then surely most other countries face similar problems. Even in the U.S., local radio stations employ more than forty different languages. In addition to these language differences, there are many equally significant social and cultural differences. Language differences are by no means the highest barriers to communication.

The need, in E-2 evangelism, for whole new worshiping groups is underscored by the phenomenon of the Jesus People, who have founded hundreds of new congregations. The vast Jesus People Movement in the U.S. does not speak a different language so much as it involves a very different life-style and thus a different style of worship. Many American

churches have attempted to employ the guitar music and many of the informal characteristics of the Jesus Movement, but there is a limit to which a single congregation can go with regard to speaking many languages and employing many lifestyles. Who knows what has happened to many of the “mods” and “rockers” who were won as a result of Billy Graham’s London Crusades? On the one hand, the existing churches were understandably culturally distant from such people, and on the other hand, there may not have been adequate E-2 methods employed so as to form those converts into whole new congregations. It is this aspect of E-2 evangelism which makes the cross-cultural task immensely harder. Yet it is essential. Let us take one more well-known example.

When John Wesley evangelized the miners of England, the results were conserved in whole new worshipping congregations. There probably would never have been a Methodist movement had he not encouraged these lower-class people to meet in their own Christian gatherings, sing their own kind of songs, and associate with their own kind of people. Furthermore, apart from this E-2 technique, such people would not have been able to win others and expand the Christian movement in this new level of society at such an astonishing rate of speed. The results rocked and permanently changed England. It rocked the existing churches, too. Not very many people favored Wesley’s contact with the miners. Fewer still agreed that miners should have separate churches! At this point we may do well to make a clear procedural distinction between E-1 and E-2 evangelism. We have observed that the E-2 sphere begins where the people you have reached are of sufficiently different backgrounds from those of people in existing churches that they need to form their own worshipping congregations in order best to win

others of their own kind. John, chapter four, tells us that “many Samaritans from that city believed in him (Jesus) because of the woman’s testimony.” Jesus evangelized the woman by working with great sensitivity as an E-2 witness; she turned around and reached others in her town by efficient E-1 communication. Suppose Jesus had told her she had to go and worship with the Jews. Even if she had obeyed him and gone to worship with the Jews, she would on that basis have been terribly handicapped in winning others in her city. Jesus may actually have avoided the issue of where to worship and with what distant Christians to associate. That would come up later. Thus the Samaritans who believed the woman's testimony then made the additional step of inviting a Jew to be with them for two days. He still did not try to make them into Jews. He knew he was working at an E-2 distance, and that the fruits could best be conserved (and additional people best be won) if *they were allowed to build their main fellowship of faith.*

A further distinction might be drawn between the kind of cultural differences Jesus was working with in Samaria and the kind of differences resulting from the so-called “generation gap.” But it really does not matter, in evangelism, whether the distance is cultural, linguistic, or an age difference. No matter what the reason for the difference or the permanence of the difference, or the perceived rightness or the wrongness of the difference, the procedural dynamics of E-2 evangelism techniques are quite similar. The E-2 sphere begins whenever it is necessary to found a new congregation. In the Philippines we hear of youth founding churches. In Singapore we know of ten recently established youth break-away congregations. Hopefully, eventually, age-focused congregations will draw closer to existing churches, but as

long as there is a generation gap of serious proportions, such specialized fellowships are able to win many more alienated youth by being allowed to function considerably on their own. It is a good place to begin.

Whatever we may decide about the kind of E-2 evangelism that allows people to meet separately who are different due to temporary *age differences*, the chief factors in the immensity of the cross-cultural task are the much more profound and possibly permanent *cultural differences*. Here too some will always say that true cross-cultural evangelism is going too far. At this point we must risk being misunderstood in order to be absolutely honest. All around the world, special evangelistic efforts continue to be made which often break across culture barriers. People from these other cultures are won, sometimes only one at a time, sometimes in small groups. The problem is not in winning them; it is in the cultural obstacles to proper follow-up. Existing churches may cooperate up to a point with evangelistic campaigns, but they do not contemplate allowing the evangelistic organizations to stay long enough to gather these people together in churches of their own. They mistakenly think that being joined to Christ ought to include joining existing churches. Yet if proper E-2 methods were employed, these few converts, who would merely be considered somewhat odd additions to existing congregations, *could* be infusions of new life into whole new pockets of society where the church does not now exist at all!

A discussion of the best ways to organize for cross-cultural evangelism is beyond the scope of this paper. It would entail a great deal of space to chart the successes and failures of different approaches by churches and by para-church organizations. It may well be that E-2 and E-3 methods are best launched by specialized agencies and societies working

loyally and harmoniously with the churches. Here we must focus on the nature of cross-cultural evangelism and its high priority in the face of the immensity of the task. Aside from the Chinese mainland sector, the two greatest spheres in which there is a tragic paucity of effective cross-cultural evangelism are the Muslim and the Hindu. Our concluding words will center on these two groups, which in aggregate number well over one billion (1,000,000,000) people.

As we have earlier mentioned, a converted Muslim will not feel welcome in the usual Presbyterian Church in Pakistan. Centuries-old suspicions on both sides of the Muslim-Hindu fence make it almost impossible for Muslims, even converted Muslims, to be welcomed into the churches of former Hindu peoples. The present Christians of Pakistan (almost all formerly Hindu) have not been at all successful in integrating converted Muslims into their congregations. Furthermore, it is not likely to occur to them that Muslims can be converted and form their own separate congregations. The enormous tragedy is that this kind of impasse postpones serious evangelism along E-2 lines wherever in the world there are any of the 664 million Muslims. Far to the east of Mecca, in certain parts of Indonesia enough Muslims have become Christians that they have not been forced one by one to join Christian congregations of another culture. Far to the west of Mecca, in the middle of Africa on some of the islands of Lake Chad we have reports that a few former Muslims, now Christians, still pray to Christ five times a day and worship in Christian churches on Friday, the Muslim day of worship. These two isolated examples suggest that Muslims can become Christians without necessarily undergoing serious and arbitrary cultural dislocation. There may be a wide, new, open door to the Muslims if we will be as cross-culturally alert

as Paul was, who did not require the Greeks to become Jews in order to become acceptable to God.

Vast *new* realms of opportunity may exist in India, too, where local prejudice in many cases may forestall effective “near-neighbor” evangelism. Indians coming from a greater distance might by E-2 or E-3 methods be able to escape the local stigmas and establish churches within the 100 or so social classes as yet untouched. It is folly for evangelists to ignore such factors of prejudice, and their existence greatly increases the immensity of our task. Prejudice of this kind adds to cultural distance such obstacles that E-2 evangelism where prejudice is deep is often more difficult than E-3 evangelism. In other words, scholarly, well-educated Christians from Nagaland or Kerala might possibly be more successful in reaching middle-class Hindus in South India with the Gospel than Christians from humble classes who have grown up in that area and speak the same language, but are stigmatized in local relationships. But who dares to point this out? It is ironic that national Christians all over the non-Western world are increasingly aware that they do not need to be Westernized to be Christian, yet they may in some cases be slow to sense that the challenge of cross-cultural evangelism requires them to allow other people in their own areas to have the same liberty of self-determination in establishing culturally divergent churches of their own.

In any case, the opportunities are just as immense as the task. If 600 million Muslims await a more enlightened evangelism, there are also 500 million Hindus who today face monumental obstacles to becoming Christians other than the profound spiritual factors inherent in the Gospel. One keen observer is convinced that 100 million middle-class Hindus await the

opportunity to become Christians — but there are no churches for them to join which respect their dietary habits and customs. Is the kingdom of God meat and drink? To go to the special efforts required by E-2 and E-3 evangelism is not to let down the standards and make the Gospel easy — it is to disentangle the irrelevant elements and to make the Gospel clear. Perhaps everyone is not able to do this special kind of work. True, many more E-1 evangelists will eventually be necessary to finish the task. But the highest priority in evangelism today is to develop the cross-cultural knowledge and sensitivities involved in E-2 and B-3 evangelism. Where necessary, evangelists from a distance must be called into the task. Nothing must blind us to the immensely important fact that at least *four-fifths* of the non-Christians in the world today will never have any straightforward opportunity to become Christians unless the Christians themselves go more than halfway in the specialized tasks of cross-cultural evangelism. Here is our highest priority.

Formal Responses to Ralph Winter's Pre-Congress Paper published by Lausanne

Response #1 to Dr. Ralph D. Winter's Paper by Philip Hogan

Dr. Hogan, Springfield, Missouri, USA, is the Executive Director for Foreign Missions of the General Council of the Assemblies of God.

In responding to the excellent paper by Dr. Ralph Winter, one cannot help but worship at the shrine of his tremendous grasp of the remaining world missionary challenge and his inimitable way of categorizing these challenges into neat little categories so that they can be easily grasped by those of us whose minds are not nearly so methodical.

While it is true that spiritual factors seldom ever reduce themselves into human equations, there is a dangerous tendency to be over-idealistic when we attempt to analyze in human terms the great spiritual challenges of our times. Yet we can be grateful to Dr. Winter and his paper because it is a kind of a prism which brings into focus many views and serves to get all the issues gut before us very clearly.

It is well that Dr. Winter, in his first paragraph reviews the heroic accomplishments made by Christianity in the world today. This is worthy of emphasis. This is, thank God, no hollow victory and we need not gather here as a council of despair.

Dr. Winter further acknowledges that the real frontier is not geographical but cultural. Modern ingenuity of this twentieth century has bequeathed us communication and transportation

possibilities that change the “Go ye” in the Great Commission, from one of geography to one of cultural and sociological distances.

Dr. Winter makes a further excellent point when he reminds us that it is people and not political groupings that should concern the evangelist and the church-planter.

This brings us to the main presuppositions of Dr. Winter’s paper, that is, the B-1, B-2, and E-3 concept of spheres for the purpose of gospel witnessing.

If Dr. Winter’s premise is correct that the easiest and most successful evangelism is done at the shortest cultural distance, that is, in the E-1 sphere, then we should by all means take every opportunity to reach people from the great Hindu-Muslim-Chinese block who for study or business or any other reason, leave their cultural surroundings and expose themselves to the outside.

For instance, what about the great world of foreign students which constantly invades the campuses of the West. For certain, a great deal of splendid effort is being put forth to reach these people, yet, it is only reasonable to conclude that much more prayer and spiritual focus should be beamed their way if they, indeed, can come to the saving knowledge of Jesus Christ outside of the cultural block of which they are a part, and then go back to be E-1 emissaries.

With respect to Dr. Winter’s further observations that successful E-2 evangelism must look towards gathering the results into local units of the Body of Christ, which are formed around the cultural milieu in which they are converted: while one cannot deny that practically this seems like the proper

thing to do, actually pressed to its final conclusion it would mean a very great proliferation further within the Body of Jesus Christ, Must we forever remain divided on the basis of culture, language, or color? Is it not possible to believe that newly-won Christians can be so obsessed with the object of their new love that the expulsive power of this new affection will overcome human dividing lines? Is in too much to believe that the sovereign Lord of the harvest can so revive the existing structure until it lowers the prejudice barrier to include all true-born sons of God into a warm fellowship?

Perhaps this is the proper moment to inject into this brief response what I hope will be my main contribution. That is, simply an appeal to all of us to recognize the sovereignty of the Holy Spirit and to emphasize once again the truth of Acts 5:32, "And we are his witnesses of these things and so is also the Holy Ghost whom God has given to them that obey Him." Truly the task of worldwide witnessing is a joint task. It is the cooperative endeavor between the Lord of the harvest and his church, made up of human vessels. Sometimes in the very act of analyzing, we rule out, on the basis of human categories, the overriding factor of our times that we are witnessing worldwide, an outpouring of the Spirit of God upon persons and in places for which there is no human design and in which there is not one shred of human planning. The inscrutable ways and origins of the Spirit, indeed, add a strange and fiction-like quality to serving God in these days. A few years ago Hendrik Kraemer, the noted missions professor, spoke to a group of missions administrators in Chicago, At the conclusion of his address, the subject of Japan and its recent history came into discussion.

It was observed by different participants in the discussion that immediately following World War II, when the emperor had renounced his deity, the inevitable spiritual vacuum created by this act afforded one of the greatest opportunities any nation has ever known for evangelism.

Further observations were made concerning how propitious it would have been if the churches in the rest of the world had focused their attention on the emperor himself. If he had accepted the claims of Jesus Christ, perhaps a whole nation could have been won in a day!

The venerable Dr. Kraemer listened to this for some time, then remarked "I never did agree with you Americans. You seem to have the idea that by getting together and using the proper methods you can do anything. You leave out of consideration the operation of the Holy Spirit." This blunt Dutch professor indeed said it all and said it well. Some of us who are privileged to travel widely and see much in this twentieth century must be overwhelmed and humbled before the moving of the Spirit own sovereign presence in the world. Make no mistake, the missionary venture of the church, no matter how well planned, how finely administered, or how fully supported, would fail like every other vast human enterprise were it not that where human instrumentality leaves off, a blessed ally takes over- It '18 the Holy Spirit who calls, it is the Holy Spirit who inspires, it is the Holy Spirit who reveals, and it is the Holy Spirit who administers. The very promise of the coming of the Holy Spirit is connected with worldwide witnessing. "But you shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea,

and in Samaria and unto the uttermost part of the earth" (Acts 1:8).

I am persuaded to believe that after taking advantage of every tool, pursuing every possible human plan, all one needs to do to find plenty of service is simply to follow the leading of the Spirit. When one engages this truth and begins to live by its principle, there will be whole communities, whole cities, whole nations, whole cultures, and whole segments of pagan religions that will suddenly be thrust open to the Gospel witness.

Who would have thought in 1964 that Indonesia would be one of the ripest mission fields in the world today. Yet on the turn of events that happened around the stroke of midnight, the whole political and spiritual complexion of a vast nation has been changed. All the charts, plans, and maps of all the missiologists of the world could not have designed these moments.

Today we are witnessing an outpouring of the Spirit upon groups and individuals that our prejudices and our provincialism are sometimes slow to accept.

The essential optimism of Christianity is that the Holy Spirit is a force capable of bursting into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization, and bringing the glory of Pentecost. Dare we stand in awe, my friends, and witness in these days the wonder of the ages? The Spirit of God is being outpoured upon persons and in places for which there is no human design and not one shred of human planning.

Indeed, if we will be alert, we can be like a spectator with a box seat, watching the greatest drama of all times unfold before us through which the sovereign Lord of the harvest, through his Spirit, is presenting the claims of Jesus Christ and calling out a people for his Name.

In Mark, the fourth chapter, there is a parable which is peculiar to Mark. He alone relates it to us. It says, "This is what the kingdom of God is like. It is like what happens when a man casts seed upon the earth. He sleeps and he wakes night and day, and the seed sprouts and grows and he does not know how it does it. The earth produces fruit with help from no one, first the shoot, then the ear, then the full corn of the ear. When the time allows it, immediately he dispatches the sickle for the time of the harvest is come." The earth produces fruit with help from no one, or as it is stated in the King James Version, simply, "The earth bringeth forth fruit of itself." Please understand me, I am not pleading for a kind of "sitting where they sit and letting God happen" kind of attitude. But what I am pleading for is that at the end of every human endeavor there must be a simple dependence upon the Holy Spirit who, beyond the shadow of any doubt, is at work in his world in an unprecedented way and if we sow in faith, believing in the magic 'power of the seed, we must, as well, believe that there will be receptive soil, sometimes suddenly and beyond the power of any human reasoning. When the wind of God truly blows, E-3 evangelism becomes as easy and successful as E-1 or E-2, and perhaps one of the major concerns of this conference should be that we discover where God walks and get into stride with him in his march through time and eternity.

God is working his purpose out as year succeeds

to year,
God is working his purpose out and the time is
drawing near,
Nearer and nearer draws the time, the time that
shall surely be,
When the earth shall be filled with the glory
of God, as the waters cover the sea.

Response #2 to Dr. Ralph D. Winter's Paper

by Jacob Loewen

Dr. Loewen, Zambia, is a translation consultant for the Bible Society. He formerly worked in South America in a similar capacity.

When I received the request to respond as a Christian anthropologist to Dr. Ralph Winter's paper, "The Highest Priority — Cross-cultural Evangelism," I looked at the title and cabled: "Yes, I'll be delighted," I responded so enthusiastically because I also strongly believe that one of the greatest habitual problems of evangelization and church growth on a worldwide scale is that the church, once established, is again and again tempted to stabilize within a specific homogeneous group, be that a tribe, a culture, a social group or social class in larger stratified societies, and in the process it loses its zeal to witness across cultural boundaries. When I tried to enter into the reasoning of Dr. Winter's paper, however, ever-increasing inner struggles took hold of me. It grew so acute that I finally telephoned long-distance from Africa to California to discuss my concerns with Dr. Winter. For this reason I could base my reaction not only on the paper itself, which you presumably have all read, but also on the telephone dialogue. Since you did not all share in this dialogue, however, and have had only the original paper, I feel that I must limit myself largely to it. Nevertheless, where it is especially pertinent I will make reference to the telephone dialogue.

Before I begin my response proper, however, it seems wise for me to try to summarize briefly the theses of Dr. Winter's paper, because some of you have read it some time ago and its

contents may be somewhat hazy in your own minds. Furthermore, I want you to be aware of what I personally extracted from the paper, because you may not have understood it precisely that way.

As the title correctly indicates, the central thrust of Dr. Winter's paper is the high priority need for the Gospel to be carried across cultural boundaries. In developing this theme he stresses the following points:

- a. The task of world evangelism is the timeless biblical mandate of the church, and as such must be a central concern of this Congress — a Congress on World Evangelization (pp. 1-2, 7, 10).
- b. That certain Christian groups and churches have erroneously been lulled to believe that the Gospel has now reached the “uttermost parts of the earth” and so it is up to the local Christians to finish the task by local evangelism (p. 1).
- c. That the task of evangelism, on the basis of the differing cultural distances to be bridged between the myriad of tribes and peoples in the world, can be classified into three categories:
 - E-1: evangelism within homogeneous groups.
 - E-2: evangelism of geographically close and culturally or linguistically related groups.
 - E-3: evangelism of culturally distant groups in which the evangelist is separated from the people to be evangelized by monumental (Winter's own term) cultural distances (pp. 4-5ff).
- d. That for the Gospel to reach all societies or all segments of socially complex societies, it will be necessary for E-2 or E-3 to cross the cultural gap and to spark the development of the church in each culturally definable social group, which, once

reached, can then complete the task of evangelism by powerful and effective E-1 (p. 6).

e. That in the unfinished task of reaching the still-unreached, E-3 evangelism stands out “head and shoulders” above all other forms of evangelism because:

(i) At least four out of five people in the largely unevangelized blocks of humanity do not have any near Christian neighbors (pp. 2, 14).

(ii) Where there are Christian neighbors, local prejudice frequently makes E-2 all but impossible. An E-3 outsider, not sharing in the E-2 prejudice system, can often do much more effective evangelism (pp. 8-9, 20).

f. That every evangelist must be deeply aware of what kind of cultural gap there is to be bridged, and that the foreigner of E-3 distance should never attempt to do what a national of E-1 or E-2 distance can do (pp. 11-12).

Now to the response proper.

As a Christian anthropologist I can wholeheartedly endorse Dr. Winter’s thrust that our evangelism must not be short-circuited by cultural distance, but I do have a number of concerns about the emphases his paper places on E-3 evangelism. (Here it needs to be pointed out that during the telephone conversation Dr. Winter already stated that he saw E-2 and E-3 as a single continuum, and that if they are to be separated, they are to be preferred in that order. E-3 should be employed only when E-2 is impossible.)

Secondly, I cannot share his view that 87 per cent of all non-Christians have no near neighbors.

Before I state my concerns, I feel that I should also remind the delegates that:

1. I am deeply aware that I am stressing my personal point of view over against Dr. Winter's point of view in some aspects, and that the Congress participants will have to help both of us to sort out which of these emphases, if either, contains the greatest degree of relevant truth for their particular situation.
2. I myself treasure among my most sacred memories as a missionary a whole series of E-3 experiences that God saw fit to bless with church growth. I cannot detail them individually here so I merely refer to some of them by name: the Choco church in Panama, the Waunana in Colombia, and the group conversion of the Chulupi in the village of Sandhorst in the Paraguayan Chaco.
3. The Bible provides us with several most wonderful examples of E-3 evangelism, like Jonah going to Nineveh. In fact, the incarnation, when God in the form of his Son emptied himself of his divine prerogatives (Phil. 2:6-7) and became a human being (John 1:1), is to me the supreme example of E-3 and the very foundation of all subsequent evangelism.
4. As God has used E-3 in the past, I am convinced that he will also use it in the future. However, as Dr. Winter says, it is extraordinary evangelism (pp. 2, 6, 10), and therefore it also carries with it some extraordinary requirements and limitations. These are:
 - a. That the would-be evangelist must follow Christ's example and knowingly empty himself of his own culture and be identified with the people in the culture to be evangelized — few of us E-3 missionaries have achieved this.
 - b. Because of this weakness on our part, God usually uses the E-3 evangelist only as a catalyst, and not as a long-time leader. In fact, when Jonah proclaimed the judgment of God on Nineveh, it was the king who took the initiative and called his people to repentance, leaving the frustrated E-3 missionary to mope under a juniper bush. Sometimes the contact will be

only an “accidental” encounter in passing, like Philip and the eunuch who met briefly on the deserted Gaza road under the Holy Spirit’s guidance. Then before the eunuch could become attached to his spiritual father, the same Spirit of God snatched him away.

c. For E-3 evangelism to be effective, the recipient culture must be able to separate the true message content from the cultural wrapper in which it comes and then be aware of congenial models for the new life in Christ that will permit healthy spiritual development. Otherwise it may fall back on syncretistic models of its own old life, or more likely it will try to pattern itself according to the cultural models of the B-3 evangelist’s culture.

I want to divide the statement of my concerns about E-3 into three categories which I will, for the sake of easy reference, label biblical, anthropological, and practical, respectively.

1. Biblical concerns

a. To my understanding, Acts 1:8 obviously stresses E-1 evangelism for Jerusalem and Judea, and E-2 for Samaria, but not necessarily E-3 for the rest of the world. I say this because I feel that the world, as the early Christians saw it, was the then-known Greco-Roman world of which Jerusalem, Judea, and Samaria were integral parts’. Hence we are dealing with E-2 distances throughout rather than with E-3 distances.

b. I find the prejudice reason for using E-3 over against E-2 very questionable, because Christ, Paul plainly tells us, has torn down the walls of separation (Eph. 2: 13-16), and in Christ there is no distinction between Jews or Gentiles, slave or free man, etc. (Col. 3:10-11). Thus when a person of E-3 distance must evangelize in a situation where prejudice keeps the church of E-2 distance from doing the job, I fear that the

converts are really being taught to accept an inferior kind of Christianity — a Christianity that is not strong enough to break down the walls of prejudice. I have serious question whether this kind of Christianity is worth “selling.”

c. The biblical model which I personally see throughout the book of Acts involves only an alternation of E-1 and E-2. After the Holy Spirit came and the disciples lost their fear and began to witness boldly, earthshaking demonstrations of God's power in the lives of men rocked the very foundations of the Jewish society in Jerusalem, and soon not only Jerusalem, but also all of Judea was blanketed with the good news: “The Messiah has come! He is Jesus who was crucified, but whom God raised from the dead, to be the Savior and healer of all men.” When a group has such a powerful E-1 experience, E-2 is the inevitable, direct result.

In fact, E-2, as the book of Acts shows, can take on a variety of forms.

(i) People whose lives have been transformed by the power of God cannot help but share this wonderful experience with others. Thus Philip (with the help of a little bit of persecution in Jerusalem) goes to Samaria where Jesus had already sown the good seed and sparks a wonderful conversion movement. But at the height of this movement, before Philip himself can become a “permanent fixture” there, the Spirit of God sends him away to a second form of E-2 evangelism.

(ii) When people from neighboring groups hear that a good thing has happened to people they are acquainted with, they often come from a considerable distance to get more information or to see firsthand this good thing God is doing. Thus we can report the conversion of the Ethiopian eunuch to whom Philip ministered on the Gaza road.

(iii) A third form of E-2 evangelism is seen in Acts 10 in the account of Cornelius, the Roman officer, who sent messengers to Peter asking him to bring him and his family the good news of Jesus Christ. Here is an alien resident in a foreign land. He sees what God does for the Jews and he as a Gentile wants to experience the same for himself and his family, so he calls the Christians for help.

(iv) And finally, in Acts 13 and 23 we see a fourth form of E-2. Here the Spirit of God asks the churches to send several bi-cultural men from their midst to do E-2 evangelism in the length and breadth of the Roman Empire, and thus the church at Antioch sends Paul and Barnabas to do the job for which God had prepared them and to which he had called them.

2. Anthropological concerns

From the anthropological perspective, I think Dr. Winter is correct when he states that great cultural distance spells even greater communication problems. The reason is that effective cross-cultural communication can happen only when the new recipient can separate the message content from its cultural form; or we could say, when the meaning of a message is separated from its cultural wrapper. In the E-1 situation both the message and the wrapper are understood and are meaningful to both the evangelist and the convert. At the E-2 level the two different peoples in contact usually have an awareness of the cultural differences that separate them, and so the alien wrapper of the message is easily distinguished from its true content. For example, I once asked a South American Indian, who was seeing immersion baptism for the first time, "What in the world are those people doing?" "They're head-pouring," he answered casually. "Head-pouring!" I said. "Why, they're putting the people under water all the way. There's no pouring going on there."

“I know,” he responded, “but it means the same thing as when the priest pours water on the baby’s head.”

Frequently at the E-3 level the wrapper, no matter how incongruous, has been accepted as part of the message. Often this wrapper has effectively choked the real life out of the message.

Again, when we look at effective movements of cultural change that have blanketed many tribes and cultures, we find that like church growth in Acts, they are spread by an alternation of E-1 and E-2. Effective E-1 in a given society leads to E-2 (in some or all of its forms). Once having taken root in a new setting, the change grows until the resulting excitement again bursts its cultural seams and goes E-2. This can be seen in the spread of peyote as a religious experience in North America. Peyote, the cactus drug, was first used as a substitute for white man’s Holy Spirit by the Indians in Northern Mexico; but then it rapidly spread northward through many tribes of the United States into Canada, often reaching into tribes who had formerly been bitterest enemies. The same can be said about Muchape, the anti-witch medicine of East-Central Africa. It had its origin somewhere in Central Mozambique and moved north as far as Tanzania and Kenya, east to Angola and Zaire, and south into South Africa — all in the course of one generation. The pattern of its spread was effective E-1 which became E-2, which again became E-1, which having changed the new society again, goes E-2 to reach its neighbors.

3. *Practical considerations* At the practical level there again are several points to underscore.

a. James Scherer in his book, *Missionary Go Home*, has already pointed out very effectively that for all their self-sacrifice and

dedication, E-3 missionaries almost universally have not been able to pass on their zeal for evangelism to their converts. At least one reason seems to be that too much of the foreign wrapper was imported and this prevented healthy, meaningful E-1 evangelism from developing in the local situation.

b. When the E-3 foreign missionary's own cultural models for conversion, church, and Christian living become the one and only model God requires, the evangelized people are pushed to become imitation Europeans rather than spiritually reborn nationals. At a recent conference at which I spoke about indigenous and foreign conversion models, one of the leading nationals got up and said, "Sir, what you have said about conversion deeply moves me, because, I must confess, I have not been converted that way. My deeper African values have not been changed. I have merely become an imitation European on the outside. I have not learned to listen to the Holy Spirit, but I have been trained to listen very carefully to what the missionary wants." Furthermore, the denominational nature of most mission work, or even the distance between supposedly non-denominational faith missions, has often helped to create support for local prejudice systems rather than helping to eliminate them. In fact, very frequently Christianity has helped to provide the new sanctified rationale for the continuing prejudice, as Dr.» Winter's paper already points out.

c. Because missionaries often developed the feeling that their work was somehow lacking in depth, they opted to stay longer and to try harder to get better results. But the result they really achieved, as Claude Stipe has already pointed out, is that they tended to usurp the place of the Holy Spirit in the lives of the believers. I cannot think of a more painful experience than when I myself had to confess to the young

Choco church in Panama that I had kept one of their men from doing what the Spirit of God had told him to do because of my public pronouncements.

d. When the Asia Conference of Churches some time ago, and the All Africa Council of Churches recently, called for a moratorium on the missionary personnel and foreign funds, there were, of course, some anti-Western sentiments coloring the proposal, but as I listened to the Lusaka discussions I became convinced that African leaders were really saying: "We need that moratorium so that we can let what is 'rice Christian' in our midst die. We need time to peel off the foreign wrapper and to find what the real message of God for us is. Then we need to translate this message into life and action so that we can do effective E-1 evangelism in our midst. Once we have achieved this, then we will again be ready 'to join hands with the rest of the churches in the world to complete the task of world evangelism."

Now a few remarks in the second area of concern: I am afraid that I have to confess that I do not share Dr. Winter's view that the so-called non-Christian world has no near neighbors. In fact, I feel that we as evangelists often fail to see and to utilize the cultural links of near-neighbor relationships which God in his providence forges. Look at China for example: right now in Tanzania and Zambia there are some 30-40,000 working together with Africans to build a new railroad. Could it not be that God has called African believers to share the Good News with these Chinese workers? Then could not these transformed by the power of God become God's tools to spark a Good-News revolution in China?

Before I conclude, I want to sound a personal testimony with which I hope you can identify. Dr. Graham underscored the

fact that as the Scriptures lost their authority in the lives of believers and in the work of the church in the West, evangelistic fervor declined accordingly. I want to testify that we are on the verge of a possible reversal of this trend as the result of two new developments in Bible translation.

a. The Bible societies have accepted the principle that all new translation shall be done by mother-tongue speakers of these languages. This makes nationals responsible for the quality of the translation.

b. The second is a growing awareness that most languages have obligatory grammatical or semantic categories for which there is no help in the Greek or Hebrew text. In order for these translations to be equally authentic, it is essential that the Spirit of God who spoke in the original, speak today to clarify God's intent.

The result is that in an ever-increasing number of languages, mother-tongue speakers as translators are appealing to the entire community to pray: God if you had said this only in our language, how would you have said it? The startling result of the answer to these prayers is that in these African contexts the Bible no longer is a message of the white-man's God, to white people, said to be valid also for Africans, but it is the authoritative message of God to the specific group since he has now spoken to them specifically in the clarification of the demands of their language. The resulting authority of the Bible is reminiscent of the power of the Word in the early chapters of Acts.

In conclusion I want to say that it is my genuine desire that this conference and my small part in it can help set our own hearts on fire so that each one of us returning home may bring that "spark" from God which will start an evangelistic fire in

our home community to give our people a deep experience of the power and Spirit of God in such a dynamic way that movements like the one described in Acts will begin in many places in the world, and that the fire of E-1 becoming E-2 evangelism will sweep the world like the great grass fires that race across the vast, African grasslands in the dry season.

Response #3 to Dr. Ralph D. Winter and Dr. Jacob Loewe

by David J. Cho

Dr. Cho is a key leader of missions and evangelism in South Korea and is helping to create new sending agencies from all over Asia.

1. Generally, I agree with Dr. Winter's position. As to Dr. Loewen's, while I admit that there are a number of good points, I cannot agree with his negative judgment upon the necessity or effectiveness of cross-cultural evangelism.
2. An honest criticism on the failures of Western missions is praiseworthy. Yet, it should aim at correcting the past mistakes for constructing a right mission strategy for today. It should not aim merely to deny the effectiveness of cross-cultural evangelism.
3. The claim that the days of world mission are gone is mistaken. Without a burning zeal for mission to the enormous, unreached area, the concern for the E-1 evangelism would itself die.
4. Dr. Winter places the highest priority on E-3 while placing E-3 at the third place in order after E-1 and E-2. The order should be reversed. The evangelism of the highest priority, i.e., E-3 should be placed at the first, even in order. Dr. Winter's E-3 should be E-1 and his E-1 should be E-3.
5. Geographical ordering from the nearest area to the farthest is the measurement of a human-centered perspective. With mission and evangelism seen and understood in terms of divine mandate, there is no difference between "home" and "abroad." There simply is "a world." All of the E-1, E-2, E-3 should be equally and simultaneously stressed. When one of the three is neglected, the evangelical enterprises in other areas are bound to fail.

6. As a response to the negative position toward the cross-cultural evangelism, I present my views as the following: The failure of the Euro-American missions was not as much due to the problem of communication gap as to the problem of life-style and posture of missionaries. The failures were rather due to the lack of right motivation and dedication.

Here is an example of the case. In Korea there are two opposite kinds of missionaries.

1. Mr. A is a second-generation missionary. He is not yet able to preach in Korean. He still has difficulties with Korean foods. He cannot read Korean newspapers or magazines. Even though he works hard, he is not willing to break through the cultural gap.

2. Mr. B has been a missionary in Korea only about five years. He is, however, fluent in the Korean language. He contributes quite a number of articles to magazines and newspapers. He spends much time in the bookstores on the street and tries to read as many newly published books as possible. He is well accustomed to the Korean way of life and places himself in the current of Korean culture. Mr. A belongs to a well-financed mission board. Mr. B is poorly supported for his living. As for the success and effectiveness of the two kinds of missionaries, you do not have to ask me to answer further.

7. We have to realize another fact, that the Western mission is entering its fourth stage. I describe the first stage as the planting stage, the second as the cultivating stage, the third as the growing stage, and the fourth as the maturing stage.

8. Accordingly, the cross-cultural evangelism has entered the stage of East-West cross-cultural evangelism. Mission should not be used as an instrument for the denominational expansion or territorial expansion of colonialism. The mission

today should be Gospel—centered and multi-nationally structured.

9. The world mission. is a divine imperative and mandate. We cannot say more or less of the importance of it. We can only respond to his love and dedicate ourselves for the task.

10. The Tunisian Church in North Africa has vanished with her glory from the earth. The churches in Asia Minor disappeared. Wasn't it due to the exclusiveness on the cross-cultural matters and to the loss of missionary vision?

11. The secular world continues to engage in cross-cultural enterprises: international funds, international, research organizations, international monetary circulations, etc. If mission and evangelism do not engage in cross-cultural enterprises, there will come a crisis for mission and evangelism.

Response #4 to Dr. Ralph D. Winter's Paper by Pablo M. Perez

Dr. Perez, Mexico City, Mexico, is Visiting Professor of World Missions at Dallas Theological Seminary.

Culture as a most vital factor in the effective communication of the Gospel of Jesus Christ can no longer be ignored or passed off lightly. In today's world when a new sense of self-awareness and pride has arisen in all quarters, when different peoples are asserting themselves with increased dignity, and when no apology needs to be made concerning one's particular heritage, the Church of Jesus Christ cannot afford to overlook the validity of these cultural distinctions.

And Dr. Ralph Winter has challenged us not only to accept the fact of, as he calls it, "cultural distance," but to enter into a frank and intelligent discussion and understanding of the implications related to it. Such statements as "the awesome problem is...that most non-Christians in the world today are not culturally near neighbors of any Christians," and that it will "take a special kind of cross-cultural evangelism to reach them," are rather compelling. No believer who is identified with his Master can dismiss it, nor should he fail to be moved to take the adequate steps to turn the tide. By the same token, no one can dare to stress a highly nationalistic spirit which bows to local pressures rather than gives way to the innermost desires of God's heart.

Also the very fact that there are distinct peoples within any given country in the world today who are isolated from a Christian witness — four out of every five people in the world — shows us both the immensity of the task and the grief our Savior must still be experiencing. Clearly, something

drastic has to be done if his redeeming power is to be known and understood by those who are lost in their trespasses and sins.

For reasons of clarity Dr. Winter has grouped these differences under the three main headings which he has designated as E-1, E-2, and E-3. This is a handy formula in many respects, for it opens our eyes to the complexity of human cultures.

However, I believe he would be the first one to admit that it is by far an over-simplification of the situation. This is evidenced by the complication posed simply by the different sub-groups that he mentioned.

Closely related to this is the need to establish a clear-cut distinction between the different items which constitute any given culture and those elements which cut across cultures and have now become a feature in several latitudes regardless of cultural backgrounds. Prejudice is but one of them, and they all seem to present a common front which results in a rather formidable barrier to effective evangelism. For instance, young people today are showing their distrust for their elders in many ways across the world; oppressed peoples, who have arbitrarily been classified as minorities, are discovering new means of rejecting the Gospel; intellectuals have not relented in their almost uniform appeal to science over faith. These and many more have produced appealing arguments and somewhat predictable reactions which are not completely controlled by the culture of a particular locality. Call it guilt by association, differences of interpretation of the same basic truth — the case of the Samaritans in John 4, as mentioned by Dr. Winter — or call it any other way, these obstacles and features of our present civilization evidence supra-cultural

characteristics which have to be confronted and dealt with adequately.

Along the same lines one can find that Dr. Winter's initial emphasis on evangelism as being effective communication is later expanded to mean the establishing of "strong, on-going, vigorously evangelizing denominations, and then for that national church to carry the work forward on the really high-powered E-1 level." While it is true that communication implies a follow-up process, and that any evangelistic effort cannot stop when a person becomes a new person in Christ and leave him there, the subject of a "national" church raises a different issue. In other words, whereas there is an urgent need to conduct E-2 and E-3 type evangelism to communicate initially the Gospel simply because there are not enough E-1 people to do the task in many areas, it does not follow that the churches into which these people will have to be incorporated must necessarily be made up exclusively of people of common background and/ or likes or dislikes. This may be pragmatically defensible, and even temporarily tolerated, but it will also tend to perpetuate adverse existing conditions and prejudices simply because they can be labeled as culturally determined.

But this is neither the biblical pattern nor intention, particularly in the book of Acts. Even cursory reading of the first verses in chapter 13 will tell us that Simon called Niger, Lucius of Cyrene, and Manaen "who had been brought up with Herod the tetrarch" were a part of the church in Antioch not so much because that was where they "felt at home," but because this is where the Holy Spirit had appointed them to be. Social and cultural considerations must have played a key role, as will be pointed out later on, but there was another

compelling force to gather them together in the same place at that time. Just the same, the church in Ephesus, both as it is introduced to us in its early stages in Acts 17 and as it was further maturing in the letter addressed to it — to say nothing about the apostolic guidelines given to Timothy in the first letter he received from Paul, and the divine observations found in Revelation 2:1-7 — exhibits a true and determined effort to bring both Jew and Asian together. It is stated not only that Paul preached indiscriminately to both Jews and Greeks in Asia for two years (Acts 19:10), but that Christ had brought down the wall of partition that separated Jew from Gentile, “for he himself is our peace” (Eph. 2:14), as a climax to his argument for the unity within the church of Jesus Christ. Thus we “are no longer strangers and aliens, but . . . fellow-citizens with the saints, and are of God’s household” (Eph. 2: 19). This Christ accomplished by his blood (v. 13), and is thus not to be taken lightly.

This does have a bearing today, especially in the Third World where social stratification is much more visible than in North America and where, I am convinced, this very feature has to be recognized and even used initially for the communication of the Gospel, but should never be allowed to remain as a permanent distinctive of the church of Jesus Christ any place in the world.

This brings us to a consideration of the relationship between culture and Christianity, especially with respect to the stages of maturity which are beyond the initial communication. To say that for the church to work effectively in evangelization on the E-1 sphere may mean that a culture is to be accepted as it is, and a church to be established by its guidelines, poses new problems. For one thing, even the implied thought behind this

reasoning will tend to absolutize culture and make the newly-established and maturing church so basically affected by its environment as to be somewhat unable to affect it. True, as Latourette constantly points out in his works, the world to which Christianity comes affects the church powerfully, but at the same time the church by its very presence, if nothing else, must definitely affect the world which surrounds it.

This means, as has already been mentioned, that cultural differences are not to be perpetuated in the churches, but also that the counter-cultural characteristic of Christianity cannot, again, be ignored. This is because for many centuries the church has been subjected to all kinds of modifications and adaptations with different degrees of syncretism which in many places has produced an almost unrecognizable type of Christianity, be it Christo-paganism or present-day Constantinianism. But the words of Jesus, "You are the salt of the earth," and those of a similar nature, were not simply nice-sounding figures of speech, much less pious platitudes, but serious injunctions to cause a veritable revolution in the world.

The observation made by the Thessalonian unbelieving Jews that "these men (meaning not only Paul and Silas, but Christians in general) who have upset the world have come here also," is no mild comment on the radical effect of the Gospel message. In other words, the Gospel is supposed to act as an agent of change both individually and corporately to improve existing cultures. This does not mean that one should envision or work for the establishment of a "Christian culture" which will then be the prototype for everyone else to copy, but that it should so transform the individuals in any given culture as to have them act as constant correctives of the unbiblical patterns of that culture. This is because churches are

to be established in order to fulfill the purpose of God as revealed in his Word through human agents, who will remain in need of correction even though they are members of Christ's body, but not to serve the purposes of any given culture.

This leads us to the last observation, that is, of the relative place of culture in God's plan. While culture is a most important and vital factor of human life, it is not the determinant one. At best, it is a conditioning factor since it is in constant flux and at the mercy of many changing patterns and circumstances. Thus it should not be allowed to set down the rules, not even those within its own sphere of influence, which will eventually result in the configuration of the church in a local area. It is my conviction that the Holy Spirit is the determining factor in any strategy of evangelism at any stage of its implementation. It is he who compels both believer and unbeliever to obey the Word of God and to act upon its claims by meeting them where they are culturally, but imposing his guidelines within God's ultimate plan for man.

This is borne out in many passages of Scripture, but perhaps we should go to the believers in Samaria in order to keep within the example used by Dr. Winter. He pointed out that the woman at the well "reached others in her town by efficient E-1 communication," and that "hopefully Jesus' E-2 witness set in motion E-1 witnessing in that Samaritan town." In other words, that while they had needed to be reached by an E-2 intervention in the person of our Lord himself, another E-2 visit should have been unnecessary, if not altogether unlikely. However, we see in Acts 8 that Philip did go again — whether it was to Sychar or not the Scriptures do not tell us — and that there is every evidence that the E-1 type of evangelization

started by the woman never did amount to much. Furthermore, it is to be noted that the apostles in Jerusalem, in what could be construed as in keeping with true paternalistic fashion, thought it wise to send Peter and John to Samaria to give some kind of sanction to what was going on there. To put it differently, there was not only a repetition of E-2 evangelistic effort, but of E-2 intervention in the internal affairs of that fellowship of faith.

But, is that what really took place? Should we not take a second look at the situation and see that whereas Samaria might have represented a cultural distance of sorts, cultural distance was no obstacle for the Holy Spirit to impose his strategy even though there had been a rather convincing E-1 type of evangelistic communication? What I am trying to say is that the Holy Spirit does want us to see and be sensitive to cultural differences, but that he neither wants us to be controlled by them to the extent that we do not step into places where there may be some kind of E-1 type evangelism and thus fail to accomplish the task that is still formidable, nor that he allows us to set guidelines for his church that are dictated exclusively by circumstances.

Thus while cross-cultural evangelism may be the highest priority — and I am convinced that it is — it does not exist for its own sake, nor is it based on cultural differences themselves as much as on the compulsion and guidelines determined by the Holy Spirit. We should not, therefore, commit ourselves to patterns of action or strategy which may make sense, humanly speaking, but rather let him work in us, through us, and even in spite of us, for his own purpose and the glory of God.

The Highest Priority: Cross-Cultural Evangelism by Ralph D. Winter

[Note: This is a transcript from Winter's presentation during Lausanne 1974.]

I am deeply grateful to each of these men who have preceded me and for the time they have spent reading my paper and responding to it. I cannot blame them if they did not always understand what I meant. I am sure what I wrote was not entirely clear. In almost no case am I in any disagreement with their emphases. Often they have added things which I would have put in myself had I had more space.

In particular, may I say how very grateful I am to Pablo Perez and Philip Hogan for their emphasis upon the spiritual factors, which in many cases override all others in importance. However, I am sure that they are not trying to say that the presence of the Holy Spirit in our lives does away with the need for any active intellectual analysis. In the headquarters of Dr. Hogan's church in Springfield, Missouri, the Holy Spirit has superintended them in an immense amount of tough thinking and analysis, or they would not be operating the largest printing establishment in the state of Missouri, nor would they have been one of the very first of the mission agencies in the United States to make extensive use of computer facilities. Quite obviously, there is no conflict, rightly understood, between the guidance of the Holy Spirit and the need for careful, patient, analytical thinking. It is evident that we must not fail to distinguish between what we may expect God to do and what God may legitimately

expect us to do. For example, I feel sure that God, if he wished to, would be able by his Holy Spirit to eliminate language differences and merge everyone into a single congregation. But we must respect the fact that the outpouring of the Holy Spirit in the New Testament did not eliminate the Greek language, nor the Greek culture, but in fact allowed an additional Greek-speaking church tradition where there was only a Jewish church before. There may have been many Jewish Christians who fervently wished the Greeks would follow their form of worship, but God apparently had other plans.

Dr. Perez has helpfully stressed the fact that the Gospel changes human cultures; it does not merely yield to them. He, of course, is speaking within a culture as an E-1 evangelist. This is the proper attitude. But if Dr. Perez were to go to a foreign country to a new situation, he would then be in a different situation, and would have to be very respectful of the culture and not fight against it as he knows how to do within his own culture. I, for example, in my own ministry in a foreign situation, had to learn to respect and not to fight much of the aboriginal culture lest I myself confuse my culture with the Gospel.

Now in regard to Dr. Loewen's paper, one of the misunderstandings which we discovered only yesterday afternoon is that my use of the phrase "near-neighbor evangelism" is confined to the E-1 sphere, whereas he is taking it to mean E-1 and E2. If I were to mean what he meant by the phrase, then I would come out with the same statements that he has, which naturally reduces the proposal that "four out of five non-Christians are beyond the reach of near-neighbor evangelism." I also appreciate very much the

fact that he has underscored the great complexity of E-3 evangelism. As an anthropologist, he seems almost to say that witnessing to totally strange people is so difficult that it ought not to be attempted. I would agree except to add the provision that E-3 evangelism, however difficult it may be, must be attempted at all costs where there is no reasonable possibility of effective E-1 and E-2 evangelism. There are, as an example, hundreds of thousands of Christians in Ethiopia today who would not know Christ, and who would not have the Bible, had evangelical Christians from other lands stayed home and simply insisted that the local Coptic church should do the job. In Ethiopia and in countless other situations, both in the past and in the future, E-1 and E-2 evangelism is not a viable option, and in that case the extraordinarily difficult E-3 distance must be traversed by someone who is obedient to that level of hazard and difficulty which Dr. Loewen so rightly underscores.

For these reasons, therefore, I feel I must applaud the plans being laid by David Cho and others in Asia for 100 Asian missionaries to go to that great island of Kalimantan. This will surely speed up, not hinder, world evangelization. And there is still another island, the world's largest, once called New Guinea. In the western half alone, indeed in just the immense swampy southern section of the western half — a swamp so large that someone said the largest swamp in Florida looks like a phone booth by comparison — there are 380 tribal languages in which the Gospel is not yet preached. Only with bold planning and prayerful obedience will these people soon be reached for Christ, but we cannot expect near-neighbor evangelism of any type to reach them in this century. If Korean E-3 missionaries can join forces there with the present tiny crew of Western agencies, this will be a splendid example

of East-West partnership in a new modern era of cross-cultural evangelism.

I might add that there are other reasons for E-3 contacts being maintained even after a church is born. One is the need we all have for what Rene' Padilla called "cross-fertilization." E-3 is maximally tough, but it is maximally stimulating. God has not meant for his world family to persist in cultural ghettos. He has not intended, on the one hand, to merge the whole family into a single culture. On the other hand, he does not want ghettos. The body of Christ can be healthy only if there are separate organs, and the separate organs serve each other. The two-way flow of E-3 personnel is a most important phenomenon which must increase not decrease in the life of the world Christian family.

I let me now turn to the many hundreds of responses I have received from other participants in the Congress. I deeply value and intend to save every one of your papers that came to me. Practically all the questions either concerned the statistical scope of the task or the theological nature of the task.

Questions About the Statistical Scope of the Task

Let us consider first the scope of the task. Figure 10¹ is an attempt to sum it up. Jesus said that no man builds a tower without first sitting down and calculating the cost. Here at this Congress we must sit down and assess the task of world evangelization.

¹ Note, in Winter's original paper, this was figure #1. It is Figure 10 here to be consistent in numbering the Figures in this entire book.

CHRISTIANS	Western	Africa	Asia	TOTAL	
Nurture	120	40	40	200	
E-0 Renewal	845	76	58	979	
	<u>965</u>	<u>116</u>	<u>98</u>	<u>1179</u>	
NON-CHRISTIANS					
E-1 Ord. Ev.	180	82	74	336	-----13%
E-2,E-3, CC Ev.	147	200	2040	2387	-----87%
	<u>327</u>	<u>282</u>	<u>2114</u>	<u>2723</u>	
GRAND TOTAL	1292	398	2212	3902	

Figure 10 – Scope of the Task

Note that the numbers above are all in millions of people in the world today. You will see I have first divided between those who call themselves Christians and those who do not call themselves Christians, and you will see in the column on the far right that the total number of Christians is 1179 million, and the total number of non-Christians is 2723 million.

I want you to think for a moment about this latter number — 2700 million. Do you notice that this is about one million people for each participant in this Congress? (This means that if each of you all had been busy and had won a million people on your way here, we would have been able to disband the Congress!) These two numbers, 1179 and 2723 are, of course, not precise counts except at a certain date — since the population clock tells us such numbers are constantly changing. For example, the number of Christians, 1179 million, is increasing by 70,000 each day we are gathered here. If we had an evangelism clock in addition to a population clock, it would register the number of additional Christians each minute. For example, from the opening of this Congress until now, four days later, the number of Christians in the world has grown more than a quarter of a million. If we had a really sophisticated clock, we could even record the fact that each day in practically every country of the world the

percentage of Christians is also increasing. I add these comments lest anyone shrink from the task of evangelizing the massive numbers of non-Christians in Figure 10. I don't want you to wonder if there is any hope of being successful in world evangelization. Dear brothers and sisters, we are being successful right now, and we surely have no statistical reason not to make definite plans here at this Congress to move ahead with Jesus Christ; Lord of History, to finish the task of world evangelization.

In other words, the numbers in the last column are only apparently static. They do not show the fact that we are constantly gaining in the Christian percentage in all columns, that is, in the Western World, in Africa, and in Asia. (Australia and Latin America are included in the Western World; the Pacific I am including in the Asia column.)

You will now note that both the Christian and the non-Christian populations have been further divided. The Christian group is divided into the committed Christians, who need nurture; and nominal Christians, who need renewal. Then the non-Christians are also divided in two groups, this distinction being the heart of my whole presentation: those who can be reached by ordinary, near-neighbor evangelism (which I have called E-1 evangelism); and those who are beyond a significant cultural frontier whom we can only reach by cross-cultural evangelism, that is, who may wish to exercise their biblical right to self-determination in establishing a separate cultural tradition of regular worship and fellowship. In a word, they are people at a sufficient cultural distance so that we cannot necessarily expect them to join existing Christian churches. Their existence calls for special cross-cultural evangelism, and constitutes the major technical obstacle to world evangelization.

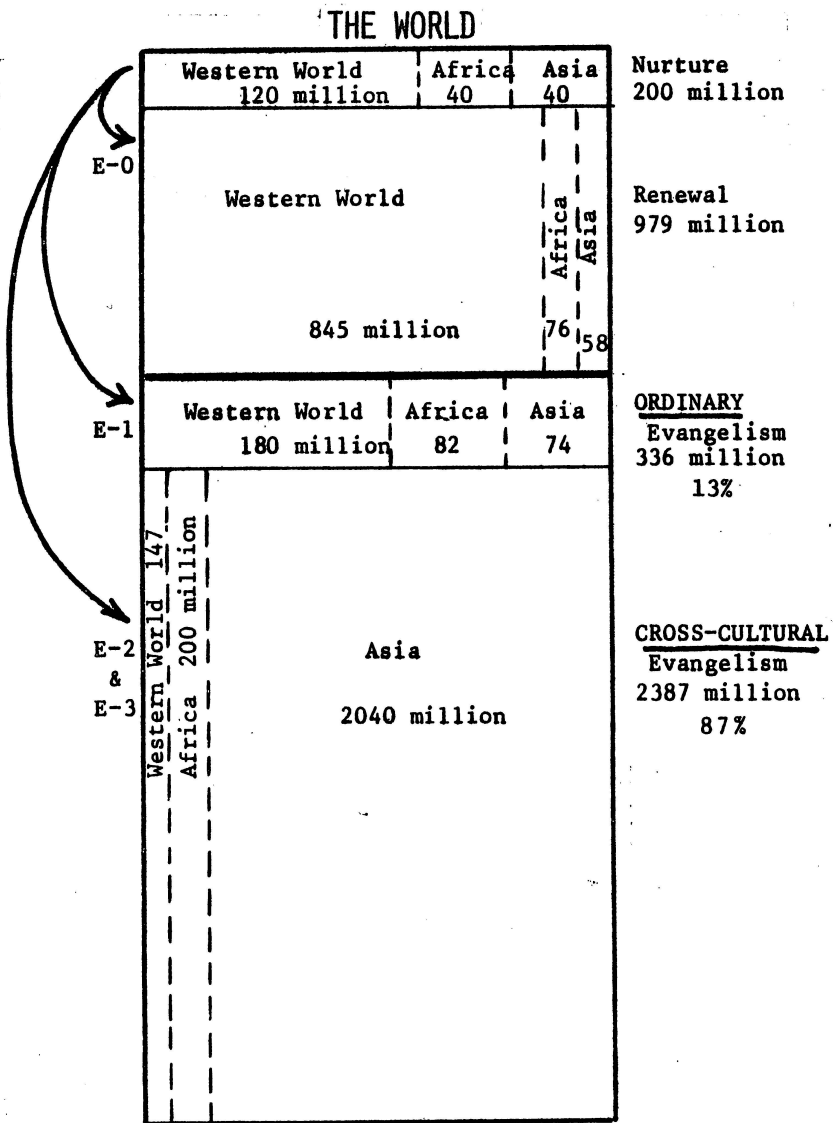


Figure 11 – The World

In Figure 11 you see the quantities and distinctions mentioned in Figure 10 now visualized with the spaces drawn to scale. For example, the four numbers down the right side of the large, vertical rectangle — 200, 979, 336, 2387 — are the same

numbers we have just seen in the last column of Figure 10. The first two numbers are those who call themselves Christians, requiring nurture and renewal. Then you'll notice a dark line running across the rectangle, and the two categories below this line are the non-Christians — — the 336 million who can be reached by the ordinary evangelism of Christians reaching out to their cultural near-neighbors, and 2387 million who are not within the range of the ordinary evangelism of any Christian congregation — people who require cross-cultural evangelism (E-2 or E-3). Note that according to these estimates, 87 per cent of the non-Christians are in the cross-cultural category. Before leaving this diagram, note that most of the people needing renewal are in the Western World, while the people needing cross-cultural evangelism are mainly in Asia. This fact helps to account for the instinctive difference between the way most Western Christians think about evangelism and the way people involved in cross-cultural evangelism think about evangelism.

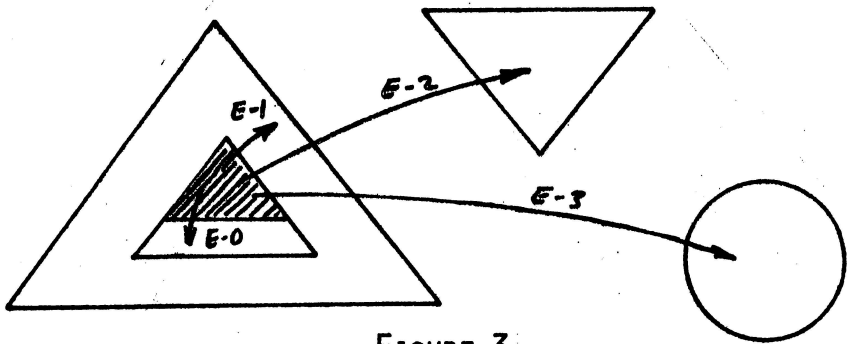


FIGURE 3

Figure 12 – E-1, E-3, E-3

Now let's look at Figure 12. Here you see a small triangle representing the Christian community, from which four arrows emerge. One arrow, labeled E-0, is aimed into a sector

within the Christian community. This is the winning of nominal Christians to personal faith and commitment — the “evangelical experience.” This E-0 evangelism involves just as much a spiritual experience as E-1, E-2, or E-3 evangelism, but there is no cultural distance involved - hence the zero. The arrow labeled E-1 goes out of the church into the culture within which the church is at home, the only barrier being the “stained-glass barrier” between the church and the world. People in this area, if converted, will feel at home in existing churches. However, the E-2 arrow reaches outside this culture into a similar culture that is nevertheless sufficiently different to make the founding of separate congregations desirable to act as a base for effective outreach to others in that same culture. The E-3 arrow involves similar church-planting implications, but reaches out to a totally strange culture (the circle).

I hope this doesn't seem too complicated. It is a help when looking at any country or region of the world to size up the situation by making a rough estimate of the number of people in each of these five categories which the diagram in Figure 12 gives us: First, there are the committed Christians (shaded area) who are the only active agents you can count on to do the work. Next there are the four kinds of people who are not committed Christians and who are either at a 0, 1, 2, or 3 cultural distance away from the committed Christians. Following this scheme, you can divide the people in a small town into these five categories. Or you can make estimates of the number of people in these five categories for a whole country. This seems to be helpful to size up the task. I have done this by way of example in the diagrams in Figure 13. The first three diagrams are for three different sections of the non-Western world, where from left to right there is a

progressively greater number of committed Christians. (In these diagrams I have not distinguished between the E-2 and E-3 areas because they are both cross-cultural evangelism and therefore usually require founding new churches.) The fourth diagram — the Western World — Shows the close comparison between the South Pacific and Western World. In both cases a high proportion of the people are at least nominal Christians, and this means the need for cross-cultural evangelism internal to the regions may not seem so important to people in these areas.

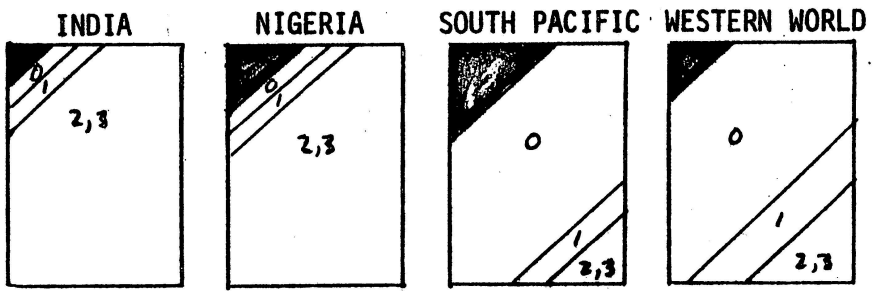


Figure 13 – E-Scale Examples

On the other hand, India and Nigeria are more typical of all the rest of the world, and that is why cross-cultural evangelism is of the highest priority in the non—Western world. Let me repeat that although there are a lot of Christians in India, this must not obscure the fact that, most of the people in India are at a cross-cultural distance from any Christian congregation whatsoever.

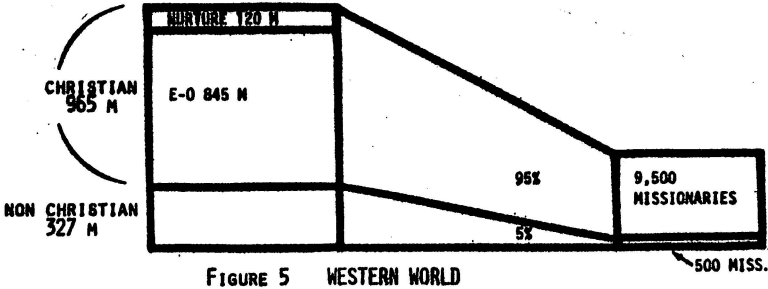


FIGURE 5 WESTERN WORLD

Figure 14 – Western World

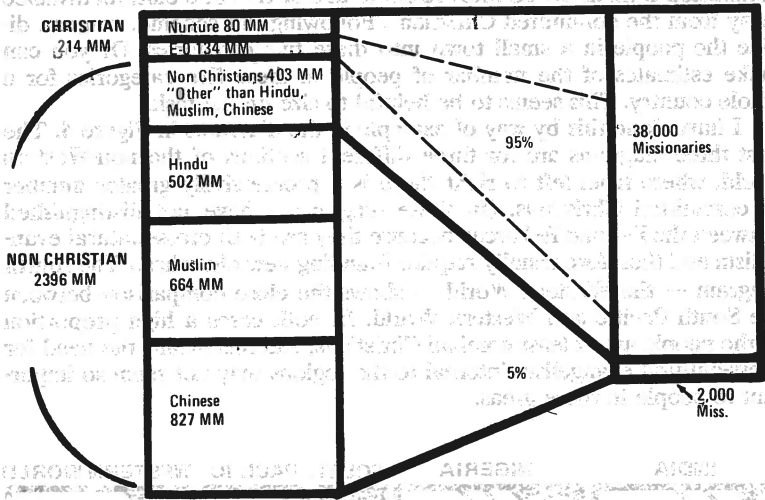


Figure 15 – Non-Western World

In Figures 14 and 15, unlike in the table in Figure 10, we have divided the total world population first into Western and non-Western spheres. In Figure 14 you'll notice the statistics from the first column of the earlier table, where the Western world is divided between Christian and non-Christian — 965 million Christians and 327 million non-Christians. Note that the 10,000 missionaries working in the Western world (mainly 'Europe, North America, Latin America) are focusing almost all of their efforts on the nominal Christian sphere while only

a fairly small percentage, according to my estimates, are really concentrating on people who do not consider themselves Christians (E-1, E-2, and B-3). This is not surprising because the majority of Westerners are nominal Christians. Things are very different in the non-Western world, as we see in Figure 15. There for simplicity we have divided all the non-Christians into four groups — Chinese, Muslim, Hindu and “other.” The bottom three layers represent three virtually untouched blocs of humanity, amounting to 1933 million people.

Let us think prayerfully for a moment about these three groups. A few minutes ago we noted that there are roughly one million non-Christians in the world for each participant here. If our Congress participants consisted of people whose gifts and calling were focused proportionately on all non-Christians in the world, would not have to have here one participant for each million in each of these groups? This means we would have to have 502 people here specializing on reaching the 502 million non-Christian Hindus. These would have to be cross-cultural specialists on the whole. We would also have to have 664 people here specializing on reaching the 664-million Muslims. They too would have to be almost entirely cross-cultural specialists since only tiny numbers of Muslims can be won by local Christians living in their areas who try to reach them by ordinary evangelism.

(Parenthetically, let me observe that the Muslim group, which is already immense, is growing at a biological rate almost double that of the Chinese, and that if present rates continue, there will be more Muslims than Chinese within about ten years.) Moving on to the Chinese, proportionately to represent the 827 million non-Christian Chinese would require at this Congress 827 people specializing on the task of reaching them. In the case of the Chinese there are millions of Christian

Chinese to help in the task, but even so the Chinese are so split up by dialects, social distinctions and highly significant clan differences that most of this task is E-2 rather than E1, and thus mainly a cross-cultural problem as with the other two major blocs.

Now note something very significant. As in the case of the Western world, most of the cross-cultural workers are focusing their efforts on nurture and E-0 evangelism connected with the Christian community. The number of Christians in the non-Western world (214 million) is the sum of the Africa and Asia columns in the previous table that is 116 + 98. Again by merging the columns, there are 80 million committed Christians in the non-Western world, whose nurture soaks up a very large proportion of the energies of both Christian missionaries and national church leaders; there are also 134 million nominal Christians who take up practically all of the rest of the efforts. It is only a guess but it is safe to say that 95 percent of all missionaries deployed in the non-Western world are focusing their efforts either on communities that claim to be Christian or upon non-Christian peoples in the immediate environment of the Christians, these latter probably being mainly the 403 million non-Christians in the "other" category in this chart. That leaves only "a tiny percentage of cross-cultural workers to deal with the three major blocs of non-Western non-Christians. Brothers and sisters, this is a grim picture. The task to be done 'on the left is big enough, but precisely where the cross-cultural task is the largest the cross-cultural workers are the fewest. For example, the number of effective evangelists winning middle caste and upper caste Hindus (well over 400 million people) are very few indeed, and the number of effective cross-cultural evangelists winning Muslims are very few

indeed. While there may be proportionately more cross-cultural workers who are reaching out to non-Christian Chinese these would mainly be in Taiwan. But even in Taiwan most missionaries and national leaders are absorbed with the needs of the Christian community. This is not to begrudge the "interchurch" exchange of E3 workers. *The danger is that we may easily deceive ourselves concerning the proportionate weight of personnel that is going to the evangelism of non-Christians.* This is so important to understand that we must use an extended illustration of this whole matter of the statistical scope or the task of cross-cultural evangelism. Since I have already said a good deal in my original paper about Pakistan, let me build on that situation.

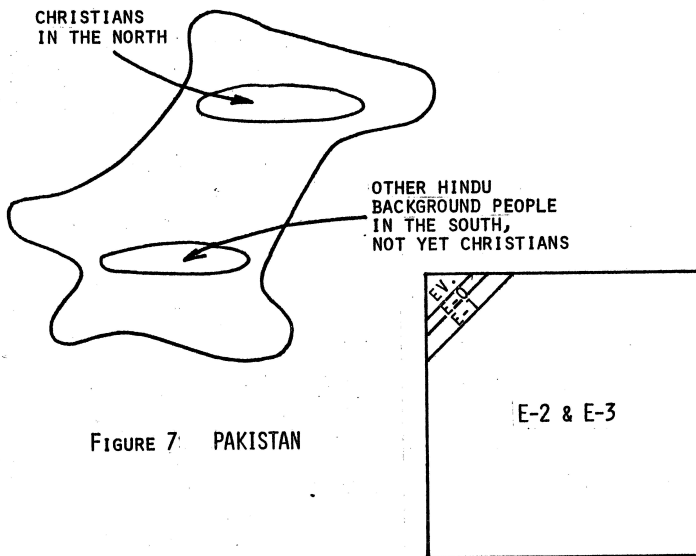


Figure 16 – Pakistan Illustration

The rough proportions in Pakistan are similar to the diagram in Figure 4 for India. In Pakistan there are proportionately fewer Christians than in India, but they number well over one-half million (out of 70 million). The Christian community

today is the product of a great people movement and spiritual revival over a half-century ago, but there are very few people living today who were brought to Christ in that movement, and the churches of Pakistan by now have a sizeable proportion of their own members who need to be won by E-0 evangelism to personal spiritual obedience to Christ. The really surprising thing is why the E-1 sphere is so small. A country 70 million people where there are 500,000 Christians does not on the face of it seem likely to be a place where near-neighbor evangelism would have relatively small significance. Why can't the 500,000 Christians just reach out to their near-neighbors and win them to Christ? This is the crucial question. The answer is that 99 per cent of the Christians have a Hindu (not Muslim) cultural background, whereas 97 percent of the non-Christians in Pakistan are Muslim. In the north you have scattered communities of Christians (just as in India, most Christians are in separated, isolated areas, almost like ghettos) but their *physical* separation from so many of their countrymen does not remotely approach the significance of their *cultural* isolation.

Thus, from the beginning of the revival movement in the north over fifty years ago until the present time, almost never has a Muslim joined a Christian church, while hundreds of thousands of former Hindus have become Christians. Although the church in Pakistan has a large E-0 population of nominal Christians, it is continuing to win some remaining Hindus to Christ through E-1 evangelism. On this basis, how soon will the church run out of Hindus to convert? In the northern part of the country, where 'most of the Christians are practically all of the non-Muslim people of Pakistan are already at least nominally Christian. Curiously, there are almost a million people of Hindu background yet to win but

they are in the South, hundreds of miles from the main body of Christians. While it would be relatively simple for these Christians to do evangelism in the South (only a geographical distance away), the Christians, are very, very distant from their Muslim neighbors. Why? Because there is a very pronounced cultural distance between the cultural tradition represented by the church and the cultural tradition represented by the Muslims.

Let us be more specific. Both Muslims and the (Hindu-background) Christians in the North speak Urdu. But they don't speak exactly the same kind of Urdu. A Muslim can tell either by listening or by reading that the religious language of the Christians comes from the originally Hindu minority in his country, and he has monumental prejudices about this difference. The Christians, on the other hand, while they don't hate the Muslims, don't feel it is necessary to make a special translation of the New Testament into the religious language of the Urdu-speaking Muslims, even though there are more than 30 million Urdu-speaking Muslims alone! Feelings of suspicion between the two communities are so great that an occasional Muslim convert does not feel at home in any of the Christian congregations. Christians have not yet made an effective effort nor even drawn up speculative plans for the development of worshiping communities drawn wholly from the Muslim tradition. This is only natural, in a way, because the Christians come from a stratum of society which has for centuries been impoverished and virtually enslaved. The Christians even yet are barely struggling to their feet economically. Their resources, their education, their evangelistic imagination does not readily stretch to radically new ways of evangelizing the Muslims — especially not to

ways that will allow the Muslims the kind of liberty in Christ which the Gospel guarantees them.

The situation in Pakistan both illustrates the immense scope of the need for cross-cultural evangelism, and also moves us into the theological dimension of the problem. To that dimension we must now turn.

Questions About the Theological Nature of the Task

First briefly let me say a word to those who asked, in effect, “Will not the allowance of indigenous life ways lead us into syncretism?” Michael Green has already answered this for us in his excellent discussion of flexibility without syncretism. I might add a personal note that as a Western Christian, I grew up without realizing that Easter Sunrise services could easily revert to their original paganism if Christians attending them do not see and sense a Christian meaning in them. The very word *Easter* comes from a Teutonic spring goddess of fertility called *Eostre*. The same is true of Christmas. We have all fought to maintain Christ in Christmas, since Christmas is also originally a pagan holiday that was taken over by the early church. (Romans gave gifts to each other on December 25th long before Jesus was born, and for that matter, Jesus may have been born in June, not in December.) Briefly, in employing pagan words and customs, we must be careful to make sure that the whole counsel of God is constantly taught and understood.

The main theological question, raised more often than any other, is so profound that I feel I must devote my remaining time to it. The question was stated in many ways in your response papers but is basically this: “Will not our unity in Christ be destroyed if we follow a concept of cross-cultural evangelization which is willing to set up separate churches for

different cultural groups within the same geographical area?" It is only with humble dependence upon the Holy Spirit to honor the Word of God above the secular influences to which we all are subject that I dare to proceed with a perspective which I myself could not understand not accept until several years ago. I was brought up in the United States, where for many people integration is almost like a civil religion, where such people almost automatically assume that eventually everyone will speak English and really shouldn't speak any other language. To me cultural diversity between countries was a nuisance but cultural diversity within a country was simply an evil to be overcome. I had no thought of excluding anyone from any church (and I still do not), but I did unconsciously assume that the best thing that could happen to Black, White, Chicano, etc., was that they all would eventually come to the White, Anglo-Saxon, Protestant church and learn to do things the way that I felt was most proper.

Following this kind of American culture-Christianity, many missionaries have assumed that there ought to be just one national church in a country - even if this means none at all for certain sub-groups? Such missionaries in all earnestness, have assumed that the denominational pluralism in their own home country is simply a sin to be avoided. They have assumed that Southern Baptists aren't necessary in Northern India, even though, as a matter of fact, in Boston today most of the Anglo churches have been sitting around waiting for the Arabs and the Japanese to come to their churches, and it has taken Southern Baptists to go into Northern United States and plan Arab churches and Japanese churches, and Portuguese churches, and Greek churches, and Polish churches right under the nose of hundreds of good-willed Anglo churches which have been patiently waiting for these people to

assimilate to the Anglo way of life. With one or two fine exceptions, the Anglo churches, with all their evangelistic zeal, simply did not have the insight to do this kind of 13-2 and B-3 evangelism.

For my own part, after many years of struggling with this question, I am now no less-concerned than -before about the unity and fellowship of the Christian movement across all ethnic and cultural lines, but I realize now that Christian unity cannot be healthy if it infringes upon Christian liberty. In terms of evangelism, we must ask whether the attempt to extend for example in Pakistan, an external form into the Muslim culture is more important than making the Gospel clear to such peoples within their own culture. Can we not condition our desire for uniformity by an even greater desire for effective preaching of the Gospel? I personally have come to believe that unity does not have to require uniformity, and I believe that there must be such a thing as healthy diversity in human society *and in the Christian world church*. I see the world church as the gathering together of a great symphony orchestra where we don't make every new person coming in play a violin in order to fit in with the rest. We invite the people to come in to play the same score — the Word of God - but to play their own instruments, and. in this way there will issue forth a heavenly sound that will grow in the splendor and glory of God as 'each new instrument is added.

But some of you have said, "OK, if that is what you mean, what about the Apostle Paul? Did he set up separate congregations for masters and slaves?" I really don't know. I don't think so. But that does not mean that didn't happen. In a recent monograph by Paul Minear entitled *The Obedience of faith*, the author suggests that in Rome there were probably

five separate congregations of Christians. who numbered a total 3000, and that Paul's letter to the Romans was written actually to a cluster of churches in the city of Rome. He also suggest that these churches were very different from each other, some being composed almost entirely of Jewish Christians, and others (the majority) almost entirely of Gentile Christians. "Instead of visualizing a single Christian congregation, therefore we should constantly reckon with the probability that within the urban area were to be found forms of Christian community which were as diverse and probably also as alien, as the churches of Galatia and those of Judea." But whatever the case in Rome, Paul in his travels was usually dealing with the phenomenon of house churches, where whole households, masters and slaves, quite likely worshiped together. We cannot believe he ever separated people. However, we do know that he was willing to adopt in different places a radically different approach. as he put it. "for those under the law and for those not under the law." When, for example, he established an apparently non-Jewish congregation among the Galatians, it was obviously different, perhaps radically different from that of the Jewish congregations elsewhere. We know this because Jewish Christians followed Paul to the Galatians and tried to make them conform to the Jewish Christian pattern. Galatia is a clear case where it was impossible for Paul to submit simultaneously both to the provisions of the Jewish Christian way of life and at the same time to the patterns of a evidently Greek (or perhaps Celtic) congregation.

Paul's letter to the Galatians, furthermore, shows us how determined he was to allow the Galatian Christians to follow a different Christian life-style. Thus while we do not have any record of his forcing people to meet separately we do

encounter all of Paul's holy boldness set in opposition to anyone who would try to preserve a single normative pattern of Christian life through a cultural imperialism that would prevent people from employing their own language and culture as a vehicle for worship and witness. Here, then, is a clear case of a man with cross-cultural evangelistic perspective doing everything within his power to guarantee liberty in Christ to converts who were different. from his own social background.

This same thing is seen when Paul opposed Peter in Antioch. Peter was a Galilean Jew who was perhaps to some extent bi-cultural. He could have at least been able to understand the predominantly Greek lifestyle of the Antioch church. Indeed, he did seem to fit in until the moment other Jewish Christians came to the door. At this point Peter also discovered that in a given situation he had to choose between following Jewish or Greek customs. At this point he wavered. Did he lack the Spirit of God? Did he lack the love of God? Or did he fail to understand the way of Gods love? Peter did not question the validity of a. Greek congregation. Peter had already acknowledged this before -his Jewish compatriots walked in the door. The point was that Peter was pained for others to know him as one who could shift from one community to the other. What this means to us today is quite clear. There were in fact in the New Testament period two significantly different communities of believers. Peter was regarded the apostle to the circumcision and Paul to the uncircumcision. Peter identified more easily with the Jews, and no doubt had a hard time explaining to Jews his experience at Cornelius' household, namely his discovery that Greek congregations were to be considered legitimate. Paul, on the other hand, was able to identify more closely with the Greek congregations.

They were perhaps eventually his primary missionary target, even though in a given locality he always began with the Jews. One clue for today is the fact that where Paul found some Christians to be overscrupulous about certain foods, he counseled people in those situations to abide by the stricter sensibilities of the majority. However, it is always difficult to make exact parallels-to a modern situation. The New Testament situation would compare more easily to modern India today were it the case that the only Christians in India were Brahmins (and other members of the middle castes) with their highly restrictive diet. Then we would envision Brahmin Christians finding it hard to allow the less restrictive meat-eating groups to become Christian; but the actual situation is very nearly the reverse. In India today it is those who eat meat who are Christians, and the problem is how to apply Paul's missionary strategy to this situation. In regard to food restrictions, it is as though the Brahmins are "under the law," not the present Christians. In this situation can we imagine Paul saying, "To those under the law I will go as under the law if by all means I may win some"? Can we hear him say as an E-2 or E-3 evangelist, "if meat makes my brother offended, I will eat no meat"? Can we hear him defending worshiping groups among the Brahmins against the suggestion or expectation that they should change their diet or join congregations of very different life-style in order to be accepted as Christians? Against the accusation that he was dividing the church of Christ, can we hear Paul insist that "in Christ there is neither Jew nor Greek, low caste nor high caste"? Is this not the actual force of his oft repeated statement that these different kinds of people, following their different cultural patterns, are all equally acceptable to God? Was he really announcing a policy of local integration, or was he insisting on the equality of diversity?

Note very carefully that this perspective does not enforce (nor even allow) a policy of segregation, nor any kind of ranking of Christians in first- and second-class categories. It rather guarantees equal acceptability of different traditions. It is a clear-cut apostolic policy against forcing Christians of one life-style to be proselytized to the cultural patterns of another. This is not a peripheral matter in the New Testament. True circumcision is of the heart. True baptism is of the heart. It is a matter of faith, not works, or customs, or rites. In Christ there is freedom and liberty in this regard — people must be free either to retain or abandon their native language and lifestyle. Paul would not allow anyone to glory either in circumcision or in uncircumcision. He was absolutely impartial. He was also widely misunderstood. Paul's problem ultimately was in gaining acceptance by the Jews, and it was Asian Jews, possibly Christians, who pointed him out in the temple and thus finally caused his martyrdom for his belief. In the separate liberty of the Greek Christian tradition, Let no one who seeks to be a missionary in the tradition of the Apostle Paul expect that working between two cultures will be easy to do. But he can take heart in the fact that the hazards of the profession are more than justified by the urgent: missionary purposes of the cross-cultural evangelist.

If, for example, a cross-cultural evangelist encourages members of a Brahmin family to begin worship Services in their own home, does he insist that they invite people from across town to their very first meeting? On the other hand, any Brahmin who becomes a Christian and who begins to understand the Bible will soon realize, whether it was entirely clear before or not, that he now belongs to a world family within which there are many tribes and tongues — indeed

according to the Book of Revelation (Rev. 7:9), this kind of diversity will continue right down to the end of time. When the cross-cultural evangelist allows the development of a Brahmin congregation, he is not thereby proposing Brahmin segregation from the world church. He is not suggesting that the Brahmin Christians shun other Christians but that Brahmins be included within the world church. He is merely affirming their liberty in Christ to retain those element of their lifestyle that are not inimical to the Gospel of Christ. He is not increasing their alienation. He is giving them the Word of God which is the passkey to the ultimate elimination of all manner of prejudices, and is already signing them into a world Christian family which embraces all peoples tribes and tongues as equals.

Now, I regret that this subject is so delicate, and, I would not embark upon it if it were not so urgently significant for the practical evangelistic strategies which we must have if we are going to win the world for Christ. I would not even bring it up. Yet I must say I believe this issue is the most important single issue in evangelism today.

Many people asked me what I meant by the strategic value of the establishment of youth churches. It is important to realize the youth situation is highly parallel to the situation we have just discussed. It is by no means a case where we are suggesting that young people not be allowed in adult services we are not suggesting segregation of the youth. Youth churches are not ends, but means. We are not abandoning the thought that young people and older people should often be in the same service together. We are merely insisting, with what I pray is apostolic intuition, that young people have the freedom in Christ to meet together by themselves if they

choose to, and *especially if this allows them to attract other young people who would likely not come to Christ in an age-integrated service.*

I will, however, freely admit that this strategy may unintentionally make it appear that we are setting aside goals of unity for goals of evangelism. This in fact is not the case. It is quite the opposite: we are willing to do evangelism in the highly divided world in which we live, believing wholeheartedly that in the long run the working of the Holy Spirit through true evangelism is the only way to melt down the high walls of prejudice and thus produce unity where none at all existed before.

Some have warned that this kind of culturally sensitive evangelism will lead to ghetto churches. I suggest rather that it will go to ghetto situations and eventually bring those isolated people into contact with others in a rewarding and enriching way. Where there are already ghetto churches all around the world that are isolated from their neighbors, this may not be the fault of the original evangelists, but of the nurture in succeeding years. If the Gospel begins in a ghetto, it should not end there. Rival street gangs may more easily be brought together by being brought to Christ separately. The initial evangelist does not add a ghetto to the church; he takes the church to the ghetto. People from that ghetto are the automatically present at the next city-wide Christian meeting. The efforts of the Billy Graham Crusades must be seen in this light not as an optional but as an essential beautiful, and permanent part of God's ultimate uniting strategy. There must, in fact be annual city-wide and regional Christian festivals whether or not Billy Graham can personally be there. There must be many other contacts between Christians of all

kinds between such annual meetings. Yet we must yield to the fact that God allows the family and the local congregation and even whole denominations to speak different languages and to express their faith in different linguistic and cultural traditions. But woe to such self-determining Christians if this liberty in Christ becomes understood as a basis for superiority or isolation. Why? Because, as Paul said, "In Christ there is neither Greek nor Jew, nor Barbarian, nor Scythian, nor bond nor free, not male nor female."

It is a curious fact that the kind of culturally sensitive evangelism I have been talking about has always been acceptable wherever people are geographically isolated. No one minds if Japanese Christians gather by themselves in Tokyo, or Spanish-speaking Christians gather by themselves in Mexico, or Chinese-speaking Christians gather by themselves in Hong Kong. But here is considerable confusion in many people's minds as to whether Japanese, Spanish and Chinese Christians should be allowed or encouraged to gather by themselves in Los Angeles. Very specifically, is it good evangelistic strategy to found separate congregations in Los Angeles in order to attract such people? Do Cantonese-speaking non-Christians need a Cantonese-speaking congregation to attract them to Christian faith and fellowship? If you talk to different people, you will get different answers. In my opinion, this question about evangelistic strategy in the forming of separate congregations must be considered an area of Christian liberty, and is to be decided purely on the basis of whether or not it allows the Gospel to be presented effectively to more people. That is, whether it is evangelistically strategic. Some go as far as granting separate language congregations, but hesitate when the differences between people are social and non-linguistic. Somehow they feel that

people may be excused for meeting separately if their language is different but that the Gospel urges us to ignore all other cultural differences. Many people are literally outraged at the thought that a local congregation would deliberately seek to attract people of a certain social level. And yet while no one should be excluded from any church under any circumstances, it is a fact that where people can choose their church associations voluntarily, they tend to sort themselves out according to their own way of life pretty consistently. But this absolutely must be their own free choice. We are never suggesting an enforced segregation. Granting that we have this rich diversity let us foster unity and fellowship between congregations just as we now do between families rather than to teach everyone to worship like Anglo Americans. Let us glory in the fact that the world Christian family now already includes representatives of more different: languages and cultures than any other organization or movement in human history. Americans may be baffled and perplexed by world diversity. God is not. Let us glory in the fact that God has allowed different lifestyles to exist in different forms, and that this flexibility has -been exercised throughout history. Let us never be content with mere isolation but let us everlastingly emphasize that the great richness of our Christian tradition can only be realized as these differing life ways maintain creative contact. But let us be cautious about hastening to uniformity. If the whole world church could be gathered into a single congregation, Sunday after Sunday, there would eventually and inevitably be a loss of a great deal of the rich diversity of the present Christian traditions. Does God want this? Do we want this?

Jesus *died* for these people around the world. He did not die to preserve our Western way of life. He did not die to make

Muslims stop praying five times a day. He did not die to make Brahmins eat meat. Can't you hear Paul the Evangelist saying we must go to these people within the systems in which they operate? True, this is the cry of a cross-cultural evangelist, not a pastor. We can't make every local church fit the pattern of every other local church. But we must have radically new efforts of cross-cultural evangelism in order to effectively witness to 2387 million people, and we cannot believe that we can continue virtually to ignore this highest priority.

Appendix A

E-Scale

In the Appendix of Winter's paper: "The Homogeneous Unit Principle in Historical Perspective"¹ he wrote:

The briefest possible review of what is meant by the E-0, E-1, E-2, and E-3 symbols may be in order. For missiological purposes, all mankind can be divided into four categories:

1. Committed Christians, who are spiritually able to do evangelism. I estimate there will be 222 million people in this category by mid-1977.

2. Nominal Christians, who are culturally within the church but are not decisively reborn. These require the work of evangelistic renewal, or E-0 evangelism. I estimate there to be 1,023 million of these E-0 people.

3. Culturally near-neighbor non-Christians, who do not profess to be Christians, and who would suffer some culture shock in crossing the "stained glass barrier," but who in other respects will readily "fit" in some existing church that may or may not reach out [to] them. I estimate there to be only 467 million of these people reachable by E-1 evangelism (the "one" referring to the one stained-glass barrier).

4. Culturally distant non-Christians, who for missiological purposes are defined simply as those who are culturally just far enough away from existing congregations so that special cross-cultural techniques for planting new congregations need to be employed in order to reach effectively into their whole homogeneous unit. I estimate there to be 2,411 million such people. Some are just far enough away to need separate

¹ 1977 "The Homogeneous Unit Principle in Historical Perspective"

Consultation on the Homogeneous Unit Principle, June 1977. All figures are for 1977.

congregations, but yet possessed of a considerable cultural common denominator with existing Christians. These are E-2 peoples.

Others have no significant cultural common denominator with existing Christian congregations. We may label them E-3 since it takes especially gifted missionaries to reach them.

This was more recently summarized in the 2009 edition of *Perspectives on the World Christian Movement* (Winter and Hawthorne, 2009) as:

The E-Scale compares the cultural distances that Christians need to move in order to communicate the gospel. E0 refers to evangelism of church-going Christians. E1 is reaching one's own culture across the barrier of "church culture." E2 is cross-cultural evangelism into a similar, but different culture. E3 evangelism is taking the gospel to cultures very different from that of the messenger. (Winter and Koch, 2009)

Appendix B

***Christianity Today* and Key 73**

Several of the Fuller SWM faculty wrote for the special issue of *Christianity Today* on Key 73, a nationwide program to bring a gospel message to everyone. Donald McGavran wrote “The Dividends We Seek” focused on the idea that church growth was “paying off around the world” and so, he argued, it could be applied with benefit to the American scene as well.

(McGavran 1973, 4)

Charles Kraft’s article was titled “North America’s Challenge” and highlighted the myth of “infinite assimilability of foreign people into a single homogeneous ‘American Way.’” He suggested that a “fitting goal for Key 73 might be: that every group may hear and respond to the gospel message in a culturally appropriate way.” (Kraft 1973, 7)

Alan Tippett wrote “A Not-So-Secular City” in which he sought to destroy the myth that cities are somehow of “non-faith” and secular in nature, and thus resistant to the gospel. Instead, discerning why a particular group of people are rejecting the gospel can help one determine how to share the gospel in a way more appropriate for the intended audience. (Tippett 1973, 8)

In his article, “What Key 73 Is All About” Art Glasser quoted the resources book for the event, “That Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ.” He used his page and a half to argue for the importance of the Scriptures and the importance of believers acting on the truths in them. He sought to set aside the call for unity among denominations, instead suggesting that when Jesus prayed for unity in John 17:20-21, the focus of his prayer was not on the unity itself but on the result: that the

world might believe. "That," Glasser wrote, "is what Key 73 is all about." (Glasser 1973, 13)

Winter introduced his article by noting that the Key 73 goals of confronting every person in North America "requires something new in American evangelism: *planting new congregations in subcultures strange to those who are doing the evangelizing.*" The Key 73 plans were, in his opinion, "drastically inadequate: they assume that existing congregations are ends and not means." (10)

Winter then pointed out several "Axioms" that related to this point. The first one was "*evangelism is truly effective only where those who are won become incorporated into ongoing Christian fellowship.*" On that, everyone seemed to agree. "Axiom 2 says that *people do not readily join Christian fellowships that clash with their own cultural backgrounds.*" (10) This, Winter felt, was overlooked in Key 73 materials, as Kraft's article suggested also. Axiom 3 discussed the need to penetrate the sub-groups within American culture, and noted that "*churches as churches are unlikely to punch through successfully into pockets of people that are significantly different from themselves.*" (10-11) Then Winter mentioned the E-Scale to describe the cultural differences and distance between the evangelist and the non-Christian culture. As examples of groups that displayed E-3 cultural distance to the dominant U.S. culture he cited the Navaho culture, new arrivals to America from Hong Kong and Jewish people. Winter suggested that those who had served as foreign missionaries had gained valuable experience that could be helpful in learning to bridge cultural distance in the U.S.

The great difference between the missionary and the ordinary Christian witnesser is that the missionary is working with people whose resulting Christianity will very likely be different from that of his home church. The missionary may more easily come to this approach

overseas, but the approach is not less necessary in the United States. (11-12)

He described missions that had worked in the U.S., some with more success than others, in working through these cross-cultural issues. The missionaries, he noted, “on many fields have faced the toughest test of their careers in seeing the power of the Gospel burst forth in ways they had not expected. But new wine needs new wineskins! And churches that seek merely to save their own lives will lose them.” (12) Winter closed his article arguing for the need of churches to better understand and support the “para-church structures” that reach out to unreached subcultures.²

² As noted previously, while he never liked the terminology “para-church,” he realized that the general Christian audience represented by *CT* would not readily understand alternate terms like sodality/modality.

Appendix C

Lausanne 1974 Select Plenary Summaries³

The importance of being faithful to the Bible, the importance of being open to hear other perspectives of the Bible, and the Bible's use in evangelism (by John Stott and Susumu Uda)

"The Dimensions of World Evangelization," the billions to be reached, the need for cross-cultural evangelism (including the E-Scale), and the interface of social issues with the gospel⁴ (Donald McGavran)

The shift of culture that is occurring around the church (Harold Lindsell and Malcolm Muggeridge)

The need to give voice to the church outside of North America with a gospel that is theologically sound and relevant to a world suffering from injustice (René Padilla and Samuel Escobar)

The need for our evangelism to avoid triumphalism, remain true to the NT and demonstrate social concern for the issues of our day (Michael Green)

The evaluation and discussion of various evangelism strategies and methods (George Peters, and at smaller sessions)

The work of the Holy Spirit and various views of it (Gottfried Osei-Mensah)

The current "Kingdom of Grace," the future "Kingdom of Glory," and the end times (Peter Beyerhaus)

The need for the renewal of the roles of the church, denominations, and missions, or the need for their replacements with new structures (Howard Snyder)

The way to touch the current generation with clear doctrine, honest answers, true spirituality, and community life among Christians (Francis Schaeffer)

³ All presentations were transcribed and are in the book, *Let the Earth Hear His Voice* (Douglas, 1975).

⁴ See Appendix E for a longer summary of McGavran's presentation.

Biblical unity with allowance for differences that do not destroy unity (Henri Blocher)

A closing message pulling together many threads from the week (E.V. Hill)

Appendix E

McGavran's Focus at Lausanne⁵

McGavran's topic was "The Dimensions of World Evangelization" and it became the third major presentation listed under Plenary Papers and Responses in the Contents of the compendium. (Douglas, 1975, VIII) Referring to the study that Billy Graham mentioned in his opening address, McGavran noted that participants would "receive a definitive account of hundreds of populations of the world unreached or alienated from the Gospel." (McGavran, 1975, 95) At the event itself, McGavran mentioned, "more than a thousand of you sent in responses..." (McGavran, 1975, 108)

In his introduction he noted the "huge numbers of men and women [who] will never be reached by Christian neighbors" and, "the awesome challenge to evangelize three billion living with no knowledge of Jesus." (McGavran, 1975, 108)

McGavran mentioned Winter and the E-Scale⁶ as part of the methodological dimension, which led into a more detailed description of the kinds of evangelism that are done in different situations.

McGavran then talked about four kinds of evangelism, "one-by-one-against-the-family" and the negative impact of this. Yet he noted that, "God used it to begin the process, but he blesses other modes to better and greater growth."

(McGavran, 1975, 105) The second mode of growing the church is "the family movement to Christ" where several in a family accept Christ at the same time. The third is "the people movement to Christ," where, "chains of families, all within the same segment of populations become Christians." (McGavran,

⁵ This section covers both McGavran's pre-conference paper and his actual presentation at the event.

⁶ See Appendix O for a description of the E-Scale.

1975, 105) The fourth mode is house churches, which he does not further describe.

At the event, McGavran sought to answer some of the questions that many had asked about: "When has a man or a society been evangelized? When is the job complete?" To McGavran, the answer was clear:

A man has been evangelized *when becoming a disciple of Jesus Christ becomes a real possibility for him*. Not when he has heard the Gospel once, not when he has been fed or taught, not when he joins a liberation movement, or passes the doors of a church; but when becoming a Christian appears to him as a genuine option. He has then truly "heard" the Gospel. Most men will be evangelized when some of the kith and kin become Christian and they hear the Gospel from and see it lived out by *their own kind of people*. (McGavran, 1975, 109)

Another question that McGavran says about ten percent asked was about social action. He replied:

Christians engage in social action. Social structures, when evil, must be changed. Christians have always done this, are doing it and always will. Ethical improvement, both personal and social, are the fruit of salvation. They issue naturally from sound conversion. The Holy Spirit leads Christians into all righteousness – both individual and corporate. Biblically well-instructed Christians are the world's greatest reformers. The most potent forces for social change are Bible-reading, Bible-obeying churches.

But first, my friends, you must have some Christians and some churches!! First you must have reborn men. Evangelism is persuading men to accept Christ and his gift of forgiveness, new power, and new righteousness. Evangelism is not proclaiming the desirability of a liquor-less world and persuading people to vote for prohibition. Evangelism is not proclaiming the

desirability of sharing the wealth and persuading people to take political action to achieve it. Christians who judge these and others like them to be good ends will of course, work for them, pray for them and fight for them. And I will enthusiastically back such Christians....

But evangelism is something else. Evangelism is proclaiming Jesus Christ as God and only Savior and persuading men to become his disciples and responsible members of his church. That is the first and basic task. (McGavran, 1975, 109)

Delegates, for the most part, "rejoiced in the thought that 'God accepts world cultures'" but wanted to know more about it. McGavran said that there are good and bad elements in any culture and the bad elements need to be "cleansed or eliminated. But people come to Christ using their language, live and work in the same houses and factories, wear the same cloths." (McGavran, 1975, 110)

The greatest response was related to the new mission agencies (some 200) and missionaries (estimated at 3,400) from Latin American, Africa and Asia. McGavran noted that when all the facts are known, the numbers would be even greater.

(McGavran, 1975, 110) When hundreds of people asked about McGavran's strategy methods for evangelism (one-by-one, families, by people groups, in house churches), he suggested they, (1) study church growth materials; (2) translate the materials into their language; (3) teach all four methods to your churches and in the training programs; and, (4) observe and study the methods in your own lands. (McGavran, 1975, 113)

Finally, McGavran's bent toward multiplication was clear. We should be multiplying churches, evangelists (going E-1), and missionaries (going E-2 and E-3). (McGavran, 1975, 114)