

Recasting Evangelization

Will the Earth Hear His Voice? Is Ralph D. Winter's Idea Still Valid?

by Greg H. Parsons

Editor's note: This article was first presented at the International Society for Frontier Missiology meetings in 2014 on the occasion of the 40th anniversary of the Lausanne Congress on World Evangelization.

Ralph D. Winter was forty nine years old when he walked onto the platform and gave a plenary talk at the Lausanne Congress on World Evangelization. It was July 1974. 2,430 participants with 570 observers from 150 countries had descended on Lausanne Switzerland. The Congress theme, "Let the Earth Hear His Voice," is the title of the 1,471 page compendium (Douglas, 1975) that records every major presentation and response before and during the event.

We should remember a bit about the world situation at the time. The Vietnam War had ended the year before and the hippie movement was largely past—though its residual effect still colored North American culture and impacted national progress. A film made after the Congress included hippie-looking young people with guitars singing about their desire to spread peace and the gospel. It is a vivid reminder that we are all products of the times in which we live.

I want to focus my presentation on Ralph Winter's speech at Lausanne '74, an address that was actually the product of his more gradual reconceptualization of an unevangelized world. The years that led into Lausanne '74 were for Winter a gestational period in which he was perceiving, discussing and testing a new grid through which we could understand the challenge of reaching a lost world.

Ralph Winter's Preparation for the Event

It was not until the fifth day into the conference, on Saturday morning, July 21, 1974, that Winter presented his paper. What would later become a watershed moment in evangelical missions,¹ had been formulated in Winter's thinking long before the presentation in Lausanne. He actually had previously presented his thoughts on the frontier missionary task in several articles and forums. Up until 1971, while a professor at the School of World Mission (SWM) at Fuller Seminary, Winter had primarily been known for his

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involvement in the development of Theological Education by Extension. Having been asked by McGavran to teach courses on missions history, his unique perspective was increasingly being heard on issues related to church history; church growth; the expansion of the church into vast, different cultural regions in different historical eras; and the nature and function of what he called "sodalities and modalities." Nevertheless, beginning in the early seventies, he began to think more and more about the absence of the church around the world—as did other colleagues at the SWM (Fuller Theological Seminary's School of World Mission).²

One of those colleagues writing about those populations without a gospel witness was Donald McGavran. One example was his article in the *Church Growth Book Club (CGB)*, "Will Green Lake Betray the Two Billion?"³ (McGavran, 1971) Of course, McGavran's Lausanne pre-Congress paper and plenary presentation were full of references to ideas the SWM team had been processing together.⁴ While Winter would later step away from his tenured position at the SWM to found the US Center for World Mission, the ideas were not pioneered by him alone. This is something he often repeated in conversations about his 1974 presentation. In fact, in an email dated June 8, 2002, he wrote this to a worker in Brazil:

At Lausanne in 1974 I did not introduce anything so new as Townsend and McGavran, I just tried to clarify the statistical implication of what they did.... Buried in the insights of both McGavran and Townsend were, respectively, the reality of the vertical and horizontal "segmentation" of humanity, in vertically deployed castes and horizontally deployed tribes and other societies.⁵

Early Processing

One of Winter's distinct contributions to this collaboration was his support of church growth principles with statistics—hard data. In different forums he

seemed to be mentally processing ideas related to the unreached as he tracked the historical and statistical factors in the growth of the church. In January 1972, he published one page in the *CGB* called "The Quantitative Case for Continuing Missions Today." (Winter, 1972b, 202) In it, Winter included an early chart that gave a breakdown of the number of Christians around the world and the large number of non-Christians in Asia (see Figure 1, below).⁶ Winter's focus was the fact that (1) there are Christians around the world that need to grow and reach out to their neighbors and, (2) that there are massive regions without any Christians whatsoever where billions need to be reached. He noted:

The most urgent task in the world today must continue to be the proclamation of the gospel in these areas and the bringing of their peoples to faith in and obedience to Jesus Christ (Winter, 1972b, 202).

In a subsequent article in the following issue of the *CGB* (March, 1972), Winter made clear that he was not arguing that US missionaries should be the only or even the main missionaries to reach all these non-Christians. This was, in part, in recognition of the debate in the WCC and elsewhere that the day of mission was over.⁷ There were calls for a moratorium on the

sending of missionaries. Furthermore, the suggestion that the national church could do the job in each country of the world was gaining momentum.

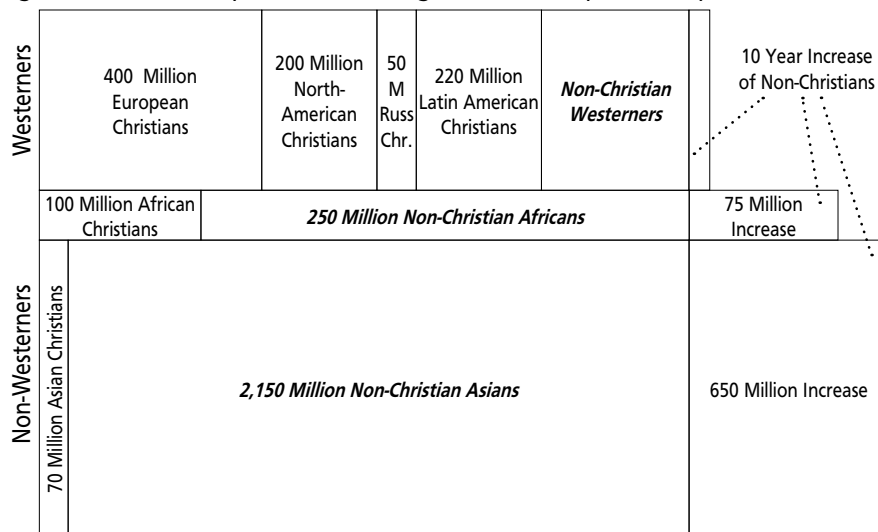
By contrast (and of significance for us today), Winter saw the need for a new, different kind of mission work. Referring to the Indian context, he observed that

not even the Indian Christians can do this job unless (1) they understand it to be a task of full-blown *missionary*⁸ complexity, and (2) they set up the proper *mission* machinery to do the job. That is to say, what is most needed in India today is the development of liberating fellowships of Christian faith among the hundreds of millions of Indian people who live in the hundreds of unreached subcultures. But the point is that these essential, crucial new fellowships in the unreached subcultures will not be planted by existing *churches* as much as by *mission* structures that can effectively express the true Christian obedience of the existing churches. It is impressively clear that the two thousand million non-Christian Asians will not be reached unless it can become fashionable for the younger churches to establish younger missions. (Winter, 1972a, 212)

Key 73

Early in 1973, Winter and four colleagues from the SWM, were asked to write for a special issue of *Christianity*

Figure 1. Christian Populations Needing Mobilization (1972, 202)



Today (CT) entitled “Key 73.” The program was focused on making the gospel available to everyone in America. After *CT* had pushed this idea in editorials for several years, the editor Harold Lindsell⁹ announced that

the next issue of *Christianity Today* will feature Key 73, whose evangelistic thrust we hope will result in the conversion of many unbelievers this year. (Lindsell, 1973, 3)

Winter focused his submission on the need to plant new churches. His article, “Existing Churches: Ends or Means?” (1973, 10) suggested that in order for the leaders of the program to attract churches and denominations, they had to describe their goals in ways that would encourage participants, especially churches, to expect that the consequence of a successful Key 73 was that they would grow bigger. Winter pointed out, however, that it was *new* churches that were multiplying and growing globally, not necessarily existing churches.¹⁰

In the summer of 1973, Winter also presented his thinking about Sodalities and Modalities.¹¹ While his paper—now entitled, “Two Structures of God’s Redemptive Mission” (Winter, 1974b)—was a central idea growing out of the All-Asia Mission Consultation, it was during a question and answer session at that event that Winter touched on the issue of the unfinished task and its connection to sodalities:

There are at least 2,150 million non-Christians in the world (400 million Hindus, 500 million Muslims, 800 million Chinese¹²) as compared to 100 million Western Christians and 70 million Asian Christians. In order to reach these millions, we need to mobilize missionary forces which are not from the usual church-oriented modality type of missionary outreach. (Chun, 1975, 80)

The writer documenting this event continued his description of the discussion:

Dr. Winter finally spoke to the confusion of “mission” and “evangelism.” He

There were 1,000 mission societies, but no significant research on the overall picture, as though the world missionary enterprise had no research department.

explained that mission involved cross-cultural, cross-linguistic, and cross-racial evangelizing while evangelism refers to taking the Gospel to one’s own people whether inside or outside the homeland. (Chun, 1975, 80)

By the fall of 1973, Winter and McGavran had been contacted by the leadership of the upcoming Lausanne Congress to each present a plenary the next summer. Winter circulated drafts of his thinking toward the end of 1973 and beginning of 1974.¹³

It may be helpful to pause here to explain the unique and helpful process for the presenting of papers at the ’74 Congress. Each plenary presenter wrote his paper and submitted it long before the event. Then it was circulated to all the invited participants for feedback. Both Winter and McGavran expressed appreciation for the hundreds of responses they received. The significance of this process is that by the time of the actual Congress, a substantial portion of those in the audience had read the papers. It also gave the presenters the opportunity to adjust their papers from the “pre-conference” version—which both Winter and McGavran did. In Winter’s case, it allowed him to focus on key areas with which readers had struggled.

“A Disturbing New Fact”: A Fuller Seminary Board Presentation

Another group that heard an earlier articulation of Winter’s thinking was Fuller Seminary’s Board of Trustees.¹⁴ Several of the SWM faculty presented at that meeting of the board, and Winter was listed first under the title, “Is the Task Too Big to Grasp?” He said that the

ultimate focus of our [whole] school... is not less than the salvation of all mankind, [and] the renovation of the whole earth.¹⁵ (Hubbard, 1974)

While Winter realized how pretentious this might sound, he was more concerned that a thousand mission societies and one hundred thousand missionaries had produced no

significant research on the overall picture... It is as though the world missionary enterprise has no research department to draw on. (Hubbard, 1974, 2)

Winter then summarized a small booklet that the board had for reference, which included global level statistics comparing Christians and non-Christians in major regions of the world. After explaining statistically the remaining task, Winter pointed out

a very disturbing new fact, that ninety-five percent of the missionaries working in the non-Christian world were working among those whom we have lumped together in the category called “other,” and that the vast majority of the non-Christians—that is, the Hindus, Muslims, and Chinese—are receiving very little attention proportionately.¹⁶ (Hubbard, 1974, 2)

Winter focused on some interesting concepts that clarified the need for a PhD program at the SWM that could train teachers in other schools and, thereby, help “deepen the bench” of those who could equip others to reach out to the unreached effectively.

Many of the middle caste Hindus are in effect gathering around the Christian faith as interested onlookers, but for monumental social reasons, they cannot become members of any existing church. And the only hope seems to be to begin a brand new beach-head in their midst deliberately so as to make unnecessary this massive societal dislocation which is involved at the present time in moving into the Christian faith. (Hubbard, 1974, 3)

He continues by asking how many would become Christians, if the social barriers were not there? His answer: One hundred million!

The task of world evangelization is so great that training a handful of missionaries each year to do a better job is somewhat like bailing the ocean out with a teaspoon. You can understand therefore why we feel the only realistic approach to the problem is to try to expand the function of the school itself. (Hubbard, 1974, 4)

EMQ 10th Anniversary Article

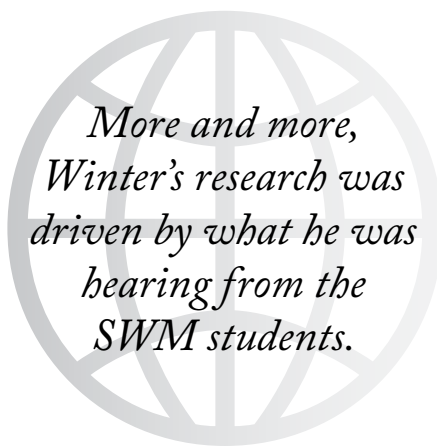
In late October 1973, after additional submitted drafts of his pre-Lausanne Congress presentation, Winter wrote an article for the tenth anniversary of the *Evangelical Mission Quarterly* (EMQ) called "The Decade Past and the Decade to Come: Seeing the Task Graphically" (Winter, 1974a). While I will not give a detailed summary of this article here, I encourage you to access the article online if you feel you need a better understanding of the early conception of unreached peoples. While this idea itself may have been the most novel and perhaps the most enduring of the Lausanne Congress, I'd like to turn to elements in Winter's EMQ article and both of his Lausanne papers (the pre-Congress and the actual one presented) which are more often overlooked.

Increasingly, Winter's writing shifted from supporting church growth and effective missionary practices to what he would present at Lausanne. More and more, it was driven by what he was seeing in his research and what he was hearing from the SWM students.¹⁷ The lengthy lead article included global statistics and interpretation. Winter addressed the mission leaders and professors who subscribed to EMQ to argue there was a massive need among cultures without a gospel witness.

Similar to his presentation to the Fuller Board, his opening statement clarified his perspective on the SWM at Fuller.

Without apology, we see the entire world as the legitimate target of Christian expansion. This does not mean we envision forcing anyone to be a Christian, nor forcing anyone to change his language or his culture in order to become a Christian. This is not an institutional "triumphalism." We simply believe everyone has an equal right to knowledge of, and faith in, Jesus Christ. But if this is our goal, how are we doing? (Winter, 1974a, 11)

Under a section of the EMQ article called, "How 'Far Away' Are They?" Winter demonstrated the disparity in the cultural distance between existing Christians and the major unevangelized blocs. Christians could actually be within or near a particular unreached



culture, though separated from them by a large cultural gulf. He illustrated with two examples, one from a typical village in India and one from the New Testament period. He notes that although there might have been thousands of villages with churches in India at that time, there were

still over 500,000 villages without any worshipping Christian group! Worse still, even where there is a church—note the cross—it is in most cases located in the ghetto of former "untouchables," in Telegu called *Palem*.¹⁸ The distance from this ghetto to the center of the village may be only half-a-mile *geographically*, but it is like 25,000 miles *culturally*. In this same sense, at least 80 percent of the

non-Christians in the world today are beyond the reach of existing churches! (Winter, 1974a, 17)

He made reference to the barriers to evangelism which are cultural, noting that the last phrase in Acts 1:8, "ends of the earth," described

where you don't expect any linguistic head start at all, no cultural affinity whatsoever. This is E-3 evangelism,¹⁹ and is, humanly speaking, the hardest kind. (Winter, 1974a, 18)

He did comment on the need for mission agencies to pick up on this need to go "beyond" with the gospel.

Most missionaries and most mission boards may hope that someone else will worry about the special problem of winning Muslims, Hindus, and Chinese, since these have historically been the most resistant to the gospel. But let's face it—these groups are by far the larger part of the task we face. There are now new insights regarding the reaching of these particular "resistant" peoples. (Winter, 1974a, 15)

He also reflected on the current push (not unlike today) that says the nationals can finish the remaining task.

Current gloating over the emergence of the overseas "national churches" could easily lead us to suppose that we at least have a beachhead of Christians within each of these major non-Christian blocks. This is not exactly true. All of a sudden we have a reappearance of Jewish Christians among the Jews. But there are very few "Muslim Christians" or "Muslim churches" today. (Winter, 1974a, 15)

And,

thus, the...three mammoth fast-growing blocks, Hindus, Muslims, Chinese, that are *mainly beyond the reach of the ordinary evangelism of Christians reaching their cultural near-neighbors*. This horrifying fact means specifically that "native missionaries using their own language" can hardly begin to do this job. (Winter, 1974a, 15)

Please do not suppose that too many missionaries are devoted to the 403 million! The major lesson here is that we need to exert more effort on behalf of the bigger problem: if it is reasonable (and we believe it is) to send 38,000 missionaries (from all Protestant sources) to 403 million people, then it is unreasonable to send only 2,000 to reach 1993 million. If we were to give the larger group equal effort per million, it would require 212,000 missionaries—more than 100 times as many as the 2,000 we are now sending! (Winter, 1974a, 16-17)

Winter continually brought his engineering aptitude to this huge statistical reality and thought of mission structures which might accomplish this uniquely missionary work.

The tendency in some quarters is to phase out the older mission apparatus in favor of the church-to-church relationship. This is a profound mistake, since (as we have seen) the non-Christian world is not dwindling. Far better: encourage the national church to sponsor its own E-2 and E-3 outreach by means of its own mission initiative. This then allows the two mission structures to continue on, in relationship with each other, to complete the task of world evangelization. (Winter, 1974a, 23)

Still, Winter sought to encourage his reader that since we had made progress in the past, we had reason to believe that with the right change of perspective, we could see continued progress towards the unreached.

Can we now “see” the task ahead? A relatively tiny trickle of missionaries from the Western world has, under God, produced over 200 million Christians in the non-Western world. Roughly half of these are in Africa, the other half in Asia. This is a significant achievement. It proves that Christianity, unlike any other religion, is truly universal. It provides an unprecedented base for what must, in the days ahead, be an unprecedentedly strong new push forward. (Winter, 1974a, 23)

I will now turn to some of Winter's insights that may have been lost on his listeners and on those of us who focus on the UPG vision.

Congress Reflections: Select Lesser-Known Elements

I will now turn to some of his insights that may have been lost on his listeners and on those of us who focus on the UPG vision.

Pre-Congress Circulation Paper

Winter first dealt with scriptural issues, before he readdressed the global data. He was clearly focused on the issue of how different E-3 evangelism really was. He sought to make people think more deeply about the assumptions underlying their biblical interpretations, instead of always asserting or proving his own. He did this first with Acts 1:8:

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. (Douglas, 1975, 218)

He also argues that the cross-cultural “missions” job is different from the job of evangelism.

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. (Douglas, 1975, 220)

A perennial debate—one that is intensifying in our day—concerns intercultural fellowship. In situations where people from different cultures live side by

side, just how intimately should new believers (from one culture) relate to an existing local church (from another)?²⁰

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 [existing churches] 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!²¹ (Douglas, 1975, 223)

Winter does not address how to solve that problem. He does note that it is very complex and argues for the continued need for mission agencies.

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. (Douglas, 1975, 224)

One of the arguments you hear in current debate over “insider movements” and related missiological issues is that following Christ is not a Western construct. This was seminal to Winter’s earlier thinking:

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. (Douglas, 1975, 224–5)

The unfortunate fact is that many churches today seem to be more and more Westernized. Many of us have often observed that national churches around the world are more Western than many US churches. They often stand strongly opposed to any of the “old practices” from their past.

But to return to the pre-Congress paper: the last paragraph included a wistful vision of what might happen should we take seriously what Winter was saying.

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. (Douglas, 1975, 225)

Lausanne Plenary Presentation

Introductory Comments

As we turn to what Winter said at the Lausanne event itself, his focus seems clear from the particular questions he had decided to summarize and answer. With this presentation, it becomes even more apparent that what drove Winter's life and calling was the solving of problems and the removal of barriers that either drive people away from Christ or prevent their being drawn closer to Christ. Like a good engineer, he was compelled to work slavishly to solve problems and remove barriers.

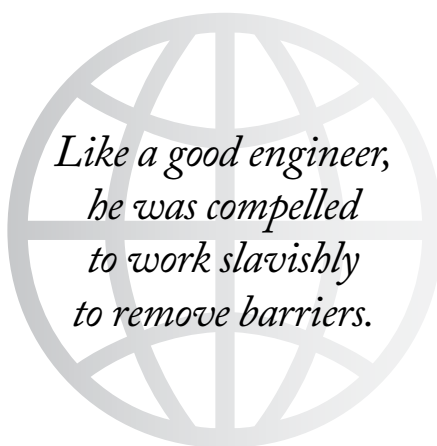
Winter was not afraid of presenting complex information, perhaps because

he did not fully understand how the average person thinks. He expected those with a passion for world evangelization to be equally as interested in understanding the numerical and statistical data so they could be informed about the big picture.

Based on the questions he had received from the official responders to his pre-Congress paper, Winter divided his talk into two sections.

Questions about the statistical scope of the task

I will not take time here to review Winter's statistical arguments, except to note what is somewhat parallel with the situation today. His major chart on the world situation pointed out that,



“87 percent of the non-Christians are in the cross-cultural category.” Describing the situation in 2007, Johnson and Tieszen stated that

Buddhists, Hindus and Muslims have relatively little contact with Christians. In each case, over 86% of all these religionists do not personally know a Christian. (Johnson and Tieszen, 2007, 495)

I have heard Todd Johnson mention that these numbers are roughly parallel.

The Need

These 87% (in Winter's numbers) are 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.... In a word, they are people at sufficient cultural distance 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. (Douglas, 1975, 230)

The Task Force

Winter often thought of creative illustrations to bring home a point. He considered those who had been sitting at the Congress for five days already and he devised a helpful illustration. Total attendance at the Congress (2,430 participants with 570 observers) roughly paralleled a ratio of 1 delegate to 1 million non-Christians. If those at the Congress were gifted and called to reach these Hindus, Muslims and Chinese (later Buddhists),

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... Moving on to the Chinese... (Douglas, 1975, 233)

The Approach

Of course they did not have that many “experts” back then. Perhaps we should evaluate how many “experts” we really have now. Winter went on to illustrate from Pakistan how differences in their (religious) language can trip up Christians (mostly from a Hindu background) when relating to Muslims—despite both speaking Urdu. He noted:

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... 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! (Douglas, 1975, 235)

Syncretism and Unity: Concern for the theological nature of the task

Winter summarized the many responses he received into two major headings.

First, he sorted them under the question, "Will not the allowance of indigenous life ways lead us into syncretism" (Douglas, 1975, 235)? While discussing this briefly, Winter defers the issue by saying that "Michael Green has already answered this for us in his excellent discussion of flexibility without syncretism" (Douglas, 1975, 235–6).

Green was a respected British theologian who focused on evangelism and apologetics. A prolific writer and college headmaster, he wrote a masterful pre-Congress paper and presented his plenary at the Congress prior to Winter, entitled "Methods and Strategy in the Evangelism of the Early Church." Green detailed both New Testament and early church perspectives on evangelism. He was not quite sure the spread of the gospel was based on a thought-through strategy. In fact, he was quite sure that it was not. He mentioned syncretism briefly in the pre-Congress paper, noting that

the early church was very flexible in its preaching of the Good News, but utterly opposed to syncretism (mixing other elements with the Gospel) of any sort. (Douglas, 1975, 159)

Early believers focused on Christ but were willing to arrive at the message of Christ with many different illustrations or "roads." The modern church, Green argued, can get stuck with one method or approach.

Winter spent almost as much time on the question of unity as he did on the statistical realities. He began with a startling personal admission.

Green must have been asked about it in the responses to his pre-Congress paper. As he noted:

There was fear in some of your responses that I was opening the door to syncretism. Not at all. I simply mean that there are hundreds of roads to Jesus Christ. Don't confine yourself to one. The New Testament writers used masses of pictures... as avenues to Jesus. (Douglas, 1975, 176–177)

Winter was then able to briefly discuss how Americans use pagan references in our Christian ceremonies (e.g., Easter from the Teutonic spring goddess of fertility called Eostre).

Winter categorized other significant responses under a second question:

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? (Douglas, 1975, 236)

This was part of the debate that the SWM and the Church Growth Movement had previously responded to many times. After the Lausanne Congress, the new Lausanne Committee for World Evangelism would hold a meeting on the "homogeneous unit principle" (HUP). Fuller Seminary hosted the gathering and John R. W. Stott chaired it.²²

At Lausanne, Winter spent almost as much time on the question of unity as he did on the statistical realities. He started with a startling personal admission:

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 nor accept until several years ago. (Douglas, 1975, 236)

Winter continued to describe his struggle to grapple with these ideas:

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 people 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 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. (Douglas, 1975, 237)

Next he turned to Paul and the NT examples. Did Paul set up separate churches? Winter says probably not, but we do not know. But he did not prohibit them. He referred to Paul Minear's monograph *The Obedience of Faith*, where Minear pens a masterful section on the background of Paul's core purposes in writing Romans.²³ Minear suggests that there were five separate congregations in the city of Rome with perhaps 3,000 members. Paul wrote to this cluster of churches in Rome which, Minear believes, were very different from each other. Winter quotes Minear when he speaks of this context:

...[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." (Minear, 1971, 8; Douglas, 1975, 237)

Winter includes other NT illustrations such as the difference between Peter in his Jewish focus of ministry and Paul with his Greek or Gentile focus (and background, to some extent). Significant to Winter's illustrations were observations from the Brahmin ways of life in India. Addressing what had been a pattern in the church in India in some circles, he says:

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?" (Douglas, 1975, 238-239)

Winter is quick to add 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. (Douglas, 1975, 239)

And then he returns to the illustration of the Brahmin situation:²⁴

If a cross-cultural evangelist encourage 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. (Douglas, 1975, 239)

Winter acknowledges that some allow for separate congregations when people speak a different language. But he argues that cultural distinctions should *also* be taken into account. Wouldn't we expect a Muslim who is being drawn

to Christ to be offended by some of our scantily clad women in church in America on Sundays? Or by the fact that we put our Bibles on the ground when we don't have an extra seat next to us in church? Do we *want* them to get used to these things when they follow Christ? Winter argues, near the end of his talk, that diversity is a part of the beauty of God's mosaic. He would not have had any trouble with the "multi-ethnic" churches in America, so long as one did not argue that this was the only path people could take. (I will return to this in a moment.)

Finally, Winter closes with an impassioned plea:

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.

Reflections on the Impact of Lausanne '74

So how did Winter's contribution impact evangelization? As I've noted, not all of these concepts were original with Winter, yet he combined them into a uniquely coherent and compelling framework for understanding the overall unfinished mission task. Here are seventeen different ways the missions world has changed, I believe, because of coming to grips with the data and the thesis Winter presented at Lausanne:

1. His contribution was a correction to the "missionary go home" mentality from the 1960s, which

had been misinterpreted to mean that because foreign missionaries were not needed or wanted in some places in the developing world, they were not needed or wanted anywhere.

2. In it, he highlighted large portions of the world's population that were unreached but which were being overlooked by the global church. Though the remaining task was large, he emphasized that it should not seem overwhelming.
3. He hinted at the idea that sodalities (mission structures or agencies) could be created to reach people who were beyond existing church or mission efforts. Asians in particular were challenged in this way.
4. Providentially, all of this occurred at a time that was ripe for change, when social upheaval and unrest in the west left a new generation of young people eager for something worth giving their lives to. Many embraced the vision that Winter articulated and it shaped their lives and vocations to a significant degree.
5. Winter challenged the Lausanne '74 audience to see the unreached world in a new cross-cultural perspective and to think about whole new ways to effectively present the gospel so that it could more readily cross cultural borders.
6. He raised the issue of cultural distance between the missionary and the least-reached peoples and pointed out that cultural distance can be large despite Christian and non-Christian people groups living in close geographical proximity.
7. He emphasized Christian liberty within cultures new to the gospel over unity of Christians across cultures with respect to initial evangelism strategies.
8. His challenge was not to merely send more missionaries, but to consider more carefully *where*

T*his occurred at a time that was ripe for change, when social upheaval left a new generation eager for something worth giving their lives to.*

- they were sent, and to set that vision high so as to meet the large needs that existed.
9. His compelling statistics quickly became a rallying point. With data newly available and accessible because of computers and information systems, new categories were created that helped increase the awareness and understanding of the unreached and helped in guiding prayer and outreach for them.
10. He highlighted the pressing need for new expressions of church through cross-cultural evangelism. These churches would need to be appropriate for believers from cultures newly reached with the gospel.
11. He sought to recognize the need for strategic planning and cultural learning on the part of the missionary, done in the power and work of the Holy Spirit.
12. He demonstrated dramatically the need for more missionaries to be sent from non-Western cultures.
13. He recognized that syncretism is a problem in both new and established churches. Christians should look very carefully at their own practices and what they expect new believers in another culture to embrace, based on Scripture.
14. He distinguished between "going overseas" to do church or evangelism ministry with people from one's own culture in another country versus working cross-culturally wherever an unreached culture happens to be located.
15. His address was a part of what helped to impel the Lausanne Movement and further global networking and cooperation among Christians.²⁵
16. It helped launch new agencies focused on frontiers in mission, including the US Center for World Mission, and many other mission agencies or departments within existing missions. (Frontiers, Pioneers, Mission to Unreached Peoples, now Act Beyond, etc.)
17. It raised the issue of how existing Christians in established churches—the "stronger" brothers and sisters—are to treat "weaker" brothers and sisters in the body of Christ.²⁶ This raised, and continues to raise, additional issues related to how Muslims, Hindus and Buddhists are viewed and approached by Christians, and how they might express faith in Christ in their context.

There were also significant critiques voiced regarding Winter's ideas during and after the Congress:

1. His formulation was too obscure or technical for the average Christian and could easily be ignored, misunderstood or be seen as overcomplicating the task.
2. The focus on specific people groups could become an oversimplification of what needed to be done, cultures being distinct and highly nuanced.
3. For some, unity is always more important than evangelism strategies. Or to put it less strongly, the unity of the body of Christ should always be paramount as strategies are developed and implemented. Many of those who believe unity is a higher value, do not hold it merely as a matter of preference, but as a mandate.
4. Some, especially from South Asia, see an emphasis on culturally specific mission work among unreached people groups or

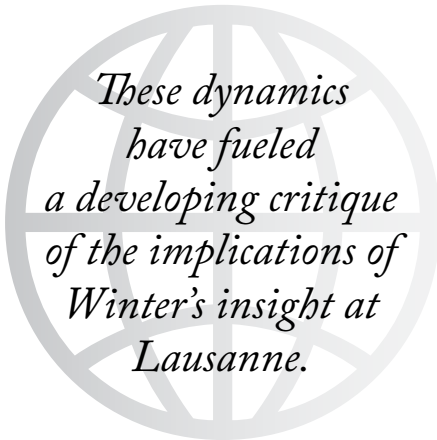
castes as having the potential to condone a form of racism.²⁷

5. Many, especially in areas with strong Christian populations, have struggled to understand Winter's reasoning for using different approaches in reaching out to Muslims, Hindus and Buddhists.
6. Many mission leaders got the message, as did, over time, the missionaries they serve, but there are many churches and missionaries who have yet to hear or understand the task remaining as articulated by Winter.
7. For some, Lausanne did not go far enough in response to Winter and others' calls for the taking seriously of these untouched cultures. Many tended to confuse evangelism and cross-cultural evangelism with Christian cooperation or church nurture.²⁸
8. Some people responded to the unreached focus by becoming defensive and felt the need to defend the legitimacy of their work. Usually these were missionaries who were working where the church already existed.²⁹
9. It would be easy to forget the need for regular evangelism among "christianized" people groups in places like Western Europe.
10. Finally, many cultures have now been reached and have either believers in Christ or missionaries on site. But many people in the Muslim, Hindu and Buddhist blocs are still largely unaffected by evangelical Christianity.³⁰

Even today, within evangelicalism, debates on these issues continue, especially over how much of one's culture or society a new follower of Christ can retain and what must be rejected, the balance between unity and liberty, and the complexity and changing nature of the task remaining in a globalized world. There is no clear approach that is applicable in every situation, which certainly fuels the debate.

The Current Debate

Various cultural issues over forty years are prodding people to reexamine the validity of Winter's speech at Lausanne. Allow me to restrict my observations primarily to certain spokesmen here in North America. It is here in the US context that we have seen the particular emphasis on the multi-ethnic church as the goal. And we are all well aware of how forces of globalization (among other things) are causing cultural boundaries to blur, especially with the increasing rates of immigration. These dynamics have fueled a developing critique of the implications of Winter's insight at Lausanne, and that critique should be given serious consideration.



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In a recent *EMQ* article, Eric Hyatt highlighted one such critique. A former mission pastor of Bethlehem Baptist Church (John Piper's former church), Hyatt was sent by the church to begin a church plant in the same city of Minneapolis. Hyatt describes his pilgrimage from that of hoping that their large church could reach and enfold people from many more cultures to realizing that wasn't going to happen. He expected the missionary candidates he worked with to help fulfill that dream. But, although he admits the requirement to reach out cross-culturally in Minneapolis may have helped prepare the missionaries, it was not effective in getting those from other cultures to join the Bethlehem Baptist Church.

My aim with this requirement was twofold: (1) to help the aspiring missionary practice the same language and culture learning skills that he or she would use abroad, and (2) that the result of this relational language and culture learning approach would strengthen the church's reputation as a caring and welcoming fellowship for all peoples. My hope was that this would eventually translate into more ethnically diverse people attending and becoming members of our Anglo-dominant church. However, ten years and over two hundred missionary candidates later, the church remained ninety-five percent Anglo. The conclusion I draw from this is that a church which simply plans to have a mission department (even a strongly supported one!) and sends/supports many missionaries (even local and short-termers) will not automatically become a church for all peoples. (Hyatt, 2014, 228)

This prodded him into his current role—blessed by Bethlehem—to plant a new multi-ethnic church. Hyatt notes that the homogeneous unit principle (HUP) was what we all learned was “the best way to start and grow a church” (p. 229) and acknowledges its application in some church planting efforts. Is that how those churches will remain?

Their goal from the start has been heterogeneity, and he and the church worked hard to help people feel connected, even if they were from many different cultures. To date, they have grown to 100 members from 20 different countries.

Gary Corwin continued the discussion by mentioning Eric's article in his editorial in the following issue of *EMQ*: “Is it a Heterogeneous or Homogeneous Unit Principle” (Corwin, 2104)? Like Hyatt, Corwin notes that minority cultures in the United States

share the common bond of being aliens in the land where they were not born... They are a heterogeneous amalgam of people who share a significant common characteristic—they see themselves as internationals—people who have experienced and

understand the culture and ways of a globalized modernity. They are in effect a homogenous unity of ethnically heterogeneous peoples.³¹ (Corwin, 2104, 262–263)

The lingering question for me is not if heterogeneity is a good idea. It may indeed be a better approach in many situations. It appears from Hyatt's article that it is. But, it may not work in other situations or with other people groups. Neither Hyatt nor Corwin seems to be suggesting that the HUP should be abandoned or is unnecessary.³²

I affirm Hyatt's ministry and this church. Corwin has made some valuable observations about the cohesiveness of ethnic groups when they come to the US. But I have several questions that are not addressed by either Hyatt or Corwin:

1. How many of the multi-ethnic church members were Christians (of some sort) before they joined the church, or how many came from "christianized" backgrounds, either their own family or their own "christianized" culture in general?
2. Is English the common language of worship and teaching?
3. How many came to Christ and to this multi-ethnic church from non-Christian religious backgrounds, such as a Muslim, Hindu, or Buddhist religious tradition?

My guess would be very few, if any. As great as the merging of worship, dress styles and language might be, only those familiar with or wanting to identify with these Christian forms (and the English language) are likely to feel at home in such a church. Where I live in Los Angeles, there are many different languages spoken in churches and most of those who go to services that are not in English simply cannot switch to English without a loss of understanding (connected with teaching) and relationships (connected with fellowship).³³ These are two key aspects of what the New Testament expects in a local church.³⁴

It's unavoidable. As soon as you choose a language to preach in, you've contextualized. You are "closer" to some people and "farther" from others. (Keller)

Beyond that, I would argue that much of this comes from a lack of clarity over the purpose of the church. At the simplistic level, is the local church to focus on care and teaching or outreach and integration? While I don't believe we must choose between them, we've all seen examples where the balance seems to have been lost. Winter argued that as the church grows around the world, the local body's concerns grow up like a fast growing weed that obscure the need to reach out further.

I will close with two illustrations. My first example is an excerpt from a speech given by Tim Keller, who talked about contextualization of the gospel and the homogeneous unit principle at a conference in 2006 (Keller, 2006). Since Keller is one who successfully makes difficult concepts crystal clear, I'll let his words speak without any comment of my own.³⁵

"Contextualization" can unfortunately be used to mean that one interpretation of Scripture is as valid as any other. Or, it could mean that every interpretive community has a perspective that helps us see aspects of God's self-disclosure that other communities cannot in themselves see or hear. That's better, but if that is all that is said then we are on a road to some sort of relativism.

I propose the following definition: Contextualization is not "giving people what they want" but rather it is giving God's answers (which they may not want!) to questions they are asking and in forms that they can comprehend. Contextualization "incarnates" the Christian faith in a particular culture.

... Paul does not change the gospel—but he adapts it very heavily. Sure, this opens the door to abuses, but to fear and refuse to adapt to culture opens to abuses of the gospel just as much! The balance is to not, on one

hand [to] succumb to relativism nor, on the other hand, [to] think contextualization is really avoidable. Both are gospel-eroding errors. . . .

This raises a huge issue—sometimes called the "homogeneous unit" principle. Are we going to "target" some groups of people over others? How do we justify that? Paul's example again helps. a) On one hand, Paul did focus on groups he thought strategic. . . .³⁶

Sum: I think the answer is this. Yes, we can "target." "Contextualization" is unavoidable. You yourself have "incarnated" Christianity into a culture. As soon as you choose a language to preach in and illustrations and humor—you've contextualized. You are "closer" to some people and "farther" from others. And it is also right to have a heart for a certain people group and seek to serve and win them over others, in an effort to make sure that the new church's leaders come from this group. But, we must also seek to make our churches as mixed income and multi-cultural as possible. That is the Biblical mandate.

At "intake," as we initially seek to love and win people with the gospel, a certain amount of homogeneity is necessary. It would be nice if non-Christian people would not care about cultural differences, but people cannot be sanctified before they are justified! (Keller, 2006, 16–17)

Keller's last point is a key one that links with what Winter called "liberty" in how our expressions of faith are lived out.

Let's get practical with a second illustration from the September 1, 2014 issue of *Time Magazine*, which included an update on the Fukushima nuclear disaster. A panel of Japanese scientists, doctors and engineers, among others, were exceptionally candid about their own country, Japan:

What must be admitted—very painfully—is that this was a disaster

"Made in Japan." Its fundamental causes are to be found in the ingrained conventions of Japanese culture: our reflexive obedience; our reluctance to question authority; our devotion to "sticking with the program"; our groupism; and our insularity.... The consequences of negligence at Fukushima stand out as catastrophic, but the mind-set that supported it can be found across Japan. (Beech, 2014, 36)

Do we believe our Western church patterns will instantly work among people of this culturally-entrenched environment? I expect the assessment of this scientific group would be "No." So, when is the breakthrough to be in Japan? Or among high caste Hindus? Or among the bulk of adherents to Islam or Buddhism?

If we do not push forward—humanly speaking—to solve problems and remove barriers so the gospel *can* break through, we cannot expect to see progress among the hardest-to-reach peoples. Such was the conviction of Ralph Winter as he stood on that platform in Lausanne. Had Winter not taken seriously the validity of certain missiological concepts, he would have had no confidence to say "the earth *will* hear his voice." Winter knew much of the remaining task of winning the world to Christ would take us to some of the hardest places to live, and would challenge us to communicate the gospel among people in some of the most difficult-to-understand cultural and religious traditions. **IJFM**

Appendix

Consultation on the Homogenous Unit Principle

The first Occasional Paper produced by the Lausanne movement was on the homogeneous unit principle. That official document is only a few pages long, but it is based on a consultation held in Pasadena, May 31–June 2, 1977. The full compendium of messages from the event (and on which the Lausanne Occasional Paper is based) is in Fuller Theological Seminary's

library. A large, unpublished thesis-size volume, it includes a number of presentations primarily given by Fuller SWM faculty with other respondents (Stott and Group, 1977).

- Donald McGavran presented on "The Genesis and Strategy of the Homogeneous Unit Principle" and Harvie M. Conn was the "Discussant."
- Charles H. Kraft presented on "Anthropological Perspectives on the Homogeneous Unit Principle" with Robert L. Ramseyer responding.
- Winter presented "The Homogeneous Unity Principle in Historical Perspective" with Victor E. W. Hayward responding.
- Arthur F. Glasser presented "How Biblical Is the Homogeneous Unit Principle?" with C. Rene Padilla as the responder.
- Finally, C. Peter Wagner presented "How Ethical Is the Homogeneous Unit Principle?" with John H. Yoder giving the reply.

Endnotes

¹ The actual event dates were July 16–25, 1974. It started on a Tuesday and ended the next Thursday, for a total of ten days.

² Now called the School of Intercultural Studies.

³ In it McGavran said: "By 'the two billion' I mean those multitudes of men and women who do not know Jesus Christ as Lord and Saviour. They are found in all six continents, but by far the largest numbers are in Asia, Africa and Latin America. In these lands, blocks of humanity are found (numbering tens of thousands and sometimes millions in each block) in the midst of which can be found no church, no Bible and no Christian. In the whole world, only about one billion call themselves 'Christians.' Two billion have never heard His name effectively." (McGavran, 1971, 150)

⁴ In addition he insisted, before and during the 1974 Congress, that the Lausanne Covenant include evangelism as a priority. McGavran was from a World Council of Churches denomination, and was often seeking to prod them towards issues related to evangelism. However, his background may have limited his ability to influence solidly evangelical circles.

⁵ Email to John Mordomo from Ralph D. Winter, June 8, 2002. Later in the email Winter continued, "...concerning the phrase 'hidden peoples.' I was on the ground floor when the early thinking was developed for by-passed peoples, and felt that 'unreached' was a bad choice due to its previous and current use with the phrase 'unreached people' (meaning individuals unconverted) which is actually a distinctly different concept from the need of a group within which there is not yet a viable indigenous evangelizing church movement. Furthermore, and even more importantly, I felt that the World Vision office assisting with the Lausanne Congress unwisely defined what an unreached people was (in the early stages, 'less than 20% Christian')."

⁶ The descriptions in bold and italics in Figure 1 were added for clarity and are not original.

⁷ As one would have expected, Winter continued to argue for the need for sodalities or mission structures to be raised up from Christian populations worldwide to deal with various parts of this task.

⁸ All italics in sections quoted from Winter, throughout this article, are original to him except where noted.

⁹ Lindsell taught at Northern Baptist Theological Seminary, then came to Pasadena, California, where he was a founding faculty member at Fuller Seminary in 1946. He was the editor at *CT* from 1968–1978.

¹⁰ For summaries of the other SWM faculty articles in the *CT* issue on "Key '73" and more of Winter's comments, see Appendix P in my dissertation page 396–397.

¹¹ Like his work before the Lausanne paper and presentation—because his thinking was evolving—Winter presented these ideas in several different places. See Chapter 6 of my dissertation for a description of his progression of thought on Sodalities and Modalities. (Parsons, 2012, 231–262)

¹² At this point, and for about two years, Winter used "Chinese." Later, as more information became known about the growth of the church in China, this was changed to "Buddhist" and the population numbers were greatly reduced.

¹³ Winter's E-File includes two large folders. The one numbered E-67 is the main Lausanne paper including correspondence and various drafts. The file labeled E-68 includes the *EMQ* article mentioned below. It is probable that he wrote the *EMQ* article after submitting his initial draft to Lausanne. Since Winter usually determined the E-File number based solely on the order in which he started the project, this would mean his

first work was on the Lausanne pre-Congress paper. But, naturally, because he worked on it for most of a year, much of what is in the file was produced or placed into the file after the *EMQ* paper was submitted. Unfortunately, we have yet to find any of the responses he received to the pre-Congress paper.

¹⁴ According to documentation of this in Winter's writing file E-73, the Board of Trustees of Fuller Seminary (February 4, 1974 meeting) was one of the groups who heard this material. The papers were printed for the board in a packet, with a listing of each paper and presenter attached. The numbers to specific quotes are from this packet. The board also received a copy of Winter's *EMQ* paper, "Seeing the Task Graphically" (Winter, 1974a), which is summarized in my dissertation, Appendix R.

¹⁵ This is from page 1 of Winter's presentation to the Fuller Trustees on Feb. 4, 1974, as are other page references in this paragraph.

¹⁶ In a memo to David A. Hubbard (President of Fuller) Richard D. Curley (Fuller Administrator) gave his "general impressions" of the presentations by the SWM, School of Psychology, and School of Theology. The only negative reflection was with regard to the SWM. He noted there was, "Too much content, not geared to the audience, no question/answer period. Lacked a feature devised to generate interest. Went overtime."

¹⁷ Fuller's SWM faculty actually called these mission field-experienced students "associates."

¹⁸ Today, these are known as Dalits.

¹⁹ 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 the evangelism of [nominal] 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, 532)

²⁰ Given that this was a Billy Graham initiated event, Winter used an illustration from evangelistic campaigns—realizing that many there would be thinking in terms of this kind of evangelism as at least one approach, if not a major strategy.

²¹ This is similar to the ideas McGavran introduced almost twenty years before the publication of his "breakthrough book *The Bridges of God* (McGavran, 1955).

²² See the appendix for more details on who presented during this Lausanne Consultation.

²³ Romans 1:5, 15:19–21.

²⁴ Winter also discusses the issue of "youth churches" by noting: "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.*" (Douglas, 1975, 240)

²⁵ This point is not intended to ignore the earlier, long, and significant history of what is now called the World Evangelical Alliance (<http://www.worldevangelicals.org>), whose purpose is broader than the Lausanne Movement. (www.lausanne.org)

²⁶ This is related to passages in the Bible by the apostle Paul, especially in Romans 14 and 1 Corinthians 8 and 9.

²⁷ I believe this ignores a number of arguments Winter, McGavran and others made, as noted earlier in this thesis.

²⁸ As C. Peter Wagner pointed out. (Wagner, 1975, 7–8)

²⁹ Winter made a point not to push for the "redeployment" of missionaries from "reached" fields to "unreached" fields, as some had. They were arguing that we should put all our mission resources into the unreached groups, even if that meant moving people from one country or language group to another. Winter argued that a missionary working among an already reached group, or a group that has a solid church, was in the best position to mobilize that national church to begin its own work among unreached groups. While it cannot be attributed to Winter or any one person, there are now more than 12,000 missionaries from Latin America serving around the world. Such was not the case in 1974.

³⁰ And thus, by evangelical definitions, remain unreached or least reached.

³¹ Gary Corwin gave me helpful feedback on this section and noted: "The point of my quote is that a form of HUP is still at play in what Eric is doing and describing, but it is a HUP built on common experience and self-identification rather than ethnicity. This is not to say that a HUP built on ethnicity is wrong in any way, but that it is not the only type of HUP that ought to be kept in mind and recognized as a strategic factor in outreach." (Email, May 17, 2015)

³² For more on HUP, see Arthur Glasser's, "How Biblical is the Homogeneous Unity Principle?" as noted in the

appendix. It was a paper presented at a Lausanne gathering in 1977 which specifically focused on the HUP and is one example that argues from a different perspective.

³³ Just one block south of my fairly diverse church the signs are only in Chinese. They do not seem to need my business.

³⁴ Certainly, many want *out* of the major religions. This seems to increase as the more radical extremists exert influence. Where we do not need culturally sensitive approaches, why bother with them? They are a lot of hassle! For example, let the Iranians get out of Islam, if that is what they want. I certainly do not want to "keep" anyone inside systems that oppress or distract from the truth. Unfortunately, Christianity, or Christendom can do that also.

³⁵ I am not sure, but my guess is this is from a transcript that was not edited...it "sounds" like Keller. This is my selection from his, which is about twice as long as what I quote here.

³⁶ Keller further illustrates this from Paul's ministry as seen in several passages in Acts. I did not include the larger quote.

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