

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 TO RALPH D. WINTER AND DR. JACOB LOEWEN

David J. Cho

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 TO DR. RALPH D. WINTER'S PAPER

Pablo M. Pérez

Dr. Pérez, 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